

Cultural Explanations for
Vietnamese Youth Involvement in Street Gangs

Public Safety: Gangs and Delinquency Research
Project 95-JD-FX-0014

Final Report

to the

United States Department of Justice
Office of Justice Programs
Office of Juvenile Justice and Delinquency Prevention

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ACKNOWLEDGMENT

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The City of Westminster, CA has completed a program planning study which examined gang involvement among Vietnamese American youth. Funding for the project was provided by the Office of Juvenile Justice and Delinquency Prevention within the U.S. Department of Justice. The principal investigators were Douglas R. Kent PhD, Director of Research and Planning for the City of Westminster, and George T. Felkenes PhD, Professor of Politics and Economics at Claremont Graduate University. The main goal of the study was to identify factors related to youth gang involvement in order to make recommendations for the development of effective prevention programs in the city of Westminster. Gang prevention means keeping youth free from becoming involved with gangs, not extracting youth from gang membership. The Vietnamese youth population was of interest because as much as 17% of all juvenile delinquency in Westminster is attributed to gang involved Asian youths.

Prior to this study, little was known concerning why Vietnamese involve themselves in street gangs. Relative to other ethnic gangs (e.g., African American and Latino American), the formation of Vietnamese gangs is a fairly new phenomenon. Furthermore, the history behind Vietnamese immigration to America differs from that of other ethnic groups. Therefore, it was necessary to study Vietnamese youths to avoid the erroneous assumption that they are no different than other ethnic youths.

The population studied was male Vietnamese youth between the ages of 11 and 19 years who reside within or near the Little Saigon area in Westminster. Both gang involved and nongang involved Vietnamese youth were interviewed in 1996 and 1997. It was important to interview both groups to identify differences, if any, between the two. Overall, 270 Vietnamese parent-child pairs participated in the planned interviews. Parents and youths were separated at the time of the interview to avoid influence between them. These interviews were conducted through contracts with two community-based organizations: Saint Anselm's Cross-Cultural Community Center located in the contiguous city of Garden Grove, CA and the Vietnamese

Community of Orange County, located in the neighboring city of Santa Ana, CA. Both of these nonprofit agencies operate programs to improve the life of Vietnamese Americans living in Southern California. All interviewers were trained by the study directors to maintain the highest standards of confidentiality of all matters discussed, including gang involvement.

Because there is no consensus on the specific definition of “gang involvement,” two definitions were used to discriminate gang involved from nongang involved youths: a traditional definition and an innovative definition. The traditional definition, which is commonly used in research on gang studies, categorizes an individual as being gang involved if the person admits to being in a gang, or if the individual is reported as a gang member by a criminal justice agency (e.g., police crime reports). The innovative definition, named social centrality, classifies youths as being gang involved if they are close friends with or have core friendships with a gang member. Social centrality was included in this study because it is believed that the traditional definition overlooks youths who don’t claim to being in a gang even though they are, and it overlooks those who may have had some gang association, but haven’t committed enough major crimes to be identified by a criminal justice agency.

Of the 233 Vietnamese youths interviewed, 29 (12%) were classified as being gang involved according to the traditional definition of gang involvement. The social centrality definition identified many of the same 29 youths as being gang involved, as well as an additional 52 youths. Hence, 81 youths (26%) were classified as gang involved according to the social centrality definition. Statistical analysis of the data supports the belief that social centrality is a more sensitive measure of gang involvement than traditional methods. Unlike the traditional definition, social centrality uses interpersonal relationships with gang members as an important determinant of gang involvement. This allows us to examine youths who display early signs of gang involvement. This is an important feature because effective gang prevention programs can

be geared toward youths who display varying degrees of gang association – from having close friendships with gang members to being a leader of a gang.

Several possible explanations of why youth become involved in gangs were examined. The goal was to obtain empirical data concerning this social phenomenon, rather than perpetuate unsupported opinions. Some of the possible explanations concerned cultural identity issues that may influence youth involvement in gangs. These concerned acquisition, acceptance, and rejection of Asian and American cultural identities.

After the interviews with Vietnamese youths and their parents were conducted, the information gained was thoroughly examined and analyzed. Overall, it was found that contrary to popular belief, Vietnamese youths who reject their Asian identity and find it difficult to adopt an American identity are not more likely to be gang involved than other Vietnamese youths. The belief that gang involvement is a way for youths to obtain an “identity” when it is difficult for them to obtain one through their family and social environment was also not supported by the results of this study.

Instead, it found that gang involvement was influenced by two main factors: pro-gang attitude and exposure to gangs in the neighborhood. Basically, the greater the pro-gang attitude and the greater the number of gangs in the neighborhood, the greater the likelihood of gang involvement. Pro-gang attitudes were found, in turn, to be influenced by four predictors: negative school attitude, family conflict, poor social integration, and perceived benefits of gang membership. The more negative the school attitude, the greater the family conflict, the lower the sense of social connectedness, and the greater the perceived benefits of gang membership, the greater the pro-gang attitude.

Based upon the findings of this study, the following factors should be considered in designing an effective gang involvement prevention program. First, because having gangs in a neighborhood is an influential factor, prevention programs should focus on providing the knowledge and skills necessary to cope with gang presence. This includes teaching youths the skills necessary to avoid the influence of gang members in their environment. Second, prevention programs should aim to replace pro-gang attitudes with anti-gang attitudes. Our results show that such an attitude change may be facilitated by working toward the following four goals: (1) increasing pro-school attitudes, (2) increasing the skills necessary to cope with family conflict, (3) improving social connectedness, and (4) dispelling the belief that gang membership can be beneficial by showing them that the long term costs outweigh any possible short term benefits.

Because both gang involved and non-gang involved youths were extensively interviewed, the findings generated from this study benefit parents of both youth groups. For parents with gang involved youths, the recommendations for gang prevention can serve as a guide for parents to follow in dealing with the youths. For example, parents can focus on reducing the influence of gangs in the neighborhood by directing youths' attention toward activities that are entertaining and productive such as sports. This redirection should not be done in the company of other gang youth. Parents can also focus on reversing the youths' pro-gang attitudes by getting more involved with youths' academic activities, regularly discussing problems in the home to reduce family conflict, promptly dealing with any feelings of social disconnectedness expressed by the youths, and emphasizing the negative aspects of gang association. For parents with nongang involved youths, efforts can be placed on preventing future gang involvement by focusing on identifying the early warning signs of gang activity. Such warning signs include a decreased performance or interest in school, an increased sense of disconnectedness from either family or friends, and an increased interest or admiration for gangs. In addition, parents can also focus on changes in the youths' environment such as an increase in family conflict and more important,

an increase in gang activity in the neighborhood. Such changes should serve as a signal to parents that the precautions necessary for gang prevention should be exercised.

Families, schools and organizations that serve youth must work to reverse attitudes toward gangs from positive to negative. This attitude change must be planned carefully so as to avoid inadvertently intensify pro-gang attitudes. Youth should also be taught to reject messages found in the media that seem to celebrate and promote gang lifestyles and gang activities.

The findings from this study have two major implications for the City of Westminster and its policy makers. First, policy makers will place greater emphasis on endorsing current programs and resources that can effectively reverse youth gang attitudes from positive to negative, such as extracurricular programs, family counseling, and media messages. Second, because the results show that gang presence in a neighborhood generates further gang involvement, efforts should be made to designate neighborhoods with high levels of gang activity as “at-risk” and give these locations priority in terms of implementing the necessary prevention programs.

The information obtained in this planning study will be used to design a gang membership prevention program for Vietnamese American youth. Once the program has been implemented, it will be carefully evaluated by experts to determine whether it is effective, and provide information on how it can be further improved.

FOREWORD

This project was conducted under Grant No. 95-JD-FX-0014 from the Office of Juvenile Justice and Delinquency Prevention, Office of Justice Programs, United States Department of Justice. Funding was provided under the Juvenile Justice and Delinquency Prevention Act of 1974, Part D, Sections 281, 282, and 283, as amended. Points of view expressed in this document are those of the authors and do not necessarily represent the views of the Office of Juvenile Justice and Delinquency Prevention, nor the official position or policies of the United States government.

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ABSTRACT

The goal of this project was to provide recommendations toward the development of effective community-based programs to prevent gang membership and related delinquency. This cross-sectional study examined the relationship between gang involvement and delinquency in communities which have a large number of Vietnamese refugee families in Southern California. Intra-ethnic group comparisons of delinquency using 1,032 official records showed that Asian gang delinquency represents up to 48% of all Asian delinquency. Hypotheses concerning both cultural and non-cultural aspects of the etiology of youth gang involvement were developed in a series of focus groups with experts in Vietnamese culture and experts in gang behavior. Interviews with 270 pairs of Vietnamese parents and youths were conducted in a community agency setting by trained Vietnamese interviewers. Gang involvement was measured using both a traditional method, and an innovative method which quantified the centrality of gang members in the social life of the youth. Multivariate analyses indicated that non-cultural explanations were more predictive than cultural explanations of gang involvement. The best predictors were a positive attitude toward gangs on the part of the youth, and the presence of gangs in the youth's residential neighborhood environment. Findings suggest that promising approaches to reducing gang participation should include changing attitude toward gangs from positive to negative. Additionally, youth should be equipped with interpersonal skills to resist the influence of gangs within their residential areas. Attitude change and gang resistance skills should be incorporated into programs designed to reduce gang involvement among youth.

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INTRODUCTION

Recently, the typical effort toward reducing gang crime has focused upon punishment in accordance with criminal law. However, criminal prosecution is merely a distal reaction to the complex antecedent social issues that precipitate gang crime. A more parsimonious and efficient response to gang delinquency may be to prevent it before it occurs. The most efficient efforts will likely be those that prevent individuals from ever becoming involved in groups that facilitate and promote crime and delinquency.

Both field experience and research show that individual involvement in street gangs precipitates criminal offenses (Bjerregaard & Smith, 1993; Esbensen and Huizinga, 1993; Fagan, 1989; Rhodes & Fischer, 1993). The most convincing work in this area uses longitudinal research designs to examine gang participation and violent crime (see Thornberry, Krohn, Lizotte & Chard-Wierschem, 1993; Battin, Hill, Abbott, Catalano & Hawkins, 1998). In these studies it was found that youth committed more delinquent acts during gang membership than before entering or after exiting the gang. On the assumption that gang involvement facilitates and promotes crime, the most direct way to reduce it will be to reduce individual involvement in gangs. Designing effective gang involvement prevention programs requires accurate information concerning why youth become involved in gangs.

BACKGROUND

Scholarly work aimed at understanding street gangs has been underway for about 75 years. Research efforts have focused upon the development of groups, their characteristics, and group behavior. The most widely known gang research centers on descriptions of gangs (see Cloward & Ohlin, 1960; Cohen, 1955; Spergel, 1964; Thrasher, 1927; Yablonsky, 1959), and of societal

responses to gangs (see Knox, 1995; Klein, 1971, 1995; Spergel, 1995). However, the fundamental question as to why individuals become involved in street gangs has been comparatively overlooked. Rather, scholars offer opinion and anecdote as substitutes for empirical evidence when questioned on this matter of central importance. Few studies have explicitly identified, operationalized, and tested independent variables predicting individual gang involvement. Some research has made comparisons between gang and nongang youth on explanatory constructs (e.g., Esbensen, Huizinga, & Weiher, 1993), but this approach overlooks possible influences of mediating and moderating variables. However, the extant quantitative studies are valuable because they can demonstrate the power of various predictors, their relative predictive ability, and how predictors may differ for various types of street gangs. Most important, this information can be used to design and manage programs to prevent individual involvement in gangs.

Vietnamese American Gangs

Ethnic status and gender are the most universally used demographic descriptors of street gang members. The National Youth Gang Survey reported that most members of the nation's street gangs are male (96%), and are ethnic minorities: 55% African American (Black), 33% Latino American (Latino), 6% Asian American (Asian) (Curry, 1996). One distinguishing feature of gangs is that they are almost always mono-ethnic. Although this is a simplification, gangs can generally be categorized as Black, Latino, and Asian (most Northern European American ("White") gangs are hate groups, and hate crime differs from that of other gangs). It appears that minority in ethnicity is an important factor in describing gangs. Thus, it seems clear that there must be some factor between minority and majority groups that can account for gang formation and individual involvement in gangs. If, indeed, there are

cultural factors at play in gang formation and individual participation in gangs, the opportunity to examine a newly arrived minority population during the period of street gang formation and participation could prove to be quite valuable, as it provides a natural occasion to examine gang involvement free of the strong familial and generational influences prevalent in gang participation among established ethnic minority populations.

Vietnamese American (Vietnamese) gangs are a comparatively recent phenomenon when contrasted with established Black and Latino gangs, and several general descriptions of them have been published (see Burke & O'Rear; Jablonsky, n.d.; Kodluboy, 1996; Nye, 1994; Song & Dombrink, 1994; Vigil & Yun, 1990). It is well-known that refugees experience a great deal of trauma when exiting a homeland and entering a new culture (Chambon, 1989), and the plight of Vietnamese immigrants (see Haines, Rutherford, Thomas, & Thomas, 1981; Henkin & Nguyen, 1981; Montero, 1979) is sometimes cited as the source of individual and social pressures that cause Vietnamese youth to involve themselves in gangs (Tran, 1990). Exactly how this trauma causes youth to become involved in gangs has not been articulated.

These experiences are in stark contrast with almost all other ethnic groups, including Chinese Americans, who may have long family traditions of gang membership. Further, in contrast with Chinese American gangs, Vietnamese gangs do not have a long history of ties to organized crime. In all, Vietnamese gangs are a relatively recent phenomenon. Individual involvement in gangs for this group is largely free of familial and generational influences which are two factors that may explain a large amount of youth involvement in gangs for other ethnicities. Regardless of past experiences, Vietnamese refugee youth were in their teen years at the time of this report. They either arrived in the United States when

they were very young, or even more likely, were born here. A few may have older brothers involved in gangs, but they certainly do not have fathers or uncles involved in gangs. Several types of factors which may lead to gang involvement for Vietnamese youth of the present day are described below. We classify them into cultural explanations and non-cultural explanations. Although a central theme in this project was to examine cultural explanations of gang involvement, to provide as much information as possible, it was useful to compare them with non-cultural explanations.

Non-Cultural Explanations For Gang Involvement

Five non-cultural explanations were selected for inclusion in this study: (1) The utilitarian perspective, which states that the balance between benefits and costs of gang involvement is the best predictor of gang involvement; (2) The social problems perspective, which fundamentally suggests that financial resources and social opportunities are the best predictors of gang involvement; (3) The public health perspective, which declares that the identification of risk and protective factors is the best way to predict gang involvement; (4) Social developmental theory, which emphasizes that social bond, social environment, and psychological development influence gang involvement; and (5) Social learning theory, which asserts that the influence of differential association, differential reinforcement, and differential definition are most important in predicting gang involvement. For purposes of this report, the term *theory* represents a tested set of interrelated hypotheses or propositions while the term *perspective* represents merely a set of predictor variables. Later, the term *model* is used to mean interrelated hypotheses or propositions as yet untested. These may be thought of as theory candidates.

Utilitarian Perspective

One of the simplest explanations for gang involvement, the utilitarian perspective, posits that youth who perceive the benefits of gang involvement to outweigh its costs will be attracted to gangs. Some of the most common benefits of gang involvement have included the emotional excitement, social camaraderie, financial gain, and satisfaction of psychological needs. As early as 1927 (Thrasher), it has been suggested that youth are motivated to participate in street gangs, at least in part, to obtain the “thrills and excitement” that gangs offer. However, this explanation does not hold much promise for understanding gang membership for several reasons. First, it seems unlikely that this is the only reason that youth participate in gangs. There are other opportunities for entertainment. Why would some youth choose the entertainment value of gang involvement over another kind of entertainment? Perhaps entertainment is one motivation, but it hardly provides enough information from which to develop a prevention program. Second, this perspective does not thoroughly explain why or how the benefits of gang involvement come to outweigh its costs.

Other benefits named have included financial gain and social benefits. Many researchers have posited that youth become involved in gangs due to lack of legitimate economic opportunities, and that gangs provide an opportunity for financial gain (see Hagedorn, 1988; Moore, 1978). Using this rationale, one would expect that gang members would almost exclusively come from families who live in poverty, and that gang members would be found in areas of the nation with the least economic opportunity. Thus, the appropriate intervention strategy would be to provide jobs for gang members in order to eliminate the need to be involved in the street gang. Using this rationale, one would not expect to find a gang member who is gainfully employed. This approach seems to indicate that gangs might

only exist when no opportunities for financial gain are available, but this certainly does not seem to be the case.

It has also been suggested that youth join street gangs for the social benefits of friendship and social status among peers (see Spergel, 1964; Thrasher, 1927; Vigil, 1988a). Indeed, researchers who have studied the development of gangs as social phenomena (as opposed to motivations for involvement) have observed that gangs often develop out of friendship groups. Certainly, social benefits must play a role, for if the social relationships were not satisfying the group would almost certainly cease to exist. The implication for a prevention program would be to encourage the development of effective relationships with individuals who do not engage in criminal activity. Other explanations for membership have included the fulfillment of psychological needs of individuals incapable of finding fulfillment in the larger society (Yablonsky, 1959). Unfortunately, researchers have used sociological labels (e.g., deviant individualists) as inappropriate substitutions for psychological constructs, and have used terms that are imprecise and left unoperationalized (e.g., competitiveness, wariness, self-reliance, survival instincts). This explanation requires much more specification by precisely defining the needs that are met by gang membership.

A study that included an extensive battery of psychological and other variables believed to be predictive of gang membership was conducted by Friedman, Mann, & Friedman (1975). Data were collected from 536 male Black (61%) and White (39%) students. Gang membership was recorded as a dichotomous variable from self-report of membership, and checked against local police records. The 79 independent variables combined to account for 47% of the variance in gang membership. The three best predictors were parental defiance, nonviolent delinquent acts, and alcohol use. Although these

may be correlates, they do not seem to be good independent predictors of gang involvement. Implying that they are suggests that alcohol use, nonviolent delinquent acts, and parental defiance cause gang membership. It is far more likely that these are merely correlates of gang involvement. Moreover, the results of this study may be questionable because the stepwise regression analysis used capitalizes upon chance. This error is not remedied by the large sample size, as the authors suggest.

A similar approach has been taken in the explanation of Asian gangs--noting the possible benefits of physical protection, social power, and respect from others (English, 1995). If, indeed, these are seen as important gang benefits, perhaps youth with the potential for gang involvement overlook the fact that, in addition to obtaining the physical protection of the gang, they are also inheriting the physical threats--the enemies of the gang as well. Social power and respect are also interesting possible benefits because these are largely benefits bestowed by peer reference groups outside the gang. For some unknown reason, many teens revere and respect gangs and those involved in them.

In all, many scholars have favored the idea that perceived gang benefits are predictive of gang involvement. As one author put it, if there were no incentives to participate, then there would be no participation (Sanchez-Jankowski, 1991). If this is indeed the key to gang involvement, then reducing the perceived benefits of gang involvement and increasing its perceived costs may be the best way to prevent gang involvement.

Social Problems Perspective

The utilitarian perspective considers benefits and costs of gang involvement at the individual level. The social problems perspective considers societal-level factors that may influence gang involvement. The social problems perspective is one in which gang involvement is ultimately explained

by lack of employment and social opportunities. Additional social factors may be involved (including cultural factors, reserved for a later section) that create an “underclass” with subsequent and confounded social problems. Unfortunately, this description has led to such nebulous terms as “multiple marginalization” and to politically charged terms such as “empowerment.” Therefore, it has become of little practical value. This general approach is used by some sociologists and anthropologists to account for social problems. One popular perspective is that youth are “pushed” into gangs by poverty and minority status, and that gang involvement provides a sense of self-importance and valued social relationships (Vigil, 1988b). In essence, the development of “underclass youth groups” (i.e., street gangs) is believed to occur as a response to youths’ frustration with their lack of opportunity to attain financial status and social gain through legitimate channels (Cloward & Ohlin, 1960; Cohen, 1955; Currie, 1993; Bernard, 1990). According to this explanation of gang involvement, the most effective way to reduce gang participation is to improve opportunities for financial and social gain for minority youth.

Public Health Perspective

The public health perspective is based on the categorization of factors that are believed to promote or inhibit disease. Disease risk factors are those, which when present, are associated with an increased probability of future disease development. These factors may be immutable (e.g., gender or ethnicity) or mutable (e.g., beliefs or behaviors). Disease protective factors are those, which when present, are associated with a decreased probability of future disease development. Both risk and protective factors are found in social, physical, and biological environments as well as the genetic constitution of the subject (Mausner & Kramer, 1985). From these factors, calculations of relative risk

and attributable risk can be computed. The foundation of this analysis is the odds ratio, which pertains to the odds of contracting the disease with certain factors present and absent. Public health officials attempt to prevent diseases by identifying and manipulating relevant risk and protective factors. Some policy makers have suggested the same approach should be applied to social problems, such as delinquency. To do this, apparently, one simply substitutes the term delinquency for the term disease, and begins searching for the relevant risk and protective factors.

The authors are quite skeptical that this approach will be useful in the explanation of youth involvement in street gangs. The primary reason for the skepticism is that three of the four areas of risk factors, genetic constitution, biological environment, and physical environment, are largely irrelevant to the problem of gang involvement. Research has not demonstrated how genetic makeup or biological factors are causally related to delinquency. Additionally, the physical environment seems to hold little promise in the explanation of gang involvement, other than perhaps that of exposure and opportunity. This leaves us with only a fragment of the public health perspective, social environment, to be relevant in explaining gang involvement. Thus, presumably, herein lies the key to reducing gang involvement. To say that gang involvement is a problem rooted in the social environment does not contribute explanatory power beyond stating the obvious in identifying the cause of gang involvement. Nevertheless, due to the wide interest in examining the usefulness of this approach to explaining delinquency, the approach was included in the present study.

Social Developmental Theory

A variation of a social developmental model proposed by Fagan (1990) was operationalized and used by Wang (1996) in the study of gang membership. Fagan's application of social development

theory to gangs states that social bonding (conventional norms and beliefs that prohibit an individual from gang involvement), social environment (environmental influences that direct and intensify social bonds and gang involvement), and psychological development (psychological influences, e.g., control, values, or self-esteem, that may influence gang involvement) predict gang affiliation. Wang's analysis was conducted by surveying 358 Asian high school students in classrooms across the nation. The proportions of the sample represented by females and Asian ethnicities (e.g., Chinese, Korean, etc.) was not reported. The dependent variable was self-report of gang affiliation coded as follows: (1) know a gang name; (2) has close friends who are gang members; (3) ever asked to join a gang; (4) ever joined a gang; (5) asked to join a gang in the past two months; and (6) a current gang member. This variable was treated as ratio-level data in the analysis. The final regression model contained 15 demographic, social bond, social environmental, and psychological development variables that accounted for 74% of the total variance of gang affiliation. However, upon examination of the independent variables, it is likely that the analyses suffered from the effects of multicollinearity, resulting in an inflated R statistic. It is also likely that the dependent variable is positively skewed. There is no indication that any assumptions of multiple regression analysis were checked before the final analysis. Moreover, it can be seen that the variables labeled as developmental are, in fact, not psychological development variables. These variables were ethnic integration, peer integration, perception of gang threat, estimation of the number of gang-affiliated classmates, attitude toward law, self-esteem, and belief in luck. These variables do not adequately measure psychological development, and thus do not constitute a good test of the social developmental model.

Social Learning Theory

A variation of Social Learning Theory proposed by Akers (1992) was operationalized and tested by Winfree, Bäckström & Mays (1994) in their study of gang membership. Akers borrowed from operant psychology by proposing that social reinforcements—rewards and punishments—determine repeated behavior. In application to gang involvement, differential associations (such as delinquent peers), differential attitudes (views of peers and adults toward gangs and gang activity), and differential reinforcements (positive and negative consequences of gangs) can be viewed as gang involvement reinforcers and punishers. Winfree's study is based upon surveys of 197 ninth grade students in a New Mexico classroom setting. Sample demographics were reported as 70% male, 75% Latino, 20% White, and 5% other. The dependent variable was self-report of gang membership. Individuals were dichotomously coded as being gang members based upon four criteria: (1) if they reported ever to have been "in" a gang; (2) if they reported to have ever engaged in illicit activity (i.e., sex, drug, or alcohol behaviors) or a criminal offense; (3) if they reported involvement with a group having an initiation, specific leader, or nicknames for members; and (4) if they reported having worn "colors" tattoos, or jewelry, or used hand signs. The final Logit model contained 11 demographic, differential association, differential reinforcement, and differential definition variables. Only two of these variables, number of friends in a gang, and attitude toward gangs were predictive of gang membership. Of course, the independent variable, number of friends in a gang, and dependent variable, gang membership, are confounded. The variable, number of friends in a gang, should have been left out of the analysis with gang membership as a dependent variable, leaving attitude toward gangs as the only good predictor in

this study. A second study also considered the ability of learning theory¹ to predict gang involvement in a small sample of youth (N=94) living in Seattle (Brownfield, Thompson, and Sorenson, 1997). The measures used in this study were not comparable to that of Winfree et al., but also report peer delinquency and attitude to be related to gang involvement.

Cultural Explanations For Asian American Gang Involvement

The cultural identity of individuals in an ethnic minority population is believed by some to be an important influence on behavior, including that relating to family functioning (Gushue, 1993) and gang involvement (Vigil, 1998a). Some refugee parents believe their youth have become “too Americanized” and fear they have lost influence and control over their children (Baptiste, 1993; Palmer, 1992). For many youth exposed to American culture, traditional Asian family life seems oppressive and distressing. Becoming involved in a street gang may be a way for young men to obtain independence and autonomy from the family. For young women, running away from home is sometimes also used to gain similar independence. Moreover, several scholars believe that family function and gang involvement are related among ethnic minority youth (Alder, Ovando, & Hocevar, 1984; Belitz & Valdez, 1994). One possibility is that gangs may serve as a surrogate family (Morales, 1982, 1992; Morales & Sheafor, 1992; Vigil, 1988a). Others have suggested that gang involvement is attractive to youth who experience conflict with family over cultural preferences. Yet, even when independent of family conflict, some scholars have suggested that unwillingness to identify oneself as Asian together with an inability to

¹This study also considered Social Strain Theory –that differential expectations and desires in social and economic opportunities predict gang involvement; and Social Control Theory –that weak social control (e.g., positive attitude toward education, reverence for authority, parental attachment, parental concern, etc.), and social disorganization predict gang involvement. Neither theory received strong support.

acquire an American identity ultimately leads to gang involvement (e.g., Song, Dombrink, & Geis, 1993).

An individual having experience working with Vietnamese and other Southeast Asian youth in various juvenile rehabilitation facilities in Santa Clara County, California, has described factors he believes to have the greatest influence in youth gang involvement (Long & Ricard, 1996). These were named as follows: (1) Shortcomings in the home environment; (2) Alienation from school; (3) Estrangement from American culture; and (4) Peer pressure. However, many youth come from families that are far from perfect. A large share of them may have difficulty adapting to American culture and language, and cope with pressure from peers, but do not become involved in gangs. While Long and Ricard colorfully illustrate a very real problem, this is not a systematic study of it. They do not explain why many youth who experience these same difficulties do not become involved in gangs. The aspect of “estrangement from American culture,” however, has caught the attention of many professionals interested in the problem of gang involvement. Some of these have suggested that youth who believe they do not “fit into” the American culture are more likely to become involved in gangs than those who do fit in (Long & Picard, 1996; English, 1995; Vigil, 1988b).

Still others have suggested that the greatest threat to identity in refugee youth is the feeling of belonging to no culture (Tobin & Friedman, 1984). A loss of identity with the Asian culture together with an inability to adopt an American cultural identity has been referred to as cultural marginalization (Ross-Sheriff, 1992). This idea suggests that youth who do not identify themselves as Americans, and who do not identify themselves as Asian, adopt the identity of “gang member” as an alternative cultural identity. This model has great appeal because it consists of clearly identifiable relationships and it

sounds plausible. Further, if true, there is the obvious implication for a reduction in gang involvement: design programs that help youth adopt a more constructive identity in order to eliminate the need for gang affiliation.

Summary

Much of the research on gangs has focused on description and response, rather than on the etiological aspects of gang involvement. A clear, empirically based understanding of why youth become involved is essential in order to design effective gang membership prevention programs. Many possibilities have been suggested to explain why Vietnamese youth become involved in gangs. Some of these explanations relate to culture and cultural adaptation issues. The opportunity has presented itself to explore this possibility in a newly arrived refugee group--Vietnamese Americans--in which gang formation and development seems to be rapidly growing. Still, other scholars have suggested that the reasons for gang involvement among Vietnamese youth are not different from those for youth of other ethnic groups.

OVERVIEW

The overall aim of this study was to develop a better understanding of the scope of youth involvement in gangs and delinquency, and why Vietnamese youth become involved in gangs. Study I consisted of reviews of official crime reports to determine the proportion of total reported delinquency for which gang and nongang youth are responsible. Study II consisted of social science interviews of Vietnamese youth and their parents to explore both cultural and non-cultural reasons for Vietnamese youth involvement in gangs.

Target Population

The target population was selected because it provided a unique opportunity to examine cultural factors that may account for gang involvement. Vietnamese gangs are a relatively recent phenomenon, and youth participation in them is largely free from familial and generational gang influences. Several explanations for gang involvement have been advanced that suggest that maladaptation to the majority culture may play a significant role in gang formation and participation. A population of Vietnamese refugees with a large presence of street gangs was available in the Little Saigon area of Westminster, California. This area of Vietnamese refugees became well established in the early 1980s. Official estimates of refugees living in this area have been placed at 14,879. Unofficial estimates are considerably higher. Regardless of the lack of valid information on its size, this population was sizable enough to contain large numbers of Vietnamese teenage youths. Two high schools in this area together reported an Asian enrollment of 1,574 individuals, 51% of the total enrollment in the 1995/96 school year.

Descriptive data concerning the incidence and prevalence of Vietnamese gang crime, in general, are difficult to find for several reasons: (1) Many law enforcement agencies do not systematically identify and report frequencies of gang crimes; (2) Opinions regarding what should be classified as a gang crime differ among agencies and are debated by criminologists; and (3) Efforts to obtain this information through survey research are in the early stages of development.² Thus, information on the prevalence of Vietnamese gang crime is simply not available. However, concern regarding it is of

²National survey data are currently obtained through opinion-based estimates by law enforcement personnel, rather than by actual counts of specific individuals.

sufficient magnitude to attract considerable popular attention to the issue. Factors such as lack of information regarding Vietnamese gang involvement, and the need to develop effective gang membership prevention programs for this population, gave rise to the present study.

STUDY I: GANG DELINQUENCY

The goal of the first study was to describe the proportion of delinquency attributable to Asian gang and nongang groups. Information concerning Latino and White ethnic categories were included as well, because collection of the additional data was feasible and was useful for comparison purposes.

Descriptive analyses were conducted chiefly to address the primary research questions posed by the Office of Juvenile Justice and Delinquency Prevention: (1) To document the proportion of total delinquency for which gang-involved youth are responsible; (2) To document the proportion of total juvenile delinquency for which nongang law-violating youth groups are responsible; (3) To examine why youth participate in gangs; and (4) To examine risk and protective factors which influence gang involvement.

Method

Westminster crime reports collected over a one year period were reviewed for juvenile involvement. Information concerning the offense, suspects' ethnicity, and gang involvement was extracted from each report that included one or more juvenile suspects. Research questions were addressed by computing necessary frequencies and proportions for juvenile suspects only.

Procedure

All reports written between July 1, 1995 and June 30, 1996 were reviewed by a trained research technician. The review was conducted retrospectively for the first six month period and

prospectively for the second six month period. Each crime report containing a juvenile named as a suspect was selected for data collection. All juvenile reports were ostensibly reviewed to avoid the appearance in the department of a focus upon delinquency of individuals of a particular ethnic group.

Unit of Analysis

A research record was made for each observation of a juvenile suspect in every crime report (N=1,032). Thus, the unit of analysis was juvenile involvement in delinquency offenses according to official police records. This means that when a report was reviewed, each juvenile involved in the offense was counted as a single case. The sum of these observations does not represent the number of delinquent juveniles (as specific individuals are often involved in more than one offense), nor does the sum of these observations represent the number of offenses (as offenses often involved more than one individual). Using the number of juveniles who committed offenses, or the number of offenses in which juveniles were involved, would understate the actual level of juvenile involvement in delinquent acts. Because the present research question centered on the proportion of juvenile involvement, the unit of analysis is the occurrence of juvenile involvement in delinquency.

Demographics

The majority of the sample consisted of youth under the age of 18 years. A small proportion of youth aged 18 or 19 years were also included. In many cases these youth were co-defendants of youth under the age of 18. Excluding these individuals from the analysis on the basis of the legal criterion of 18 years seemed arbitrary. The age distribution of suspects in the sample was 1.6% for youths aged 0-11 years, 7.0% 12-13 years, 39.0% 14-15 years, 42.0% 16-17 years, and 9.5% 18-19 years of age. The gender distribution was 32.6% females and 67.4% males. Ethnicity distribution was 39.1% Asian,

29.5% Latino, 28.0% White, and 3.4% Other ethnicity. Southeast Asians made up the largest share (92.3%) of the Asian category, and most (87.1%) were Vietnamese.

Measures

In order to compute proportions of delinquency attributable to gang and nongang groups, gang affiliation, offense codes, and number of accomplices named in the report were noted.

Gang Involvement

In the absence of a consensus on the definition of “gang” in either academia or government, a practical definition of a gang was required for this project. A gang was defined as a loose organization of peers having a name, identifiable leadership, and collective actions that include illegal activities. This conception of a gang usually guides what information concerning gangs is placed in crime reports. Gang involvement was determined by reading each crime report and assigning one of three possible levels of gang affiliation to each individual juvenile suspect. If an individual was classified as a gang member, this variable was coded with a two. This means that gang membership was clearly evident because one or more of the following was true: historical contact with a law enforcement agency; documentation of gang identification, such as tattoos or cigarette burns known to have specific gang meanings; claims membership in a gang, or commits an offense that is gang-specific (e.g., vandalism that involves gang symbols, assault and battery concerning gang turf, or with individuals of a rival gang). If an individual was possibly involved in a gang, this variable was coded with a one. This means that the individual may have been arrested with, or is known to associate with, gang members. Or, the individual fits the criteria described in category two, but does not acknowledge gang membership. If there was no evidence of gang involvement, this variable was coded with a zero. Overall, 688 (66.7%) of the

suspects were not involved with a gang, 147 (14.2%) were possibly involved with a gang; and 197 (19.1%) were definitely involved with a gang. Results are presented in ranges in order to accommodate varying opinions among readers as to the validity of the gang involvement criteria, and provide the greatest amount of information possible. For example, when a result is reported as follows: "Total delinquency attributable to gangs ranged from 19% - 33%," the lower value is a selective approach to gang identification, using only cases coded as two. We call this a restrictive identification of gang involvement. The upper value is a comprehensive approach to gang identification using both cases coded as one or two. We call this an inclusive identification of gang involvement. The actual proportion of delinquency attributable to gang involvement is likely to lie somewhere between these values. These values, of course, are based upon offenses known to the police. Because there may very well be gang offenses having been unreported, these should be viewed as conservative estimates.

Accomplices

There were four levels in the accomplice variable. The number of accomplices was coded as zero when a suspect acted alone. If one or two accomplices were involved, this variable was coded with a one or a two, respectively. If three or more accomplices were involved, this variable was coded with a three. Overall, 564 (54.7%) of incidents involved one individual; 194 (18.8%) of incidents involved one accomplice; 111 (10.8%) involved two accomplices; and 163 (15.8%) involved three or more accomplices.

Offenses

In order to maintain consistency with both federal and state crime coding methods, only the most serious offense in the report was coded for each case. This method resulted in an underestimation of total delinquency because it did not count co-offenses. Reliability of coding of offenses was checked by comparing judgements of raters working independently of one another. Of the 1,032 records, a systematic random sample and examination of 10% of cases produced a rate of agreement in coding categories of 97.1%, indicating that the categorization was reliable. The small amount of disagreement occurred largely as a result of ambiguous description of circumstances documented in the crime report. Overall, categorization of offenses was very reliable.

Findings

These data were examined with regard to delinquency committed by individuals alone and individuals with accomplices, gang and nongang affiliated. Ethnic categories were also examined to perform between and within group comparisons.

Gang-involved delinquency

Of the 1,032 incidents of juvenile involvement in delinquency, males with definite gang involvement accounted for 24.3% of incidents involving male suspects. Female suspects with definite gang involvement accounted for 8.3% of incidents involving female suspects. Tables 1 and 2 provide a detailed description of gang involvement, ethnicity, and delinquent acts by gender. Data in these and subsequent tables in this section are presented in raw frequencies. This was done to permit the computation of additional information to accommodate varying interests of readers. The first research question concerned the proportion of total incidents of juvenile involvement for which gang-involved

Table 1. Male juvenile involvement in delinquent acts by number of accomplices and street gang affiliation

	Accomplices	NO GANG INVOLVEMENT				Total	POSSIBLE GANG INVOLVEMENT				Total	DEFINITE GANG INVOLVEMENT				Total	CRIME TOTAL	% OF SUBTOTAL	% OF GRAND TOTAL
		0	1	2	3+		0	1	2	3+		0	1	2	3+				
FBI PART I CRIME																			
Homicide									1	1			3	1	5	9	10	4.3%	1.4%
Rape	1				1					0					0	1	0.4%	0.1%	
Robbery	2	1			3		2	3		5		2	3	5	13	5.6%	1.9%		
Assault	6	3	4		13		1	1	7	9	2	3	1	5	11	33	14.3%	4.7%	
Burglary	11	15	4	7	37	1	2	1	25	29	3	4	2	18	27	93	40.3%	13.4%	
Theft - Vehicle	6	6	11	1	24	6	1	4	3	14	2	9	6	5	22	60	26.0%	8.6%	
Theft - Larceny	3	4			7				5	5		1		5	6	18	7.8%	2.6%	
Arson		2	1		3					0					0	3	1.3%	0.4%	
Subtotal	29	31	20	8	88	7	6	9	41	63	7	20	12	41	80	231	100.0%	33.2%	
% of Total	33.0%	35.2%	22.7%	9.1%	100.0%	11.1%	9.5%	14.3%	65.1%	100.0%	8.8%	25.0%	15.0%	51.3%	100.0%				
% of gang involvement for Part I crime					38.1%					27.3%					34.6%	100.0%			
NON-PART I CRIME																			
Drug Offense	14		2		16			1		1	5		2		7	24	5.2%	3.4%	
Alcohol Offense	7	1		1	9	1				1	2				2	12	2.6%	1.7%	
Weapons Offense	3			4	7			2		2	3		1		4	13	2.8%	1.9%	
Warrant/Probation	5				5	5			1	6	11	1			12	23	4.9%	3.3%	
Petty Theft / Possession	51	40	29	8	128	2	1	3	13	19	4	1	2	11	18	165	35.5%	23.7%	
Malicious Misch/Vandal.	5	3	5		13			2		2	2		2	3	7	22	4.7%	3.2%	
Other Crimes	29	12		4	45	5		1	1	7	10	4	1	7	22	74	15.9%	10.6%	
Status Offense - Runaway	66	6		1	73	10		1		11	15				15	99	21.3%	14.2%	
Status Offense - Other	11	1		3	15	2		3		5	2				2	22	4.7%	3.2%	
Missing Persons	10	1			11					0					0	11	2.4%	1.6%	
Subtotal	201	64	36	21	322	25	1	13	15	54	54	6	8	21	89	465	100.0%	66.8%	
% of Total	62.4%	19.9%	11.2%	6.5%	100.0%	46.3%	1.9%	24.1%	27.8%	100.0%	60.7%	6.7%	9.0%	23.6%	100.0%				
% of gang involvement for Non-Part I crime					69.2%					11.6%					19.1%	100.0%			
GRAND TOTAL	230	95	56	29	410	32	7	22	56	117	61	26	20	62	169	696	100.0%		
% of gang involvement for all crime					58.9%					16.8%					24.3%	100.0%			

Table 2. Female juvenile involvement in delinquent acts by number of accomplices and street gang affiliation

Accomplices	NO GANG INVOLVEMENT					POSSIBLE GANG INVOLVEMENT					DEFINITE GANG INVOLVEMENT					CRIME TOTAL	% OF SUBTOTAL	% OF GRAND TOTAL
	0	1	2	3+	Total	0	1	2	3+	Total	0	1	2	3+	Total			
FBI PART I CRIME																		
Homicide					0					0					0	0	0.0%	0.0%
Rape					0					0					0	0	0.0%	0.0%
Robbery					0					0				1	1	4.5%	0.3%	
Assault	1				1					0			1		1	2	9.1%	0.6%
Burglary	3	9	1		13					0	1				1	14	63.6%	4.2%
Theft - Vehicle		2			2	1			1	2					0	4	18.2%	1.2%
Theft - Larceny	1				1					0					0	1	4.5%	0.3%
Arson					0					0					0	0	0.0%	0.0%
Subtotal	5	11	1	0	17	1	0	0	1	2	1	0	1	1	3	22	100.0%	6.5%
% of all total	29.4%	64.7%	5.9%	0.0%	100.0%	50.0%	0.0%	0.0%	50.0%	100.0%	33.3%	0.0%	33.3%	33.3%	100.0%			
% of gang involvement for Part I crime					77.3%					9.1%						13.6%	100.0%	
NON-PART I CRIME																		
Drug Offense	3	1	1		5				1	1					0	6	1.9%	1.8%
Alcohol Offense	1				1					0					0	1	0.3%	0.3%
Weapons Offense					0	1				1					0	1	0.3%	0.3%
Warrant/Probation	2				2					0	2				2	4	1.3%	1.2%
Petty Theft / Possession	43	27	4	4	78	1			1	2	4		1	3	8	88	28.0%	26.2%
Malicious Misch/Vandal.	2				2					0	1				1	3	1.0%	0.9%
Other Crimes	12	2		3	17			3		3			1		1	21	6.7%	6.3%
Status Offense - Runaway	120	15	2	2	139	17	4			21	10	3			13	173	55.1%	51.5%
Status Offense - Other					0					0					0	0	0.0%	0.0%
Missing Persons	15	2			17					0					0	17	5.4%	5.1%
Subtotal	198	47	7	9	261	19	4	3	2	28	17	4	1	3	25	314	100.0%	93.5%
% of all total	75.9%	18.0%	2.7%	3.4%	100.0%	67.9%	14.3%	10.7%	7.1%	100.0%	68.0%	16.0%	4.0%	12.0%	100.0%			
% of gang involvement for Non-Part I crime					83.1%					8.9%						8.0%	100.0%	
GRAND TOTAL																		
	203	58	8	9	278	20	4	3	3	30	18	4	2	4	28	336		
% of gang involvement for all crime					82.7%					8.9%						8.3%	100.0%	

individuals (both males and females) were responsible. Using restrictive gang identification, this proportion was 19.1%; using the inclusive gang identification, this proportion was 33.3%. Thus, the overall proportion of delinquency attributable to gang-involved individuals probably lies somewhere between these values.

Assuming individuals who committed these offenses were not likely to do so without the influence of membership in the gang (as suggested by Thornberry, et al., 1995; Battin et al., 1998), then a large share of delinquency could be prevented by reducing membership in gangs. Based on the assumption that gang-involved individuals would not engage in delinquency without the influence of the gang, it is possible that up to 33% of juvenile involvement in delinquency could be reduced by eliminating youth participation in gangs. This finding is much lower than that reported by the Rochester Youth Development Study (Loeber, Huizinga, & Thornberry, 1996). In Rochester, 65% of overall delinquency was attributed to gang members. However, the Rochester report states that 30% of juveniles questioned from a general population sample claimed gang membership. It is possible that gang membership in that study is overstated. A possible motivation for youth to state that they are a “member of a street gang or posse,” when in fact they are not, may be because of the high social regard that many youth express for gang members. Although there is almost no research documenting this social regard, field experience supports this idea, and it appears to be an emerging theme in gang research currently in progress among American Indians (Armstrong, 1997).

Gang-involved delinquency: groups

Of the total incidents of juvenile involvement in delinquency, males with definite gang involvement who acted with 3 or more accomplices accounted for 8.9% of incidents involving male suspects.

Female suspects with definite gang involvement who acted with 3 or more accomplices accounted for only .01% of incidents involving female suspects. The second research question concerned the proportion of total incidents of juvenile involvement for which gang-involved groups (with 3 or more accomplices) was responsible. The overall proportion of delinquency attributable to gang groups was found to be between 5.7% and 12.1%. By comparison, it was found that these proportions were very similar to those of individuals with gang involvement who acted alone (7.1% - 12.7%). Thus, gang involved individuals are just as likely to commit offenses alone as in a group. This finding seems to give rise to the importance of focusing upon individual behavior, rather than describing and controlling gang crime committed only in group contexts.

Nongang-involved delinquency: groups

Of the total incidents of juvenile involvement in delinquency, males with no gang involvement who acted with 3 or more accomplices accounted for 4.2% of incidents involving male suspects. Female suspects with no gang involvement who acted with 3 or more accomplices accounted for only 2.7% of incidents involving female suspects. The third research question concerned the proportion of total incidents of juvenile involvement for which nongang-involved groups were responsible. Nongang groups were found to be involved in 3.7% of incidents. This proportion was vastly smaller than delinquent acts committed by nongang individuals (42.0%). Thus, the practical importance in considering nongang groups in reducing overall delinquency does not appear to be of great importance.

Gang involvement and ethnicity

The fourth research question concerned relationships between gang involvement and ethnicity. For both restrictive and inclusive gang identifications, the difference between ethnic groups and gang

involvement was large. Table 3 shows a significant relationship between ethnicity and gang involvement (χ^2 (df = 6, N = 1,032) = 73.1, $p < .001$; Cramer's V = .19). Thus, Asians and Latinos are more likely than Whites to be involved with gangs. Of course, it should be noted that the unit of analysis here is individual involvement, not individuals; thus, these cases contain some proportion of repeat offenders. The finding that gang involvement was related to ethnicity is consistent with common knowledge about gang membership: that gang membership is found chiefly among minority groups. However, the proportions were computed for purposes of making comparisons among minority groups. It was found that proportions of gang membership across minority (non-White) categories were very similar. Asian definite gang involvement was 24.8%, and the cumulative possible involvement was 43.6%. Latino definite gang involvement was 21.7% and cumulative possible involvement was 38.8%. These were far greater than majority (White) gang involvement, which was 8.3% definite gang involvement and 14.2% cumulative possible involvement.

An additional analysis was performed to check the difference between ethnic groups and number of accomplices. This result was similar to that of gang involvement in that multiple accomplices for Asian cases (9.2% for cases involving two accomplices, and 22.5% for cases involving three or more accomplices), and Latino cases (15.8% for cases involving two accomplices, and 14.8% for cases involving three or more accomplices) were greater than White gang involvement, which was 6.9% for cases with two accomplices, and 8.3% for cases with more accomplices. See Table 4 for a detailed description of number of accomplices and ethnicity.

Table 3
Gang Offenses by Ethnicity

	No gang involvement	Possible gang involvement	Definite gang involvement	Total
Asian	228 56.4%	76 18.8%	100 24.8%	404 100.0%
Latino	186 61.2%	52 17.1%	66 21.7%	304 100.0%
White	248 85.5%	17 5.9%	24 8.3%	289 100.0%
Other	26 74.3%	2 5.7%	7 20.0%	35 100.0%
Total	688 66.7%	147 14.2%	197 19.1%	1032 100.0%

$\chi^2 = 73.1$ (df = 6), $p < .001$.

Table 4
Number of Accomplices by Ethnicity

	Acted alone	One accomplice	Two accomplices	Three or more accomplices	Total
Asian	204 50.5%	72 17.8%	37 9.2%	91 22.5%	404 100.0%
Latino	165 54.3%	46 15.1%	48 15.8%	45 14.8%	304 100.0%
White	176 60.9%	69 23.9%	24 8.3%	20 6.9%	289 100.0%
Other	19 54.3%	7 20.0%	2 5.7%	7 20.0%	35 100.0%
Total	564 54.7%	194 18.8%	111 10.8%	163 15.8%	1032 100.0%

$\chi^2 = 46.9$ (df = 9), $p < .001$.

Inter-Ethnic Group Comparisons

Inter-ethnic category comparisons were made for gang delinquency, and gang and nongang groups. All inter-ethnic proportions were computed using the total sample as the denominator. These specific analyses are reported in narrative form, and do not relate to any tables presented in the text.

Gang-involved delinquency

When considering only incidents of delinquency involving males with definite gang involvement, Asians accounted for 12.6%, Latinos 8.5%, Whites 2.4% and Other 0.7%. When considering females with definite gang involvement, Asians accounted for 3.6%, Latinas and Whites 2.1% each, and Other 0.6%. To perform inter-ethnic comparisons, the proportion of total incidents of juvenile involvement for which gang-involved individuals were responsible (both males and females) was computed. As presented earlier, the proportion using the restrictive gang identification is reported first, followed by the proportion using the inclusive criterion. Inter-ethnic group comparisons of total incidents showed that Asians accounted for 9.7 to 17.1%, Latinos 6.4 to 11.4%, Whites 2.3 to 3.9%, and Other between 0.7 and 0.9%. Asian individuals were responsible for a greater proportion of overall delinquency than were Latinos or Whites.

Gang-involved delinquency: groups

When considering only individuals who fit the restrictive definition of gang involvement, and who acted with 3 or more accomplices, Asians accounted for 6.5%, Latinos 1.9%, Whites 0.3%, and Others 0.3%. When considering females with definite gang involvement, Asians accounted for 0.9%, Latinas 0.3%, Whites and Other 0.0% of incidents involving female suspects. The proportion of total incidents of delinquency with gang-involved groups (acting with 3 or more accomplices) was computed.

The overall proportion of delinquency attributable to Asian gang groups was 4.7 - 8.0%, Latinos 1.4 - 3.2%, Whites 0.2 - 0.7%, and Other 0.2 - 0.3%. By comparison, the proportion of delinquency attributable to Asian individuals with gang involvement who acted alone was 3.0 - 5.6%, Latino 2.9 - 4.6%, White 1.4 - 2.0%, and Other 0.4 - 0.5%. Thus, there was little difference between ethnic groups as to whether gang-involved individuals act alone or in groups.

Nongang-involved delinquency: groups

When considering only incidents of delinquency in which 3 or more nongang accomplices were involved, Asians accounted for 0.9%, Latinos 1.2%, Whites 1.3%, and Others 0.4%. Because these proportions were so small, analysis of gender differences provided no useful information. For comparison, the proportion of delinquency attributable to Asian individuals with no gang involvement who acted alone was 14.1%, Latinos 11.4%, Whites 15.0%, and Others 1.4%. Thus, there was little difference between ethnic groups as to whether nongang individuals acted alone or in groups.

Intra-Ethnic Group Comparisons

An additional analysis was performed to compare intra-ethnic group proportions of gang and nongang delinquency. The total number of incidents involving Asian youths was 404, Latinos, 304, Whites, 289, and 35 classified as Other. The "Other" category was not considered because of its small size. All intra-ethnic proportions were computed using the ethnic group total as the denominator.

Gang-involved delinquency

The question here is whether a difference exists among ethnic groups as to how much total delinquency is attributable to individuals with gang involvement. Of all incidents of delinquency involving Asians, individuals with gang involvement accounted for 18.8 - 24.8%. Of all incidents involving

Latinos, individuals with gang involvement accounted for 17.1 - 21.7%. Of all incidents involving Whites, individuals with gang involvement accounted for 5.9 - 8.3%. No significant difference was found between Asians and Latinos with regard to the proportion of total delinquency attributable to restrictive gang identification (χ^2 (df = 1, N = 580) = 1.3, n.s.) nor to the more inclusive gang identification (χ^2 (df = 1, N = 542) = .73, n.s.). Thus, a large share of delinquency is attributable to both Asian and Latino gang-involved individuals, with no significant differences between these ethnic categories.

Gang-involved delinquency: groups

To determine whether a difference exists within ethnic groups regarding how much delinquency was committed by gang groups, intra-group comparisons were conducted. The proportion of crime committed within a group context (3 or more accomplices) within each ethnic category was calculated. Of all gang incidents involving Asian youths, those occurring in a group context accounted for 11.9 - 20.3%. Of all incidents involving Latinos, 4.6 - 10.9% involved a group. Of Whites, the proportions were 0.7 - 2.4%. A significant difference (χ^2 (df = 1, N = 123) = 9.5, $p < .002$; Phi = .23) was found between Asians and Latinos with regard to the amount of total delinquency attributable to gang groups. Asians were much more likely to commit delinquent offenses with 3 or more accomplices than were Latinos.

In order to check whether this difference was also true for incidents of delinquency of gang-involved individuals who acted alone, similar proportions were computed. Of all gang incidents involving Asians, those involving a single individual accounted for 7.7 - 14.4%. Of all incidents involving Latinos, 9.7 - 15.5% acted alone. Of Whites, the proportions were 4.8 - 7.3%. There was

no significant difference (χ^2 (df = 1, N = 708) = .99, n.s.) between Asians and Latinos with regard to the amount of delinquency attributable to gang-involved individuals acting alone.

Nongang-involved delinquency: groups

Finally, differences within ethnic groups as to how much delinquency was committed by groups was examined. Intragroup comparisons were conducted to show the proportion of nongang delinquency committed within a group context within each ethnic category. Of all incidents involving nongang Asian youths, those occurring in a group context accounted for 2.2%. Of all incidents involving Latinos, 3.9% involved a group. For Whites, the proportion was 4.5%. There was no significant difference (χ^2 (df = 1, N = 285) = 1.2, n.s.) between Asians and Latinos with regard to the amount of delinquency attributable to nongang groups.

Strengths and Limitations

An important strength of study I is the use of a full year of crime data in a multi-cultural community. Reliable coding and detailed analysis of official data provides the best available information concerning the nature and extent of gang delinquency, especially serious offenses. Official records, though, are sometimes criticized for not capturing all minor offenses. Regardless, because there is a wide variation in geographic patterns of offender demographics and delinquent behaviors, the information in Study I alone is not easily generalized to other locations or time periods within Westminster.

Summary

The primary analyses centered on addressing four research questions. The following summary is organized around these questions.

What proportion of delinquency is committed by gang-involved individuals?

Gang-involved individuals were responsible for 19 - 33% of all delinquency. Thus, there is tremendous potential to reduce overall delinquency by eliminating the influence attributable to gangs, assuming that gang individuals would not otherwise commit delinquent offenses.

What proportion of delinquency is committed by gang groups?

Gang-involved groups of 3 or more accomplices were responsible for 6 - 12% of all delinquency. It was found that these proportions were very similar to those of gang-involved individuals who acted alone, and this similarity was observed for both Asian and Latino ethnic categories. Thus, gang-involved individuals were just as likely to commit offenses alone as in a group. Overall, gang delinquency involving 3 or more accomplices, and delinquent acts committed without accomplices were both very small proportions of total delinquency. Because the vast majority of gang delinquency was committed with only one or two accomplices, efforts toward reducing group delinquency may not prove to be the most efficient response to gang offenses.

What proportion of delinquency is committed by nongang groups?

Nongang groups were responsible for 4% of all delinquency. This proportion was vastly smaller than the 42% of delinquency committed by nongang individuals. The small proportion of delinquency by nongang groups indicates that focusing attention on this population is not of great practical importance in reducing overall delinquency.

What relationships exist between gang involvement and ethnicity?

It was noted above that gang members were responsible for up to 33% of total delinquent involvement of youth. Of this proportion, 17% was attributable to Asians, 11% to Latinos, and 4% to

Whites. This finding indicates that there is a strong ethnicity factor at play. Although there are exceptions, gang membership is an issue primarily among minority ethnic groups in Westminster. Additional analysis showed that Asians and Latinos were more likely than Whites to commit delinquency in groups of three or more accomplices.

Inter-group comparisons. A greater share of delinquency was attributable to Asians than to Latinos and Whites. However, this finding is not generalizable beyond these data because this result is only a proportion, not a population-adjusted rate. More important, no differences between ethnic categories were found as to whether gang-involved individuals engaged in delinquency alone or in groups, nor was there an ethnic difference as to whether nongang individuals acted alone or in groups.

Intra-group comparisons. Large proportions of delinquency were attributable to gang-involved individuals within minority ethnic groups. Gang-involved Asians were responsible for up to 25% of all delinquent acts committed by Asians. Gang-involved Latino individuals were responsible for up to 22% of all delinquent acts committed by Latinos. Gang-involved Whites were responsible for up to 8% of all delinquency committed by Whites.

Within-group differences were also found when analyzing gang delinquency committed in a group involving three or more accomplices. Asian gang groups were responsible for up to 20% of all Asian gang delinquency. Latino gang groups were responsible for up to 11% of all Latino gang delinquency. White gang groups were responsible for up to 2% of all White gang delinquency. However, no intragroup effect was found when the same analyses were conducted among incidents involving only one individual. Further, no intragroup effect was found between ethnic categories with regard to the amount of delinquency attributable to nongang groups.

STUDY II: EXPLANATIONS FOR GANG INVOLVEMENT

The goal of the second study was to examine social and psychological factors related to gang involvement. A focus group was conducted to plan areas of inquiry for subsequent interviews with gang-involved and nongang involved youth and their parents. Specific hypotheses and interview questions were constructed from the focus group information, and the small body of literature in this area. Data necessary to test specific hypotheses about gang involvement were then obtained from these interviews.

Focus Group

A focus group consisting of experts in the field was organized to obtain beliefs regarding plausible explanations as to why Vietnamese youth become involved in gangs. This information was needed to clearly define relevant areas of inquiry prior to conducting interviews with gang-involved youth themselves. Focus groups are more efficient than separate interviews because they allow investigators to interact directly with participants, and participants can react to and build upon responses of other group members. This approach was selected because of its flexibility, high face validity, speed, cost-effectiveness, and ability to capture rich information. Such features are of great value in the process of better understanding social problems.

Participants

Experts in Vietnamese culture, experts in gang and group behavior, and experienced professionals who work with gang youth were invited to discuss juvenile involvement in Vietnamese gangs. Specifically, the group consisted of 2 university professors with expertise in sociology, social psychology, and gangs (most notably Malcolm W. Klien, Ph.D.); 2 deputy probation officers, and 2

law enforcement officers who had extensive experience working with Vietnamese gang youth; 1 expert in Vietnamese culture and family life; and 4 individuals who manage programs geared toward rehabilitating delinquent gang youth. In all, 11 individuals, 73% of whom were Vietnamese, participated fully in the group. No “ideal mix” of participants was attempted. Rather, a group dynamic most consistent with the research goal was sought. Additionally, the two principal investigators, a social psychologist and a criminologist, both of whom had the necessary background knowledge of the topic, followed up on critical areas of concern.

Procedure

Participants met for a period of two hours on four separate occasions. Each discussion was led by a moderator who was trained in group dynamics and skilled in conducting research interviews. The moderator was mild and unobtrusive, but maintained control over the group. He was also effective in maintaining the group’s enthusiasm and interest in the topic, and assured that the discussion went smoothly. The moderator did not know or select the participants, nor did he have a particular interest in the topic or the finding from the focus group. For these reasons, it is unlikely that the moderator’s presence served to bias the group discussion.

Each session began with a summary of the goals for the session, and a review of ground rules, and was guided by open-ended questions prepared in advance by the principal investigators. The moderator used pause and probe techniques to obtain thorough responses. Notes taken by the principal investigators and an assistant served as the primary record of the discussion. Voice recordings were also used as a reference to clarify ambiguous information found in the notes. A

summary of the discussions was presented to the group at the last session for any needed correction or clarification.

Results

Definitions of terms central to the discussion were explored, followed by these questions: (1) Why do Vietnamese youth join gangs?, (2) Why do some youth choose not to join gangs?, (3) Why do some youth leave gangs?, (4) What risk factors influence gang membership?, and (5) What protective factors protect against gang membership?

Central Definitions

As there is no consensus in either academia or government as to the definition of the terms “street gang,” “gang crime” or “gang member,” the participants discussed the meaning of these terms to ensure that all participants were addressing the same topic. In spite of the absence of a consensus on the definition of these terms, focus group participants had no difficulty understanding what type of gang was being discussed as all had considerable knowledge and experience working with gang-involved individuals. Although participants felt they each had a clear understanding of what was meant by “Vietnamese gang,” a working definition very similar to Klein’s (1971) influential definition of a gang, was adopted. This definition is as follows: An identifiable group of youngsters who (a) are generally perceived as a distinct aggregation by others in their neighborhood, (b) recognize themselves as a group (almost invariably with a group name), and (c) have been involved in a sufficient number of delinquent incidents to call forth a consistent and negative response from neighborhood residents and/or law enforcement agencies. Additionally, it was noted that most gangs are mono-ethnic, consist of minority ethnic group members (in this case, Vietnamese), have a code of loyalty, and are territorial (in this case,

territoriality is instrumental and limited to personal space and businesses or business districts, rather than residential and recreation areas). Although having its imperfections, this definition of a gang comes close to describing the kind of street gang discussed in this group (see Bursik & Grasmick, 1993 for debate on the definition of this term). Although tagger crews, skinheads and hate groups fit within Klein's definition, they were excluded from the focus group discussion because their offenses differ from those of street gangs.

Competing definitions of gang crime diverge on whether the offender is affiliated with a gang, or whether the motive for the offense benefits the gang. For this group, the affiliation definition was adopted because it is consistent with the California Penal Code. It does not preclude the motivation definition, and it is most suitable for research measurement because motives for crimes are often indeterminable or unrecorded. A gang member was defined as any individual who believes he is a member of a street gang, and whose membership is acknowledged by his own gang and/or members of other gangs. Thus, the discussion that took place was consistent with the layperson's understanding of what a street gang is. Gang crime was defined as any criminal offense that is committed by a member of a gang, and a gang member was defined as an individual who recognizes himself as a member of a street gang and whose membership is acknowledged by his own gang and/or members of other gangs.

Why do Vietnamese youth join gangs?

Several categories of possible reasons for gang membership were recorded: (1) To improve one's concept of self; (2) To ameliorate a struggle with cultural identity; (3) As a response to exposure to significant and negative life events; (4) To meet perceived economic needs; and (5) To obtain social benefits of gang membership.

Self Concept. Some Vietnamese youth may have a negative self concept because of their perceived low social status as refugees, and the negative stereotypes held by some Whites toward individuals of Vietnamese descent. Youth who see their ethnic background as a characteristic weakness may be susceptible to gang membership because gang involvement may promote a more positive self-image, such as one of power and prestige, thereby improving the self concept.

Cultural identity. Two explanations related to cultural identity were conveyed. The first concerned the distress caused by differing cultural preferences between parents and youth. Discord may arise in the parent-youth relationship when parents insist upon maintaining the Vietnamese language and cultural values, while youth maintain a strong preference for the English language and American cultural values. Youth may then find that involvement in a gang provides a sense of social support and belonging no longer found in the family.

Similarly, the second possibility involves the scenario in which youth reject their Vietnamese identity but are unable to adopt an American identity due to perceived barriers to identity acquisition (e.g., physical features, language barriers, etc.). Youth may find that involvement in a gang provides a cultural identity not found elsewhere.

Perceived Benefits. Some youth may perceive that there are benefits to be gained from involvement in gangs. These include the following: (a) social benefits of acceptance and support of a peer group; (b) financial gain; and (c) physical protection from enemies.

Why do some youth choose not to join gangs?

It was suggested that some youth may choose not to join gangs as a result of familial reinforcement of values contradictory to gang membership. Such families were described as structurally

intact, having parents with effective parenting skills who effectively teach “life lessons,” communicate moral values, promote good relationships among members, are culturally adapted to the majority culture, and meet youth needs of affect, affiliation, and individual identity. Other suggestions given for why some youth choose not to join gangs pertained to their individual characteristics. It was emphasized that youth who accept their Asian identity, possess a desire for legitimate means of status, disapprove of the stigma associated with being a gang member, or hold values that are contrary to gang membership are less likely to be interested in joining gangs. It was also noted that some youth may choose not to join gangs because their friends are not gang-involved. Finally, it was pointed out that youth do not join gangs when they reside in locations where there are none to join.

Why do some youth leave gangs?

It was suggested that some youth may leave gangs out of concern for their family, or out of concern for their own future. Concern for the family may arise through the realization that there are negative consequences for the family, such as guilt, shame, and possible physical harm. Concern for self may arise through maturation and the realization that there are serious consequences of gang membership. These consequences may include jeopardizing school, marriage, and legitimate means of attaining a respectable social status in the community. Additionally, ties to gangs may become less important over time if they fail to meet the expectations of the youth. It was also noted that some parents are successful at severing gang involvement by relocating the youth to an area free of gangs; enabling youth to engage in school or work opportunities. This is sometimes possible through an extended family network.

What risk factors influence gang membership?

The factors influencing gang membership centered on familial and social risk factors. Family risk factors pertained to families with the following features: absent or ineffective parents, poverty, unrealistic parental expectations of the youth, and parental resistance to adopting an American identity. It was also noted that some parents shun resources that could improve parenting skills (e.g., counseling) because of the cultural belief that it is shameful to talk about personal problems, especially with individuals outside of the family. Social risk factors were named as an inability to speak English that results in limited access to social circles that provide positive socialization, the lack of access to community recreation and social resources, and the lack of effective role models.

What factors protect against gang membership?

In our discussions on this question, Klein offered the suggestion that protective factors should not merely be the obverse of risk factors. For example, if we say that poor parenting is a risk factor, it does not add meaning to say that good parenting is a protective factor. Protective factors should be named as those occurring at some point in time before the risk factor. To take the same example, if poor parenting is a risk factor, then an effective adult mentor could be considered as a possible protective factor. In the focus group, the following potential protective factors were named: attending parenting classes to teach parents how to manage family problems to improve family functioning, providing youth access to social organizations, increasing school retention rates and presence of role models, providing adult supervision of youth when parents are unavailable, and re-establishing community concern regarding all youth at risk of gang involvement.

Research Hypotheses

Information concerning gang membership obtained from the extant literature and the focus group described above were used to develop specific and testable hypotheses of gang involvement. The determination of which hypotheses to test, which variables to examine, and how to measure these variables was based upon the priorities of the investigation, and upon the feasibility of the test. In all, five non-cultural and three cultural explanations of gang membership were selected.

Non-Cultural Explanations

The non-cultural explanations for gang membership may be categorized as theoretical and atheoretical. At minimum, a theory is a set of interrelated hypotheses or propositions concerning a phenomenon or a set of phenomena. The first three non-cultural hypotheses do not have a set of interrelated propositions, rather they are merely classifications of predictors. The next two hypotheses are founded on social science theory that is used to explain a wide variety of human behavior. As noted previously, others have already applied these two theories to gang membership.

Utilitarian Hypothesis. The utilitarian hypothesis states that youth who perceive the benefit of gang involvement to be greater than its cost will become involved in gangs. That is, youth who see more advantages than disadvantages to membership are more inclined to participate in gangs than youth who perceive the cost of involvement to be greater than the benefit.

Social Problems Hypothesis. The social problems hypothesis states that low socio-economic status together with low youth opportunities predict gang involvement. This means that youth from families with low income and education, who also have few after-school opportunities for social development (i.e., extra-curricular activities), are more inclined to participate in gangs than youth with

high socioeconomic status and high opportunities.

Public Health Hypothesis. The public health hypothesis states that high gang risk factors and low gang protective factors predict gang involvement. In other words, youth with many gang involvement risk factors (e.g., pro-gang attitudes) and few protective factors (e.g., respected peers with anti-gang attitudes) will be more likely to participate in gangs than youth with few risk factors and high protective factors.

Social Development Hypothesis. The social development hypothesis states that social bond, social environment, and psychological development predict gang involvement. In this case, we defined social bond as being attached, committed, and involved with the family. Social environment assessed neighborhood safety and school safety, and the youth's attitude toward school and toward law enforcement. Psychological development pertained to the youths' ethnic integration, peer integration, self-esteem, and social acceptance. That is to say, youth who have a low social bond, poor social environment, and poor psychological development are more likely to participate in gangs than youth who have a good social bond, social environment, and psychological development.

Social Learning Hypothesis. The social learning hypothesis states that differential association and differential reinforcement predict gang involvement. We defined differential association as the difference in attitude toward gangs that youth and their parents have. The greater the difference in attitude between youth and parents, the greater the differential association. Differential reinforcement was defined as parents' reaction to youth being in a gang. That is, youth who have high differential association and high differential reinforcement are more likely to participate in gangs than those with low differential association and low differential reinforcement scores.

Cultural Explanations

The last three hypotheses are cultural explanations of gang membership. As these hypotheses have emerged from the focus group described above, they are too new, and as yet untested, to be classified as theories. However, they are more than classifications of predictors because they do consist of related propositions concerning gang involvement. In essence, they are theory candidates.

Cultural Rejection Hypothesis. The cultural rejection hypothesis states that rejection of Asian identity will predict gang membership when moderated by barriers to acquiring an American identity. In other words, when youth reject their Asian identity, and social barriers to obtaining an American identity are present, youth are more likely to join gangs than youth who reject their Asian identity but do not encounter barriers to acquiring an American identity.

Cultural Conflict Hypothesis. The cultural conflict hypothesis states that differential cultural identities between parents and youth will result in family conflict and subsequently predict gang involvement. We defined differential cultural identity as the difference in identity (American identity and Asian identity) between parents and youth. The greater the difference in identity between youth and parents, the greater the differential identity. Differential identity, in turn, will lead to family conflict and subsequent gang membership. This means that youth who possess or desire a very different identity than their parents will experience family conflict, and will be more likely to participate in gangs than youth who do not have a different cultural identity than their parents.

Cultural Marginalization Hypothesis. The cultural marginalization hypothesis states that low Asian identity and low American identity predict gang involvement. That is to say, youth who have a low Asian identity and a low American identity are more likely to be involved in a gang than youth with

either a high Asian identity or a high American identity, or youth high on both identities. This suggests that gangs may serve as an important source of social identity for youth.

Interviews

These hypotheses were then tested using information gathered through personal interviews. The interviews were conducted with gang-involved and nongang-involved Vietnamese youth and their parents. This method was chosen because personal interviews decrease “don’t know” and absent responses, provide opportunity for interviewers to clarify the meaning of questions when necessary, and facilitate elaboration of incomplete or ambiguous responses. Additionally, because examination of the above hypotheses required the collection of sensitive information, such as report of family conflict, cultural preferences, and gang involvement, control over the interview environment was necessary to guard against the possibility of responses being influenced by the presence of others.

Some research concerning gangs has utilized an approach whereby interviews are conducted at the doorstep or inside the home of the youth. This approach was not suitable for this project because interview responses could be easily influenced by the presence or possible interruption by parents or siblings in the home. Youth who may not want to discuss topics such as family conflict, cultural preferences, or gang involvement in the presence of their parents may falsify information given to interviewers. To avoid this likely possibility, all interviews were conducted at a community agency where youth and parents were interviewed separately. Separate interviews conducted in a controlled environment increased the likelihood that interviewees answered all questions honestly.

Schedule of Questions

Two interview schedules, one for parents and one for youth, were prepared. Each schedule was initially constructed in the English language, and subsequently translated into the Vietnamese language. Participants were given a choice as to which language they preferred. Questions for the interviews were organized into sections. The youth version consisted of 26 sections with between 2 to 56 questions per section. The parent version consisted of 23 sections with between 2 to 42 questions per section. The two versions were very similar; however, the parent version excluded items which pertain to school, friends, and delinquency, but included items relating to depression, anxiety, and cultural adaptation. For the vast majority of measures, no published scales were available, and original scales were constructed. In some instances, existing scales were incorporated, modified, and shortened as necessary. Specific measurement of all constructs is summarized later.

Procedure

Families were initially contacted by telephone, provided with a brief description of the study, and invited to be interviewed. A \$10 gift certificate from a popular grocery store was provided as an incentive for participation. If the invitation was accepted, an appointment was scheduled at one of two Vietnamese community agencies. The location and time of the interview was determined by the preference of the parent and the availability of the site. On average, interviews lasted approximately 1 hour.

Each interview was conducted anonymously. Upon scheduling an interview appointment, the scheduler used an identification number to record the scheduled appointment. The interviewer was not provided with the identity of any participants in this project. At the conclusion of all interviews, the

scheduler's list of participant names and identification numbers was destroyed. Thus, it was impossible to link any interview answer to specific individuals. All procedures used were planned and reviewed in advance by an independent human subjects review committee.

Interviewer Training

Bilingual interviewers were recruited on the basis of their skill and experience relevant to interviewing tasks. The eight interviewers were trained in standard research interview techniques by the principal investigators. The 20 hour training course included a description of the study, interview guidelines and procedures, and interview practice. In a group setting, interviewers were informed of the appropriate appearance and demeanor required for this project. Emphasis was placed upon the neutral effect their presence must have in the data collection process. Interviewers were instructed to follow question order and wording exactly. Much time was devoted to practicing the correct use of the question schedule to ensure proper use of contingency questions and adherence to other instructions. Interviewers were taught how to record both closed-ended and open-ended responses, and how and when to offer explanatory and clarifying comments in order to manage difficult or confusing situations. Demonstration interviews were performed by the principal investigators, followed by pairing off of the trainees to practice interviewing with each other. After the practice session, interviewers pointed out problem areas and some of their suggestions were incorporated into the final version of the interview schedule. Interview schedules were reviewed by the project staff, and the errors found were brought to the attention of the interviewers. By the end of the training period, all interviewers had become fully familiar with the schedule of questions and its proper use.

Population

The study population was defined as juvenile Vietnamese males living in or near the Little Saigon area of Westminster, California. Male juveniles were selected because of their prevalence in gang involvement and delinquency reported in Study I. However, 37 females were interviewed because they were inadvertently selected in the scheduling procedure. These interviews were not analyzed in the present report, but are available for later analysis. Because the names of all juvenile Vietnamese males were not known, a random sample of the population was not possible. In order to compile a sample that was representative of both gang-involved and nongang-involved youth (necessary for hypothesis testing), multiple sources were utilized to obtain project participants. These sources included one high school and three middle schools where student names were obtained from rosters. School rosters were used because a general population sample was desired. Moreover, participants selected through school samples are believed to be a good source of gang information (McConnell, 1994). Names of juvenile suspects and victims were obtained from official records of police departments in two cities, and other sources of official gang intelligence information (including the General Reporting Evaluation and Tracking system). Names obtained from law enforcement sources were checked against the school rosters. Only names which did not appear on the rosters were counted as law enforcement sources.

Sample

At least one parent of every individual on these lists (1,124, in all) was contacted at home by telephone by a bilingual scheduler. Of these contacts, 112 (10%) parents were unable to participate, 629 (56%) were unwilling to participate; and 383 (34%) made an appointment to be interviewed with

their child. Of those who made an appointment, 270 (70%) kept their appointment, and were interviewed. The final sample for the present analysis consisted of 233 Vietnamese parent and male child pairs (466 interviews). The referral sources for these cases were as follows: 137 (59%) public school roster; 68 (29%) police report; 16 (7%) participant referral; 12 (5%) law enforcement intelligence list. The median age of parents was 45 years. Male and female parents were equally likely to volunteer to be interviewed, and all chose to be interviewed in the Vietnamese language. Among these families, the median number of individuals living in the household was six and the reported household income was \$1,500 per month. This value is 44% of the median household income in Westminster reported in the decennial 1990 U.S. census. The reported monthly income level is likely, on average, an underestimation of actual income. It has been suggested that this may be the result of a cultural preference to under-report personal assets. The median age of youth participants was 15 years, and 61% preferred to be interviewed in the English language. A summary of the demographics of the sample is provided in Table 7. Information describing youth gang involvement and delinquency is provided later.

Recruitment

Scheduling and interviewing took place between July, 1996 and June, 1997. A letter appealing for participation was prepared to introduce the project to potential participants. This letter, prepared in both the Vietnamese language and the English language, was sent under the auspices of the City of Westminster, Department of Community Services. The approach taken was one which expressed the need for interview information in order to develop programs for families in the Vietnamese

Table 7
Demographic Characteristics of Parents and Youth

	Parents	Youth
<i>Gender</i>		
Male	55%	100%
Female	45%	0%
<i>Ethnicity</i>		
Vietnamese	100%	100%
<i>Language of Interview</i>		
Vietnamese	100%	39%
English	0%	61%
<i>Median Age</i>	45	15
<i>Median Years in U.S.</i>	7	5
<i>Median Income (monthly)</i>	\$1,500	---
<i>Median People in Household</i>	6	---

Note: The final sample consisted of 233 pairs of parents and youths.

community. After approximately three days had passed (enough time passed for the letter to reach the family by mail) a telephone call was initiated by the scheduler.

Scheduling interviews proved to be an arduous task. Each telephone call required a great amount of time and effort to thoroughly explain the project and address concerns expressed by the parent. Many telephone calls lasted up to 10 to 15 minutes. Moreover, it frequently took repeated contacts to reach the parent, or to give the potential participant time to consider the invitation.

As stated earlier, two Vietnamese community centers served as interview sites. The participants' perception of an agency proved to be a great assistance on some occasions, and on other occasions, it proved to be a hindrance in scheduling the interview. Many parents seemed to have strong positive or negative feelings toward various agencies. The availability of two centers, however,

proved to be a good strategy in increasing the participation.

Periodic meetings with schedulers yielded information that provided insight into both the nature of the present sample and the ways in which future data collection efforts could be improved. One reason for refusal to participate was suspicion about the purpose of the interview. Some fearful individuals were willing to be interviewed over the telephone, but not in person. However, telephone interviews were not acceptable because control over the interview environment would be lost. Some indecision regarding participation is attributable to the fact that most Vietnamese American adults are not accustomed to being questioned or interviewed by social scientists.

Another reason for not wishing to participate is a lack of motivation. Possible benefits for the “Vietnamese community” was one message used to increase participation. However, some individuals revealed that they did not feel part of the community, and had no interest in it. This seemed to be especially true for adults who had been living in the United States for many years. Still others expressed resentment toward the community, stating that because they themselves had not benefitted from membership in the community, there was no reason for them to put forth effort for the benefit of the community.

Many parents declined to be interviewed because they felt too busy with work and childcare schedules. Other parents agreed to participate, but their children were unwilling. We declined the few offers we received to interview parents without their children, and the few offers to interview children without their parents. This was because the project required data from both parties to yield a complete case for analysis. Analysis using list-wise deletion of cases containing missing data would have omitted all partial cases from analysis.

In general, the initial contact letter appealing for participation to “help the community” was met with skepticism. In fact, midway through the project, this approach was abandoned in favor of using the telephone method to make the initial attempt. Parents were most responsive when they believed there might be a personal and immediate benefit from the interview. Many individuals did not want to participate, but instead of directly declining, they would initiate a series of return calls between the scheduler and the family that ultimately led to no further contact. It is believed that parents engaged in this behavior when they felt it was impolite to directly decline participation.

The present sample likely consists of parents who are, in general, more trusting of the stated purposes of the interview than other parents, and who believe they might derive some benefit from the interview. This benefit was not necessarily the gift of the \$10 grocery certificate. A number of parents declined the gift when presented with it, and suggested that it be given to more needy families. Thus, the sample is biased against families in which parents were unwilling or unable to persuade their child to cooperate.

Schedulers suggested that similar research projects should be sponsored by a trusted source (in this case, we found that the City of Westminster, Department of Community Services had credibility with most parents) and announced in advance through credible newspaper and radio media. A trusted source providing advance notice may help legitimize survey research projects and reduce skepticism concerning research motives. Schedulers also felt that if the interview was somehow tied to their children’s education, parents would be much more responsive, as education is very important to Vietnamese parents. Moreover, schedulers believed that if interviewers were to make the initial contact and interview at the participants’ home (this was not possible in the present project because both

parent and child were to be interviewed separately under controlled conditions), if interviewers were to tell the parents exactly how much time the interview would take, and if interviewers were to specify how much money they would receive at the conclusion of the interview, that parental participation might be increased.

Dependent Variables: Gang Involvement

Gang involvement is typically measured through a single self-report question such as “Are you a member of a gang or posse? –yes or no.” This approach assumes a dichotomy in gang membership –an assumption challenged in this project. We view gang involvement on a continuum that might range from knowing a gang member to being a leader of a gang. This view is consistent with that of researchers who have suggested that there are different degrees of gang affiliation including full, peripheral, temporary, and situational participation (Klein, 1971; Cartwright, Tomson, & Schwartz, 1975; Vigil, 1988a), all of which indicate diversity in intensity and duration of gang involvement. The range of involvement may include many possibilities such as knowing several gang members well; spending leisure time with gang members; holding confidences of some gang members; having gang members as friends; relying on close friendships with gang members; partial participation in some illegal gang activity; full, but inconsistent participation in gang activities; considering oneself as a gang member; full participation in all gang activities; to, perhaps, a leadership role in a street gang. Dichotomous gang “membership” questions, such as the one above, only capture individuals who identify themselves as gang members. It may not capture individuals who are involved in gang activity, but do not consider themselves to be a “member” of a gang. This may be especially important when examining gang involvement among juveniles who may not have developed a distinct individual identity as a gang

“member,” but who are involved with gangs, to some extent, nonetheless.

It was therefore thought useful to devise an original measure to identify individuals who are involved in gangs, but who do not label themselves as a gang member. The approach used was one that acknowledged the importance of social relationships among gang members. Because gangs are a social phenomenon, it was important to measure the level of social involvement youth have with individuals in a gang. That is, we intended to measure the centrality of gangs in the social life of the youth. Figure 1 contains a hypothetical illustration of the continuum of gang involvement, the amount of gang involvement captured by traditional means of gang identification, and the amount captured by the social centrality measure we devised.

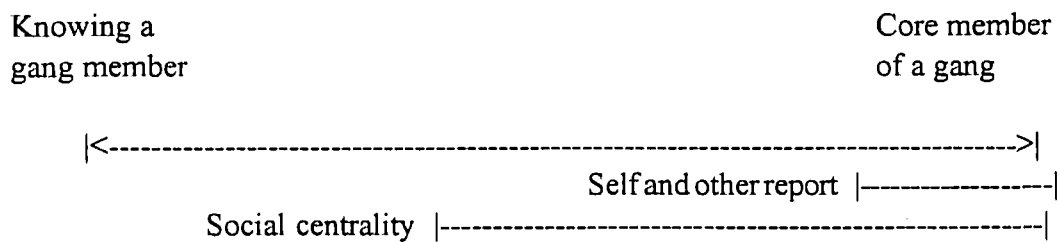


Figure 1. Possible continuum of gang involvement and hypothetical measurement of gang involvement captured by traditional measures and the social centrality measure.

Traditional Measure of Gang Involvement

In the present study, the traditional measure of gang involvement refers to the use of self-report and criminal justice sources. The self-report was obtained through asking the following series of “yes” or “no” questions: 1) “Is there a group of friends that you hang around with a lot?”; and, if yes, 2) “Does that mean that you are in a gang?” Youth who responded yes to both of these questions were

coded as gang-involved. Additionally, youth whose name appeared in any of the following three law enforcement information sources, the General Reporting Evaluation and Tracking (GREAT) System, law enforcement crime records, and law enforcement gang intelligence files, were classified as gang-involved. These traditional means of gang identification likely underestimate the number of gang-involved juveniles because at an early age, youth are less likely to be fully involved in gang activity. In the present sample, the average age of youths was 15.3 years. These youths may not have been involved in enough gang activities to identify themselves as gang members or to be identified in a criminal justice source. Using this measure, 29 (12.0%) of the juveniles in the sample were classified as gang-involved.

Social Centrality - Dichotomous

The social centrality measure classified youth as gang-involved if they declared having close interpersonal relationships with gang members. The following series of questions were administered to obtain a social centrality measure: 1) "Whom do you go to if you have a problem you want to talk about?"; 2) "Who accepts you totally, including both your worst and your best points?"; and 3) "Whom can you really count on to care about you, regardless of what is happening to you?" Youth were instructed to answer these three items by giving the initials of each person who came to mind. Later in the interview, after the topic of gangs had been introduced, the interviewer turned back to the pages where the first three questions appeared, and asked; 4) "How many of these people are involved in a gang?" For the fourth question, youths were asked to give the number of people, out of the total listed from questions 1 - 3, who are gang-involved. Youth who declared one or more "gang members" in their core social support network were classified as gang-involved. Using this measure, 83 (36%) of

the juveniles in the sample were classified as gang-involved.

In order to illustrate the relationship among the various gang identification approaches, a Venn diagram was prepared (See Figure 2). The diagram includes an additional method of gang identification, self-report of personal involvement in a gang fight, which was not used in either the traditional or social centrality measure. It is included in the Venn diagram as a possible validity check. The diagram shows that the social centrality measure identifies many of the same cases that traditional measures identify, as well as 52 additional cases. This is especially important among juveniles who, because of their young age, may not have had enough opportunity to be identified as gang-involved by official sources. The description of delinquency of youth in the sample, and the hypothesis testing section to follow were performed using both the traditional and social centrality measures of gang involvement.

As a check on the validity of the social centrality variable, we compared the mean social centrality score between those who claimed they were in a gang based upon self-report to those who claimed they were not gang-involved. If the social centrality variable captures gang members, one would expect the score to be higher for those who identified themselves as a gang member than those who did not identify themselves as a gang member. A comparison of means using the *t*-test showed that self-reported gang-involved youth had a higher social centrality mean score than those who did not identify themselves as gang-involved ($t(df=13) = -5.7, p < .00$). The means were .91 and .36, respectively. Thus, the social centrality score results are consistent with self-report of gang identification.

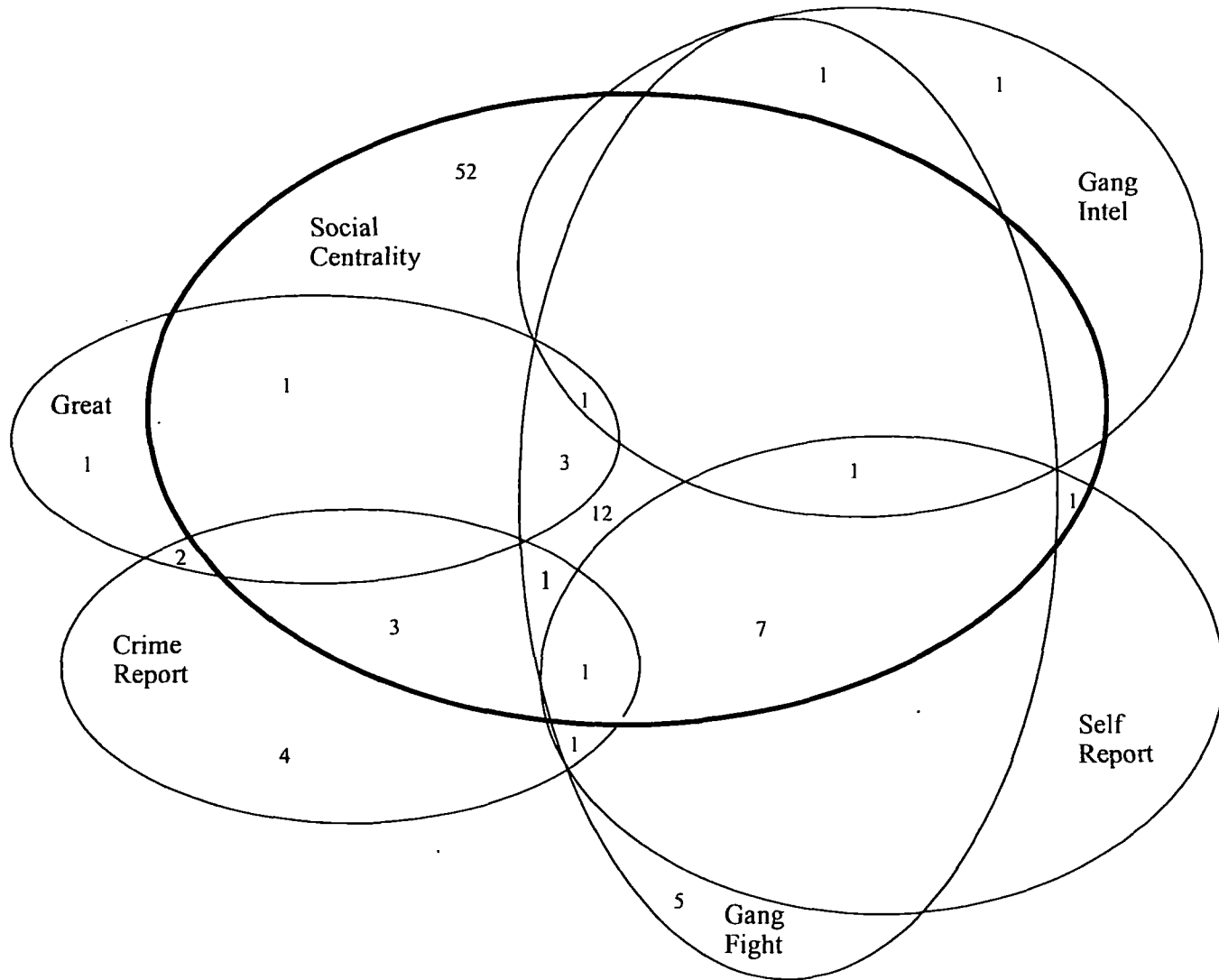


Figure 2. Venn Diagram of Sources of Gang Identification.

Social Centrality - Continuous

A continuous measure of social centrality was obtained by computing the proportion of close relationships youth have with gang-involved individuals out of their total number of close relationships. The greater the value, the greater the proportion of close relationships involving gang members. This measure yielded hypothesis-testing results similar to that of the dichotomous social centrality measure. The dichotomous analyses are reported as a matter of convenience because the traditional measure of gang involvement is also dichotomous.

Delinquency and Gang Involvement

A comparison was made between the gang delinquency captured by each of the two methods of gang identification. This comparison was made to explore the similarities and differences between the self-report delinquency of youth captured by each gang identification method. For each delinquent offense category, the proportion of individuals who committed at least one offense in each category during the past year was computed. Specific delinquency questions were adapted from the National Youth Survey (see Elliott, Huizinga, & Morse, 1986). The traditional method identified youth who were involved in a greater level of delinquency than those identified by the social centrality measure. This is likely due to the fact that those at the far right of the continuum of gang involvement are more likely to be involved in delinquency than those individuals closer to the center of the continuum of gang involvement. The sample contains an adequate representation of delinquent gang youth.

Table 8
 Percent who committed at least one offense in the past year

Offense	# of Items	Traditional Gang Identification		Social Centrality Gang Identification	
		No gang involvement n=204	Gang involvement n=29	No gang involvement n=143	Gang involvement n=83
Violent	10	27.0%	69.0%	19.6%	53.0%
Property	13	47.5%	89.7%	40.6%	73.5%
Status	3	37.3%	82.8%	32.9%	60.2%
Drug use	9	8.8%	58.6%	7.7%	27.7%
Drug sale	3	2.9%	10.3%	1.4%	8.4%
Alcohol	3	16.2%	69.0%	10.5%	45.8%
Other	13	38.2%	89.7%	28.0%	72.3%

Note: Offense items ranged in severity. For example, violent offenses includes responses to questions "Have you ever hit someone with the idea of hurting him or her?" and "Have you ever fired a gun from a car at people?"

Plan of Analysis

The relationship between predictor variables and the dependent variables was examined using logistic regression. For each hypothesis, the dependent variables were dichotomous--they had only two values, gang-involved or nongang-involved. Logistic regression was used because this statistical technique is designed primarily for analysis situations requiring a dichotomous dependent variable (Wright, 1994). Further, logistic regression was utilized because of its advantages: it does not produce negative predicted probabilities, and the predictors do not have to be normally distributed, linearly related, or contain equal variances within each group (Tabachnick & Fidell, 1996).

Independent variable scale scores were obtained by computing the mean of all scale items. For constructs in which many variables were available, factor analysis was used for scale construction

purposes. This procedure yields large amounts of information. Thus, given the large number of scales in the study, the factor results are not reported. However, the internal consistency of all scales was computed using Cronbach's Alpha. This value is reported and interpreted for all scales containing 5 or more items. For scales containing fewer items (e.g., mentoring, and school attitude), the internal consistency was not computed because one would not expect scales with so few items to achieve internal reliability.

Non-Cultural Hypotheses

Utilitarian Hypothesis

The utilitarian hypothesis states that gang involvement can be explained by the balance of benefits and costs of gang involvement. Specifically, greater perceived gang benefits than perceived costs will predict gang involvement.

Perceived Benefits of Gang Involvement. To measure the perceived benefits of being in a gang, fifteen items pertaining to the appeal of gang involvement were constructed. Each item was preceded by the question, "Why do you think that kids join gangs?" Following each item was a five-point Likert scale with 1 representing "strongly disagree," and 5 representing "strongly agree." The same five-point response scale was used for all remaining scales, unless otherwise noted. The perceived benefit items were similar to the following: "To get a good reputation" and "For support and loyalty." A greater mean value on this measure indicates more perceived benefits of gang involvement than a lower mean value. Based upon the mean scores obtained from youth responses, Cronbach's alpha was .96, indicating that the measure is internally consistent.

Perceived Barriers to Gang Involvement. Eight items were used to assess the perceived

reasons for staying out of gangs. The items were preceded by the question, "For some kids, joining a gang just isn't worth it. Why do you think kids stay out of gangs?" The items included the following: "Because being in a gang would hurt their family" and "Because gang members ruin their own lives." A greater mean value on this measure indicates greater perceived barriers--reasons for staying out of gangs--than a lower mean value. Based upon the mean scores obtained from youth responses, Cronbach's alpha was .84 indicating that this measure was also quite reliable.

Benefits over Barriers. A variable representing the balance of perceived benefits and perceived barriers was obtained by computing the mean score for the barriers to gang involvement measure and subtracting it from the mean score computed for the benefits of gang involvement measure. The higher the positive value on this score, the greater the benefits over the barriers. The greater the negative value on this score, the greater the barriers over the benefits.

Results. The correlations between the benefits over barriers score with the dependent variables can be found in the correlation matrix labeled Table 9. All other correlations used in testing the non-cultural hypotheses can be found there as well. Using logistic regression, it was found that benefits over barriers does not contribute to the prediction of gang membership using either the traditional measure of gang involvement or the social centrality measure. Youth with high benefits over barriers scores are not more likely to be involved in gangs than youth with lower scores. The logistic regression results for this hypothesis, and all other non-cultural hypotheses, can be found in Table 10.

Social Problems Hypothesis

The social problems hypothesis suggests that factors of socioeconomic status and opportunity can explain gang involvement. Specifically, it was suggested that low income and low education level of parents, together with low opportunities for youth, predict gang involvement.

Table 9
Non-Cultural Hypotheses: Variable Correlation Matrix

Variable	1	2	3	4	5	6	7	8	9	10	11	12
1) Benefits over Barriers												
2) SES X Youth Opportunities	-.08											
3) Neighborhood Gangs	.36***	.06										
4) Gang Attitude	.47***	-.07	.46***									
5) Family Support	-.10	.02	.03	-.13*								
6) Family Conflict	.22**	.06	.29***	.46***	-.32***							
7) Adult Mentor	-.24***	-.04	-.03	-.15*	.15*	-.21**						
8) Achievement Motivation	-.14*	.04	-.13*	-.30***	.16*	-.24***	.11					
9) School Attitude	-.25***	-.08	-.30***	-.32***	.10	-.32***	.23**	.34***				
10) Control	-.21**	-.07	-.24***	-.31***	.14*	-.43***	.12	.15*	.22**			
11) Anomia	.30***	.09	.26***	.41***	-.10	.45***	-.19**	-.18**	-.25***	-.33***		
12) Delinquency	.33***	-.06	.49***	.63***	.00	.42***	-.15*	-.33***	-.33***	-.22**	.35***	
13) Commitment to Family	.21**	-.04	.33***	.37***	-.28***	.73***	-.15*	-.11	-.26***	-.36***	.33***	.32***
14) Peer Integration	.08	-.04	-.16*	-.10	-.05	.10	-.04	-.04	.08	-.07	-.03	-.12

Note. Number of cases range from 204 to 233. *p < .05. **p < .01. ***p < .001.
 (Table 9 continued on next page)

(Table 9 continued from previous page)

Variable	1	2	3	4	5	6	7	8	9	10	11	12
15) Neighborhood Safety	.08	.04	.29***	.01	-.03	.13	.03	-.03	-.11	-.24***	.06	-.06
16) School Safety	.00	.13	.04	.06	-.10	.26***	-.04	-.07	-.09	-.34***	.00	.05
17) Police Attitude	.44***	-.03	.46***	.49***	-.17*	.35***	-.15*	-.36***	-.30***	-.21**	.44***	.53***
18) Self-Esteem	-.00	-.19**	-.05	-.18**	.21**	-.46***	.20**	.13	.20**	.40***	-.42***	-.08
19) Adult Approval	-.31***	.06	-.21**	-.31***	-.04	-.17**	.06	.03	-.01	.11	-.21**	-.32***
20) Parent Reaction	-.37***	.01	-.22**	-.21**	.16*	-.20**	.25***	.04	.07	.10	-.18**	-.20**
21) Differential Reinforcers	.81***	-.08	.32***	.35***	-.01	.10	-.11	-.02	-.14*	-.18**	.18**	.27***
22) Punishers Index	-.65***	.05	-.22**	-.36***	.15*	-.25***	.23***	.22**	.27***	.10	-.26***	-.23***
23) Traditional Measure	.28***	-.03	.53***	.41***	.02	.22**	-.05	-.15*	-.18**	-.17**	.21**	.41***
24) Social Centrality	.14*	-.04	.23***	.32***	.03	.14*	-.14*	-.20**	-.25***	-.11	.19**	.53***

Note. Number of cases range from 204 to 233. *p < .05. **p < .01. ***p < .001.

(Table 9 continued on next page)

(Table 9 continued from previous page)

Variable	13	14	15	16	17	18	19	20	21	22	23	24
14) Peer Integration	.00											
15) Neighborhood Safety	.13	.04										
16) School Safety	.19**	.18**	.23***									
17) Police Attitude	.25***	.00	.09	.08								
18) Self-Esteem	-.30***	.01	-.27***	-.25***	-.14*							
19) Adult Approval	-.16***	.06	.17*	.10	-.31***	-.01						
20) Parent Reaction	-.21**	.11	.01	.06	-.22**	.09	.13*					
21) Differential Reinforcers	.14*	.08	.01	.01	.31***	.05	-.33***	-.12				
22) Punishers Index	-.20**	-.02	-.12	.02	-.35***	.06	.10	.46***	-.09			
23) Traditional Measure	.23***	-.08	.07	.05	.33***	.01	-.27***	-.21**	.21**	-.22**		
24) Social Centrality	.02	-.06	-.09	.01	.30***	-.05	-.11	-.12	.09	-.12	.22**	

Note. Number of cases range from 204 to 233. *p < .05. **p < .01. ***p < .001.

Table 10

Logistic Regression Analysis of Non-Cultural Predictor Variables on Traditional and Social Centrality Measures of Gang Involvement

Variables	Traditional Measure			Social Centrality Measure		
	df	χ^2	Log-likelihood	df	χ^2	Log-likelihood
<u>Utilitarian Hypothesis</u>						
Benefits over Barriers	8	14.09	-138.90	8	10.64	-84.95
<u>Social Problems Hypothesis</u>						
Interaction of Low SES and Low Opportunities	2	.67	-134.57	2	2.15	-80.57
<u>Public Health Hypothesis</u>						
Neighborhood Gangs	6	13.33*		1	1.21*	
Gang Attitude	8	10.05		8	3.87	
Family Support	1	.62		1	2.11	
Family Conflict	1	.00		1	.60	
Adult Mentor	1	.01		1	1.07	
Opportunities	1	2.32		1	.03	
Achievement Motivation	1	.07		1	.63	
School Attitude	1	.18		8	5.92	
Control	1	.22		1	.11	
Anomia	1	.13		1	.38	
All Public Health Variables (Table 10 continued on next page)			-109.78			-73.84

(Table 10 continued from previous page)

Social Development Hypothesis

Neighborhood Gangs	8	17.77*	6	3.47
Gang Attitude	8	20.83**	8	8.45
Delinquency	8	18.64*	8	22.48**
Attachment to Family	1	.05	1	.71
Family Conflict	1	.12	1	.43
Peer Integration	1	.42	1	.00
Neighborhood Safety	1	.59	1	.28
School Safety	1	.01	1	.10
Attitude Toward the Law	1	.27	1	1.25
Self-Esteem	1	1.18	1	.78
Control	1	.01	1	.62
All social development variables		-108.21		-57.66

Social Learning Hypothesis

Gang Attitude	7	6.88	8	3.74
Adults' Approval	8	12.14	1	.05
Parents' Reaction	8	11.62	1	.99
Differential Reinforcers	1	.58	1	.12
Punishers Index	1	.33	1	.15
All social learning variables		-123.82		-76.00

* p < .05. ** p < .01.

Socioeconomic Status. Socioeconomic status (SES) was computed as the product of total family income and years of education. The interaction of family income and parental education is a commonly used measure of SES. Family income was obtained by asking parents the following question: “If the pay earned by everyone in your family was added together for one month, what would be the total amount?” The level of formal education of the parent was obtained by asking the following question: “How many years of formal schooling have you had in Asia and America together?” The values for each of these scores were reversed so that high scores represented low SES. This was done to ensure that statistical analysis would yield information consistent with the direction of the effect predicted in the hypothesis. That is, low SES, rather than high SES, should be predictive of gang involvement.

Youth Opportunities. Youth were asked to list the after-school activities in which they were regularly engaged, as well as the approximate number of hours spent each week on each activity. The sum of hours spent each week on after school activities served as a measure of youth opportunities. These values were also reversed so that higher mean values represented fewer youth opportunities.

Interaction of SES and Youth Opportunities. A variable representing the combined effect of low SES and low youth opportunities was created by computing the product of these two variables (i.e., SES multiplied by Youth Opportunities is the interaction of SES and opportunities). A higher interaction score represents greater social disadvantages than a lower score.

Results. Using logistic regression, it was found that socioeconomic status and youth opportunities did not predict gang membership for either the traditional measure of gang involvement or the social centrality measure.

Public Health Hypothesis

The public health hypothesis suggests that risk and protective factors relating to gang membership accurately predict gang involvement. One possible risk factor used in the previous analysis, lack of youth opportunities, was also included. The other risk factors examined included level of gang activity in the youth's neighborhood, the youth's attitude toward gangs, family conflict, and anomia (a sense of alienation from others--not anomie, a sense of social normlessness). Protective factors examined included family social support, adult mentors, achievement motivation, positive school attitude, and a sense of general control in life.

Neighborhood Gangs. To assess the level of gang activity in the youth's neighborhood, eight items referring to gang presence were used. Each item was followed by a four-point Likert scale with 0 representing "No - none" to 3 representing "Yes - a lot." The questions were similar to the following: "Is there talk about gangs around your neighborhood?" and "Among kids in your neighborhood, how much pressure is there to be a member of a gang?" A greater mean value on these 8 items indicates a higher level of gang activity or presence than a lower mean value. Cronbach's alpha for these items was .87, indicating that the measure has good internal consistency.

Gang Attitude. Ten items referring to youths' perception of gangs were used to measure attitude toward gangs. Examples of the items are as follows: "Most kids in gangs are really okay" and "Some gang members deserve a lot of respect." A greater mean value indicates a more positive

perception of gangs than a smaller mean value. The mean scores obtained in this study produced a Cronbach's alpha of .89, indicating that this measure also has good reliability.

Family Conflict. Nineteen items were used to measure the level of family conflict as reported by the youth. Some items were adapted from the cohesion and conflict sub-scales of the Family Environment Scale (Moos, 1974). The items were similar to the following: "We fight a lot in our family" and "The only time I can be myself is when I am away from my family." The greater the mean value, the greater the family conflict. Based upon the mean scores obtained from youths' responses, the measure was found to have good reliability; Cronbach's alpha was .86.

Family Social Support. Three items were used to measure the amount of social support provided by the youth's family. The questions posed to the youth referred specifically to family members, and were as follows: "Whom do you go to if you have a problem you want to talk about?", "Who accepts you totally, including both your worst and your best points?" and "Whom can you really count on to care about you, regardless of what is happening to you?" Youths answered each item by providing the initials of each family member who came to mind. The greater the number of initials given, the greater the amount of social support available to the youth from family members.

Mentor. Two items referring to the presence of an adult mentor in the youth's life were used. The statements were as follows: "There is no one I can truly look up to" (the response to this item was reversed) and "I know at least one adult whom I wish I were like." The greater the mean value, the more likely that the youth has an adult role model.

Achievement Motivation. Two items were used to determine the youths' motivation to achieve academically. The statements were as follows: "I give school my best effort" and "I learn a lot in

school.” The greater the mean value, the higher the level of motivation to achieve. Based upon the mean scores obtained, Cronbach’s alpha was .67, indicating that the reliability of the scale is satisfactory.

School Attitude. To determine youths’ attitude toward school, the following two items were used: “In general, I like school” and “School is worth going to.” The greater the mean value, the more positive the school attitude.

General Control. Using three items, this measure assessed youths’ perceived level of control over everyday events and outcomes. The items were as follows: “There is little I can do to change many of the important things in my life,” “I often feel helpless in dealing with the problems of life,” and “Sometimes I feel that I’m being pushed around in life.” A greater mean value indicates a lower level of perceived control over life’s outcomes than a smaller mean value.

Anomia. A generalized, pervasive sense of social malintegration or “self-others alienation” was measured using four items. These items were adopted from an established scale by Srole (1956). The items were similar to the following: “People must live pretty much for today and let tomorrow take care of itself” and “Things for the average person are getting worse, not better.” The greater the mean value, the poorer the sense of social integration.

Results. Using logistic regression, it was found that among all risk and protective factors examined, only neighborhood gangs had an influence on gang involvement. Youths with a high perception of gang presence in their neighborhood were more likely to be gang-involved than youths with a low perception of gang presence in their neighborhood.

Social Development Hypothesis

The social development hypothesis states that low social bond, poor social environment, and poor psychological development predict gang involvement. Social bond variables included delinquency, commitment to family, and peer integration. Social environment variables included neighborhood safety and school safety. Psychological development variables included attitude toward the law, self-esteem, and general control. The variables labeled neighborhood gangs, gang attitude, family conflict, and general control have been used previously, thus their descriptions are omitted in this section.

Delinquency. Fifty-six items assessed the types of delinquent acts youths had committed, many of which were identical to those in the National Youth Survey. Each item was answered with either a “yes” or “no” response. Questions concerning delinquent acts ranged in seriousness from skipping class without an excuse, to use of a weapon or force to make someone surrender money or things. All items were combined into a composite score. Higher values represent more delinquency than lower values. Based upon the mean scores obtained from the youths’ responses, Cronbach’s alpha was .93 indicating that the measure is internally consistent.

Commitment to Family. Eight items were used to measure youths’ attachment, commitment and involvement with their families. Items were similar to the following: “I can live up to what my family expects of me in school” and “ Everything I do is for my family.” The higher the mean value, the lower the level of commitment to the family. Based upon the mean scores obtained from youths’ responses, Cronbach’s alpha was .56, indicating that the measure was not reliable. Item analysis showed that

removal of items would not improve consistency. All items were retained due to their face validity as a measure of family commitment.

Peer Integration. Six items referring to youths' preference for assimilating with American and Vietnamese youths were used as a measure of peer integration. Examples of the items include the following: "I wish American teenagers would respect me as an American" and "I wish Asian teenagers saw me as an Asian." The higher the mean value, the greater the preference for integrating with both American and Vietnamese youths. Based upon the mean scores obtained, Cronbach's alpha was .65, indicating that the scale is adequately reliable.

Safety in Neighborhood. Three items measured how safe youth feel in their neighborhood. The items were similar to the following: "I feel safe in my neighborhood" and "My neighborhood is a nice place to live." The higher the mean value, the lower the perceived level of safety in the neighborhood.

School Safety. Three additional items were used to measure youth perception of personal safety at school. The items were similar to the following: "Sometimes I'm afraid to go to school because of kids who pick fights" and "I have been threatened by kids at school." Each item was followed by a five-point scale with 1 representing "strongly disagree" and 5 representing "strongly agree." A higher mean value indicates a greater level of intimidation than a lower mean value.

Police Attitude. Seven items measured youth attitude toward the law and police officers. Items were similar to the following: "Police like to show their power more than they like to help people" and "As long as I am under 18, I can get away with almost any crime." The greater the mean value, the more negative the attitude toward law enforcement. Based upon the mean scores obtained from

youths' responses, Cronbach's alpha was .82, indicating that the scale is internally consistent.

Self-esteem. Self esteem was measured using seven items referring to how youths generally feel about themselves. Items were similar to the following: "On the whole, I am satisfied with myself" and "I feel that I have a number of good qualities." A higher mean value indicates a more positive self-esteem than a lower value. Based upon the mean scores obtained from youths' responses, Cronbach's alpha was .76, indicating the scale has good reliability.

Results. Using logistic regression, it was found that social bond and social environment were predictive of gang involvement. Youths who have low attachment, commitment, and involvement with their families, and who have gangs in their neighborhood, are more likely to be involved in gangs than youths with high social bond and a desirable social environment.

Social Learning Hypothesis

The social learning hypothesis states that differential association and differential reinforcement predict gang involvement. Attitude toward gangs was used as one of the reinforcer variables. As this variable was described previously, its description is omitted in this section.

Perceived Adult Approval. Two items measured youths' perceptions as to how adults in their families feel about gangs. The questions were as follows: "My family has warned me not to join gangs" and "I would not tell my family if I had a friend that was in a gang." The greater the mean value, the more negative the perceived adult attitude toward gangs.

Perceived Parent Reaction. Parental reaction was assessed using three items concerning youths' perceptions regarding how their parents would feel if the youths were involved in a gang. The items were similar to the following: "My family would be upset if it knew I was in a gang," and "Being in

a gang would shame my family.” The greater the mean value, the more negative the perceived parental reaction.

Differential Reinforcers Index. To assess differential reinforcers, 23 items referring to the positive aspects associated with being in a gang were used. Each item was preceded by the question, “Why do you think that kids join gangs?” The items were similar to the following: “ To get a good reputation” and “To get away from the family.” The greater the mean value, the greater the perceived level of reinforcement from gang involvement. A Cronbach’s value of .96 was found, indicating that the measure has very high reliability.

Punishers Index. Ten items measured the perceived negative aspects of being associated with a gang. Each item was preceded by the following question: “Why do you think kids stay out of gangs?” The items were similar to the following: “Because being in a gang would hurt their families” and “Because they could get hurt or killed.” The greater the mean value, the more negative the consequences of gang involvement. Based upon the mean scores obtained from youths’ responses, Cronbach’s alpha was .88, demonstrating good reliability for this measure.

Results. Using logistic regression, it was found that differential reinforcement and differential association were not related to gang involvement. Differing gang attitudes and parental reaction to gang membership are not predictive of youth gang involvement.

Cultural Hypotheses

Cultural Rejection Hypothesis

The cultural rejection hypothesis states that encountering perceived social barriers to obtaining an American identity causes youth to turn to gangs. That is, rejection of Asian identity in favor of an

American identity, combined with the presence of barriers to obtaining an American identity, predict gang involvement.

Rejection of Asian Identity. Rejection of Asian identity was assessed using five items. The items were similar to the following: “I am unhappy that I am Asian” and “I do not identify with being Asian.” The greater the mean value, the stronger the rejection of an Asian identity. Based upon the mean scores obtained from youths’ responses, Cronbach’s alpha was .78, indicating that the measure has good reliability.

Social Barriers. Social barriers were measured using items representing social barriers that youths encounter which may prevent them from adopting an American identity. The items were similar to the following: “Americans don’t like me because I’m Asian” and “I’ll never get the respect an American gets.” The greater the mean value, the more social barriers the youths perceive. Based upon the mean scores obtained, Cronbach’s alpha was .86, indicating internal consistency among scale items.

Results. The correlations among the rejection of Asian identity, social barriers variables (as well as all other variables used in testing cultural variables), and the dependent variables can be found in the correlation matrix labeled Table 11. To check the moderating influence of social barriers, the product of this variable and the rejection of Asian identity variable was computed. Using logistic regression, it was found that youths who reject their Asian identity are not more likely to be gang-involved and social barriers do not strengthen or weaken this relationship. The logistic regression results for this hypothesis, and all other cultural hypotheses can be found in Table 12.

Table 11
Cultural Hypotheses: Variable Correlation Matrix

Variable	1	2	3	4	5	6	7	8
1) Rejection of Asian Identity								
2) Social Barriers	-.03							
3) Youth American Identity	-.36***	-.13						
4) Parent American Identity	.03	.03	.06					
5) Cultural Distance	-.24***	-.07	.77***	.69***				
6) Family Conflict	-.07	.33***	.06	.05	.08			
7) Low Asian & American Identity	.29***	.02	-.86***	.02	-.61***	-.02		
8) Traditional Measure	-.06	.01	.04	.13	.11	.22**	.06	
9) Social Centrality	-.07	.11	.02	.09	.07	.14*	.02	.22**

Note. Number of cases range from 226 to 233. * $p < .05$. ** $p < .01$. *** $p < .001$.

Table 12.

Logistic Regression Analyses of Cultural Predictor Variables on Traditional and Social Centrality Measures of Gang Involvement

Variables	Traditional Measure			Social Centrality Measure		
	df	χ^2	Log-likelihood	df	χ^2	Log-likelihood
<u>Cultural Rejection Hypothesis</u>						
Reject Asian Identity	1	.93		1	.00	
Social Barriers	1	.14		1	.03	
All cultural rejection variables			-148.59			-87.54
<u>Cultural Conflict Hypothesis</u>						
Family Conflict	8	18.81*		8	10.84	
Cultural Distance	1	2.00		1	.54	
All cultural conflict variables			-143.16			-85.41
<u>Cultural Marginalization Hypothesis</u>						
Low Asian and Low American Identity	1	.13	-148.59	1	.00	-87.54

* $p < .05$.

Cultural Conflict Hypothesis

The cultural conflict hypothesis states that differential cultural identity between parents and youth results in family conflict which, in turn, leads to gang involvement. That is, differential cultural identity predicts family conflict and subsequent gang involvement. The family conflict measure was

described previously, thus it is not repeated in this section.

American Identity. American cultural identity was assessed using 21 items intended to measure preference for the American way of life.¹ The items within the scale were developed to measure the following four factors: (1) Self-identification (e.g., “I feel good about my American background,” and “I am basically American”); (2) Values (e.g., “To me, being ‘honest’ is usually more important than preserving harmony in relationships” and “I usually speak up and say what is on my mind, even if it might embarrass others”); (3) Child-rearing practices, (e.g., in the case of youth surveys, from the stem: “If I were to have children one day...” “I would treat them as individuals” and “I would give them many choices”); and (4) Behavioral preferences, (e.g., “I prefer to shop in American-style shopping centers” and “If I were ill, I would take the advice of a Western medical doctor”). These factors were selected for their potential ability to contrast American and Asian identities. A greater mean value indicates a higher preference for the American way of life than a lower mean value. The mean scores produced a Cronbach’s alpha of .75 for the parents’ responses, and a Cronbach’s alpha of .73 for the youths’ responses, indicating satisfactory reliability for both measures.

This scale, and a similar measure of Asian identity, was developed from ideas presented by Kaneshiro (1996), where it is suggested that behaviors, beliefs, attitudes, and values be incorporated into the assessment of cultural identity. However, a commonly used identity scale based solely upon beliefs, devised by Oetting and Beauvais (1990), was also used. Additionally, the frequently used

¹For readers who question the existence or nature of an “American way of life,” a book written to help individuals from other nations to understand Americans should make interesting reading--see Althen (1988).

Suinn-Lew acculturation scale, based largely upon language, dietary, and social preferences (Suinn, Rickard-Figueroa, Lew, and Vigil, 1987; Suinn, Ahuna, and Khoo, 1992), was also included in this study. Results using these measures will be reported elsewhere.

Cultural Distance. Cultural distance was computed by subtracting the parents' American cultural identity score from the youths' American cultural identity score (i.e., Youth American identity score minus Parent American identity score equals Cultural Distance). The greater the cultural distance score, the greater the cultural distance between parent and youth.

Results. Using logistic regression, it was found that these variables do not adequately explain gang involvement. Youths who have greater American identities than their parents do not experience greater family conflict and are not more likely to be gang-involved.

Cultural Marginalization Hypothesis

The cultural marginalization hypothesis suggests that low Asian identity and low American identity predict gang involvement. The American identity used was identical to the measure described in the previous section.

Asian Identity. Asian cultural identity was also assessed using a 21-item scale assessing preference for an Asian way of life. The scale items developed for the Asian identity scale were similar to the scale items developed for the American identity scale: (1) Self-identification (e.g., "I feel good about my Asian background" and "I am basically Asian"); (2) Values (e.g., "I must always show indebtedness and gratitude" and "I must be polite and considerate at all times, and must keep my true feelings hidden"); (3) Child-rearing practices, (e.g., in the case of youth surveys, from the stem: "If I have children one day..." "I will almost always know what is best for them" and "I will make important

decisions for them, for their own good”); and (4) Behavioral preferences, (e.g., “I prefer to shop in Asian-style shopping centers” and “If I were ill, I would take the advice of a traditional Asian healer”). The Asian identity scale was counter-balanced with the American identity scale in order to control for the influence that responses to each scale may have upon the other. The greater the mean value, the greater the preference for an Asian way of life. Based upon the mean scores obtained, Cronbach’s alpha was .69 for youths’ responses, indicating satisfactory reliability, and .78 for parents’ responses, indicating good reliability. This scale was counter-balanced with the American identity scale to control for possible influence the first scale may have upon responses to the second scale.

Interaction of Low Asian and Low American Identity. To check the interaction of Asian identity and American identity, the product of these variables was computed.

Results. Using logistic regression, it was found that youth with a low Asian identity and low American identity are not more likely to be gang-involved than youth with high identity scores.

Best Model

Because none of the eight hypotheses were fully supported, exploratory analyses were conducted in an effort to obtain a better fitting model to explain gang involvement.

Measures. All variables used in the exploratory model have been described in previous sections. Variables selected for inclusion were all those that demonstrated predictive ability in the previous analyses.

Results. The correlation matrix for all variables in the exploratory model has been included in Table 13. A series of Stepwise multiple regressions were computed to conduct a path analysis that would explain the greatest proportion of variance in the gang involvement variables. This analysis yields

Table 13
Best Model Variable Correlation Matrix

Variable	1	2	3	4	5	6	7	8	9	10
1) Neighborhood Gangs										
2) Gang Attitude	.45***									
3) School Attitude	-.30***	.32***								
4) Family Conflict	.28***	.46***	-.32***							
5) Self-Esteem	-.06	-.18**	.20**	-.46***						
6) Anomia	.25***	.41***	-.25***	.45***	-.42***					
7) Family Attitude	.10	.23**	-.16**	.50***	-.30***	.25**				
8) Benefits of Gangs	.30***	.35***	-.14*	.10	.05	.18**	.10			
9) Barriers to Gangs	.15*	.22**	-.21***	.33***	-.29***	.26***	.07	.01		
10) Traditional Measure	.51***	.41***	-.17**	.22***	.01	.21**	.05	.21**	.01	
11) Social Centrality	.22**	.32***	-.25***	.14	-.05	.19**	.00	.09	.11	.22**

Note. Number of cases range from 226 to 233. *p < .05. **p < .01. ***p < .001

accurate path coefficient estimations, but violates the assumption that errors of prediction are normally distributed around every predicted dependent variable score, rendering tests of significance invalid. Thus, the test of significance associated with the Wald statistic generated by logistic regression was used to determine the statistical significance of each independent variable's relation to the dependent variable. The result of the path analysis is presented in Figure 3.

In sum, using both logistic regression and multiple regression, it was found that gang involvement is best explained by two main factors: Pro-gang attitude and Neighborhood gangs. These two variables explain 11% of the variance in the traditional measure of gang involvement and 32% of the variance in the social centrality measure. Further analysis showed that 35% of pro-gang attitude is explained by four variables, school attitude, family conflict, anomia, and benefits of gangs. Hence, the more negative the school attitude, the greater the family conflict and anomia, and the more benefits perceived in being in a gang, the greater the pro-gang attitude, and the greater the likelihood of gang involvement.

Strengths and weaknesses

This project benefitted from careful planning centered upon causal explanations of gang involvement suggested by individuals who work directly with delinquent youth. Interviews with both parents and youth provided valuable family unit information not frequently obtained in gang research. This project explicitly examined plausible explanations of gang involvement, paying particular attention to methods that would ensure unbiased responses from all project participants. An additional strength is the innovative social centrality measure of gang involvement that was developed for use in this study.

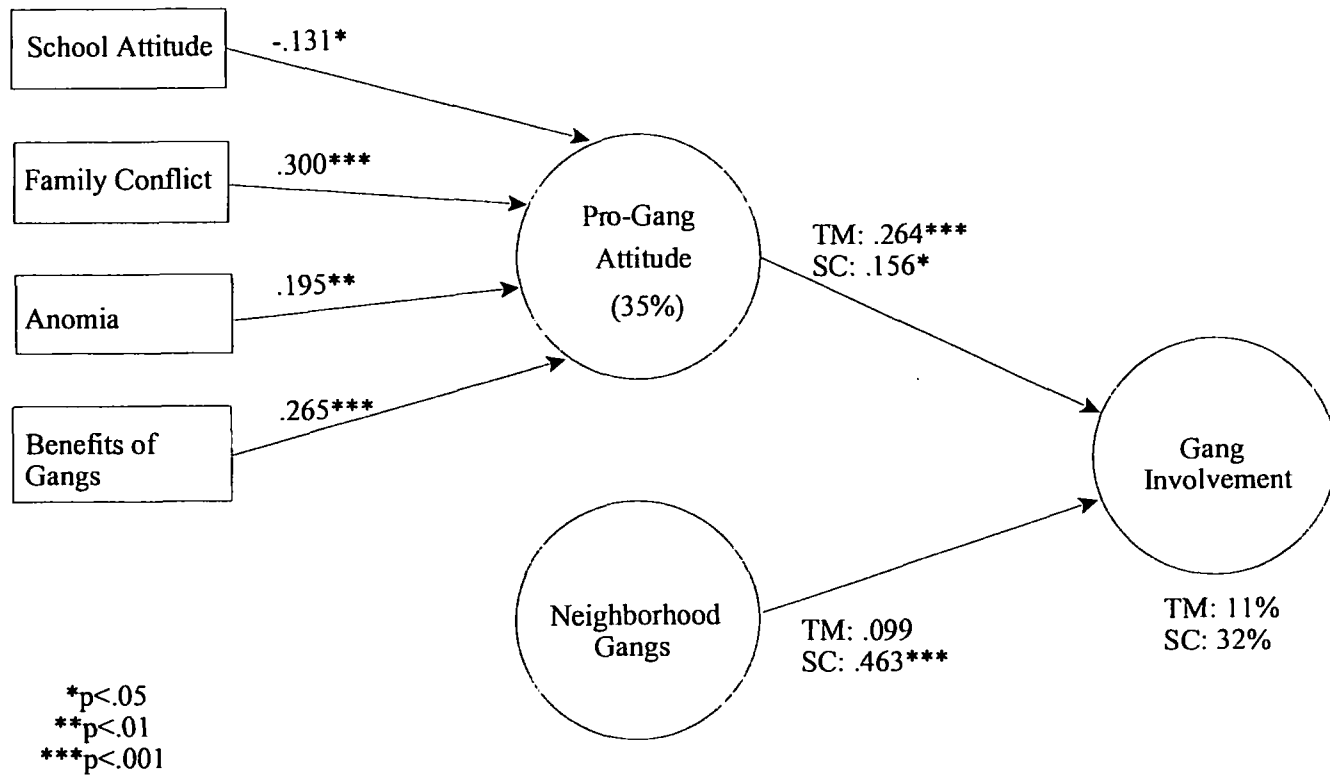


Figure 3. Exploratory Model of Predictors of Gang Involvement.
 TM = Traditional Measure of gang involvement. SC = Social Centrality Measure of gang involvement.

This measure identified youth involved in gangs that would otherwise be excluded from gang classification using traditional approaches to gang identification.

The major limitation of the project is the cross-sectional nature of the data. As this is the first gang study in which Vietnamese youths and their parents were extensively interviewed in a controlled setting, this project provides direction for future longitudinal data collection, but cannot summarily establish the causal linkages of antecedent factors of gang involvement. In spite of efforts to obtain the most representative sample of youth under 18 years of age, the sample does not include youth who are institutionalized and is biased toward younger juveniles. Older youth were difficult to recruit into the study, especially those who were able to resist their parents' desire to participate. However, because the purpose of the project was to capture the antecedent factors of gang involvement, the younger juveniles provided the relevant information.

Summary

In all, this study is a quantitative examination of the etiological factors of youth involvement in gangs. It is the only study of its kind because it tests several theories of gang involvement to determine whether such theories are applicable to a newly arrived refugee population. It was found that the non-cultural predictors of youth attitude toward gangs and the presence of gangs in the residential areas near the youth's home were the strongest predictors of gang involvement. These findings are consistent with the handful of other studies that have specifically examined this topic. As limited in scope as these findings are, non-cultural predictors were far more powerful than the predictors used in cultural explanations of gang involvement. Possible cultural explanations of gang involvement were carefully considered, and cultural measures were planned far in advance of data collection. Perhaps other

measures of these constructs may be found to be predictive in the future, and in other samples using other methods; however, that may be unlikely as none of the many scales devised for use in this project was even correlated with any of the measures of gang involvement used in the present study. Without further empirical support of a cultural connection to gang involvement among Vietnamese youth, the connection may be based more on anecdotal findings that pertain to other populations (e.g., Blacks and Latinos) and not the Vietnamese population. Further investigation of cultural explanations is necessary to clarify the role that cultural factors play in gang involvement. Because the present results indicate that certain non-cultural factors are influential, both cultural and non-cultural issues should be further examined.

CONCLUSION

The overall goal of this project was to provide recommendations for designing successful gang-involvement prevention programs. Four recommendations are advanced from the analyses in these studies. The first two come from Study I. This study illustrated the need for gang-involvement prevention programs and the need to focus them on audiences who are by far at greatest risk of gang membership: minority males. The second two come from Study II, where it was found that youth attitude toward gangs and gang members must be reversed from positive to negative, and that youth must be given the knowledge and skills necessary to cope with gangs in their neighborhood. Specifically, they must be taught how to come and go in their own neighborhood without being influenced by gang-involved youth.

Our first recommendation is that gang-involvement prevention programs are necessary and must be carefully planned. They should target and measure the level of gang involvement using more

sources than just self-identification of gang “membership.” In this study, at least 19% and as much as 33% of all delinquency is attributable to gangs. Based upon previous studies demonstrating that gangs increase the delinquency of youth who would otherwise not be delinquent (Thornberry, et. al, 1993; Battin, et. al, 1998), it is suggested that gang membership prevention programs may contribute significantly to reducing delinquency.

Second, gang prevention programs should intensify efforts among those at greatest risk of gang involvement: male minority youth. Gang membership is a phenomenon found primarily among ethnic minority groups. Although this finding may not be politically popular, it is a fact in Westminster (as well as across the nation, Curry (1996), and this fact provides information that may improve the effectiveness of gang prevention programs. This benefit may be obtained by providing prevention treatment to the population at greatest risk of gang involvement. It is clear that more information is needed to determine why individuals participate in gangs in order to develop realistic and effective alternatives. Regardless, when designing gang involvement prevention programs, the focus of attention should be placed on minority audiences (those at greatest risk of gang membership), rather than general audiences.

Third, prevention programs should aim to reverse positive attitudes youth have toward gangs. Strong positive attitudes should be replaced with strong negative attitudes. Our results show that such an attitude change may be facilitated by considering the following: (1) increasing pro-school attitudes; (2) increasing knowledge and skills necessary to cope with family conflict; (3) reducing feelings of anomia; and (4) eliminating perceptions that gangs can be beneficial to participants.

Fourth, because having gangs in the neighborhood is clearly an influential factor, gang involvement prevention programs should focus on providing youth with the knowledge and skills necessary to cope with gangs within their residential area. This may include teaching them skills in avoiding the influence of gang members and increasing their confidence by illustrating that gang protection is not necessary to feel safe in their neighborhood.

In sum, we propose that policy makers carefully consider the working logic of proposed gang programs. Programs that include mechanisms to change youth attitude toward gangs, and increase their skills in resisting the influence of gang-involved youth in the neighborhood should be considered for political and financial support. Prevention programs that do not address causal aspects of youth gang involvement should not be considered for support. Community leaders should be aware of the popularity of gangs among youth, and work towards reducing their appeal to youth. Efforts should be made to diminish the idea that gang affiliation is an admirable quality. This may be achieved by changing the way that information about gangs is conveyed by the media. Local governments should also be aware of the influence that residential areas containing many gang-involved youth may have upon youth not yet involved in gangs. Youth should be taught how to live within their own neighborhoods and remain free of influence of those who are gang-involved. Program planners should carefully design prevention programs based upon empirical evidence of factors causally related to gang involvement, and avoid anecdotal explanations. This, of course, requires more research into the causes of gang involvement.

Directions for future research

Additional longitudinal research concerning youth involvement in gangs is needed. These studies should focus on measurement and testing of factors found to be relevant in correlational studies, such as the present project. Further research is needed in the operationalization and measurement of gang involvement. This is especially true among juveniles who may have only early signs of involvement or may have only peripheral involvement in the activities of gangs. The innovative measure of gang involvement used in the present study--social centrality--should be considered for application in other gang involvement research. It is a promising approach to identifying a youth who is involved in a gang, but whose self-report stops short of declaring himself a "member" of a gang. Finally, it appears that cultural identity issues are not as influential as popularly believed. Therefore we suggest that future research focus on non-cultural factors, rather than solely on cultural identity issues.

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Community & Family Needs Interview

Westminster Community Services

and the

Vietnamese Community of Orange County, Inc.

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Voluntary Community Survey
O.M.B. Approval # 1121-0194
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Community & Family Needs Interview

INTERVIEW SCHEDULE

Final

Version: Youth 2.7

Date: _____

Time: Start _____ Stop _____

Interviewer: _____

Scheduler: _____

Case: _____

First, I'd like to thank you for talking with me. Your willingness to tell me about yourself will one day help kids just like you.

Before we start, I want to let you know that nothing you say to me will be told to anyone else. No one in your family or your school will know what you say. I will not tell anyone anything that you tell me today.

There are no right or wrong answers to any of these questions. I want to learn about how things actually are for you, and I am not looking for any particular answer.

I will not write your name down anywhere on this form, and your answers are recorded in numbers, and added together with answers from other kids. Everyone's answers are put together so we have the information we need to plan programs that will help kids.

If you feel uncomfortable about any question I ask, please let me know so we can stop and talk about it. You do not have to answer any question you do not want to. We can take a short rest if you want, or we can stop the interview at any time. If you decide to stop the interview, nothing bad will happen to you.

Do you have any questions?

Are you ready to start?

1. CODE Gender of interviewee [1=male; 0=female] _____

2. CODE Language of the interview [1=English; 2=Vietnamese] _____

3. What is the actual year you were born? Year _____

I would like to begin by asking you about school and about your neighborhood. I know that some kids have a hard time at school, and for other kids it seems easier. Tell me whether you agree or disagree with the following statements.

NOTE: HOLD UP RESPONSE CARD. CODE RESPONSES NUMERICALLY.
[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. In general, I like school.
- ___ 2. School is worth going to.
- ___ 3. School is not very interesting to me.
- ___ 4. I fit in with other kids at school.
- ___ 5. I find it hard to relate to most people at school.
- ___ 6. I don't feel accepted at school because I am Asian.
- ___ 7. Sometimes I'm afraid to go to school because of kids who pick fights.
- ___ 8. Sometimes I don't feel safe walking to or from school.
- ___ 9. I have been threatened by kids at school.
- ___ 10. I feel safe in my neighborhood.
- ___ 11. My neighborhood is a nice place to live.
- ___ 12. I would feel safer if my family moved to a better neighborhood.
- ___ 13. It would be easy to join a gang in my neighborhood.
- ___ 14. Most kids at school think that gangs are okay.
- ___ 15. I feel pressure at school to join a gang.
- ___ 16. I give school my best effort.
- ___ 17. I learn a lot in school.

___ 18. Compared with other kids in your classes would you say that you are doing:

[5=better than most 4=better than a few; 3=about the same as everyone else; 2=not quite as well as others; 1=not as well as most]

II For some kids, life can seem quite difficult --while others seem to have an easy time of it. I want to ask you about how things are for you.

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

___ 1. There is little I can do to change many of the important things in my life.

___ 2. I often feel helpless in dealing with the problems of life.

___ 3. Sometimes I feel that I'm being pushed around in life.

___ 4. The future mostly depends on me.

III In the next section, I will use the word "control." By this, I mean "power to change." How much control do you feel you have over each of the following?

[4=A great deal; 3=A moderate amount; 2=A little bit; 1=No control]

___ 1. Your relationship with your family

___ 2. Your relationship with your friends

___ 3. How your teachers treat you

___ 4. How you fit in with others at school

___ 5. The way you spend your time

___ 6. How late you stay out at night

- ___ 7. What you wear
- ___ 8. Who your friends are
- ___ 9. Where you go
- ___ 10. What you do

IV The next questions ask how often you felt or thought a certain way. Some questions may seem similar, but you should look at each question separately. It may help if you try to answer each question fairly quickly --that is, don't try to count up the number of times you felt a particular way, just say what you think is a good guess.

[4=very often; 3=fairly often; 2=sometimes; 1=almost never;
0=never]

- ___ 1. In the last month, how often have you felt nervous and stressed?
- ___ 2. In the last month, how often have you found that you could not cope with all the things that you had to do?
- ___ 3. In the last month, how often have you felt confident about your ability to handle your personal problems?
- ___ 4. In the last month, how often have you felt that things were going your way?
- ___ 5. In the last month, how often have you felt difficulties were piling up so high that you could not overcome them?

V Now I'd like to know about the stress you may have had in the last month. First, I will ask if something has happened or has bothered you, and also how stressful it was.

FREQUENCY

[4=very often; 3=fairly often; 2=sometimes; 1=almost never;
0=never]

AMOUNT

[5=extremely stressful; 4=very stressful; 3=moderately stressful;
2=a little stress or worry; 1=not at all stressful]

FREQ AMT

- ___ ___ 1. Problems with teachers
- ___ ___ 2. Problems with your friends
- ___ ___ 3. Problems with others at school
- ___ ___ 4. Problems with others in your neighborhood
- ___ ___ 5. Being unable to do some things you want to do
- ___ ___ 6. Problems with parent(s)
- ___ ___ 7. Problems with family other than your parent(s)
- ___ ___ 8. Lack of money to buy the things you want
- ___ ___ 9. Problem with your [boy/girl] friend?

VI Some families get along well, while others sometimes have difficulties. The next few questions are about how your family gets along.

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. We fight a lot in our family.
- ___ 2. Family members sometimes get so angry they throw things.
- ___ 3. Family members hardly ever lose their tempers.
- ___ 4. We come and go as we want to in our family.
- ___ 5. Family members often criticize each other.
- ___ 6. There is very little privacy in our family.
- ___ 7. Family members sometimes hit each other.
- ___ 8. If there's disagreement in our family, we try hard to smooth things over and keep the peace.

- ___ 9. Family members often try to out-do each other.
- ___ 10. It's hard to be alone without hurting someone's feelings in our household.
- ___ 11. When I talk, it often seems like no one listens.
- ___ 12. We often misunderstand what we say to each other.
- ___ 13. Sometimes I feel like I don't belong in my family.
- ___ 14. It is usually easy to talk with my parents about things that are important to me.
- ___ 15. My family doesn't really know very much about me.
- ___ 16. I will never be able to live up to the expectations my family has of me.
- ___ 17. My family is forcing me to be someone that I am not.
- ___ 18. Everything I do is for the sake of the family.
- ___ 19. I will never be able to make my family truly proud.
- ___ 20. My family only cares about what I can do for them.
- ___ 21. My parents receive social assistance
- ___ 22. Life is too hard in the United States.
- ___ 23. In Vietnam, my family was supported by money sent home from the United States.
- ___ 24. My family knows that my social life outside of school is important.
- ___ 25. My family will like my friends only if they come from a "respectable" family --like if people in their family are professionals or leaders.
- ___ 26. My family judges me by what other Asian kids accomplish.

- ___ 27. My family appreciates the difficulties teenagers have growing up.
- ___ 28. The only time I can be myself is when I am away from my family.
- ___ 29. I usually feel relaxed around my family.
- ___ 30. My family expects far too much of me.
- ___ 31. I can live up to what my family expects of me in school.
- ___ 32. My family will one day be satisfied with the amount of sacrifices I have made for them.
- ___ 33. My family expects me to repay more than they have ever given.
- ___ 34. My family judges me by how much the children of their friends accomplish.
- ___ 35. What I say seems to really matter to my family.
- ___ 36. My family will consider me to be a child until I am married.
- ___ 37. My parents are happy with the goals that I set for myself.
- ___ 38. It's too late for me to be a good student.
- ___ 39. It will never be too late for me to get a good job.
- ___ 40. It's too late for me to make money.
- ___ 41. The only job options I have are menial labor work.

VII Next are a few questions about your family.

INTERVIEWER: For the next two sets of questions, print the initials of the person or people providing support to the respondent in the space provided with each question. If no one provides support, write "none" in the space provided.

IN YOUR FAMILY:

1. Whom do you go to if you have a problem you want to talk about?

2. Who accepts you totally, including both your worst and your best points?

3. Who can you really count on to care about you, regardless of what is happening to you?

VIII The next few questions are just about your friends.

OF YOUR FRIENDS:

1. Whom do you go to if you have a problem you want to talk about?

2. Who accepts you totally, including both your worst and your best points?

3. Who can you really count on to care about you, regardless of what is happening to you?

IX Next, I'd like to ask you about how you feel about yourself. Sometimes kids have an easy time being themselves, sometimes it is difficult.

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. On the whole, I am satisfied with myself.

- ___ 2. At times I think I am no good at all.
- ___ 3. I feel that I have a number of good qualities.
- ___ 4. I am able to do things as well as most other people.
- ___ 5. I feel I do not have much to be proud of.
- ___ 6. I wish I could have more respect for myself.
- ___ 7. All in all, I am inclined to feel that I am a failure.

X [continue]

- ___ 1. People must live pretty much for today and let tomorrow take care of itself.
- ___ 2. Things for the average person are getting worse, not better.
- ___ 3. A person doesn't really know whom he or she can count on.
- ___ 4. Sometimes I wonder whether anything is worthwhile.
- ___ 5. To make money, there are no right and wrong ways --only easy and hard ones.

XI Some of us see our backgrounds as positive, while some of us don't feel very good about our past. The next few questions ask about your feelings about being Asian. When I say the word "Asian", I mean "Vietnamese."

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. My family is too wrapped up in the traditional Asian way of life.
- ___ 2. Keeping the traditional Asian way of life is important to my family.
- ___ 3. Keeping the traditional Asian way of life is important to me.

- ___ 4. It is important to my family to keep our Asian language.
- ___ 5. It is important to me to keep my Asian language.
- ___ 6. My family should be ashamed of its past in Asia.
- ___ 7. There is no reason to be proud to be Asian.
- ___ 8. I respect my Asian family history.

XII [continue]

- ___ 1. I wish my family would learn more about the American way of life.
- ___ 2. I wish my family would act more like Americans.
- ___ 3. I wish my parents could speak better English.
- ___ 4. I have a great deal of respect for my parents.
- ___ 5. My parents know how to handle the problems in our family.
- ___ 6. My family embarrasses me in public.

XIII Most people get into trouble when they are young. I'm going to read a list of some things that kids do, and want you to tell me whether you have ever done them. Remember, nothing you tell me will ever be told to anyone else. Some of these things are against the law, but that doesn't matter. You will not get in trouble for telling me anything, and no one will ever know what you have told me. I will write your answers down in numbers, and these numbers will be added up with answers from other kids. These questions are part of a nation-wide survey-- so it's important that you answer honestly.

Try to remember how old you were when you first did them, whether you usually did these things by yourself or with others, and how many times you have done them in the past year.

<u>Have you ever:</u>	DONE	ONSET	ALONE	TIMES
1. Run away from home? IF YES: At about what age did you first do it? Do you usually do it alone? How many times have you done it in the past year? REPEAT FOLLOW UP QUESTIONS WHERE APPROPRIATE	Y/N	----	Y/N	----
2. Skipped class without an excuse?	Y/N	----	Y/N	----
3. Lied about your age to get into some place or to buy something (e.g. get into a movie or buy alcohol)	Y/N	----	Y/N	----
4. Hitchhiked a ride with a stranger?	Y/N	----	Y/N	----
5. Carried a hidden weapon?	Y/N	----	Y/N	----
6. Been loud or rowdy in a public place where somebody complained and got you into trouble?	Y/N	----	Y/N	----
7. Begged for money or things from strangers?	Y/N	----	Y/N	----
8. Made obscene phone calls, such as calling someone and saying dirty things?	Y/N	----	Y/N	----
9. Been drunk in a public place?	Y/N	----	Y/N	----
10. Damaged, destroyed or marked up someone else's property on purpose?	Y/N	----	Y/N	----
11. Set fire on purpose or tried to set fire to a house, building, or car, knowing someone was inside?	Y/N	----	Y/N	----
12. Avoided paying for things, like a movie, taking bus rides, or anything else?	Y/N	----	Y/N	----
13. Gone into or tried to go into a building to steal or damage something?	Y/N	----	Y/N	----
14. Tried to steal or actually stolen money or things worth \$5 or less?	Y/N	----	Y/N	----
15. How about between \$5 and \$50?	Y/N	----	Y/N	----
16. How about between \$50 and \$100?	Y/N	----	Y/N	----
17. How about over \$100?	Y/N	----	Y/N	----
18. Shoplifted or taken something from a store (including anything you already told me about)?	Y/N	----	Y/N	----
19. Stolen someone's purse or wallet or picked				

- | | | | | |
|---|-----|------|-----|------|
| someone's pocket? | Y/N | ---- | Y/N | ---- |
| 20. Stolen something that did not belong to you? | Y/N | ---- | Y/N | ---- |
| 21. Tried to buy or sell things that were stolen? | Y/N | ---- | Y/N | ---- |
| 22. Taken a car or motorcycle for a ride without the owner's permission? | Y/N | ---- | Y/N | ---- |
| 23. Stolen or tried to steal a car or other motor vehicle? | Y/N | ---- | Y/N | ---- |
| 24. Forged a check or used fake money to pay for something? | Y/N | ---- | Y/N | ---- |
| 25. Used or tried to use a credit card, or ATM card without permission? | Y/N | ---- | Y/N | ---- |
| 26. Tried to cheat someone by selling them something that was not worth what you said it was? | Y/N | ---- | Y/N | ---- |
| 27. Attacked someone with a weapon or with the idea of seriously hurting or killing them? | Y/N | ---- | Y/N | ---- |
| 28. Thrown objects such as bottles or rocks at people? | Y/N | ---- | Y/N | ---- |
| 29. Been involved in a gang fight? | Y/N | ---- | Y/N | ---- |
| 30. Hit someone with the idea of hurting them (other than what you have already mentioned)? | Y/N | ---- | Y/N | ---- |
| 31. Used a weapon or force to make someone give you money or things? | Y/N | ---- | Y/N | ---- |
| 32. Sold marijuana? | Y/N | ---- | Y/N | ---- |
| 33. Sold crack or rock? | Y/N | ---- | Y/N | ---- |
| 34. Sold hard drugs such as heroin, cocaine, LSD, or acid? | Y/N | ---- | Y/N | ---- |
| 35. Drunk beer or wine without your parent's permission? | Y/N | ---- | Y/N | ---- |
| 36. Drunk hard liquor without your parent's permission? | Y/N | ---- | Y/N | ---- |
| 37. Used marijuana? | Y/N | ---- | Y/N | ---- |
| 38. Used acid, LSD, psychedelics or hallucinogens? | Y/N | ---- | Y/N | ---- |
| 39. Used cocaine or coke, other than crack? | Y/N | ---- | Y/N | ---- |
| 40. Used crack or rock? | Y/N | ---- | Y/N | ---- |
| 41. Used heroin? | Y/N | ---- | Y/N | ---- |

- | | | | | |
|---|-----|------|-----|------|
| 42. Used angel dust or PCP? | Y/N | ---- | Y/N | ---- |
| 43. Used tranquilizers? | Y/N | ---- | Y/N | ---- |
| 44. Used downers or barbiturates? | Y/N | ---- | Y/N | ---- |
| 45. Used uppers, speed or amphetamines? | Y/N | ---- | Y/N | ---- |
| 46. Fired a gun from a car at a building? | Y/N | ---- | Y/N | ---- |
| 47. Fired a gun from a car at people? | Y/N | ---- | Y/N | ---- |
| 48. Been arrested by the police? | Y/N | ---- | Y/N | ---- |
| 49. Been in juvenile hall, camp, or someplace like that? | Y/N | ---- | Y/N | ---- |
| 50. Entered a home with the idea to rob people there? | Y/N | ---- | Y/N | ---- |
| 51. Actually robbed somebody while they were at home? | Y/N | ---- | Y/N | ---- |
| 52. Demanded free services or money from stores, restaurants or other business with the promise that you would leave them alone? | Y/N | ---- | Y/N | ---- |
| 53. Received free services or money from stores, restaurants, or other business with the promise that you would leave them alone? | Y/N | ---- | Y/N | ---- |
| 54. Demanded protection money from a business? | Y/N | ---- | Y/N | ---- |
| 55. Received protection money from a business? | Y/N | ---- | Y/N | ---- |
| 56. Threatened to harm a business or business owner in order to get free services or money? | Y/N | ---- | Y/N | ---- |

XIV Some people we are interviewing are involved in gangs, and some are not. But it is becoming quite a common thing now. I'd like to ask you about gangs in your neighborhood.

[3=Yes - a lot; 2=Yes - some; 1=Yes - but very little; 0=No - none]

- ___ 1. Is there talk about gangs in your neighborhood?
- ___ 2. Do gang members seem to come and go in your neighborhood?
- ___ 3. Is there gang graffiti in your neighborhood?
- ___ 4. Have kids in your neighborhood been involved in gangs?
- ___ 5. Does there seem to be gang crime in your neighborhood?

- ___ 6. Do police seem to have problems with gangs in your neighborhood?
- ___ 7. Do any of your friends hang out with gang members?
- ___ 8. Among kids in your neighborhood, how much pressure is there to be a member of a gang?
- ___ 9. How many of these people are involved in a gang?
[Interviewer: turn back to section VIII, social support of friends, and enter the number of individuals identified]

Some kids hang around groups of kids for fun. I know that some of the groups are gangs that just hang out together, in fact, I have interviewed quite a few of them. I wrote their answers in numbers just like I am doing with yours, and I will not tell anyone what you tell me today. Please answer yes or no to the next few questions.

- ___ 10. Is there a group of friends that you hang around with a lot?
[1=Yes; 0=No]

IF YES, CONTINUE.

IF NO, Have you ever been involved in a gang?

[1=Yes; 0=No] ____ (18.)

SKIP TO THE NEXT SECTION (XV)

11. What kind of a group is this? _____

INTERVIEWER: Prompt for a complete response.

- ___ 12. Is this a tagger crew? [1=Yes; 0=No]
- ___ 13. Is this a street gang? [1=Yes; 0=No]
- ___ 14. Does that mean that you are in a gang? [1=Yes; 0=No]
IF NO, SKIP TO QUESTION 18 ABOVE.
- ___ 15. How old were you when you first began "hanging out" with the members of that gang?
- ___ 16. How long have you been associated with that gang? ENTER TOTAL MONTHS
- ___ 17. In addition to this gang, are there other groups you hang around with?
[1=Yes; 0=No]
IF YES, what kind of a group is this? _____
----- (19.)

INTERVIEWER: Prompt for a complete response.

XV Do you agree or disagree with the following statements?

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. Most kids in gangs are really okay.
- ___ 2. If someone had to, they could count on a gang member.
- ___ 3. Most kids are in gangs for good reasons.
- ___ 4. Gangs are needed because they can protect you.
- ___ 5. Gang members seem to have a lot of fun.
- ___ 6. Some gang members deserve a lot of respect.
- ___ 7. Some of my close friends are in a gang.
- ___ 8. Spending time around gang members can be fun.
- ___ 9. I usually understand most gang slang or signs.
- ___ 10. I have used gang signs in the past.
- ___ 11. My family has warned me not to join a gang.
- ___ 12. My family would be upset if they knew I was in a gang.
- ___ 13. I would not tell my family if I had a friend that was in a gang.

XVI Some people have different reasons for joining a gang --why do you think that kids join gangs?

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. To get a good reputation
- ___ 2. For support and loyalty
- ___ 3. To feel like they belong to something
- ___ 4. Because it is cool to be in a gang
- ___ 5. To avoid home
- ___ 6. For control over their parents
- ___ 7. Because someone in the family was a member
- ___ 8. To get what they don't get from their family
- ___ 9. To get away from the family
- ___ 10. Because friends are in a gang

- 11. Gangs forced them to join
- 12. Because friends hang out with gang members
- 13. Because gang friends pressure them to join
- 14. To be somebody
- 15. For respect
- 16. For excitement
- 17. For protection
- 18. To have a territory of their own
- 19. To meet the opposite sex
- 20. To get money or other things
- 21. To party
- 22. Just to have fun
- 23. To meet new friends

What are other reasons for kids to join a gang? (24.)

What is the main reason that kids you know join gangs? (25.)

XVII Some kids don't want to be in gangs and decide to leave. What do you think would be good reasons for kids to leave a gang?

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- 1. When they get arrested
- 2. When they want to move on with their life
- 3. When they get married
- 4. When they take school seriously
- 5. When they get a good job
- 6. When they move away from the area
- 7. When they stop getting away with things
- 8. When they get put in prison
- 9. When it isn't fun anymore
- 10. When it gets too dangerous
- 11. If the family found out
- 12. To stop shaming the family
- 13. When they get older
- 14. When the police get in the way

___ 15. When they become 18, and can be tried as an adult

What are other reasons for kids to leave a gang? (16.)

XVIII For some kids, joining a gang just isn't worth it. Why do you think kids stay out of gangs? Please tell me whether you agree or disagree with the following statements.

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. Because being in a gang would hurt their family.
- ___ 2. Because it is illegal.
- ___ 3. Because it is not the right way to live.
- ___ 4. Because gangs members get involved in crime.
- ___ 5. Because friends believe it is wrong.
- ___ 6. Because gangs can bring more trouble than they are worth.
- ___ 7. If they didn't want to be seen as a gang member.
- ___ 8. Because they could get hurt or killed.
- ___ 9. Because gang members are too different.
- ___ 10. Because gang members ruin their own lives.

Are there other reasons for kids not to join a gang? (11.)

XIX Next I would like to ask you about your preferences for the Asian or American way of life. When I say Asian, I mean Vietnamese.

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. I am proud to identify myself as an Asian.
- ___ 2. I feel good about my Asian background.
- ___ 3. I am unhappy that I am Asian.
- ___ 4. Being an Asian is important to me.
- ___ 5. I am basically Asian.
- ___ 6. I do not identify with being an Asian.
- ___ 7. I must care for my parents because my parents have cared for me.
(Hieu)
- ___ 8. I must be trustworthy at all times. (Tin)
- ___ 9. Learning for enlightenment is more important to me than learning necessary to get a well-paying job. (Tri)
- ___ 10. I must be polite and considerate at all times, and keep my true feelings hidden. (Le)
- ___ 11. I must always show indebtedness and gratitude. (Nghia)
- ___ 12. If I have children one day, I will almost always know what is best for them.
- ___ 13. If I have children one day, I would make important decisions for them for their own good.
- ___ 14. If I have children one day, I would expect them to hide their feelings, and never show anger, frustration, or contempt.
- ___ 15. If I have children one day, it may be necessary for me to shame or withdraw love from them in order to be a good parent.

- 16. If I have children one day, I will show authority over them for their own good.
- 17. I like to play traditional Asian games or sports.
- 18. I prefer to shop in the Asian-style shopping centers.
- 19. I appreciate the meaning behind traditional Asian holidays such as Tet.
- 20. I prefer Asian language books, music, and/or movies.
- 21. If I were ill, I would take the advice of a traditional Asian healer.
- 22. I am proud to identify myself as an American.
- 23. I feel good about my American background.
- 24. I am unhappy that I am American.
- 25. Being an American is important to me.
- 26. I am basically an American.
- 27. I do not identify with being an American.
- 28. I usually speak up and say what is on my mind, even if it might embarrass others.
- 29. I am independent from my family.
- 30. I have control over almost all situations in my own life.
- 31. I know better than my family about matters in my own life.
- 32. To me, being "honest" is usually more important than preserving harmony in relationships.
- 33. If I have children one day, I would treat them as individuals.
- 34. If I have children one day, I would give them many choices.

- ___ 35. If I have children one day, it would be better for them to vent their anger and frustration rather than to keep it inside.
- ___ 36. If I have children one day, I would let them choose their own values rather than have them imposed by the society in which they were born.
- ___ 37. If I have children one day, I would help them develop to be independent from the family.
- ___ 38. I like to play American games or sports.
- ___ 39. I prefer to shop in American-style shopping centers or malls.
- ___ 40. I appreciate the meaning behind traditional American holidays such as Thanksgiving.
- ___ 41. I prefer English language books, music, and/or movies.
- ___ 42. If I were ill I would take the advice of a Western medical doctor.

XX [continue]

[For the following 8 questions, code:4=a lot; 3=some; 2=not much; 1=not at all]

- ___ 1. In general, do you live in the Asian way of life?
- ___ 2. In general, will you be a success in the Asian way of life?
- ___ 3. Does your family live in the Asian way of life?
- ___ 4. Is your family a success in the Asian way of life?
- ___ 5. Do you live in the American way of life?
- ___ 6. Will you be a success in the American way of life?
- ___ 7. Does your family live in the American way of life?
- ___ 8. Is your family a success in the American way of life?

XXI Next are a few more questions about your preferences for different things, but first I want to ask you about your opinion about languages.

- 3. How do you identify yourself?
 - 1. Oriental
 - 2. Asian
 - 3. Asian-American
 - 4. Vietnamese-American, Chinese-American, etc.
 - 5. American

- 2. What language(s) do you prefer?
 - 1. Only Asian
 - 2. Mostly Asian, some English
 - 3. Asian and English about equally well
 - 4. Mostly English, some Asian
 - 5. Only English

1. What language(s) can you speak?
 1. Only Asian (for example, Vietnamese, Korean etc.)
 2. Mostly Asian, some English
 3. Asian and English about equally well
 4. Mostly English, some Asian
 5. Only English

4. Which identification does (did) your mother use?
 1. Oriental
 2. Asian
 3. Asian-American
 4. Vietnamese-American, Chinese-American, etc.
 5. American

5. Which identification does (did) your father use?
 1. Oriental
 2. Asian
 3. Asian-American
 4. Vietnamese-American, Chinese-American, etc.
 5. American

6. What was the ethnic origin of the friends and peers you had, as a child up to age 6?
 1. Almost only Asians
 2. Mostly Asians
 3. About equally Asian groups and Americans
 4. Mostly Americans
 5. Almost only Americans

7. What was the ethnic origin of the friends and peers you had, as a child from 6 until now?
 1. Almost only Asians
 2. Mostly Asians
 3. About equally Asian groups and Americans
 4. Mostly Americans
 5. Almost only Americans

8. Whom do you now associate with in the community?
 1. Almost only Asians
 2. Mostly Asians
 3. About equally Asian groups and Americans
 4. Mostly Americans
 5. Almost only Americans

9. If you could pick, whom would you prefer to associate with in the community?
 1. Almost only Asians
 2. Mostly Asians
 3. About equally Asian groups and Americans
 4. Mostly Americans
 5. Almost only Americans

10. What music do you like?
 1. Only Asian music (for example, Vietnamese, Chinese, etc.)
 2. Mostly Asian
 3. Equally Asian and English
 4. Mostly English
 5. Only English

11. What movies do you like?
 1. Only Asian-language
 2. Mostly Asian-language
 3. Equally Asian/English
 4. Mostly English-language
 5. Only English-language

15. What kind of food do you like at home?
 1. Only Asian
 2. Mostly Asian food
 3. About equally Asian and American
 4. Mostly American
 5. Only American

16. What kind of food do you like in restaurants?
 1. Only Asian
 2. Mostly Asian food
 3. About equally Asian and American
 4. Mostly American
 5. Only American

17. Do you read...
 1. only in Asian language
 2. in an Asian language better than in English
 3. in both an Asian language and English equally well
 4. in English better than an Asian language
 5. only in English

18. Do you write...
1. only in Asian language
 2. in an Asian language better than in English
 3. in both Asian language and English equally well
 4. in English better than an Asian language
 5. only in English
19. If you consider yourself a member of the Asian group (Asian, Asian-American, Vietnamese-American, etc., whatever you prefer), how much pride do you have in this group?
1. Extremely proud
 2. Moderately proud
 3. Little pride
 4. No pride but do not feel negative toward group
 5. No pride but do feel negative toward group
20. How would you rate yourself?
1. Very Asian
 2. Mostly Asian
 3. Equally Asian and American
 4. Mostly American
 5. Very American
21. Do you participate in Asian occasions, holidays, traditions, etc.?
1. Nearly all
 2. Most
 3. Some
 4. A few
 5. None at all
22. Rate yourself on how much you believe in Asian values (e.g., about marriage, families, education, work):
- | | | | | |
|------------------|---|---|---|------------------------------------|
| 1 | 2 | 3 | 4 | 5 |
| (do not believe) | | | | (strongly believe in Asian values) |
23. Rate yourself on how much you believe in American (Western) values:
- | | | | | |
|------------------|---|---|---|---------------------------------------|
| 1 | 2 | 3 | 4 | 5 |
| (do not believe) | | | | (strongly believe in American values) |

- ___ 3. I do not want American teenagers to accept me as an American.
- ___ 4. I wish Asian teenagers would respect me as an Asian.
- ___ 5. I wish Asian teenagers saw me as an Asian.
- ___ 6. I do not want Asian teenagers to accept me as an Asian.

XXIII [Continue]

- ___ 1. Americans don't like me because I'm Asian.
- ___ 2. I don't get treated fairly by Americans because I'm Asian.
- ___ 3. I wish my English was better.
- ___ 4. I have an Asian language accent.
- ___ 5. I look like an American.
- ___ 6. Americans always see me as Asian.
- ___ 7. Americans don't think I am as good as they are.
- ___ 8. I'll never get the respect an American gets.
- ___ 9. Most Americans are racist
- ___ 10. It is hard to make friends with Whites.
- ___ 11. I don't feel accepted by Americans.
- ___ 12. My parents don't want me to be American
- ___ 13. My parents prefer me to have Asian friends.
- ___ 14. I'll never get the respect other Asians get.
- ___ 15. I don't feel accepted by Asians.
- ___ 16. The only way to earn respect from Asians is to make a lot of money.

XXIV Next are a few questions about the police.

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. Police like to show their power more than they like to help people.
- ___ 2. Police harass teenagers just because they are Asian.
- ___ 3. Police treat all Asian teenagers fairly.
- ___ 4. Police solve more problems than they cause.
- ___ 5. Police are racist.
- ___ 6. Police harass anyone they think is a gang member.
- ___ 7. Police are usually fair when dealing with Asians.
- ___ 8. As long as I am under 18, I could get away with almost any crime.
- ___ 9. The criminal justice system in America is too strict.
- ___ 10. Police investigate crimes very well.

XXV The last few questions ask about what you do after school.

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. There are many fun things to do in my community.
- ___ 2. There is nothing to do after school that interests me.
- ___ 3. I would like to be involved in some kind of after-school program that interests me.

- ___ 4. When I come home from school there is always an adult at home.
- ___ 5. When I come home from school I always have chores to do.
- ___ 6. My parents always have things for me to do at home after school.
- ___ 7. There is no one that I truly look up to.
- ___ 8. I know at least one adult whom I wish I were like.
- ___ 9. How many days each week is no one at home when you arrive from school? [Enter number of days]
- ___ 10. Do you participate in organized sports/leisure/work activities after school?
[1=yes; 0=no]

IF YES: What kind of sports/leisure/work activities do you participate in?

- | | |
|----------|----------------------|
| 1. _____ | hours per week _____ |
| 2. _____ | hours per week _____ |
| 3. _____ | hours per week _____ |
| 4. _____ | hours per week _____ |

Sum of hours per week _____ (11.)

Thank you for your time today. your answers will help us plan programs for kids. Do you have any questions. or anything you would like to talk about?

OFFICE USE ONLY

1. Please rate the level of cooperation you received from this respondent.
 1. Very poor cooperation
 2. Poor cooperation
 3. Adequate
 4. Good cooperation
 5. Very good cooperation

2. Please rate the quality of communication in this interview.
 1. Very poor communication
 2. Poor communication
 3. Adequate
 4. Good communication
 5. Very good communication

3. Please rate the quality of rapport present with this respondent.
 1. Very poor rapport
 2. Poor rapport
 3. Adequate
 4. Good
 5. Very good

4. Please rate the level of honesty you believe the respondent gave in this interview.
 1. Very dishonest
 2. Dishonest
 3. Adequate
 4. Honest
 5. Very honest

5. Please rate the accuracy of the answers to the sensitive questions in this interview.
 1. Very inaccurate
 2. Inaccurate
 3. Adequate
 4. Accurate
 5. Very accurate

Please write any comments you may have about this interview. For any rating above that is 3 or less, please briefly explain the circumstances. Thank you.

Community & Family Needs Interview

Westminster Community Services

and the

Vietnamese Community of Orange County, Inc.

Project Directors

Dr. Douglas R. Kent
City of Westminster
(714) 898-3311, Ext. 460

Dr. George T. Felkenes
The Claremont Graduate School
(909) 621-8120

Voluntary Community Survey
O.M.B. Approval # 1121-0194
Expiration Date: 2/28/97

Community & Family Needs Interview

INTERVIEW SCHEDULE

FINAL

Version: Parent 2.7

Date: _____
 Time: Start _____ Stop _____
 Interviewer: _____
 Scheduler: _____
 Case: _____

First, I'd like to thank you for talking with me. Your willingness to tell me about yourself and your family will help us develop programs to meet the needs of children in our community.

Before we start, I want to let you know that nothing you say to me will be told to anyone else. All interview information is kept strictly confidential. I will be asking some questions about your life in America and about your child.

There are no right or wrong answers to any of these questions. I want to learn about how things actually are for you, and I am not looking for any particular answer.

Your name will not appear anywhere on this form. Your answers will be combined with those of other parents. Everyone's answers are put together so we have the information we need to plan programs that will help our families.

If you feel uncomfortable about any question I ask, please let me know so we can stop and talk about it. You do not have to answer any question you do not want to. We can take a short rest if you want, or we can stop the interview at any time.

First I would like to ask you a few questions about your child.

INTERVIEWER: This refers to the youth being interviewed in the next room.

0. CODE gender of parent or guardian [1=male; 0=female] ____

0. CODE language of interview [1=English; 2=Vietnamese] ____

1. What is the actual year your child was born? Year___

2. What grade is he or she in now? _____th grade

___ 3. Was he or she born in America?

[1=yes; 0=no]

IF NO, Where was he or she born? _____ (4.)

IF NO, How many years has he or she lived in America?___ (5.)

___6. Were you born in America?

[1=yes; 0=no]

IF NO, Where were you born? _____ (7.)

How many years have you lived in America?_____ (8.)

___ 9. What is the actual year you were born? Year___

___ 10. How many years of formal schooling have you had in Asia and America together?

College

High school(6-12 grades)

Elementary school (1-5 grades)

ENTER TOTAL FOR ITEM 10.

___ 11. What is your ethnic origin?

[1=Vietnamese; 2=Cambodian; 3=Hmong; 4=Laotian; 5=Other

Southeast Asian origin; 6=Other;_____

___ 12. Do you consider your child also to be [repeat response above]?
(Child's ethnicity)

[1=Vietnamese; 2=Cambodian; 3=Hmong; 4=Laotian; 5=Other

Southeast Asian origin; 6=Other;_____

XXVI Some kids like school better than others, tell me how you think your child is doing at school.

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. My child gives school his/her best effort.
- ___ 2. Grades are very important to my child.
- ___ 3. Compared with other kids in his/her classes, my child is doing:

[5=better than most 4=better than a few; 3=about the same as everyone else; 2=not quite as well as others; 1=not as well as most]

XXVII Next I would like to ask you about your preferences for the Asian or American way of life. When I say Asian, I mean Vietnamese.

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

NOTE: HOLD UP RESPONSE CARD. CODE RESPONSES NUMERICALLY.

- ___ 1. I am proud to identify myself as an Asian.
- ___ 2. I feel good about my Asian background.
- ___ 3. I am unhappy that I am Asian.
- ___ 4. Being an Asian is important to me.
- ___ 5. I am basically Asian.
- ___ 6. I do not identify with being an Asian.
- ___ 7. I must care for my parents because my parents have cared for me.
(Hieu)
- ___ 8. I must be trustworthy at all times. (Tin)
- ___ 9. Learning for enlightenment is more important to me than learning necessary to get a well-paying job. (Tri)
- ___ 10. I must be polite and considerate at all times, and keep my true feelings hidden. (Le)
- ___ 11. I must always show indebtedness and gratitude. (Nghia)
- ___ 12. I almost always know what is best for my children.
- ___ 13. I make important decisions for my children for their own good.
- ___ 14. I expect my children to hide their feelings, and never show anger, frustration, or contempt.
- ___ 15. It is sometimes necessary for me to shame or withdraw love from my children in order to be a good parent.

- ___ 16. I show authority over my children for their own good.
- ___ 17. I like to play traditional Asian games or sports.
- ___ 18. I prefer to shop in the Asian-style shopping centers.
- ___ 19. I appreciate the meaning behind traditional Asian holidays such as Tet.
- ___ 20. I prefer Asian language books, music, and/or movies.
- ___ 21. If I were ill, I would take the advice of a traditional Asian healer.
- ___ 22. I am proud to identify myself as an American.
- ___ 23. I feel good about my American background.
- ___ 24. I am unhappy that I am American.
- ___ 25. Being an American is important to me.
- ___ 26. I am basically an American.
- ___ 27. I do not identify with being an American.
- ___ 28. I usually speak up and say what is on my mind, even if it might embarrass others.
- ___ 29. I am independent from my family.
- ___ 30. I have control over almost all situations in my own life.
- ___ 31. I know better than my family about matters in my own life.
- ___ 32. To me, being "honest" is usually more important than preserving harmony in relationships.
- ___ 33. I treat my children as individuals.
- ___ 34. I give my children many choices.
- ___ 35. It would be better for my children to vent their anger and

frustration than to keep it inside.

- 36. I would let my children choose their own values rather than have them imposed by the society in which they were born.
- 37. I help my children develop to be independent from the family.
- 38. I like to play American games or sports.
- 39. I prefer to shop in American-style shopping centers or malls.
- 40. I appreciate the meaning behind traditional American holidays such as Thanksgiving.
- 41. I prefer English language books, music, and/or movies.
- 42. If I were ill I would take the advice of a Western medical doctor.

XXVIII [continue]

[For the following 8 questions, code:4=a lot; 3=some; 2=not much; 1=not at all]

- ___ 1. In general, do you live in the Asian way of life?
- ___ 2. In general, will you be a success in the Asian way of life?
- ___ 3. Does your family live in the Asian way of life?
- ___ 4. Is your family a success in the Asian way of life?
- ___ 5. Do you live in the American way of life?
- ___ 6. Will you be a success in the American way of life?
- ___ 7. Does your family live in the American way of life?
- ___ 8. Is your family a success in the American way of life?

XXIX Next are a few more questions about your preferences for different things, but first I want to ask you about your opinion about languages.

- 3. How do you identify yourself?
 - 1. Oriental
 - 2. Asian
 - 3. Asian-American
 - 4. Vietnamese-American, Chinese-American, etc.
 - 5. American

- 2. What language(s) do you prefer?
 - 1. Only Asian
 - 2. Mostly Asian, some English
 - 3. Asian and English about equally well
 - 4. Mostly English, some Asian
 - 5. Only English

1. What language(s) can you speak?
 1. Only Asian (for example, Vietnamese, Korean etc.)
 2. Mostly Asian, some English
 3. Asian and English about equally well
 4. Mostly English, some Asian
 5. Only English

4. Which identification does (did) your mother use?
 1. Oriental
 2. Asian
 3. Asian-American
 4. Vietnamese-American, Chinese-American, etc.
 5. American

5. Which identification does (did) your father use?
 1. Oriental
 2. Asian
 3. Asian-American
 4. Vietnamese-American, Chinese-American, etc.
 5. American

6. What was the ethnic origin of the friends and peers you had, as a child up to age 6?
 1. Almost only Asians
 2. Mostly Asians
 3. About equally Asian groups and Americans
 4. Mostly Americans
 5. Almost only Americans

7. What was the ethnic origin of the friends and peers you had, as a child from 6 until now?
 1. Almost only Asians
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 3. About equally Asian groups and Americans
 4. Mostly Americans
 5. Almost only Americans

8. Whom do you now associate with in the community?
 1. Almost only Asians
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 4. Mostly Americans
 5. Almost only Americans

9. If you could pick, whom would you prefer to associate with in the community?
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10. What music do you like?
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 2. Mostly Asian
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 5. Only English

11. What movies do you like?
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 2. Mostly Asian-language
 3. Equally Asian/English
 4. Mostly English-language
 5. Only English-language

15. What kind of food do you like at home?
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 3. About equally Asian and American
 4. Mostly American
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16. What kind of food do you like in restaurants?
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 2. in an Asian language better than in English
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 4. in English better than an Asian language
 5. only in English

18. Do you write...
1. only in Asian language
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 3. in both Asian language and English equally well
 4. in English better than an Asian language
 5. only in English
19. If you consider yourself a member of the Asian group (Asian, Asian-American, Vietnamese-American, etc., whatever you prefer), how much pride do you have in this group?
1. Extremely proud
 2. Moderately proud
 3. Little pride
 4. No pride but do not feel negative toward group
 5. No pride but do feel negative toward group
20. How would you rate yourself?
1. Very Asian
 2. Mostly Asian
 3. Equally Asian and American
 4. Mostly American
 5. Very American
21. Do you participate in Asian occasions, holidays, traditions, etc.?
1. Nearly all
 2. Most
 3. Some
 4. A few
 5. None at all
22. Rate yourself on how much you believe in Asian values (e.g., about marriage, families, education, work):
- | | | | | |
|------------------|---|---|---|------------------------------------|
| 1 | 2 | 3 | 4 | 5 |
| (do not believe) | | | | (strongly believe in Asian values) |
23. Rate yourself on how much you believe in American (Western) values:
- | | | | | |
|------------------|---|---|---|---------------------------------------|
| 1 | 2 | 3 | 4 | 5 |
| (do not believe) | | | | (strongly believe in American values) |

- ___ 3. The opinion of one's parents should not be important in the choice of a spouse.
- ___ 4. I am not to blame when one of my close friends fails.
- ___ 5. The opinion of one's coworkers should not be important in the choice of a spouse.
- ___ 6. When a close friend of mine is successful, it does not make me look better.
- ___ 7. One need not worry about what the neighbors say about whom one should marry.

XXXI The next questions ask how often you felt or thought a certain way. Some questions may seem similar, but you should look at each question separately. It may help if you try to answer each question fairly quickly --that is, don't try to count up the number of times you felt a particular way, just say what you think is a good guess.

[4=very often; 3=fairly often; 2=sometimes; 1=almost never; 0=never]

- ___ 1. In the last month, how often have you felt nervous and stressed?
- ___ 2. In the last month, how often have you found that you could not cope with all the things that you had to do?
- ___ 3. In the last month, how often have you felt confident about your ability to handle your personal problems?
- ___ 4. In the last month, how often have you felt that things were going your way?
- ___ 5. In the last month, how often have you felt difficulties were piling up so high that you could not overcome them?

XXXII Now I'd like to know about the stress you may have had in the last month. First, I will ask if something has happened or has bothered you, and also how stressful it was.

FREQUENCY

[4=very often; 3=fairly often; 2=sometimes; 1=almost never;
0=never]

AMOUNT

[5=extremely stressful; 4=very stressful; 3=moderately stressful;
2=a little stress or worry; 1=not at all stressful]

FREQ AMT

- ___ ___ 1. Problems with your boss or supervisor
- ___ ___ 2. Problems with your friends
- ___ ___ 3. Problems with others at work
- ___ ___ 4. Problems with neighbors
- ___ ___ 5. Being unable to do some things you want to do
- ___ ___ 6. Problems with your child or children
- ___ ___ 7. Problems with your family other than your children
- ___ ___ 8. Lack of money to buy the things you want
- ___ ___ 9. Problems with your [husband/wife:boyfriend/girlfriend]?

XXXIII For some parents, life can seem quite difficult --while others seem to have an easy time of it. I want to ask you about how things are for you.

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. There is little I can do to change many of the important things in my life.
- ___ 2. I often feel helpless in dealing with the problems of life.

- ___ 3. Sometimes I feel that I'm being pushed around in life.
- ___ 4. The future mostly depends on me.

XXXIV In the next section, I will use the word "control." By this, I mean "power to change." How much control do you feel you have over each of the following?

[4=A great deal; 3=A moderate amount; 2=A little bit; 1=No control]

- ___ 1. Your relationship with your family
- ___ 2. Your relationship with your friends
- ___ 3. How your boss or supervisors treat you
- ___ 4. How you fit in with others at work
- ___ 5. The way you spend your time
- ___ 6. Your relationship with your children

XXXV Next I will read some statements describing ways you might have felt or behaved. Please tell me how often you have felt this way during the past week.

[3=most of the time (5-7 days); 2=a moderate amount of time (3-4 days); 1=a little of the time (1-2 days); 0=rarely (less than one day)]

During the past week,

- ___ 1. how many times were you bothered by things that usually don't bother you?
- ___ 2. how many times did you not feel like eating; your appetite was poor?
- ___ 3. how many times have you felt that you could not shake off the blues even with help from your family and friends?

- ___ 4. ...felt that you were just as good as other people
- ___ 5. ...had trouble keeping your mind on what you were doing
- ___ 6. ...felt depressed
- ___ 7. ...felt that everything you did was an effort
- ___ 8. ...felt hopeful about the future
- ___ 9. ...thought your life had been a failure
- ___ 10. ...felt fearful
- ___ 11. ...your sleep was restless
- ___ 12. ...felt happy
- ___ 13. ...talked less than usual
- ___ 14. ...felt lonely
- ___ 15. ...felt that people were unfriendly
- ___ 16. ...enjoyed life
- ___ 17. ...had crying spells
- ___ 18. ...felt sad
- ___ 19. ...felt people disliked you
- ___ 20. ...were not able to get going

XXXVI I'm going to read a list of problems that people sometimes have, and want you to tell me if any of these have bothered you during the past week.

[4=a great deal; 3=quite a bit; 2=moderately; 1=a little bit; 0=not at all]

- ___ 1. Felt nervous or shaky inside.

- ___ 2. Trembling
- ___ 3. Suddenly scared for no reason
- ___ 4. Felt fearful
- ___ 5. Heart pounding or racing
- ___ 6. Feeling tense
- ___ 7. Spells of terror or panic
- ___ 8. Feeling so restless you couldn't sit still
- ___ 9. The feeling that something bad is going to happen to you
- ___ 10. Frightening thoughts and images

XXXVII Some families get along well, while others sometimes have difficulties. The next few questions are about how your family gets along.

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. We fight a lot in our family.
- ___ 2. Family members sometimes get so angry they throw things.
- ___ 3. Family members hardly ever lose their tempers.
- ___ 4. We come and go as we want to in our family.
- ___ 5. Family members often criticize each other.
- ___ 6. There is very little privacy in our family.
- ___ 7. Family members sometimes hit each other.
- ___ 8. If there's disagreement in our family, we try hard to smooth things over and keep the peace.
- ___ 9. Family members often try to out-do each other.

- ___ 10. It's hard to be alone without hurting someone's feelings in our household.
- ___ 11. When I talk, it often seems like no one listens.
- ___ 12. We often misunderstand what we say to each other.
- ___ 13. Sometimes I feel like I don't belong in my family.
- ___ 14. It is usually easy to talk with my children about things that are important to me.
- ___ 15. My family doesn't really know very much about me.

XXXVIII How often would you say that:

[5=At all times; 4= Most of the time; 3=Sometimes; 2= Rarely;
1=Never]

- ___ 1. You get along well with your child?
- ___ 2. Feel that you can really trust your child?
- ___ 3. Your child does not understand you?
- ___ 4. Your child is too demanding?
- ___ 5. You really enjoy your child?
- ___ 6. Your child interferes with your activities?
- ___ 7. You think your child is terrific?
- ___ 8. You feel very angry toward your child?
- ___ 9. You feel violent toward your child?
- ___ 10. You wish your child was more like other children you know?

XXXIX Next are a few questions about your family.

INTERVIEWER: For the next two sets of questions, print the initials of the person or people providing support to the respondent in the space provided with each question. If no one provides support, write "none" in the space provided.

IN YOUR FAMILY:

1. Whom do you go to if you have a problem you want to talk about?
-

2. Who accepts you totally, including both your worst and your best points?

3. Whom can you really count on to care about you, regardless of what is happening to you?

XI The next few questions are just about your friends.

OF YOUR FRIENDS:

1. Whom do you go to if you have a problem you want to talk about?

2. Who accepts you totally, including both your worst and your best points?

3. Whom can you really count on to care about you, regardless of what is happening to you?

XII Next are some questions about adapting to life in America.

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. The relations in my family are good now.
- ___ 2. My influence keeps my children and my relatives away from bad behavior such as smoking marijuana, getting drunk, and so on.
- ___ 3. I let my children set up their own lives as most American teenagers do.
- ___ 4. I want to change the lifestyle of the members in my family so that they fit with the new life.

- ___ 5. I show my children and friends how to blend good things between the two cultures.
- ___ 6. I like my children to speak our native Asian language within the family.
- ___ 7. For me, the influence of family education is very important.
- ___ 8. My children respect me.
- ___ 9. My children do not obey me.
- ___ 10. My children trust in me and ask my advice on everything.
- ___ 11. My children like to get along with me.
- ___ 12. I like my children to adapt to the new culture but not to assimilate totally.
- ___ 13. I emphasize Moral education in the family.
- ___ 14. Obedience is a rule in my family.
- ___ 15. Respect for older people is or was one of the virtues my children have to practice.

XLII [continue]

- ___ 1. I feel confused much of the time when communicating with others in English.
- ___ 2. I like to get along with some American friends.
- ___ 3. I like the way Americans express their love, their friendship, for example kissing and hugging each other in public.
- ___ 4. I accept the way American teenagers show their friendship between boy and girl, for instance, living with each other in the same house.

- 5. I absolutely want to keep my own culture.
- 6. I have to work hard to support my family.
- 7. I need a job that does not require too much English.
- 8. I want to own a business.
- 9. My language deficiency is a problem in my occupation.
- 10. I am optimistic about my employment opportunities in the future.
- 11. I know that I can satisfactorily perform any job I am hired for.
- 12. With the present condition of the job market, it will be difficult to find any job at all.
- 13. I have a lot of anxiety over whether I have made or will make the right career choice.
- 14. If I had the opportunity to do it again, I would have chosen a more practical field to study in school.
- 15. Getting a good job is one of the most difficult things I'll ever do in America.

XLIII The next few statements are about the neighborhood you live in now.

- 1. I feel safe to walk in my neighborhood after dark.
- 2. I like the neighborhood I live in.
- 3. My neighborhood seems to be unsafe.
- 4. My neighborhood feels like home to me.
- 5. I know most of the people that live on my street.
- 6. I feel like I belong in my neighborhood.

XLIV I know that a lot of kids get involved with gangs. In fact, some kids I have interviewed are involved in gangs, but some are not. This seems to be becoming quite a common thing now. I'd like to ask you about gangs in your neighborhood.

[3=Yes - a lot; 2=Yes - some; 1=Yes - very little; 0=No - none]

- ___ 1. Is there talk about gangs in your neighborhood?
- ___ 2. Do gang members seem to come and go in your neighborhood?
- ___ 3. Is there gang graffiti in your neighborhood?
- ___ 4. Have kids in your neighborhood been involved in gangs?
- ___ 5. Does there seem to be gang crime in your neighborhood?
- ___ 6. Do police seem to have problems with gangs in your neighborhood?
- ___ 7. Do you think that your child knows any gang members?

Please answer yes or no to the next few questions.

- ___ 8. Is there a group of friends that your child hangs around with?
[1=Yes; 0=No]

IF YES, CONTINUE.

IF NO, Has he or she ever been involved in a gang? [1=Yes; 0=No] ___ (11.)
SKIP TO THE NEXT SECTION (XLV)

- ___ 9. Is this a tagger crew - one that spray paints graffiti?
[1=Yes; 0=No]
- ___ 10. Do you believe this group of friends to be a street gang?
[1=Yes; 0=No]

XLV Now I would like to ask you some questions about your home life.

- ___ 1. How many people in your family, including yourself, live where you do?

- ___ 2. Of these individuals, how many are older than 30 years of age?
- ___ 3. Of those 30 or older, how many are male?
- ___ 4. Of those 30 or older, how many are female?
- ___ 5. Of these individuals, how many are aged between 21 and 29?
- ___ 6. Of these individuals, how many are aged between 18 and 20?
- ___ 7. Of these individuals, how many are aged between 13 and 17?
- ___ 8. Of these individuals, how many are aged between 5 and 12?
- ___ 9. Of these individuals, how many are aged between 0 and 4?
- ___ 10. How many people in your family have a job right now?
11. If the pay earned by everyone in your family was added together for one month, what would be the total amount? \$ _ _ _ , _ _ _ .00

XLVI The next few questions ask about after school programs and about adults your child may look up to.

[5=strongly agree; 4=agree; 3=neutral; 2=disagree; 1=strongly disagree]

- ___ 1. There are many fun things for my child to do in my community.
- ___ 2. There is nothing to do after school that interests my child.
- ___ 3. I would like my child to be involved in some kind of after-school program that interests him or her.
- ___ 4. When my child comes home from school there is always an adult at home.
- ___ 5. When my child comes home from school he or she always has chores to do.
- ___ 6. My child knows adults besides myself whom he or she looks up to.

- ___ 7. My child does not seem to particularly admire his teachers at school.
- ___ 8. My child seems to like adults other than members of his or her family.
- ___ 9. How many days each week are no adults at home when your child arrives from school? [enter number of days]
- ___ 10. Does your child participate in organized sports/leisure/work activities after school?
[1=yes; 0=no]

IF YES: What kind of sports/leisure/work activities does he or she participate in?

- 1. _____ hours per week _____
- 2. _____ hours per week _____
- 3. _____ hours per week _____
- 4. _____ hours per week _____

Sum of hours per week _____ (11.)

XLVII The last few questions are about programs offered by The Vietnamese Community of Orange County, Inc. For each program, please tell me if you are aware of it, whether you have participated in it before, and whether you are interested in participating in the future.

INTERVIEWER: Pose each question following the example below and circle the response given.

The VNCOC center offers _____; Did you know that? [IF YES] Have you ever used that service?; [YES OR NO] Would you be interested in participating?

	<u>Knowledge</u>		<u>Used</u>		<u>Interest</u>	
	Y	N	Y	N	Y	N
1. ESL classes						
2. Job Development Program	Y	N	Y	N	Y	N
3. Anti-Tobacco Program	Y	N	Y	N	Y	N
4. Health Education Services	Y	N	Y	N	Y	N

	<u>Knowledge</u>		<u>Used</u>		<u>Interest</u>	
5. Green Card Application	Y	N	Y	N	Y	N
6. Citizenship	Y	N	Y	N	Y	N
7. Fingerprinting & ID Photos	Y	N	Y	N	Y	N
8. Youth Counseling (at school, VNCOC)	Y	N	Y	N	Y	N
9. Detainees Acculturation Program	Y	N	Y	N	Y	N
10. Family Counseling (at school, VNCOC)	Y	N	Y	N	Y	N
11. Senior Program	Y	N	Y	N	Y	N
12. Drug & Alcohol Program	Y	N	Y	N	Y	N

Are there any other programs that might interest you or your children?

XLVIII The last few questions are about programs offered by Westminster Community Services. For each program, please tell me if you are aware of it, whether you have participated in it before at Westminster Community Services, and whether you are interested in participating in the future.

INTERVIEWER: Pose each question following the example below and circle the response given.

The community services center offers _____; Did you know that?; [IF YES] Have you ever used that service?; [YES OR NO] Would you be interested in participating?

	<u>Knowledge</u>	<u>Used</u>	<u>Interest</u>
1. European and American dance classes ...such as ballet, jazz, country-western	Y/N	Y/N	Y/N

	<u>Knowledge</u>	<u>Used</u>	<u>Interest</u>
2. Lessons for musical instruments ...such as flute, guitar, piano	Y/N	Y/N	Y/N
3. Lessons for Western sports ...such as tennis, ice hockey	Y/N	Y/N	Y/N
4. Lessons for Eastern sports ...such as Taekwondo, Tai Chi, Karate	Y/N	Y/N	Y/N
5. Western leisure activities ...such as roller skating, kick boxing, softball	Y/N	Y/N	Y/N
6. Eastern leisure activities ...such as Hatha Yoga	Y/N	Y/N	Y/N
7. Community events ...such as holiday events and home decorating	Y/N	Y/N	Y/N

Are there any other programs that might interest you or your children?

Thank you for your time today, your answers will help us plan programs for our families. Do you have any questions, or anything you would like to talk about?

WRITE ADDITIONAL COMMENTS HERE

Please initial here to acknowledge receipt of gift certificate: _____

OFFICE USE ONLY

1. Please rate the level of cooperation you received from this respondent.
 1. Very poor cooperation
 2. Poor cooperation
 3. Adequate
 4. Good cooperation
 5. Very good cooperation

2. Please rate the quality of communication in this interview.
 1. Very poor communication
 2. Poor communication
 3. Adequate
 4. Good communication
 5. Very good communication

3. Please rate the quality of rapport present with this respondent.
 1. Very poor rapport
 2. Poor rapport
 3. Adequate
 4. Good
 5. Very good

4. Please rate the level of honesty you believe the respondent gave in this interview.
 1. Very dishonest
 2. Dishonest
 3. Adequate
 4. Honest
 5. Very honest

5. Please rate the accuracy of the answers to the sensitive questions in this interview.
 1. Very inaccurate
 2. Inaccurate
 3. Adequate
 4. Accurate
 5. Very accurate

Please write any comments you may have about this interview. For any rating above that is 3 or less, please briefly explain the circumstances. Thank you.

CUỐI CÙNG
THANH THIẾU NIÊN 2.7

**CHƯƠNG TRÌNH PHÒNG VẤN
VỀ NHU CẦU CỦA GIA ĐÌNH VÀ CỘNG ĐỒNG**

DỊCH VỤ CỘNG ĐỒNG WESTMINSTER

VÀ

HỘI CỘNG ĐỒNG NGƯỜI VIỆT TẠI ORANGE COUNTY

Giám Đốc Chương Trình

**Dr. Douglas R. Kent
Thành Phố Westminster
(714) 898-3311, Ext. 460**

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**Khảo Sát Tình Nguyện Cộng Đồng
Chấp Thuận O.M.B. # 1121-0194
Hết Hạn Ngày: 2/28/97**

Chương Trình Phỏng Vấn về Nhu Cầu của Gia Đình & Cộng Đồng

THỜI KHÓA BIỂU PHỎNG VẤN

Cuối cùng
Phần: T.T. NIÊN 2.7

Ngày: _____
 Giờ: Bắt đầu _____ Chấm dứt: _____
 Tên người phỏng vấn _____
 Tên người cho hẹn: _____
 Hồ sơ: _____

Đầu tiên, tôi xin cảm ơn bạn đến nói chuyện với tôi. Việc tự nguyện đến nói với tôi về bạn, sẽ giúp cho các em khác như bạn trong một ngày nào đó.

Trước khi bắt đầu, tôi muốn cho bạn biết rằng những gì bạn nói với tôi sẽ không một ai khác biết được. Không ai trong gia đình bạn hay trong trường bạn sẽ biết những gì bạn nói. Tôi cũng sẽ không nói cho bất cứ ai những gì mà bạn sẽ nói với tôi hôm nay.

Không có câu trả lời nào đúng hay sai cho bất cứ câu hỏi nào. Tôi muốn biết mọi cương mọi việc thật sự ra sao đối với bạn mà không tìm câu trả lời đặc biệt nào.

Tôi sẽ không viết tên bạn xuống bất cứ nơi nào trên mẫu này, và các câu bạn trả lời sẽ được ghi chú trong bằng con số, và sẽ tổng kết lại với các câu trả lời từ các em khác. Câu trả lời của tất cả mọi người sẽ góp chung lại để chúng tôi có đầy đủ những tin tức cần thiết để hoạch định những chương trình hầu giúp đỡ các trẻ em.

Nếu bạn cảm thấy không thoải mái về bất cứ câu hỏi nào, xin cho tôi biết để có thể ngừng lại và bàn thêm về nó. Bạn cũng không phải trả lời bất cứ câu hỏi nào mà bạn không muốn. Chúng ta có thể tạm nghỉ một chút nếu bạn muốn, hay có thể ngưng việc phỏng vấn bất cứ lúc nào. Nếu bạn có ý định ngưng cuộc phỏng vấn, bạn sẽ không bị một điều xấu nào.

Bạn có câu hỏi nào không?

Bạn sẵn sàng bắt đầu chưa?

1. GHI NHẬN: Phái tính người được phỏng vấn: [1= Nam; 0= Nữ] _____
2. GHI NHẬN: Ngôn ngữ dùng để phỏng vấn: {1= Anh Ngữ; 2= Việt Ngữ} _____
3. Năm sinh thật sự của bạn? Năm 19 _____

I. Tôi xin bắt đầu hỏi bạn về trường học và hàng xóm của bạn. Tôi hiểu rằng có một số em gặp khó khăn tại trường, trong khi một số em khác lại thấy dễ dàng hơn. Bạn cho tôi biết bạn có đồng ý hay không đồng ý về những câu dưới đây.

GHI CHÚ: ĐUA BẢNG TRẢ LỜI LÊN, GHI CÂU TRẢ LỜI BẰNG SỐ

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý]

- ___ 1. Một cách tổng quát, tôi thích trường học.
- ___ 2. Trường học rất xứng đáng để theo học.
- ___ 3. Tôi không có thích thú gì để theo học.
- ___ 4. Tôi dễ hòa nhập với các học sinh khác tại trường.
- ___ 5. Thật khó khăn cho tôi khi phải giao tiếp với hầu hết mọi người tại trường.
- ___ 6. Tôi không cảm thấy được chấp nhận tại trường vì tôi là dân Á Châu.
- ___ 7. Thỉnh thoảng tôi sợ đến trường vì học sinh thường hay đánh lộn với nhau.
- ___ 8. Thỉnh thoảng tôi cảm thấy không an toàn khi đi bộ đến trường hay từ trường về.
- ___ 9. Tôi đã bị các học sinh khác đe dọa tại trường.
- ___ 10. Tôi cảm thấy an toàn tại khu xóm tôi ở.
- ___ 11. Khu xóm tôi là một nơi tốt để ở.
- ___ 12. Tôi sẽ cảm thấy an toàn hơn nếu gia đình tôi dọn đến một khu xóm tốt hơn.
- ___ 13. Dễ dàng gia nhập băng đảng tại khu xóm tôi.
- ___ 14. Đa số học sinh tại trường nghĩ rằng băng đảng là chuyện thường.
- ___ 15. Tôi cảm thấy bị áp lực tại trường để gia nhập băng đảng.
- ___ 16. Tôi rất cố gắng học tại trường.
- ___ 17. Tôi học hỏi rất nhiều tại trường.

___ 18. So sánh với các học sinh khác trong lớp, em học hành như thế nào?

[5= Hơn đa số; 4= Chỉ hơn một số ít; 3= Giống như mọi người khác;
2= Không hoàn toàn giỏi như các em khác; 1= kém hơn đa số.]

II. Trong phần kể, tôi sẽ dùng từ "chủ động" với nghĩa là "khả năng thay đổi". Đối với một số em, đời sống dường như hoàn toàn khó khăn, trong khi các em khác có một cuộc sống dễ dàng. Tôi muốn hỏi mọi việc đối với em như thế nào.

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

___ 1. Tôi không thể làm gì mấy để thay đổi nhiều điều quan trọng trong cuộc đời tôi.

___ 2. Tôi thường cảm thấy bất lực khi phải đối phó với những rắc rối của cuộc đời.

___ 3. Thỉnh thoảng tôi cảm thấy tôi bị xô đẩy trong cuộc đời.

___ 4. Những gì xảy ra cho tôi trong tương lai đa số đều tùy thuộc vào tôi.

III. Trong phần kể, tôi sẽ dùng từ "chủ động". Dùng từ này tôi muốn nói tới "khả năng thay đổi." Bạn cảm thấy bạn chủ động nhiều ít trong các vấn đề sau đây.

[4= Hoàn toàn chủ động; 3= Vừa phải; 2= Chỉ một chút ít;
1= Không thể chủ động]

___ 1. Quan hệ với gia đình.

___ 2. Quan hệ với bạn bè.

___ 3. Cách thức cô/thầy đối xử với bạn.

___ 4. Cách thức bạn hoà hợp với người khác tại trường.

___ 5. Cách thức bạn sử dụng thời giờ.

___ 6. Giờ giấc đi chơi khuya.

- ___ 7. Cách ăn mặc.
- ___ 8. Cách kết bạn.
- ___ 9. Đi đâu.
- ___ 10. Làm gì.

IV. Các câu hỏi kế tiếp liên quan đến việc bạn có thường cảm thấy hay suy nghĩ trong một vài cách nào đó. Một vài câu hỏi dường như giống nhau, nhưng bạn nên xem mỗi một cách riêng biệt. Nếu bạn cố gắng trả lời mỗi câu hỏi nhanh một chút thì tốt. Nghĩa là thử công xem bạn cảm thấy giống nhau mấy lần, nhưng chỉ phỏng đoán câu trả lời gần đúng nhất là được rồi.

[4= Rất thường; 3= Thường; 2= thỉnh thoảng; 1= Hầu như không có; 0= Không bao giờ có]

- ___ 1. Trong tháng rồi bạn có thường cảm thấy thường bị bồn chồn và căng thẳng không?
- ___ 2. Trong tháng rồi bạn có thường cảm thấy bạn không thể đối phó với tất cả các việc mà bạn phải làm không?
- ___ 3. Trong tháng rồi bạn có thường cảm thấy tự tin về khả năng giải quyết những rắc rối cá nhân của bạn không?
- ___ 4. Trong tháng rồi bạn có thường cảm thấy mọi việc diễn ra đúng theo ý bạn không?
- ___ 5. Trong tháng rồi bạn có thường cảm thấy khó khăn càng chông chát khiến bạn không thể lo hết được?

V. Bây giờ tôi muốn hiểu về sự căng thẳng mà bạn có thể có trong tháng rồi. Thứ nhất, tôi sẽ hỏi về những việc đã xảy ra hay gây phiền phức cho bạn và làm bạn căng thẳng như thế nào.

CHU KỲ:

[4= Rất thường; 3= Thường; 2= Thỉnh thoảng; 1= Hầu như không có; 0= Không bao giờ có]

MỨC ĐỘ:

[5= Căng thẳng quá mức; 4= Rất căng thẳng; 3= Căng thẳng; 2= Căng thẳng chút ít và lo lắng; 1= Không bị căng thẳng chút nào]

CHU KỲ

MỨC ĐỘ

- | | | |
|-----|-----|--|
| ___ | ___ | 1. Rắc rối với thầy cô |
| ___ | ___ | 2. Rắc rối với bạn bè |
| ___ | ___ | 3. Rắc rối với người khác tại trường |
| ___ | ___ | 4. Rắc rối với người khác tại khu xóm |
| ___ | ___ | 5. Không thể làm những việc bạn muốn làm |
| ___ | ___ | 6. Rắc rối với cha mẹ |
| ___ | ___ | 7. Rắc rối với gia đình không phải cha hay mẹ |
| ___ | ___ | 8. Không có tiền để mua những đồ đạc mình muốn |
| ___ | ___ | 9. Rắc rối với bạn trai/gái |

VI. Một số gia đình sống hòa thuận, trong khi một số khác thỉnh thoảng có khó khăn, các câu hỏi kế tiếp muốn biết về không khí gia đình bạn.

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

- ___ 1. Chúng tôi gây gổ rất nhiều trong gia đình.
- ___ 2. Thỉnh thoảng vài người trong gia đình nổi nóng và liệng đồ đạc.
- ___ 3. Người trong gia đình ít khi nổi nóng.
- ___ 4. Chúng tôi muốn đi hay về tùy ý.
- ___ 5. Người trong gia đình thường hay công kích nhau.
- ___ 6. Có rất ít sự riêng tư trong gia đình chúng tôi.
- ___ 7. Thỉnh thoảng người trong gia đình đánh nhau.
- ___ 8. Nếu có bất đồng ý kiến trong gia đình, chúng tôi cố gắng để giải quyết cho mọi sự êm đẹp.

- ___ 9. Người trong gia đình thường cố gắng làm nổi bật hơn người khác.
- ___ 10. Rất khó biệt lập mà không làm tổn thương người khác trong gia đình.
- ___ 11. Thường ít ai chịu lắng nghe khi tôi nói chuyện.
- ___ 12. Ít khi chúng tôi hiểu nhau khi đối thoại với nhau.
- ___ 13. Thỉnh thoảng tôi có cảm tưởng như không thuộc trong gia đình.
- ___ 14. Thường rất dễ nói chuyện với cha mẹ về những việc quan trọng đối với tôi.
- ___ 15. Gia đình tôi thực sự không hiểu nhiều về tôi.
- ___ 16. Tôi sẽ không bao giờ sống được với những kỳ vọng mà gia đình dành cho tôi.
- ___ 17. Gia đình tôi ép buộc tôi phải là một mẫu người mà tôi không muốn.
- ___ 18. Mọi việc tôi làm là vì lợi ích gia đình.
- ___ 19. Tôi sẽ không bao giờ có thể làm cho gia đình thực sự hạnh diện về tôi.
- ___ 20. Gia đình tôi chỉ để ý đến những gì mà tôi có thể làm được cho họ.
- ___ 21. Cha mẹ tôi nhận trợ cấp xã hội.
- ___ 22. Cuộc sống quá khó khăn ở Hoa Kỳ.
- ___ 23. Ở Việt Nam, trước kia gia đình tôi nhận được tiền yểm trợ do bà con ở Hoa Kỳ gửi về cho.
- ___ 24. Gia đình tôi biết rằng cuộc sống xã hội của tôi bên ngoài học đường là quan trọng.
- ___ 25. Gia đình tôi sẽ chỉ thích các bạn tôi nếu họ là con cái của những gia đình "danh giá" -- chẳng hạn như những người trong gia đình họ là những chuyên viên hay những nhà lãnh đạo.
- ___ 26. Gia đình tôi phán xét tôi theo những gì những thanh thiếu niên Á Châu đã đạt được.

- ___ 27. Gia đình tôi thông cảm với những khó khăn mà thanh thiếu niên gặp phải khi lớn lên.
- ___ 28. Thời gian độc nhất tôi có thể là chính mình là khi xa gia đình.
- ___ 29. Tôi thường cảm thấy thoải mái khi ở trong gia đình.
- ___ 30. Gia đình tôi kỳ vọng quá nhiều về tôi.
- ___ 31. Tôi có thể làm theo những gì cha mẹ tôi muốn ở trường.
- ___ 32. Một ngày nào đó gia đình tôi sẽ hài lòng với những hy sinh mà tôi đã dành cho gia đình.
- ___ 33. Gia đình tôi kỳ vọng tôi phải trả lại nhiều hơn những gì gia đình đã cho tôi.
- ___ 34. Gia đình tôi phán đoán tôi theo những gì con cái của bạn bè cha mẹ tôi đã làm được.
- ___ 35. Những gì tôi nói thực sự có tác dụng đối với gia đình tôi.
- ___ 36. Gia đình tôi sẽ chỉ coi tôi là một đứa trẻ cho đến khi tôi lập gia đình.
- ___ 37. Cha mẹ tôi hài lòng với những mục đích tôi đã đặt ra cho chính mình.
- ___ 38. Đã quá trễ rồi tôi không thể là một học sinh giỏi được.
- ___ 39. Sẽ không bao giờ quá trễ để khiến tôi có được một công việc tốt.
- ___ 40. Đã quá trễ rồi tôi không thể kiếm tiền được.
- ___ 41. Tôi sẽ chỉ có thể kiếm được những công việc lao động tầm thường.

VII. Kế tiếp là một vài câu hỏi về gia đình bạn.

NGƯỜI PHÒNG VẤN: Hai loạt câu hỏi tiếp, hãy viết hoa chữ tắt tên người hỗ trợ giúp đỡ người được phỏng vấn vào khoảng trống bên dưới câu hỏi. Nếu không có người hỗ trợ giúp đỡ, ghi "không có" trong khoảng trống.

TRONG GIA ĐÌNH BẠN

1. Nếu bạn có vấn đề rắc rối, thì ai là người bạn tìm đến để bày tỏ?

2. Ai có thể chấp nhận thông cảm bạn hoàn toàn, kể cả điểm xấu và điểm tốt của bạn?

3. Dầu bất cứ điều gì xảy ra cho bạn, thì ai là người bạn tin tưởng có thể lo cho bạn?

VIII. Kế tiếp là một vài câu hỏi về bạn bè của bạn.VỀ BAN BÈ:

1. Nếu bạn có vấn đề rắc rối, thì ai là người bạn muốn tìm đến để bày tỏ?

2. Ai có thể chấp nhận thông cảm bạn hoàn toàn, kể cả điểm xấu và điểm tốt của bạn?

3. Dầu bất cứ điều gì xảy ra cho bạn, thì ai là người bạn tin tưởng có thể lo cho bạn?

IX. Kế tiếp, tôi xin hỏi bạn nghĩ thế nào về bản thân mình. Thành thạo trẻ em có sự thanh thản, nhưng đôi lúc lại có sự khó khăn.

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

- ___ 1. Một cách tổng quát, tôi thỏa mãn về bản thân mình.

- ___ 2. Lúc này tôi nghĩ tôi tệ lắm.
- ___ 3. Tôi cảm thấy tôi có một số tính tốt.
- ___ 4. Tôi có thể làm những việc như mọi người khác làm.
- ___ 5. Tôi cảm thấy tôi không có nhiều thứ để hãnh diện.
- ___ 6. Tôi ước rằng tôi có thể có nhiều sự tôn trọng hơn cho bản thân.
- ___ 7. Nói chung tôi có khuynh hướng nghĩ rằng mình là kẻ thất bại.

X. (Tiếp Tục)

- ___ 1. Mọi người nên sống trọn vẹn cho hôm nay và đừng lo lắng cho ngày mai.
- ___ 2. Sự việc đối với người trung bình thì càng xấu, không tốt hơn.
- ___ 3. Người ta thực sự không biết ai để đặt lòng tin vào.
- ___ 4. Thỉnh thoảng tôi tự hỏi còn có cái gì đáng giá không.
- ___ 5. Không có vấn đề đúng hay sai trong cách kiếm tiền, chỉ có vấn đề dễ hay khó.

XI. Một số người trong chúng ta hãnh diện về nguồn gốc của mình, trong khi một số người khác không cảm thấy như vậy. Một số câu hỏi kế tiếp sẽ hỏi về cảm nghĩ của bạn thế nào trong khi bạn là người Á Châu. Khi nói người "Á Châu" tôi muốn nói là người "Việt Nam".

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

- ___ 1. Gia đình tôi rất thủ cựu trong truyền thống sinh hoạt Á Châu.
- ___ 2. Giữ cách sống truyền thống Á Châu là điều quan trọng đối với gia đình tôi.
- ___ 3. Giữ cách sống theo truyền thống Á Châu là điều quan trọng đối với tôi.

- ___ 4. Giữ gìn ngôn ngữ Á Châu là việc quan trọng đối với gia đình tôi
- ___ 5. Đối với tôi, gìn giữ ngôn ngữ Á Châu là điều quan trọng.
- ___ 6. Gia đình tôi hổ thẹn về quá khứ tại Á Châu.
- ___ 7. Không có lý do gì để hãnh diện là người Á Châu.
- ___ 8. Tôi rất tôn trọng quá khứ Á Châu của gia đình tôi.

XII (Tiếp Tục)

- ___ 1. Tôi ước gì gia đình tôi học theo lối sống ở Mỹ nhiều hơn.
- ___ 2. Tôi ước gì gia đình tôi sẽ cư xử như người Mỹ hơn.
- ___ 3. Tôi ước gì cha mẹ tôi có thể nói tiếng Anh khá hơn.
- ___ 4. Tôi hoàn toàn kính trọng cha mẹ tôi.
- ___ 5. Cha mẹ tôi hiểu rõ cách giải quyết mọi rắc rối trong gia đình.
- ___ 6. Gia đình tôi làm tôi mắc cỡ trước công chúng.

XIII. Đa số hay bị rắc rối khi còn trẻ. Tôi sẽ đọc một danh sách về một số điều mà trẻ con thường làm và muốn bạn cho biết bạn đã từng làm như thế không. Xin ghi nhớ những gì bạn nói sẽ không được tiết lộ cho ai biết. Một vài điều có thể đã là phạm luật, nhưng không thành vấn đề. Bạn sẽ không bị rắc rối khi nói với tôi bất cứ điều gì, và không một ai biết bạn sẽ nói gì với tôi. Tôi sẽ viết những câu trả lời của bạn bằng các con số, và các con số này sẽ được công với những câu trả lời của các em khác. Những câu hỏi này là một phần của cuộc khảo sát trên toàn quốc -- vì thế điều quan trọng là bạn trả lời thành thật.

Cố gắng nhớ lại bạn làm những điều này lúc mấy tuổi, bạn thường làm những điều này một mình hay với những người khác, và trong năm qua bạn làm những điều này mấy lần.

	CÓ LÀM	TUỔI BẮT ĐẦU	MỘT MÌNH	SỐ LẦN
<u>Bạn đã từng làm:</u>				
1. Bỏ nhà đi hoang? NẾU CÓ: Bắt đầu từ mấy tuổi? Thường làm một mình? Đã làm mấy lần trong năm qua?	Y/N	___	Y/N	___
ÁP DỤNG NHỮNG CÂU HỎI TIẾP THEO VÀO CHỖ THÍCH HỢP				
2. Bỏ học không xin phép?	Y/N	___	Y/N	___
3. Nói dối về tuổi tác để đi mua đồ cấm (ví dụ như rap hát, mua bia rượu)?	Y/N	___	Y/N	___
4. Quá giang xe với người lạ?	Y/N	___	Y/N	___
5. Mang dấu vũ khí?	Y/N	___	Y/N	___
6. La lối làm mất trật tự công cộng, khiến có người phàn nàn và điều này gây rắc rối cho bạn	Y/N	___	Y/N	___
7. Xin người lạ tiền bạc	Y/N	___	Y/N	___
8. Gọi điện thoại quấy phá, như gọi ai đó và nói chuyện tục tĩu	Y/N	___	Y/N	___
9. Say rượu nơi công cộng	Y/N	___	Y/N	___
10. Chủ ý gây thiệt hại, phá huỷ, vẽ bậy lên đồ đạc người khác	Y/N	___	Y/N	___
11. Chủ ý đốt hay toan tính đốt nhà, cao ốc hay xe cộ mà biết rằng có người bên trong	Y/N	___	Y/N	___
12. Không trả tiền khi mua đồ, khi đi coi phim, đi xe buýt, hay chuyện khác	Y/N	___	Y/N	___
13. Xâm nhập hay toan xâm nhập cơ sở để ăn cắp hay làm thiệt hại đồ đạc?	Y/N	___	Y/N	___
14. Toan tính ăn cắp hay thực sự ăn cắp tiền hay đồ vật giá trị \$5 hay ít hơn.	Y/N	___	Y/N	___
15. Ăn cắp khoảng từ \$5 đến \$50.	Y/N	___	Y/N	___
16. Ăn cắp khoảng từ \$50 đến \$100.	Y/N	___	Y/N	___
17. Ăn cắp trên \$100.	Y/N	___	Y/N	___
18. Ăn cắp đồ hay lấy đồ trong cửa hàng (ngay cả những việc bạn đã cho tôi biết rồi).	Y/N	___	Y/N	___
19. Giựt xách tay hay móc ví người khác.	Y/N	___	Y/N	___

- | | | | | |
|---|-----|-----|-----|-----|
| 20. Ăn cắp đồ vật không thuộc về mình. | Y/N | ___ | Y/N | ___ |
| 21. Tính mua hay bán đồ vật ăn cắp. | Y/N | ___ | Y/N | ___ |
| 22. Lấy xe hơi hay xe gắn máy chạy mà chủ nhân không cho phép. | Y/N | ___ | Y/N | ___ |
| 23. Đã ăn cắp hay tính ăn cắp xe hơi hay xe gắn máy. | Y/N | ___ | Y/N | ___ |
| 24. Xử dụng ngân phiếu giả hay tiền giả để trả tiền cho việc gì. | Y/N | ___ | Y/N | ___ |
| 25. Xử dụng hay tính xử dụng thẻ tín dụng hay thẻ ATM mà mình không được phép. | Y/N | ___ | Y/N | ___ |
| 26. Tính lừa người khác bằng cách bán đồ xấu cho họ mà nói là đồ tốt | Y/N | ___ | Y/N | ___ |
| 27. Tấn công người khác với vũ khí hay với dụng ý gây thương tích trầm trọng hay tử thương. | Y/N | ___ | Y/N | ___ |
| 28. Liệng đồ vật như chai lọ, đá vào người khác. | Y/N | ___ | Y/N | ___ |
| 29. Liên can trong các vụ bằng đàng đánh nhau. | Y/N | ___ | Y/N | ___ |
| 30. Đánh người khác với dụng ý gây thương tích. | Y/N | ___ | Y/N | ___ |
| 31. Xử dụng vũ khí hay sức mạnh để buộc người khác đưa tiền hay đồ vật. | Y/N | ___ | Y/N | ___ |
| 32. Bán cần sa. | Y/N | ___ | Y/N | ___ |
| 33. Bán crack hay rock. | Y/N | ___ | Y/N | ___ |
| 34. Bán ma tuý độc hại như nha phiến, bạch phiến, LSD, hay acid. | Y/N | ___ | Y/N | ___ |
| 35. Uống bia rượu mà không được phép của cha mẹ. | Y/N | ___ | Y/N | ___ |
| 36. Uống rượu mạnh mà không được phép của cha mẹ. | Y/N | ___ | Y/N | ___ |
| 37. Dùng cần sa. | Y/N | ___ | Y/N | ___ |
| 38. Xử dụng acid, LSD, psychedelics or hallucinogens. | Y/N | ___ | Y/N | ___ |
| 39. Xử dụng bạch phiến hay coke, khác hơn crack. | Y/N | ___ | Y/N | ___ |
| 40. Xử dụng crack hay rock. | Y/N | ___ | Y/N | ___ |
| 41. Xử dụng nha phiến. | Y/N | ___ | Y/N | ___ |

- | | | | | |
|---|-----|-----|-----|-----|
| 42. Xử dụng angel dust hay PCP. | Y/N | ___ | Y/N | ___ |
| 43. Xử dụng tranquilizers. | Y/N | ___ | Y/N | ___ |
| 44. Xử dụng downers hay barbiturates. | Y/N | ___ | Y/N | ___ |
| 45. Xử dụng uppers, speed hay amphetamines. | Y/N | ___ | Y/N | ___ |
| 46. Từ xe bắn súng vào cơ sở. | Y/N | ___ | Y/N | ___ |
| 47. Từ xe bắn súng vào dân chúng. | Y/N | ___ | Y/N | ___ |
| 48. Bị cảnh sát bắt. | Y/N | ___ | Y/N | ___ |
| 49. Bị giam ở trại cải huấn thiếu nhi hay chỗ khác tương tự như thế. | Y/N | ___ | Y/N | ___ |
| 50. Đã đột nhập vào nhà người ta với ý định cướp của không? | Y/N | ___ | Y/N | ___ |
| 51. Đã thật sự cướp của ai trong khi họ ở nhà không? | Y/N | ___ | Y/N | ___ |
| 52. Đã đòi tiền hay những dịch vụ khỏi trả tiền từ những cửa tiệm, nhà hàng ăn, hay những cơ sở thương mại khác với lời hứa sẽ để cho họ yên thân không? | Y/N | ___ | Y/N | ___ |
| 53. Đã nhận tiền hay những dịch vụ khỏi trả tiền từ những cửa tiệm, nhà hàng ăn, hay những cơ sở thương mại khác với lời hứa sẽ để cho họ yên thân không? | Y/N | ___ | Y/N | ___ |
| 54. Đã đòi tiền bảo vệ từ một cơ sở thương mại nào không? | Y/N | ___ | Y/N | ___ |
| 55. Đã nhận tiền bảo vệ từ một cơ sở thương mại nào không? | Y/N | ___ | Y/N | ___ |
| 56. Đã đe dọa gây nguy hại cho một cơ sở thương mại hay chủ nhân cơ sở thương mại để đòi lấy tiền hay những dịch vụ khỏi trả tiền không? | Y/N | ___ | Y/N | ___ |

XIV. Một số người đang được phỏng vấn có dính líu trong băng đảng, và một số khác thì không. Nhưng bây giờ sự việc đã trở nên quen thuộc với mọi người. Tôi xin được hỏi bạn về băng đảng trong khu xóm bạn ở.

[3= Có - rất nhiều; 2= Có - một số; 1= Có - nhưng rất ít; 0= Không có]

- ___ 1. Bạn có nghe nói tới băng đảng trong khu xóm bạn không?
- ___ 2. Có phải băng đảng thường hay lui tới trong xóm bạn?
- ___ 3. Có những khẩu hiệu vẽ của băng đảng trong xóm bạn?
- ___ 4. Trẻ em trong khu xóm bạn có tham gia băng đảng không?
- ___ 5. Các tội ác do băng đảng dường như đã có trong khu xóm bạn?

- ___ 6. Cảnh sát dường như gặp rắc rối với băng đảng trong khu xóm bạn?
- ___ 7. Có người bạn nào của bạn có liên hệ với phân tử băng đảng.
- ___ 8. Đối với trẻ em trong xóm, chuyện trở nên là một phân tử băng đảng bị áp lực quan trọng như thế nào?
- ___ 9. Có bao nhiêu em trong xóm tham gia băng đảng?
[Người phỏng vấn: Quay trở về mục VIII, sự giúp đỡ về mặt xã hội của bạn bè, và ghi rõ con số người được xác định].

Một số trẻ em gia nhập các nhóm chỉ để vui chơi. Tôi hiểu rằng một số nhóm là băng đảng tụ tập với nhau, thực tế, tôi đã phỏng vấn một số các em. Tôi viết câu trả lời của các em bằng những con số cũng như của bạn, và tôi sẽ không cho ai biết những gì bạn nói với tôi hôm nay. Xin trả lời có hay không cho một số câu hỏi tiếp.

- ___ 10. Có nhóm bạn nào mà bạn thường gia nhập rất nhiều?
[1= Có; 0= Không]

NẾU CÓ, TIẾP TỤC.

NẾU KHÔNG. Bạn có tham gia băng đảng không?

[1= Có; 0= Không] _____ (18.)

NHẢY ĐẾN CÂU TRẢ LỜI Ở MỤC KẾ (XV).

- ___ 11. Nhóm này là nhóm nào? _____

NGƯỜI PHỎNG VẤN : Xin ghi nhanh câu trả lời đầy đủ.

- ___ 12. Có phải đây là nhóm đi vẽ bậy trên tường? [1= Phải; 0= Không phải]
- ___ 13. Có phải đây là băng đảng đường phố? [1= Phải; 0= Không phải]
- ___ 14. Điều này có nghĩa là bạn ở trong băng đảng? [1= Phải; 0= Không phải]
NẾU KHÔNG, Nhảy tới câu hỏi #18 bên trên.
- ___ 15. Đầu tiên bạn đã tụ tập chơi với băng đảng là lúc mấy tuổi ?
- ___ 16. Bạn đã tham gia với băng đảng trong bao lâu? GHI TỔNG SỐ THÁNG
- ___ 17. Ngoài băng đảng này có nhóm nào khác mà bạn còn tụ tập chơi nữa không?
[1= Có; 0= Không]. NẾU CÓ, nhóm này là nhóm nào? _____

(19.)

NGƯỜI PHỎNG VẤN: Xin hãy ghi nhanh câu trả lời đầy đủ.

XV. Bạn đồng ý hay không đồng ý với những câu hỏi say đây?

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

- ___ 1. Đa số các em trong băng đảng thực sự rất bình thường.
- ___ 2. Nếu mình phải làm gì thì có thể dựa vào băng đảng giúp đỡ.
- ___ 3. Đa số trẻ em vào băng đảng vì những lý do tốt.
- ___ 4. Băng đảng là cần thiết vì nó bảo vệ mình.
- ___ 5. Các phần tử băng đảng dường như thường có nhiều mục vui.
- ___ 6. Một số phần tử băng đảng rất đáng được kính trọng.
- ___ 7. Một số bạn thân của tôi ở trong băng đảng.
- ___ 8. Đi chơi với băng đảng có thể vui lắm.
- ___ 9. Tôi thường hiểu đa số dấu hiệu và lối nói của băng đảng.
- ___ 10. Tôi đã dùng những dấu hiệu băng đảng trong quá khứ.
- ___ 11. Gia đình tôi đã cảnh cáo tôi đừng gia nhập băng đảng.
- ___ 12. Gia đình tôi sẽ giận dữ nếu biết tôi gia nhập băng đảng.
- ___ 13. Tôi không nên cho gia đình biết nếu tôi có người bạn trong băng đảng.

XVI. Có nhiều lý do khác nhau khiến cho người ta gia nhập băng đảng. Lý do nào theo bạn đã khiến các em gia nhập băng đảng?

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không có ý kiến; 2= Không đồng ý; 1= Hoàn toàn không đồng ý]

- ___ 1. Để được tiếng tốt.
- ___ 2. Được giúp đỡ và trung thành.
- ___ 3. Để cảm thấy mình tùy thuộc vào một cái gì.
- ___ 4. Bởi vì rất thích khi ở trong băng đảng.
- ___ 5. Để tránh ở nhà.
- ___ 6. Để có quyền đối với cha mẹ.
- ___ 7. Bởi vì vài người trong gia đình theo băng đảng.
- ___ 8. Để được những gì không thể có được trong gia đình.
- ___ 9. Để thoát ly gia đình.
- ___ 10. Bởi vì bạn bè ở trong băng đảng.
- ___ 11. Băng đảng ép buộc gia nhập.

- 12. Bởi vì bạn bè tụ tập với các phần tử băng đảng.
- 13. Bởi vì bạn bè trong băng đảng ép buộc gia nhập.
- 14. Để trở thành người quan trọng.
- 15. Vì được tôn trọng.
- 16. Vì bị kích động.
- 17. Vì được bảo vệ.
- 18. Để có được một khu vực lãnh địa riêng.
- 19. Để giao tiếp với bạn khác phái dễ dàng.
- 20. Để có tiền bạc hoặc đồ vật khác.
- 21. Để có tiệc tùng họp mặt.
- 22. Chỉ để vui chơi.
- 23. Gặp được bạn mới.

Có những lý do nào khác khiến thanh thiếu niên gia nhập băng đảng không (24).

Lý do chính nào mà các trẻ em bạn biết đã gia nhập băng đảng (25).

XVII. Một số em không muốn ở trong băng đảng và quyết định rời bỏ. Theo bạn những lý do tốt nào đã khiến các em này rời bỏ băng đảng.

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

- 1. Khi chúng bị bắt.
- 2. Khi chúng muốn tiến bộ trong cuộc đời.
- 3. Khi chúng lập gia đình.
- 4. Khi chúng học hành đàng hoàng.
- 5. Khi chúng có công việc làm tốt.
- 6. Khi chúng di chuyển chỗ ở.
- 7. Khi chúng phạm pháp và không trốn tránh được nữa.
- 8. Khi chúng bị ở tù.
- 9. Khi chúng không còn cảm thấy thích thú nữa.
- 10. Khi đã quá nguy hiểm.
- 11. Nếu gia đình khám phá ra.
- 12. Để ngưng làm mất mặt gia đình.
- 13. Khi đã trưởng thành.
- 14. Khi hay bị cảnh sát cản trở.
- 15. Khi đến 18 tuổi và có thể bị xử như người lớn.

Có lý do nào khác khiến các em rời bỏ băng đảng? (16.)

XVIII. Đối với một số em, thật không đáng gia nhập băng đảng. Ban nghĩ tại sao những thanh thiếu niên không gia nhập băng đảng? Xin cho tôi biết ban đồng ý hay không đồng ý với những câu sau đây.

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

- 1. Vì ở trong băng đảng có thể làm hại gia đình họ.
- 2. Vì nó bất hợp pháp.
- 3. Vì nó không phải là lối sống đúng đắn.
- 4. Vì những phần tử băng đảng hay dính líu vào tội ác.
- 5. Vì các bạn tôi tin rằng nó là sai lầm.
- 6. Vì băng đảng mang lại nhiều phiền toái hơn là giá trị.
- 7. Nếu họ không muốn bị coi như là phần tử băng đảng.
- 8. Vì họ có thể bị thương hay là bị giết.
- 9. Vì các phần tử băng đảng thì quá khác biệt.
- 10. Vì các phần tử băng đảng đã huỷ hoại cuộc đời của họ.

Có những lý do nào khác khiến thanh thiếu niên không gia nhập băng đảng? (11.)

XIX. Kế tiếp tôi xin hỏi về ý thích của bạn đối với lối sống của người Á Châu hoặc người Mỹ. Khi tôi nói người Á Châu tôi muốn nói là người Việt Nam.

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

- ___ 22. Tôi hạnh diện được xác nhận mình là người Mỹ.
- ___ 23. Tôi cảm thấy tốt về quá khứ người Mỹ của mình.
- ___ 24. Tôi rất đau khổ vì tôi là người Mỹ.
- ___ 25. Được là người Mỹ là một điều rất quan trọng đối với tôi.
- ___ 26. Tôi căn bản là người Mỹ.
- ___ 27. Tôi không xác nhận mình là người Mỹ.
- ___ 28. Tôi thường nói thẳng những điều tôi suy nghĩ, ngay cả nếu nó làm người khác bối rối.
- ___ 29. Tôi tự lập đối với gia đình.
- ___ 30. Tôi hầu như kiểm soát tất cả mọi tình huống trong đời tôi.
- ___ 31. Tôi hiểu biết những vấn đề trong cuộc đời tôi.
- ___ 32. Đối với tôi, thẳng thắn là điều quan trọng hơn là giữ gìn hoà khí trong các mối quan hệ.
- ___ 33. Nếu ngày nào đó tôi có con cái, tôi sẽ đối xử với chúng như những cá nhân riêng biệt.
- ___ 34. Nếu ngày nào đó tôi có con cái, tôi sẽ cho chúng nhiều sự lựa chọn.
- ___ 35. Nếu ngày nào đó tôi có con cái, tốt hơn là để chúng bộc lộ những giận dữ chán nản ra ngoài hơn là che dấu trong lòng.
- ___ 36. Nếu ngày nào đó tôi có con cái, tôi sẽ để chúng chọn lấy những giá trị riêng của chúng hơn là bắt chúng theo khuôn mẫu của xã hội.

- ___ 37. Nếu ngày nào đó tôi có con cái, tôi sẽ giúp chúng phát triển tinh thần tự lập trong gia đình.
- ___ 38. Tôi thích chơi trò chơi và thể thao Mỹ.
- ___ 39. Tôi thích đi mua sắm tại các trung tâm buôn bán Mỹ.
- ___ 40. Tôi tán thưởng những ý nghĩa đằng sau những ngày lễ Mỹ như Thanksgiving.
- ___ 41. Tôi thích những sách báo ngôn ngữ, âm nhạc, và phim ảnh Mỹ.
- ___ 42. Nếu tôi bệnh, tôi sẽ theo lời chỉ dẫn của bác sĩ Tây Y.
- ___ 1. Tôi tự hào xác nhận mình là người Á Châu.
- ___ 2. Tôi cảm thấy tốt về nguồn gốc Á Châu của mình.
- ___ 3. Tôi rất đau khổ vì tôi là người Á Châu.
- ___ 4. Được là người Á Châu là một điều rất quan trọng đối với tôi.
- ___ 5. Tôi căn bản là người Á Châu.
- ___ 6. Tôi không xác nhận mình là người Á Châu.
- ___ 7. Tôi phải chăm sóc cha mẹ bởi vì họ đã lo lắng cho tôi (Hiếu).
- ___ 8. Tôi phải luôn luôn giữ chữ tín (Tín).
- ___ 9. Học để mở mang trí tuệ thì quan trọng đối với tôi hơn là học để cần thiết cho việc kiếm được việc làm lương cao (Trí).
- ___ 10. Tôi phải luôn luôn lễ độ và cân nhắc, và không được bộc lộ tình cảm mình ra bên ngoài (Lễ).
- ___ 11. Tôi phải luôn luôn chứng tỏ sự biết ơn và sự trả ơn (Nghĩa).
- ___ 12. Nếu ngày nào tôi có con cái, tôi sẽ luôn biết những gì tốt nhất cho chúng.
- ___ 13. Nếu ngày nào tôi có con cái, tôi sẽ làm những quyết định quan trọng cho sự tốt lành của chúng.

- ___ 14. Nếu ngày nào tôi có con cái, tôi mong muốn chúng không nên bộc lộ những tình cảm, và không bao giờ cho thấy sự giận dữ, chán nản hay bất phục.
- ___ 15. Nếu ngày nào tôi có con cái, để chúng tỏ là cha mẹ tốt thì cần phải la rầy và dùng tỏ vẻ yêu thương chúng.
- ___ 16. Nếu ngày nào tôi có con cái, tôi sẽ chúng tỏ quyền hành để làm cho chúng tốt.
- ___ 17. Tôi thích chơi trò chơi và thể thao Á Châu.
- ___ 18. Tôi thích đi mua sắm ở các khu buôn bán Á Châu.
- ___ 19. Tôi tán thưởng những ý nghĩa đằng sau những ngày lễ Á Châu như Tết.
- ___ 20. Tôi thích những sách báo ngôn ngữ, âm nhạc, hay phim ảnh Á Châu.
- ___ 21. Nếu tôi bệnh, tôi sẽ theo lời chỉ dẫn của người chữa trị theo truyền thống Á Châu.

XX. (tiếp tục)

[Cho 8 câu hỏi tiếp, sẽ ghi: 4= rất nhiều; 3= một số;
2= không nhiều; 1: không có]]

- ___ 1. Nói chung, bạn sống theo kiểu Á Châu?
- ___ 2. Nói chung, bạn sẽ thành công trong cách sống Á Châu?
- ___ 3. Có phải gia đình bạn sống theo kiểu Á Châu?
- ___ 4. Gia đình bạn có thành công không trong cách sống Á Châu?
- ___ 5. Bạn sống theo kiểu Mỹ phải không?
- ___ 6. Bạn sẽ thành công trong cách sống Mỹ.?
- ___ 7. Có phải gia đình bạn sống theo kiểu Mỹ?.
- ___ 8. Gia đình bạn có thành công không trong cách sống Mỹ?

XXI. Kế tiếp là những câu hỏi về sở thích của bạn đối với những sự việc khác nhau, nhưng trước tiên tôi muốn hỏi ý kiến bạn về ngôn ngữ.

- 3. Bạn tự xác định mình là người gì?
 - ___ 1. Đông Phương
 - ___ 2. Á Châu
 - ___ 3. Người Mỹ gốc Á Châu
 - ___ 4. Người Mỹ gốc Việt, người Mỹ gốc Trung Hoa, v.v...
 - ___ 5. Người Mỹ
- 2. Bạn thích ngôn ngữ nào?
 - ___ 1. Chỉ có Á Châu (thí dụ Việt Nam, Đại Hàn....)
 - ___ 2. Đa số Á Châu, một ít Anh Ngữ.
 - ___ 3. Ngôn Ngữ Á Châu và Anh Ngữ như nhau.
 - ___ 4. Đa số Anh Ngữ, một ít Á Châu.
 - ___ 5. Chỉ có Anh Ngữ.

1. Bạn có thể nói được ngôn ngữ nào?
- 1. Chỉ có Á Châu (thí dụ Việt Nam, Đại Hàn...)
 - 2. Đa số Á Châu, một ít Anh Ngữ
 - 3. Ngôn ngữ Á Châu và Anh Ngữ như nhau
 - 4. Đa số Anh Ngữ, một ít Á Châu
 - 5. Chỉ có Anh Ngữ
4. Xác định nào mà mẹ bạn dùng?
- 1. Đông Phương
 - 2. Á Châu.
 - 3. Người Mỹ gốc Á Châu.
 - 4. Người Mỹ gốc Việt, Người Mỹ gốc Trung Hoa,
 - 5. Người Mỹ.
5. Xác định nào mà cha bạn dùng?
- 1. Đông Phương
 - 2. Á Châu.
 - 3. Người Mỹ gốc Á Châu.
 - 4. Người Mỹ gốc Việt, Người Mỹ gốc Trung Hoa,
 - 5. Người Mỹ.
6. Từ lúc bé đến 6 tuổi, bạn bè hay các nhóm chơi thân với bạn thuộc nguồn gốc dân tộc nào?
- 1. Hầu hết là Á Châu.
 - 2. Đa số Á Châu.
 - 3. Á Châu và Người Mỹ bằng nhau.
 - 4. Đa số là Người Mỹ.
 - 5. Hầu hết là Người Mỹ.
7. Từ 6 tuổi đến nay, bạn bè hay các nhóm chơi thân với bạn thuộc nguồn gốc dân tộc nào?
- 1. Hầu hết là Á Châu.
 - 2. Đa số Á Châu.
 - 3. Á Châu và Người Mỹ bằng nhau.
 - 4. Đa số là Người Mỹ.
 - 5. Hầu hết là Người Mỹ.
8. Trong cộng đồng ai là người bạn giao thiệp với?
- 1. Hầu hết là Á Châu.
 - 2. Đa số Á Châu.
 - 3. Á Châu và Người Mỹ bằng nhau.
 - 4. Đa số là Người Mỹ.
 - 5. Hầu hết là Người Mỹ.

9. Nếu phải chọn, ai là người bạn thích giao thiệp trong cộng đồng?

- 1. Hầu hết là Á Châu.
- 2. Đa số Á Châu.
- 3. Á Châu và Người Mỹ bằng nhau.
- 4. Đa số là Người Mỹ.
- 5. Hầu hết là Người Mỹ.

10. Bạn thích loại âm nhạc nào?

- 1. Chỉ âm nhạc Á Châu (thí dụ Việt Nam, Trung Hoa,)
- 2. Đa số Á Châu.
- 3. Á Châu và Mỹ bằng nhau.
- 4. Đa số là nhạc Mỹ.
- 5. Chỉ có nhạc Mỹ.

11. Bạn thích phim ảnh nào?

- 1. Chỉ bằng tiếng Á Châu.
- 2. Đa số bằng tiếng Á Châu.
- 3. Tiếng Á Châu và tiếng Mỹ bằng nhau.
- 4. Đa số bằng tiếng Mỹ.
- 5. Chỉ bằng tiếng Mỹ.

15. Bạn thích thực phẩm nào ở nhà?

- 1. Chỉ thực phẩm Á Châu.
- 2. Đa số thực phẩm Á Châu.
- 3. Thực phẩm Á Châu và thực phẩm Mỹ như nhau.
- 4. Đa số thực phẩm Mỹ.
- 5. Chỉ thực phẩm Mỹ.

16. Bạn thích thực phẩm nào ở tiệm?

- 1. Chỉ thực phẩm Á Châu.
- 2. Đa số thực phẩm Á Châu.
- 3. Thực phẩm Á Châu và thực phẩm Mỹ như nhau.
- 4. Đa số thực phẩm Mỹ.
- 5. Chỉ thực phẩm Mỹ.

17. Bạn có đọc được

- 1. Chỉ bằng ngôn ngữ Á Châu.
- 2. Ngôn ngữ Á Châu hay hơn Anh Ngữ.
- 3. Cả hai đều bằng nhau.
- 4. Anh Ngữ hay hơn ngôn ngữ Á Châu.
- 5. Chỉ bằng Anh Ngữ.

- ___ 3. Tôi không muốn những thanh thiếu niên Mỹ chấp nhận tôi như một người Mỹ.
- ___ 4. Tôi ước mong những thanh thiếu niên người Á Châu tôn trọng tôi như một người Á Châu.
- ___ 5. Tôi ước mong những thanh thiếu niên Á Châu coi tôi như một người Á Châu.
- ___ 6. Tôi không muốn những thanh thiếu niên Á châu chấp nhận tôi như một người Á Châu.

XXIII (tiếp tục)

- ___ 1. Người Mỹ không thích tôi vì tôi là người Á Đông.
- ___ 2. Tôi không được người Mỹ đối xử bình đẳng vì tôi là người Á Đông.
- ___ 3. Tôi ước gì khả năng Anh Ngữ tôi tốt hơn.
- ___ 4. Giọng nói tôi còn có lai tiếng Á Đông.
- ___ 5. Tôi giống như một người Mỹ.
- ___ 6. Người Mỹ thường xem tôi như một người Á Đông.
- ___ 7. Người Mỹ không nghĩ rằng tôi tốt như họ.
- ___ 8. Tôi sẽ không bao giờ có được sự tôn trọng nơi người Mỹ.
- ___ 9. Đa số người Mỹ hay kỳ thị chủng tộc.
- ___ 10. Rất khó kết bạn với người da trắng.
- ___ 11. Tôi không cảm thấy được chấp nhận bởi người Mỹ.
- ___ 12. Cha mẹ tôi không muốn tôi trở thành người Mỹ.
- ___ 13. Cha mẹ tôi thích tôi có bạn người Á Đông.
- ___ 14. Tôi sẽ không bao giờ có được sự tôn trọng mà những người Á Châu có được.
- ___ 15. Tôi không cảm thấy được những người Á Châu chấp nhận.
- ___ 16. Cách độc nhất để có được sự tôn trọng từ những người Á Châu là kiếm ra thật nhiều tiền.

XXIV. Kế tiếp là một vài câu hỏi về cảnh sát.

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

- ___ 1. Cảnh sát thích chúng tôi quyền hành hơn là giúp đỡ dân chúng.
- ___ 2. Cảnh sát sách nhiễu trẻ em bởi vì các em là người Á Châu.
- ___ 3. Cảnh sát đối xử với những thanh thiếu niên Á Châu công bằng tốt đẹp.
- ___ 4. Cảnh sát giải quyết vấn đề nhiều hơn là gây ra vấn đề.
- ___ 5. Cảnh sát kỳ thị chủng tộc.
- ___ 6. Cảnh sát sách nhiễu bất cứ ai mà họ cho là thành phần băng đảng.
- ___ 7. Cảnh sát thường công bằng khi đối xử với những người Á châu.
- ___ 8. Khi tôi còn dưới 18 tuổi, tôi có thể không bị phiền gì khi phạm tội ác.
- ___ 9. Hệ thống công lý về tội phạm quá khắc nghiệt ở Hoa Kỳ.
- ___ 10. Cảnh sát điều tra tội ác rất giỏi.

XXV. Các câu hỏi chót sẽ hỏi xem bạn làm gì khi tan học.

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

- ___ 1. Có nhiều những công việc vui thích để làm trong cộng đồng của tôi.
- ___ 2. Không có việc gì thích thú cho tôi để làm sau khi tan học.
- ___ 3. Tôi thích tham gia vào một vài chương trình sau giờ học mà nó làm cho tôi thích thú.

- ___ 4. Khi tôi tan trường về, luôn luôn có người lớn ở nhà.
- ___ 5. Tôi luôn luôn có chuyện làm ở nhà khi tan trường về.
- ___ 6. Cha mẹ tôi luôn luôn có việc cho tôi làm sau giờ học.
- ___ 7. Không có ai thực sự để tôi kính phục.
- ___ 8. Tôi biết tối thiểu có một người mà tôi muốn giống như thế.
- ___ 9. Có bao nhiêu ngày trong một tuần mà không có ai ở nhà khi bạn đi học về.
(ghi số ngày).
- ___ 10. Bạn có tham gia trong sinh hoạt thể thao/giải trí/việc làm được tổ chức sau giờ học (1= có; 2= không).

NẾU CÓ: Hoạt động thể thao/giải trí/việc làm nào mà bạn tham gia?

1. _____ . Mỗi tuần bao nhiêu giờ _____
2. _____ . Mỗi tuần bao nhiêu giờ _____
3. _____ . Mỗi tuần bao nhiêu giờ _____
4. _____ . Mỗi tuần bao nhiêu giờ _____

Tổng số giờ mỗi tuần: _____(11.)

Cám ơn bạn bỏ thì giờ đến đây hôm nay, những câu trả lời của bạn sẽ giúp chúng tôi hoạch định các chương trình cho các em. Bạn có câu hỏi hay bất cứ có việc gì muốn nói không?

ĐỂ NHÂN VIÊN DÙNG MÀ THÔI

1. Xin hãy lượng giá mức độ cộng tác mà bạn đã nhận được từ người được phỏng vấn.
 1. Cộng tác rất kém
 2. Cộng tác kém
 3. Đủ
 4. Cộng tác tốt
 5. Cộng tác rất tốt

2. Xin hãy lượng giá tính chất của sự truyền đạt trong cuộc phỏng vấn này.
 1. Truyền đạt rất kém
 2. Truyền đạt kém
 3. Đủ
 4. Truyền đạt tốt
 5. Truyền đạt rất tốt

3. Xin hãy lượng giá phẩm chất của mối liên hệ với người được phỏng vấn.
 1. Liên hệ rất kém
 2. Liên hệ kém
 3. Đủ
 4. Liên hệ tốt
 5. Liên hệ rất tốt

4. Xin hãy lượng giá mức độ thành thật mà bạn tin rằng người được phỏng vấn đã cho trong cuộc phỏng vấn này.
 1. Rất không thành thật
 2. Không thành thật
 3. Đủ
 4. Thành thật
 5. Rất thành thật

5. Xin hãy lượng giá sự chính xác của những câu trả lời đối với những câu hỏi tế nhị trong cuộc phỏng vấn này.
 1. Rất không chính xác
 2. Không chính xác
 3. Đủ
 4. Chính xác
 5. Rất chính xác

Xin hãy viết xuống bất cứ bình luận nào mà bạn có thể có về cuộc phỏng vấn này. Với bất cứ sự lượng giá nào bên trên với mức độ 3 hay ít hơn, xin hãy vấn tắt giải thích tình huống đó. Xin cảm ơn bạn.

XXXV. Next I will read some statements describing ways you might have felt or behaved. Please tell me how often you have felt this way during the past week. During the past week...

R16C30	S35Q1	how many times were you bothered by things that usually don't bother you?
R16C31	S35Q2	how many times did you not feel like eating; your appetite was poor?
R16C32	S35Q3	how many times have you felt that you could not shake off the blues even with help from your family and friends?
R16C33	S35Q4	...felt that you were just as good as other people
R16C34	S35Q5	...had trouble keeping your mind on what you were doing
R16C35	S35Q6	...felt depressed
R16C36	S35Q7	...felt that everything you did was an effort
R16C37	S35Q8	...felt hopeful about the future
R16C38	S35Q9	...thought your life had been a failure
R16C39	S35Q10	...felt fearful
R16C40	S35Q11	...your sleep was restless
R16C41	S35Q12	...felt happy
R16C42	S35Q13	...talked less than usual
R16C43	S35Q14	...felt lonely
R16C44	S35Q15	...felt that people were unfriendly
R16C45	S35Q16	...enjoyed life
R16C46	S35Q17	...had crying spells
R16C47	S35Q18	...felt sad
R16C48	S35Q19	...felt people disliked you
R16C49	S35Q20	...were not able to get going

3=most of the time (5-7 days)
 2=a moderate amount of time (3-4 days)
 1=a little of the time (1-2 days)
 0=rarely (less than one day)

R16C50 BLANK17 Blank column used for data cleaning purposes

XXXVI. I'm going to read a list of problems that people sometimes have, and want you to tell me if any of these have bothered you during the past week.

R16C51	S36Q1	Felt nervous or shaky inside.
R16C52	S36Q2	Trembling
R16C53	S36Q3	Suddenly scared for no reason
R16C54	S36Q4	Felt fearful
R16C55	S36Q5	Heart pounding or racing
R16C56	S36Q6	Feeling tense
R16C57	S36Q7	Spells of terror or panic
R16C58	S36Q8	Feeling so restless you couldn't sit still
R16C59	S36Q9	The feeling that something bad is going to happen to you
R16C60	S36Q10	Frightening thoughts and images

4=a great deal
 3=quite a bit
 2=moderately
 1=a little bit
 0=not at all

XXXVII. Some families get along well, while others sometimes have difficulties. The next few questions are about how your family gets along.

R17C1	S37Q1	We fight a lot in our family.
R17C2	S37Q2	Family members sometimes get so angry they throw things
R17C3	S37Q3	Family members hardly ever lose their tempers.
R17C4	S37Q4	We come and go as we want to in our family.
R17C5	S37Q5	Family members often criticize each other.
R17C6	S37Q6	There is very little privacy in our family.
R17C7	S37Q7	Family members sometimes hit each other.
R17C8	S37Q8	If there's disagreement in our family, we try hard to smooth things over and keep the peace.
R17C9	S37Q9	Family members often try to out-do each other.
R17C10	S37Q10	It's hard to be alone without hurting someone's feelings in our household.
R17C11	S37Q11	When I talk, it often seems like no one listens.
R17C12	S37Q12	We often misunderstand what we say to each other.
R17C13	S37Q13	Sometimes I feel like I don't belong in my family.
R17C14	S37Q14	It is usually easy to talk with my children about things that are important to me.
R17C15	S37Q15	My family doesn't really know very much about me.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

R17C16 BLANK18 Blank column used for data cleaning purposes

XXXVIII. How often would you say that:

R17C17	S38Q1	You get along well with your child?
R17C18	S38Q2	Feel that you can really trust your child?
R17C19	S38Q3	Your child does not understand you?
R17C20	S38Q4	Your child is too demanding?
R17C21	S38Q5	You really enjoy your child?
R17C22	S38Q6	Your child interferes with your activities?
R17C23	S38Q7	You think your child is terrific?.
R17C24	S38Q8	You feel very angry toward your child?
R17C25	S38Q9	You feel violent toward your child?
R17C26	S38Q10	You wish your child was more like other children you know?

5=At all times
4=Most of the time
3=Sometimes
2= Rarely
1=Never

XXXIX. Next are a few questions about your family.

INTERVIEWER: For the next two sets of questions, print the initials of the person or people providing support to the respondent in the space provided with each question. If no one provides support, write 'none' in the space provided.

R17C27-28 S39Q1 Whom do you go to if you have a problem you want to talk about?

R17C29-30	S39Q2	Who accepts you totally, including both your worst and your best points?
R17C31-32	S39Q3	Who can you really count on to care about you, regardless of what is happening to you?

The value represents the total number of family members identified for each item.

R17C33	BLANK19	Blank column used for data cleaning purposes
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XL. The next few questions are just about your friends.

R17C34-35	S40Q1	Whom do you go to if you have a problem you want to talk about?
R17C36-37	S40Q2	Who accepts you totally, including both your worst and your best points?
R17C38-39	S40Q3	Who can you really count on to care about you, regardless of what is happening to you?

The value represents the total number of family members identified for each item.

XLI. Next are some questions about adapting to life in America.

R17C40	S41Q1	The relations in my family are good now.
R17C41	S41Q2	My influence keeps my children and my relatives away from bad behavior such as smoking marijuana, getting drunk, and so on.
R17C42	S41Q3	I let my children set up their own lives as most American teenagers do.
R17C43	S41Q4	I want to change the lifestyle of the members in my family so that they fit with the new life.
R17C44	S41Q5	I show my children and friends how to blend good thing between the two cultures.
R17C45	S41Q6	I like my children to speak our native Asian language within the family.
R17C46	S41Q7	For me, the influence of family education is very important.
R17C47	S41Q8	My children respect me.
R17C48	S41Q9	My children do not obey me.
R17C49	S41Q10	My children trust in me and ask my advice on everything.
R17C50	S41Q11	My children like to get along with me.
R17C51	S41Q12	I like my children to adapt to the new culture but not to assimilate totally.
R17C52	S41Q13	I emphasize Moral education in the family.
R17C53	S41Q14	Obedience is a rule in my family.
R17C54	S41Q15	Respect for older people is or was one of the virtues my children have to practice.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

R18C1	S42Q1	I feel confused much of the time when communicating with others in English.
R18C2	S42Q2	I like to get along with some American friends.
R18C3	S42Q3	I like the way Americans express their love, their friendship, for example kissing and hugging each other in public.
R18C4	S42Q4	I accept the way American teenagers show their friendship between boy and girl, for instance, living with each other in the same house.
R18C5	S42Q5	I absolutely want to keep my own culture.
R18C6	S42Q6	I have to work hard to support my family.
R18C7	S42Q7	I need a job that does not require too much English.
R18C8	S42Q8	I want to own a business.
R18C9	S42Q9	My language deficiency is a problem in my occupation.
R18C10	S42Q10	I am optimistic about my employment opportunities in the future.
R18C11	S42Q11	I know that I can satisfactorily perform any job I am hired for.
R18C12	S42Q12	With the present condition of the job market, it will be difficult to find any job at all.
R18C13	S42Q13	I have a lot of anxiety over whether I have made or will make the right career choice.
R18C14	S42Q14	If I had the opportunity to do it again, I would have chosen a more practical field to study in school.
R18C15	S42Q15	Getting a good job is one of the most difficult things I'll ever do in America.

5=strongly agree
 4=agree
 3=neutral
 2=disagree
 1=strongly disagree

STEM XLIII. The next few statements are about the neighborhood you live in now.

R18C16	S43Q1	I feel safe to walk in my neighborhood after dark.
R18C17	S43Q2	I like the neighborhood I live in.
R18C18	S43Q3	My neighborhood seems to be unsafe.
R18C19	S43Q4	My neighborhood feels like home to me.
R18C20	S43Q5	I know most of the people that live on my street.
R18C21	S43Q6	I feel like I belong in my neighborhood.

5=strongly agree
 4=agree
 3=neutral
 2=disagree
 1=strongly disagree

R18C22 BLANK20 Blank column used for data cleaning purposes

XLIV. I know that a lot of kids get involved with gangs. In fact, some kids I have interviewed are involved in gangs, but some are not. This seems to be becoming quite a common thing now. I'd like to ask you about gangs in your neighborhood.

R18C23	S44Q1	Is there talk about gangs in your neighborhood?
R18C24	S44Q2	Do gang members seem to come and go in your neighborhood?
R18C25	S44Q3	Is there gang graffiti in your neighborhood?
R18C26	S44Q4	Have kids in your neighborhood been involved in gangs?
R18C27	S44Q5	Does there seem to be gang crime in your neighborhood?
R18C28	S44Q6	Do police seem to have problems with gangs in your neighborhood?
R18C29	S44Q7	Do you think that your child knows any gang members?

3=Yes - a lot
2=Yes - some
1=Yes - very little
0=No - none

R18C30	S44Q8	Is there a group of friends that your child hangs around with?
		0=No 1=Yes

If yes, continue.

If no, skip to question 11 (i.e., S44Q11)

R18C31	S44Q9	Is this a tagger crew - one that spray paints graffiti?
R18C32	S44Q10	Do you believe this group of friends to be a street gang?
R18C33	S44Q11	Has he or she ever been involved in a gang?

0=No
1=Yes
8=Skip - not applicable

XLV. Now I would like to ask you some questions about your home life.

R18C34-35	S45Q1	How many people in your family, including yourself, live where you do?
R18C36-37	S45Q2	Of these individuals, how many are older than 30 years of age?
R18C38-39	S45Q3	Of those 30 or older, how many are male?
R18C40-41	S45Q4	Of those 30 or older, how many are female?
R18C42-43	S45Q5	Of these individuals, how many are aged between 21 and 29?
R18C44-45	S45Q6	Of these individuals, how many are aged between 18 and 20?
R18C46-47	S45Q7	Of these individuals, how many are aged between 13 and 17?
R18C48-49	S45Q8	Of these individuals, how many are aged between 5 and 12?
R18C50-51	S45Q9	Of these individuals, how many are aged between 0 and 4?
R18C52-53	S45Q10	How many people in your family have a job right now?
R18C54-59	S45Q11	If the pay earned by everyone in your family was added together for one month, what would be the total amount? \$ ____ , ____ .

XLVI. The next few questions ask about after school programs and about adults your child may look up to.

R19C1	S46Q1	There are many fun things for my child to do in my community.
R19C2	S46Q2	There is nothing to do after school that interests my child.
R19C3	S46Q3	I would like my child to be involved in some kind of after-school program that interests him or her.
R19C4	S46Q4	When my child comes home from school there is always an adult at home.
R19C5	S46Q5	When my child comes home from school he or she always has chores to do.
R19C6	S46Q6	My child knows adults besides myself whom he or she looks up

R19C7	S46Q7	to. My child does not seem to particularly admire his teachers at school.
R19C8	S46Q8	My child seems to like adults other than members of his or her family.
		5=strongly agree 4=agree 3=neutral 2=disagree 1=strongly disagree
R19C9	S46Q9	How many days each week are no adults at home when your child arrives from school?
R19C10	S46Q10	Does your child participate in organized sports/leisure/work activities after school?
		0=No 1=Yes
R19C11-12	S46Q11	Sum of hours per week youth is involved in after-school activities.

XLVII The last few questions are about programs offered by The Vietnamese Community of Orange County, Inc. For each program, please tell me if you are aware of it, whether you have participated in it before, and whether you are interested in participating in the future.

The VNCOC center offers _____; Did you know that? [IF YES] Have you ever used that service?; [YES OR NO] Would you be interested in participating?

Knowledge...

R19C13	S47AQ1	ESL classes
R19C14	S47AQ2	Job Development Program
R19C15	S47AQ3	Anti-Tobacco Program
R19C16	S47AQ4	Health Education Services
R19C17	S47AQ5	Green Card Application
R19C18	S47AQ6	Citizenship
R19C19	S47AQ7	Fingerprinting & ID Photos
R19C20	S47AQ8	Youth Counseling (at school, VNCOC)
R19C21	S47AQ9	Detainees Acculturation Program
R19C22	S47AQ10	Family Counseling (at school, VNCOC)
R19C23	S47AQ11	Senior Program
R19C24	S47AQ12	Drug & Alcohol Program

Ever used...

R19C25	S47BQ1	ESL classes
R19C26	S47BQ2	Job Development Program
R19C27	S47BQ3	Anti-Tobacco Program
R19C28	S47BQ4	Health Education Services
R19C29	S47BQ5	Green Card Application
R19C30	S47BQ6	Citizenship
R19C31	S47BQ7	Fingerprinting & ID Photos
R19C32	S47BQ8	Youth Counseling (at school, VNCOC)

R19C33	S47BQ9	Detainees Acculturation Program
R19C34	S47BQ10	Family Counseling (at school, VNCOC)
R19C35	S47BQ11	Senior Program
R19C36	S47BQ12	Drug & Alcohol Program

Interest...

R19C37	S47CQ1	ESL classes
R19C38	S47CQ2	Job Development Program
R19C39	S47CQ3	Anti-Tobacco Program
R19C40	S47CQ4	Health Education Services
R19C41	S47CQ5	Green Card Application
R19C42	S47CQ6	Citizenship
R19C43	S47CQ7	Fingerprinting & ID Photos
R19C44	S47CQ8	Youth Counseling (at school, VNCOC)
R19C45	S47CQ9	Detainees Acculturation Program
R19C46	S47CQ10	Family Counseling (at school, VNCOC)
R19C47	S47CQ11	Senior Program
R19C48	S47CQ12	Drug & Alcohol Program

0=No

1=Yes

8=Not applicable

XLVIII. The last few questions are about programs offered by Westminster Community Services. For each program, please tell me if you are aware of it, whether you have participated in it before at Westminster Community Services, and whether you are interested in participating in the future.

The community services center offers _____; Did you know that?; [IF YES] Have you ever used that service?; [YES OR NO] Would you be interested in participating?

Knowledge...

R20C1	S48AQ1	European and American dance classes...such as ballet, jazz, country-western
R20C2	S48AQ2	Lessons for musical instruments...such as flute, guitar, piano
R20C3	S48AQ3	Lessons for Western sports...such as tennis, ice hockey
R20C4	S48AQ4	Lessons for Eastern sports...such as Taekwondo, Tai Chi, Karate
R20C5	S48AQ5	Western leisure activities...such as roller skating, kick boxing, softball
R20C6	S48AQ6	Eastern leisure activities...such as Hatha Yoga
R20C7	S48AQ7	Community events...such as holiday events and home decorating

Ever used...

R20C8	S48BQ1	European and American dance classes...such as ballet, jazz, country-western
R20C9	S48BQ2	Lessons for musical instruments...such as flute, guitar, piano
R20C10	S48BQ3	Lessons for Western sports...such as tennis, ice hockey
R20C11	S48BQ4	Lessons for Eastern sports...such as Taekwondo, Tai Chi, Karate
R20C12	S48BQ5	Western leisure activities...such as roller skating, kick boxing, softball
R20C13	S48BQ6	Eastern leisure activities...such as Hatha Yoga

R20C14	S48BQ7	Community events...such as holiday events and home decorating
Interest...		
R20C15	S48CQ1	European and American dance classes...such as ballet, jazz, country-western
R20C16	S48CQ2	Lessons for musical instruments...such as flute, guitar, piano
R20C17	S48CQ3	Lessons for Western sports...such as tennis, ice hockey
R20C18	S48CQ4	Lessons for Eastern sports...such as Taekwondo, Tai Chi, Karate
R20C19	S48CQ5	Western leisure activities...such as roller skating, kick boxing, softball
R20C20	S48CQ6	Eastern leisure activities...such as Hatha Yoga
R20C21	S48CQ7	Community events...such as holiday events and home decorating

0=No
1=Yes

R20C22 BLANK21 Blank column used for data cleaning purposes

The following five questions were answered by the interviewer conducting each parent interview.

R20C23 PRNTRQ1 Please rate the level of cooperation you received from this respondent.

1=Very poor cooperation
2=Poor cooperation
3=Adequate
4=Good cooperation
5=Very good cooperation

R20C24 PRNTRQ2 Please rate the quality of communication in this interview.

1=Very poor communication
2=Poor communication
3=Adequate
4=Good communication
5=Very good communication

R20C25 PRNTRQ3 Please rate the quality of rapport present with this respondent.

1=Very poor rapport
2=Poor rapport
3=Adequate
4=Good
5=Very good

R20C26 PRNTRQ4 Please rate the level of honesty you believe the respondent gave in this interview.

1=Very dishonest
2=Dishonest
3=Adequate
4=Honest

5=Very honest

R20C27

PRNTRQ5

Please rate the accuracy of the answers to the sensitive questions in this interview.

1=Very inaccurate

2=Inaccurate

3=Adequate

4=Accurate

5=Very accurate

CHƯƠNG TRÌNH PHÒNG VẤN VỀ NHU CẦU
CỦA GIA ĐÌNH VÀ CỘNG ĐỒNG

DỊCH VỤ CỘNG ĐỒNG WESTMINSTER

VÀ

HỘI CỘNG ĐỒNG NGƯỜI VIỆT TẠI ORANGE COUNTY

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Khảo Sát Tình Nguyên Cộng Đồng
Chấp Thuận O.M.B. # 1121-0194
Hết Hạn Ngày: 2/28/97

CHƯƠNG TRÌNH PHÒNG VẤN VỀ NHU CẦU
CỦA GIA ĐÌNH VÀ CỘNG ĐỒNG

THỜI KHÓA BIỂU PHÒNG VẤN

FINAL

Phần: Cha mẹ 2.7

Ngày: _____
 Giờ: Bắt đầu: _____ Chấm dứt: _____
 Tên người phỏng vấn: _____
 Tên người cho hẹn: _____
 Hồ sơ: _____

Đầu tiên, tôi xin cảm ơn quý vị đến nói chuyện với tôi. Việc tự nguyện đến nói với tôi về quý vị và gia đình sẽ giúp chúng tôi phát triển những chương trình thích hợp với nhu cầu trẻ em trong cộng đồng.

Trước khi bắt đầu, tôi muốn cho quý vị biết rằng những gì quý vị nói với tôi sẽ không một ai khác biết được. Các sự kiện trong cuộc phỏng vấn sẽ được giữ kín hoàn toàn. Tôi sẽ hỏi một số câu hỏi về đời sống của quý vị tại Mỹ và về con cái quý vị.

Không có câu trả lời đúng hay sai cho những câu hỏi này. Tôi muốn biết đại cương mọi việc thật sự ra sao đối với quý vị mà không tìm câu trả lời đặc biệt nào.

Tên quý vị sẽ không có ở bất cứ nơi nào trên mẫu phỏng vấn này. Những câu trả lời của quý vị sẽ phối hợp với những câu trả lời của những cha mẹ khác. Câu trả lời của tất cả mọi người sẽ gộp chung lại để chúng tôi có đầy đủ những tin tức cần thiết để hoạch định những chương trình hầu giúp đỡ cho các gia đình chúng ta.

Nếu quý vị cảm thấy không thoải mái về bất cứ câu hỏi nào, xin cho tôi biết để có thể ngừng lại và bàn thêm về nó. Quý vị cũng không phải trả lời bất cứ câu hỏi nào mà quý vị không muốn. Chúng ta có thể tạm nghỉ một chút nếu quý vị muốn hay có thể ngưng việc phỏng vấn bất cứ lúc nào.

Đầu tiên tôi muốn hỏi một vài câu hỏi về con cái quý vị.

NGƯỜI PHÒNG VẤN: Cuộc phỏng vấn này nhắm đến thiếu niên được phỏng vấn ở phòng kế bên.

0. GHI NHẬN phái tính của cha mẹ hay người giám hộ [1=nam; 0=nữ]

0. GHI NHẬN ngôn ngữ dùng phỏng vấn [1=Anh ngữ; 2=Việt ngữ]

1. Năm sinh thực sự của con quý vị? Năm _____

2. Hiện con của quý vị đang học lớp mấy? Lớp: _____

___ 3. Có phải con của quý vị sinh tại Mỹ?

[1: Phải; 0: Không]

NẾU KHÔNG, con của quý vị sinh tại đâu? _____ (4.)

NẾU KHÔNG, con của quý vị đã sống tại Mỹ mấy năm rồi? _____ (5.)

___ 6. Có phải quý vị sinh tại Mỹ?

[1=Phải; 0= Không]

NẾU KHÔNG, Quý vị sinh tại đâu? _____ (7.)

Quý vị sống tại Mỹ mấy năm rồi? _____ (8.)

___ 9. Năm sinh thật sự của quý vị? Năm _____

___ 10. Quý vị đã theo học các trường bao nhiêu năm, kể cả ở Mỹ và ở Việt Nam?

Cao Đẳng/Đại Học _____

Trung học (lớp 6 đến lớp 12) _____

Tiểu Học (lớp 1 đến lớp 5) _____

CỘNG TỔNG SỐ CHO MỤC 10.

___ 11. Nguồn gốc chủng tộc của quý vị là gì?

[1=Việt Nam; 2=Cambodian; 3=Hmong; 4=Lào; 5=nguồn gốc Đông Nam Á khác; 6=Nguồn gốc khác: _____]

___ 12. Quý vị cũng xem con quý vị là [lập lại câu trả lời ở trên]?

(Nguồn gốc của con cái).

[1=Việt Nam; 2=Cambodian; 3=Hmong; 4=Lào; 5=nguồn gốc Đông Nam Á khác; 6=Nguồn gốc khác: _____]

XXVI Một số em thích trường học hơn các em khác, xin cho tôi biết quý vị nghĩ sao về con quý vị ở trường.

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

- ___ 1. Con tôi chăm chỉ học hành.
- ___ 2. Điểm hạng rất quan trọng đối với con tôi.
- ___ 3. So với các em khác trong lớp, con tôi học:

[5= Khá hơn đa số; 4= Khá hơn một số; 3= Như mọi người khác;
2= Không khá như các em khác; 1= Kém hơn đa số]

XXVII Kế tiếp tôi xin hỏi về ý thích của Quý vị đối với lối sống của người Á Châu hay người Mỹ. Khi tôi nói người Á Châu tôi muốn nói là người Việt Nam.

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

GHI CHÚ: GIỜ BÀN TRẢ LỜI LÊN. GHI NHỮNG TRẢ LỜI THEO SỐ.

- ___ 1. Tôi tự hào được xác nhận mình là người Á Châu.
- ___ 2. Tôi cảm thấy tốt về nguồn gốc Á Châu của mình.
- ___ 3. Tôi rất đau khổ vì tôi là người Á Châu.
- ___ 4. Được là người Á Châu là một điều quan trọng đối với tôi.
- ___ 5. Tôi căn bản là người Á Châu.
- ___ 6. Tôi không xác nhận mình là người Á Châu.
- ___ 7. Tôi phải chăm sóc cha mẹ bởi vì cha mẹ đã lo lắng cho tôi. (Hiếu)
- ___ 8. Tôi phải luôn luôn giữ chữ Tín. (Tín)
- ___ 9. Học để mở mang trí tuệ thì quan trọng đối với tôi hơn là học để cần thiết cho việc kiếm được việc làm lương cao. (Trí)
- ___ 10. Tôi phải luôn luôn lễ độ và cân nhắc, và không được bộc lộ tình cảm mình ra bên ngoài. (Lễ)
- ___ 11. Tôi phải luôn chứng tỏ sự biết ơn và trả ơn. (Nghĩa)
- ___ 12. Tôi phải luôn luôn biết những gì tốt cho con cái.
- ___ 13. Tôi sẽ làm những quyết định quan trọng cho sự tốt lành của con cái.
- ___ 14. Tôi mong con cái tôi không nên bộc lộ những tình cảm, và không bao giờ cho thấy sự giận dữ, chán nản hay bất phục.
- ___ 15. Để chứng tỏ là cha mẹ tốt thì thỉnh thoảng cần phải la rầy hay dùng tỏ vẻ yêu thương con cái.

- ___ 16. Tôi sẽ chứng tỏ quyền hành để cho con cái được tốt.
- ___ 17. Tôi thích chơi trò chơi và thể thao Á Châu.
- ___ 18. Tôi thích đi mua sắm ở các khu buôn bán Á Châu.
- ___ 19. Tôi tán thưởng những ý nghĩa đằng sau những ngày lễ Á Châu như Tết.
- ___ 20. Tôi thích những sách báo ngôn ngữ, âm nhạc, hay phim ảnh bằng ngôn ngữ Á Châu.
- ___ 21. Nếu tôi bệnh, tôi sẽ theo lời chỉ dẫn của người chữa trị theo truyền thống Á Châu.
- ___ 22. Tôi hãnh diện được xác nhận mình là người Mỹ.
- ___ 23. Tôi cảm thấy tốt về quá khứ người Mỹ của mình.
- ___ 24. Tôi rất đau khổ vì tôi là người Mỹ.
- ___ 25. Được là người Mỹ là một điều rất quan trọng đối với tôi.
- ___ 26. Tôi căn bản là người Mỹ.
- ___ 27. Tôi không xác nhận mình là người Mỹ.
- ___ 28. Tôi thường nói thẳng những điều tôi suy nghĩ, ngay cả nếu nó làm người khác bối rối.
- ___ 29. Tôi tự lập đối với gia đình.
- ___ 30. Tôi hầu như kiểm soát tất cả mọi tình huống trong đời tôi.
- ___ 31. Tôi hiểu biết những vấn đề trong cuộc đời tôi.
- ___ 32. Đối với tôi, thẳng thắn là điều quan trọng hơn là giữ gìn hoà khí trong các mối quan hệ.
- ___ 33. Tôi sẽ đối xử với con cái như những cá nhân riêng biệt.
- ___ 34. Tôi sẽ cho con cái nhiều sự lựa chọn.
- ___ 35. Tốt hơn là để cho con cái bộc lộ giận dữ, chán nản ra ngoài hơn là che dấu trong lòng.

- ___ 36. Tôi sẽ để con cái chọn lấy những giá trị riêng của chúng hơn là bắt chúng theo khuôn mẫu của xã hội.
- ___ 37. Tôi sẽ giúp con cái phát triển tinh thần tự lập trong gia đình
- ___ 38. Tôi thích chơi trò chơi và thể thao Mỹ.
- ___ 39. Tôi thích đi mua sắm tại các trung tâm buôn bán Mỹ.
- ___ 40. Tôi tán thưởng những ý nghĩa đằng sau những ngày lễ Mỹ như Thanksgiving.
- ___ 41. Tôi thích những sách báo, âm nhạc, và phim ảnh bằng tiếng Mỹ.
- ___ 42. Nếu tôi bệnh, tôi sẽ theo lời chỉ dẫn của bác sĩ Tây Âu.

XXVIII (Tiếp tục)

[8 câu hỏi kế tiếp, ghi chú: 4= rất nhiều; 3= một số; 2= không nhiều;
1= không có]

- ___ 1. Nói chung, quý vị có sống theo kiểu Á Châu không?
- ___ 2. Nói chung, quý vị sẽ thành công trong cách sống Á Châu?
- ___ 3. Có phải gia đình quý vị sống theo kiểu Á Châu?
- ___ 4. Gia đình quý vị có thành công không trong cách sống Á Châu?
- ___ 5. Quý vị sống theo kiểu Mỹ phải không?
- ___ 6. Quý vị sẽ thành công trong cách sống Mỹ?
- ___ 7. Có phải gia đình quý vị sống theo kiểu Mỹ?
- ___ 8. Gia đình quý vị có thành công không trong cách sống Mỹ?

XXIX Kế tiếp là những câu hỏi về sở thích của quý vị đối với những sự việc khác nhau, nhưng trước tiên tôi muốn hỏi ý kiến quý vị về ngôn ngữ.

3. Quý vị tự xác định mình là người gì?

- 1. Đông Phương
- 2. Á Châu.
- 3. Người Mỹ gốc Á Châu.
- 4. Người Mỹ gốc Việt, Người Mỹ gốc Trung Hoa,
- 5. Người Mỹ.

2. Quý vị thích ngôn ngữ nào?

- 1. Chỉ có Á Châu (thí dụ Việt Nam, Đại Hàn....)
- 2. Đa số Á Châu, một ít Anh Ngữ.
- 3. Ngôn Ngữ Á Châu và Anh Ngữ như nhau.
- 4. Đa số Anh Ngữ, một ít Á Châu.
- 5. Chỉ có Anh Ngữ.

1. Quý vị có thể nói được ngôn ngữ nào?
 1. Chỉ có Á Châu (thí dụ Việt Nam, Đại Hàn)
 2. Đa số Á Châu, một ít Anh Ngữ.
 3. Ngôn Ngữ Á Châu và Anh Ngữ như nhau.
 4. Đa số Anh Ngữ, một ít Á Châu.
 5. Chỉ có Anh Ngữ.

4. Xác định nào mà mẹ quý vị dùng?
 1. Đông Phương.
 2. Á Châu.
 3. Người Mỹ gốc Á Châu.
 4. Người Mỹ gốc Việt, Người Mỹ gốc Trung Hoa,
 5. Người Mỹ.

5. Xác định nào mà cha quý vị dùng?
 1. Đông Phương.
 2. Á Châu.
 3. Người Mỹ gốc Á Châu.
 4. Người Mỹ gốc Việt, Người Mỹ gốc Trung Hoa,
 5. Người Mỹ.

6. Từ lúc bé đến 6 tuổi, bạn bè hay các nhóm chơi thân với quý vị thuộc nguồn gốc dân tộc nào?
 1. Hầu hết là Á Châu.
 2. Đa số Á Châu.
 3. Á Châu và Người Mỹ bằng nhau.
 4. Đa số là Người Mỹ.
 5. Hầu hết là Người Mỹ.

7. Từ 6 tuổi đến nay, bạn bè hay các nhóm chơi thân với quý vị thuộc nguồn gốc dân tộc nào?
 1. Hầu hết là Á Châu.
 2. Đa số Á Châu.
 3. Á Châu và Người Mỹ bằng nhau.
 4. Đa số là Người Mỹ.
 5. Hầu hết là Người Mỹ.

8. Trong cộng đồng ai là người quý vị giao thiệp với?
 1. Hầu hết là Á Châu.
 2. Đa số Á Châu.
 3. Á Châu và Người Mỹ bằng nhau.
 4. Đa số là Người Mỹ.
 5. Hầu hết là Người Mỹ.

9. Nếu phải chọn, ai là người quý vị thích giao thiệp trong cộng đồng?
1. Hầu hết là Á Châu.
 2. Đa số Á Châu.
 3. Á Châu và Người Mỹ bằng nhau.
 4. Đa số là Người Mỹ.
 5. Hầu hết là Người Mỹ.
10. Quý vị thích loại âm nhạc nào?
1. Chỉ âm nhạc Á Châu (thí dụ Việt Nam, Trung Hoa,)
 2. Đa số Á Châu.
 3. Á Châu và Mỹ bằng nhau.
 4. Đa số là nhạc Mỹ.
 5. Chỉ có nhạc Mỹ.
11. Quý vị thích phim ảnh nào?
1. Chỉ bằng tiếng Á Châu.
 2. Đa số bằng tiếng Á Châu.
 3. Tiếng Á Châu và tiếng Mỹ bằng nhau.
 4. Đa số bằng tiếng Mỹ.
 5. Chỉ bằng tiếng Mỹ.
15. Quý vị thích thực phẩm nào ở nhà?
1. Chỉ thực phẩm Á Châu.
 2. Đa số thực phẩm Á Châu.
 3. Thực phẩm Á Châu và thực phẩm Mỹ như nhau.
 4. Đa số thực phẩm Mỹ.
 5. Chỉ thực phẩm Mỹ.
16. Quý vị thích thực phẩm nào ở tiệm?
1. Chỉ thực phẩm Á Châu.
 2. Đa số thực phẩm Á Châu.
 3. Thực phẩm Á Châu và thực phẩm Mỹ như nhau.
 4. Đa số thực phẩm Mỹ.
 5. Chỉ thực phẩm Mỹ.
17. Quý vị có đọc được
1. Chỉ bằng ngôn ngữ Á Châu.
 2. Ngôn ngữ Á Châu hay hơn Anh Ngữ.
 3. Cả hai đều bằng nhau.
 4. Anh Ngữ hay hơn ngôn ngữ Á Châu.
 5. Chỉ bằng Anh Ngữ.

18. Quý vị có viết được
1. Chỉ bằng ngôn ngữ Á Châu.
 2. Ngôn ngữ Á Châu hay hơn Anh Ngữ.
 3. Cả hai đều bằng nhau.
 4. Anh Ngữ hay hơn ngôn ngữ Á Châu.
 5. Chỉ bằng Anh Ngữ.
19. Nếu Quý vị tự cho mình là một phần tử của nhóm Á Châu (Á Châu, người Mỹ gốc Á Châu, người Mỹ gốc Việt, ..., bất cứ nhóm nào quý vị thích), quý vị hạnh diện như thế nào khi trong nhóm này.
1. Rất hạnh diện.
 2. Hạnh diện vừa phải.
 3. Ít hạnh diện.
 4. Không hạnh diện nhưng cũng thấy không bị quan về nhóm.
 5. Không hạnh diện và cảm thấy bị quan về nhóm.
20. Quý vị đánh giá bản thân thế nào?
1. Rất Á Đông.
 2. Đa phần Á Đông.
 3. Á Đông và Mỹ bằng nhau.
 4. Đa phần Mỹ.
 5. Rất Mỹ.
21. Quý vị có tham gia những tổ chức về Á Châu, lễ lộc, truyền thống,?
1. Hầu như tất cả.
 2. Đa số.
 3. Một số.
 4. Số ít.
 5. Không có.
22. Hãy đánh giá bản thân mình đối với sự tin tưởng về các giá trị Á Đông (như đám cưới, gia đình, giáo dục, công việc).
- | | | | | |
|-------------------|---|---|---|---------------------------------|
| 1 | 2 | 3 | 4 | 5 |
| (Không tin tưởng) | | | | (Rất tin tưởng giá trị Á Châu). |
23. Hãy đánh giá bản thân mình đối với sự tin tưởng về các giá trị Mỹ (Tây Phương)
- | | | | | |
|-------------------|---|---|---|----------------------------|
| 1 | 2 | 3 | 4 | 5 |
| (Không tin tưởng) | | | | (Rất tin tưởng giá trị Mỹ) |

- ___ 3. Ý kiến của cha mẹ về việc chọn lựa vợ chồng thì không quan trọng đối với mọi người.
- ___ 4. Tôi không bắt lỗi nếu bạn thân vấp phải lỗi lầm.
- ___ 5. Ý kiến của đồng nghiệp về việc chọn lựa vợ chồng thì không quan trọng đối với mọi người.
- ___ 6. Khi người bạn thân của tôi thành công, điều này không làm cho tôi tốt hơn.
- ___ 7. Người ta không cần lo lắng về những gì mà hàng xóm nói về người mình nên cưới.

XXXI. Các câu hỏi kế liên quan đến việc quý vị có thường cảm thấy hay suy nghĩ trong một vài cách đặc biệt. Một vài câu hỏi dường như có vẻ giống nhau, nhưng quý vị nên xem tách rời mỗi câu ra. Nếu quý vị cố gắng trả lời mỗi câu hỏi nhanh một chút thì tốt -- Nghĩa là đừng cố gắng dành thêm thời gian mà quý vị tưởng như trong cách thức đặc biệt, chỉ nói những gì quý vị nghĩ đó là sự phỏng đoán tốt.

[4= Rất thường; 3= Thường; 2= Thỉnh thoảng; 1= Hầu như không có; 0= Không bao giờ có]

- ___ 1. Trong tháng ròi quý vị có thường cảm thấy thường bị bồn chồn và căng thẳng không?
- ___ 2. Trong tháng ròi quý vị có thường cảm thấy quý vị không thể nhớ tất cả các việc mà quý vị phải làm không?
- ___ 3. Trong tháng ròi quý vị có thường cảm thấy tự tin về khả năng giải quyết những rắc rối cá nhân của quý vị không?
- ___ 4. Trong tháng ròi quý vị có thường cảm thấy mọi việc diễn ra đúng theo ý quý vị không?
- ___ 5. Trong tháng ròi quý vị có thường cảm thấy khó khăn càng chồng chất khiến quý vị không thể lo hết được?

XXXII. Bây giờ tôi muốn hiểu về sự căng thẳng mà quý vị có thể có trong tháng ròi. Thứ nhất, tôi sẽ hỏi về những việc đã xảy ra hay gây phiền phức cho quý vị và làm quý vị căng thẳng như thế nào.

CHU KỲ

[4= Rất thường; 3= Thường; 2= Tỉnh thoảng; 1= Hầu như không có;
0= Không bao giờ có]

SỐ LƯỢNG

[5= Căng thẳng quá mức; 4= Rất căng thẳng; 3= Căng thẳng;
2= Căng thẳng chút ít và lo lắng; 1= Không bị căng thẳng chút nào]

CHU KỲ SỐ LƯỢNG

- | | | |
|-----|-----|---|
| ___ | ___ | 1. Rắc rối với cấp trên hay xếp. |
| ___ | ___ | 2. Rắc rối với bạn bè |
| ___ | ___ | 3. Rắc rối với người khác tại sở |
| ___ | ___ | 4. Rắc rối với hàng xóm |
| ___ | ___ | 5. Không thể làm những việc mà quý vị muốn làm |
| ___ | ___ | 6. Rắc rối với con cái. |
| ___ | ___ | 7. Rắc rối về chuyện gia đình mà không phải là về con cái. |
| ___ | ___ | 8. Không có tiền để mua những gì quý vị muốn. |
| ___ | ___ | 9. Rắc rối với [Chồng / vợ; bạn trai / bạn gái] của quý vị? |

XXXIII Đối với một số cha mẹ, đời sống dường như hoàn toàn khó khăn -- Trong khi đó những người khác dường như có cuộc sống dễ dàng. Tôi muốn hỏi về mọi việc của quý vị như thế nào.

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến; 2= Không đồng ý;
1= Hoàn toàn không đồng ý]

- ___ 1. Tôi không thể làm gì mấy để thay đổi rất nhiều điều quan trọng trong cuộc đời tôi.
- ___ 2. Tôi thường cảm thấy không được giúp đỡ gì cả khi phải đối phó với những rắc rối của cuộc đời.

- ___ 3. Thỉnh thoảng tôi cảm thấy tôi bị xô đẩy trong cuộc đời.
- ___ 4. Tương lai phần lớn đều tùy thuộc vào tôi.

XXXIV Trong phần kể, tôi sẽ dùng từ "chủ động". Dùng từ này tôi muốn nói tới "khả năng thay đổi." Quý vị cảm thấy có bao nhiêu sự chủ động trong các vấn đề sau đây.

[4= Hoàn toàn chủ động; 3= Vừa phải; 2= Chỉ một ít; 1= Không thể chủ động]

- ___ 1. Quan hệ với gia đình.
- ___ 2. Quan hệ với bạn bè.
- ___ 3. Cách thức cấp trên hay xếp đối xử với quý vị.
- ___ 4. Cách thức quý vị hòa nhập với người khác tại sở.
- ___ 5. Cách thức xử dụng thì giờ.
- ___ 6. Quan hệ với con cái.

XXXV Kế tiếp tôi sẽ đọc một số câu hỏi liên quan đến cách mà quý vị có thể cảm thấy hay hành xử. Xin cho biết quý vị thường hay cảm thấy cách này bao nhiêu lần trong tuần rồi.

[3= Đa số thời gian (5-7 ngày); 2= Trung bình (3-4 ngày);
1= Chỉ ít thôi (1-2 ngày); 0= Hiếm có (ít hơn 1 ngày)]

Suốt tuần qua,

- ___ 1. bao nhiêu lần quý vị đã bị phiền phức bởi những sự việc mà thường thường không làm quý vị phiền phức?
- ___ 2. bao nhiêu lần quý vị không cảm thấy ăn ngon miệng; khẩu vị bị kém?
- ___ 3. bao nhiêu lần quý vị cảm thấy không thể hết buồn bã ngay cả được sự giúp đỡ của gia đình và bạn bè?

- ___ 4. ... cảm thấy mình cũng tốt như những người khác.
- ___ 5. ... có rắc rối phải dấu kín về những việc mình phải làm.
- ___ 6. ... cảm thấy phiền muộn.
- ___ 7. ... cảm thấy những việc mình đã làm là một sự gắng sức.
- ___ 8. ... cảm thấy hy vọng về tương lai.
- ___ 9. ... nghĩ rằng cuộc đời mình là sự thất bại.
- ___ 10. ... cảm thấy sợ hãi.
- ___ 11. ... không yên giấc.
- ___ 12. ... cảm thấy vui vẻ.
- ___ 13. ... nói năng ít hơn thường lệ.
- ___ 14. ... cảm thấy cô độc.
- ___ 15. ... cảm thấy người ta không thân thiện.
- ___ 16. ... an vui cuộc đời.
- ___ 17. ... khóc không dứt.
- ___ 18. ... cảm thấy buồn.
- ___ 19. ... cảm thấy người ta ghét mình.
- ___ 20. ... không thể tiến lên.

XXXVI Tôi sẽ đọc 1 danh sách về những điều rắc rối mà người ta thường có, và muốn quý vị cho tôi biết về bất cứ rắc rối nào làm phiền quý vị trong tuần rồi.

[4= Rất nhiều; 3= Nhiều; 2= Vừa phải; 1= Ít; 0= Không có]

- ___ 1. Cảm thấy bồn chồn hay hồi hộp trong lòng.

- ___ 2. Run rẩy.
- ___ 3. Bỗng nhiên lo sợ không có lý do.
- ___ 4. Cảm thấy sợ hãi.
- ___ 5. Tim đập nhanh.
- ___ 6. Cảm thấy căng thẳng.
- ___ 7. Lấp bắp những điều kinh hoàng hay sợ hãi.
- ___ 8. Cảm thấy không thể nào ngồi nghỉ.
- ___ 9. Cảm giác rằng có những việc xấu sẽ xảy đến cho mình.
- ___ 10. Có những sự suy nghĩ hay hình ảnh làm kinh sợ.

XXXVII Một số gia đình sống hòa thuận, trong khi một số khác thỉnh thoảng có khó khăn, các câu hỏi kế tiếp muốn biết về không khí gia đình Quý vị.

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

- ___ 1. Chúng tôi gây gổ rất nhiều trong gia đình.
- ___ 2. Thỉnh thoảng vài người trong gia đình nổi nóng và liệng đồ đạc.
- ___ 3. Người trong gia đình ít khi nổi nóng.
- ___ 4. Chúng tôi muốn đi hay về tùy ý.
- ___ 5. Người trong gia đình thường hay công kích nhau.
- ___ 6. Rất ít sự riêng tư trong gia đình chúng tôi.
- ___ 7. Thỉnh thoảng người trong gia đình đánh nhau.
- ___ 8. Nếu có bất đồng ý kiến trong gia đình, chúng tôi nỗ lực để giải quyết cho mọi sự êm đẹp.
- ___ 9. Người trong gia đình thường cố gắng làm nổi bật hơn những người khác.

- ___ 10. Rất khó biệt lập mà không làm tổn thương người khác trong gia đình.
- ___ 11. Thường ít ai chịu lắng nghe khi tôi nói chuyện.
- ___ 12. Ít khi chúng tôi hiểu nhau khi đối thoại với nhau.
- ___ 13. Thỉnh thoảng tôi có cảm tưởng như không thuộc trong gia đình.
- ___ 14. Thường rất dễ nói với con cái về những việc quan trọng đối với tôi.
- ___ 15. Gia đình tôi thực sự không hiểu nhiều về tôi.

XXXVIII Quý vị có thường:

[5= Tất cả thì giờ; 4= Đa số thời gian; 3= Thỉnh thoảng; 2=hiếm có;
1= Không bao giờ]

- ___ 1. Sống hòa hợp với con cái?
- ___ 2. Quý vị cảm thấy thực sự không thể tin tưởng con cái?
- ___ 3. Con cái không hiểu quý vị?
- ___ 4. Con cái quý vị đòi hỏi quá nhiều?
- ___ 5. Quý vị vui sướng với con cái?
- ___ 6. Con cái can thiệp vào sinh hoạt của quý vị?
- ___ 7. Quý vị có nghĩ là con cái rất tuyệt vời?
- ___ 8. Quý vị cảm thấy giận con cái?
- ___ 9. Quý vị cảm thấy muốn dùng võ lực với con cái?
- ___ 10. Quý vị ước rằng con cái mình sẽ giống nhiều hơn với những trẻ em mà quý vị biết?

XXXIX Kế tiếp là một vài câu hỏi về gia đình quý vị.

NGƯỜI PHÒNG VẤN: Hai loạt câu hỏi tiếp, hãy viết hoa chữ tất tên người hỗ trợ giúp đỡ người được phỏng vấn vào khoảng trống bên dưới câu hỏi. Nếu không có người hỗ trợ giúp đỡ, ghi "không có" trong khoảng trống.

TRONG GIA ĐÌNH QUÍ VỊ

1. Nếu quý vị có vấn đề rắc rối, thì ai là người quý vị tìm đến để bày tỏ?
-

2. Ai có thể chấp nhận thông cảm quý vị hoàn toàn, kể cả điểm xấu và điểm tốt của quý vị? _____
3. Dầu bất cứ điều gì xảy ra cho quý vị, thì ai là người quý vị tin tưởng có thể lo cho quý vị? _____

XL Kế tiếp là một vài câu hỏi về bạn bè của quý vị.

VỀ BAN BÈ:

1. Nếu Quý vị có vấn đề rắc rối, thì ai là người quý vị muốn tìm đến để bày tỏ?

2. Ai có thể chấp nhận thông cảm quý vị hoàn toàn, kể cả điểm xấu và điểm tốt của quý vị? _____
3. Dầu bất cứ điều gì xảy ra cho quý vị, thì ai là người quý vị tin tưởng có thể lo cho quý vị? _____

XLI Kế tiếp là một số câu hỏi về sự thích ứng với đời sống tại Mỹ:

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

- ___ 1. Các mối quan hệ trong gia đình hiện tại tốt đẹp.
- ___ 2. Ảnh hưởng của tôi đã giữ cho con cái và thân nhân khỏi sa vào các tật xấu như hút cần sa, say sưa và v.v.
- ___ 3. Tôi để con cái tự xếp đặt cuộc đời riêng như hầu hết các trẻ em Mỹ.
- ___ 4. Tôi muốn thay đổi cách sống của những người trong gia đình để họ thích ứng với đời sống mới.

- ___ 5. Tôi chỉ cho con cái và bạn bè làm thế nào để hòa nhập những cái tốt giữa 2 nền văn hóa.
- ___ 6. Tôi thích con cái nói tiếng Á Đông trong gia đình.
- ___ 7. Đối với tôi, ảnh hưởng của giáo dục gia đình rất quan trọng.
- ___ 8. Con cái kính trọng tôi.
- ___ 9. Con cái không vâng lời tôi.
- ___ 10. Con cái tin tưởng tôi và hỏi ý kiến tôi tất cả mọi chuyện.
- ___ 11. Con cái thích thân mật với tôi.
- ___ 12. Tôi thích con cái hội nhập nền văn hóa mới nhưng đừng bắt chước hoàn toàn.
- ___ 13. Tôi đặt nặng giáo dục đức hạnh trong gia đình.
- ___ 14. Vâng lời là qui tắc trong gia đình.
- ___ 15. Kính trọng người lớn là và đã là một trong những đức hạnh mà con cái tôi phải thực hành.

XLII (tiếp tục)

- ___ 1. Tôi thường cảm thấy lúng túng khi phải đối thoại với những người khác bằng Anh ngữ.
- ___ 2. Tôi thích hòa hợp với một số bạn Mỹ.
- ___ 3. Tôi thích cách người Mỹ biểu lộ tình cảm, tình bạn, thí dụ như hôn và ôm nhau nơi công cộng.
- ___ 4. Tôi chấp nhận cách thức mà các thanh thiếu niên Mỹ biểu lộ tình bè bạn giữa bạn trai và bạn gái, thí dụ, sống với nhau trong một mái nhà.

- ___ 5. Tôi hoàn toàn muốn giữ văn hóa của tôi.
- ___ 6. Tôi phải đi làm khó nhọc để giúp đỡ gia đình.
- ___ 7. Tôi cần công việc không đòi hỏi biết nhiều tiếng Anh.
- ___ 8. Tôi muốn kinh doanh riêng.
- ___ 9. Thiếu khả năng sinh ngữ là một vấn đề rắc rối cho nghề nghiệp của tôi.
- ___ 10. Tôi lạc quan về cơ hội làm việc trong tương lai.
- ___ 11. Tôi hiểu rằng tôi có làm việc rất tốt trong bất cứ công việc gì mà tôi được thuê mướn.
- ___ 12. Với điều kiện của thị trường công việc như hiện nay, khó mà kiếm được bất cứ việc gì.
- ___ 13. Tôi phân tâm nhiều vì không biết mình đã chọn hoặc đã chọn đúng nghề hay không.
- ___ 14. Nếu có cơ hội làm lại, tôi sẽ chọn một lãnh vực công việc có tính cách thực dụng hơn để học trong trường.
- ___ 15. Được một công việc làm tốt là một trong các điều khó nhất mà tôi sẽ phải làm tại Mỹ.

XLIII Vài câu kể là về khu xóm mà quý vị sống bây giờ.

- ___ 1. Tôi cảm thấy an toàn khi đi bộ ban đêm trong khu xóm tôi.
- ___ 2. Tôi thích khu xóm mà tôi ở.
- ___ 3. Khu xóm tôi dường như không an toàn.
- ___ 4. Tôi cảm thấy khu xóm tôi giống như nhà của tôi.
- ___ 5. Tôi biết đa số những người ở trên cùng con đường tôi đang ở.
- ___ 6. Tôi cảm thấy tôi là thành phần của khu xóm tôi.

XLIV Tôi biết rằng một số lớn trẻ em đã dính líu đến băng đảng. Thực ra, một số em được tôi phỏng vấn có dính líu băng đảng, nhưng một số khác thì không. Nhưng bây giờ sự việc đã trở nên quen thuộc với mọi người. Tôi xin được hỏi quý vị về băng đảng trong khu xóm quý vị

[3: Có rất nhiều; 2: Có- một số; 1: Có- nhưng rất ít; 0: Không có]

- ___ 1. Quý vị có nghe nói tới băng đảng trong khu xóm quý vị không?
- ___ 2. Có phải băng đảng thường hay lui tới trong xóm quý vị?
- ___ 3. Có những ký hiệu vẽ của băng đảng trong xóm quý vị?
- ___ 4. Trẻ em trong khu xóm quý vị có tham gia băng đảng không?
- ___ 5. Các tội ác do băng đảng dường như đã có trong khu xóm quý vị?
- ___ 6. Cảnh sát dường như gặp rắc rối với băng đảng trong khu xóm quý vị?
- ___ 7. Quý vị có nghĩ rằng con quý vị quen biết với bất cứ những phần tử băng đảng nào?

Xin trả lời có hay không cho các câu tiếp:

- ___ 8. Con của quý vị có tụ tập chơi với nhóm bạn nào không?
[1= Có; 0= Không]

NẾU CÓ, TIẾP TỤC

NẾU KHÔNG, Con của quý vị có tham gia băng đảng không? [1= Có; 0= Không] _____ (11.)
NHẢY ĐẾN MỤC KẾ TIẾP (XLV)

- ___ 9. Đây có phải là nhóm chuyên đi sơn bậy trên tường?
[1= Có; 0= Không]
- ___ 10. Quý vị có tin rằng nhóm bạn này là băng đảng đường phố?
[1= Có; 0= Không]

XLV Bây giờ tôi xin hỏi một số câu về đời sống trong nhà của quý vị.

- ___ 1. Có bao nhiêu người trong gia đình quý vị, kể cả quý vị, sống thường trực trong nhà?

- ___ 2. Trong số những người này, có bao nhiêu người lớn hơn 30 tuổi?
- ___ 3. Trong số những người 30 hay trên, có bao nhiêu người phái nam?
- ___ 4. Trong số những người 30 hay trên, có bao nhiêu người phái nữ?
- ___ 5. Trong số những người này, có bao nhiêu người có tuổi từ 21 đến 29?
- ___ 6. Trong số những người này, có bao nhiêu người có tuổi từ 18 đến 20?
- ___ 7. Trong số những người này, có bao nhiêu người có tuổi từ 13 đến 17?
- ___ 8. Trong số những người này, có bao nhiêu người có tuổi từ 5 đến 12?
- ___ 9. Trong số những người này, có bao nhiêu người có tuổi từ 0 đến 4?
- ___ 10. Có bao nhiêu người trong gia đình quý vị hiện tại có việc làm?
11. Nếu lợi tức lãnh được bởi tất cả mọi người trong gia đình quý vị được cộng lại cho 1 tháng, thì tổng số là bao nhiêu? \$ ____, ____ .00

XLVI Các câu hỏi kế tiếp sẽ hỏi về các sinh hoạt sau giờ học và về những người lớn mà con quý vị có thể khâm phục:

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến;
2= Không đồng ý; 1= Hoàn toàn không đồng ý].

- ___ 1. Có nhiều những công việc vui thú cho con tôi làm trong cộng đồng của tôi.
- ___ 2. Không có cái gì làm sau giờ học làm cho con tôi thích thú.
- ___ 3. Tôi thích con tôi tham gia vào một số chương trình sau giờ học mà chúng thích.
- ___ 4. Luôn luôn có người lớn ở nhà khi con tôi đi học về.
- ___ 5. Luôn luôn có việc nhà để làm khi con tôi đi học về.
- ___ 6. Ngoài tôi ra, con tôi biết những người lớn nào mà chúng khâm phục.

- ___ 7. Con cái tôi dường như không ngưỡng mộ những thầy cô tại trường một cách đặc biệt.
- ___ 8. Con cái tôi dường như thích những người lớn khác hơn là những người lớn trong gia đình.
- ___ 9. Bao nhiêu ngày trong một tuần khi con quý vị đi học về mà không có người lớn ở nhà. [ghi số ngày] _____
- ___ 10. Con quý vị có tham gia các sinh hoạt có tổ chức về thể thao/giải trí/việc làm sau giờ học không? [1= Có; 0= Không]

NẾU CÓ: Loại hoạt động thể thao/giải trí/công việc gì mà chúng tham gia?

- | | |
|----------|-------------------------------|
| 1. _____ | Mỗi tuần bao nhiêu giờ: _____ |
| 2. _____ | Mỗi tuần bao nhiêu giờ: _____ |
| 3. _____ | Mỗi tuần bao nhiêu giờ: _____ |
| 4. _____ | Mỗi tuần bao nhiêu giờ: _____ |

Tổng số giờ trong tuần lễ: _____ (11.)

XLVII Một vài câu hỏi sau cùng là về những chương trình thuộc Hội Cộng Đồng Người Việt tại Orange County. Đối với mỗi chương trình, xin quý vị cho ý kiến là có biết về chương trình đó không, quý vị có đã tham gia vào chương trình đó ở Hội Cộng Đồng Người Việt trước đây không, và quý vị có thích thú sẽ tham gia vào chương trình đó trong tương lai không.

NGƯỜI PHỎNG VẤN: Hãy đặt mỗi câu hỏi theo thí dụ bên dưới và khoanh tròn câu trả lời được cho.

HCDNV tại Orange County đã có chương trình _____; Quý vị có biết về chương trình này không? [NẾU CÓ] quý vị đã dùng đến chương trình này chưa?; [CÓ HAY KHÔNG] Quý vị có muốn tham dự chương trình này không?

	<u>Biết</u>	<u>Có dùng</u>	<u>Thích</u>
1. Các lớp ESL	Y/N	Y/N	Y/N
2. Chương Trình Kiểm Việc Làm	Y/N	Y/N	Y/N
3. Chương Trình Bài Trừ Thuốc Lá	Y/N	Y/N	Y/N
4. Chương Trình Y Tế	Y/N	Y/N	Y/N

	<u>Biết</u>	<u>Có dùng</u>	<u>Thích</u>
5. Xin Thẻ Xanh	Y/N	Y/N	Y/N
6. Xin Quốc Tịch	Y/N	Y/N	Y/N
7. Lăn Tay và Chụp Hình	Y/N	Y/N	Y/N
8. Cố Vấn cho Thanh Thiếu Niên (ở trường và tại HCDNV)	Y/N	Y/N	Y/N
9. Chương Trình Hôi Nhập cho Cựu Tù Nhân Chính Trị	Y/N	Y/N	Y/N
10. Cố Vấn cho Gia,Đình (ở trường và tại HCDNV)	Y/N	Y/N	Y/N
11. Chương Trình Cao Niên	Y/N	Y/N	Y/N
12. Chương Trình Ngăn Ngừa Bia Rượu và Ma Tuý	Y/N	Y/N	Y/N

Có những chương trình nào khác mà quý vị hay con cái quý vị thích thú không?

XLVIII Các câu hỏi cuối hỏi về các chương trình do Trung Tâm Dịch Vụ Cộng Đồng Westminster cung ứng. Đối với mỗi chương trình, xin cho biết là quý vị có biết đến nó không, quý vị đã tham gia trước tại Dịch Vụ Cộng Đồng Westminster, hoặc là quý vị thích tham gia trong tương lai.

NGƯỜI PHÒNG VẤN: Hỏi mỗi câu hỏi liên kết với các thí dụ bên dưới và khoanh tròn câu trả lời đã cho sẵn.

Trung Tâm Dịch Vụ Cộng Đồng cung ứng _____; Quý vị có biết không? [NẾU CÓ] Quý vị có dùng dịch vụ đó bao giờ chưa?; [CÓ HAY KHÔNG] Quý vị có thích tham gia không?

	<u>Biết</u>	<u>Có Dùng</u>	<u>Thích</u>
1. Các lớp vũ Mỹ và Âu Châu ...như ballet, jazz, đồng quê Tây Phương	Y/N	Y/N	Y/N

	<u>Biết</u> Y/N	<u>Có dùng</u> Y/N	<u>Thích</u> Y/N
2. Lớp học về nhạc khí ...như sáo, guitar, piano			
3. Lớp học về môn thể thao Tây Phương ... như tennis, ice hockey	Y/N	Y/N	Y/N
4. Lớp học về môn thể thao Á Đông ... như Taekwondo, Tai Chi, Karate	Y/N	Y/N	Y/N
5. Hoạt động giải trí Tây Phương ... như roller skating, kick boxing, softball	Y/N	Y/N	Y/N
6. Hoạt động giải trí Đông Phương ... như Hatha Yoga	Y/N	Y/N	Y/N
7. Những tổ chức hoạt động Cộng Đồng ... như những dịp Lễ và trang hoàng nhà cửa	Y/N	Y/N	Y/N

Có chương trình nào khác mà quý vị và con cái thích thú không?

Cám ơn quý vị dành thì giờ cho chúng tôi hôm nay, các câu trả lời của quý vị sẽ giúp chúng tôi hoạch định các chương trình cho gia đình chúng ta. Quý vị có câu hỏi nào hay điều gì muốn nói không?

XIN VIẾT NHỮNG ĐỀ NGHỊ THÊM VÀO ĐÂY

Xin quý vị ký tên tắt vào đây là đã nhận chi phiếu quà tặng: _____

ĐỀ NHÂN VIÊN DÙNG MÀ THÔI

1. Xin hãy lượng giá mức độ cộng tác mà bạn đã nhận được từ người được phỏng vấn.
 1. Cộng tác rất kém
 2. Cộng tác kém
 3. Đủ
 4. Cộng tác tốt
 5. Cộng tác rất tốt

2. Xin hãy lượng giá tính chất của sự truyền đạt trong cuộc phỏng vấn này.
 1. Truyền đạt rất kém
 2. Truyền đạt kém
 3. Đủ
 4. Truyền đạt tốt
 5. Truyền đạt rất tốt

3. Xin hãy lượng giá phẩm chất của mối liên hệ với người được phỏng vấn.
 1. Liên hệ rất kém
 2. Liên hệ kém
 3. Đủ
 4. Liên hệ tốt
 5. Liên hệ rất tốt

4. Xin hãy lượng giá mức độ thành thật mà bạn tin rằng người được phỏng vấn đã cho trong cuộc phỏng vấn này.
 1. Rất không thành thật
 2. Không thành thật
 3. Đủ
 4. Thành thật
 5. Rất thành thật

5. Xin hãy lượng giá sự chính xác của những câu trả lời đối với những câu hỏi tế nhị trong cuộc phỏng vấn này.
 1. Rất không chính xác
 2. Không chính xác
 3. Đủ
 4. Chính xác
 5. Rất chính xác

Xin hãy viết xuống bất cứ bình luận nào mà bạn có thể có về cuộc phỏng vấn này. Với bất cứ sự lượng giá nào bên trên với mức độ 3 hay ít hơn, xin hãy vấn tắt giải thích tình huống đó. Xin cảm ơn bạn.

Cultural Explanations for Vietnamese Youth Involvement in Street Gangs

Public Safety: Gangs and Delinquency Research
Project 95-JD-FX-0014

Study I Data Codes

R1C26-27	CONSUM	Total number of 1995 contacts --the total number of contacts whereby each contact represents a separate date of contact. If an individual was arrested for multiple offenses on the same date, then this was counted as one contact.
R1C28-29	CON1	First 1995 contact offense 00 = None / No offense involved Same values as variable OFFENS
R1C30-31	CON1R	Role in first 1995 contact offense 00 = No contact 01 = Contact / field interview 02 = Witness or reporting party 03 = Missing person or runaway 04 = Victim 05 = Suspect 06 = Arrest or cite 07 = Other (e.g., driver of involved automobile)
R1C32-33	CON2	Second 1995 contact offense 00 = None / No offense involved Same values as variable OFFENS
R1C34-35	CON2R	Role in second 1995 contact offense 00 = No contact 01 = Contact / field interview 02 = Witness or reporting party 03 = Missing person or runaway 04 = Victim 05 = Suspect 06 = Arrest or cite 07 = Other (e.g., driver of involved automobile)
R1C36-37	CON3	Third 1995 contact offense 00 = None / No offense involved Same values as variable OFFENS

R1C38-39	CON3R	Role in third 1995 contact offense
		00 = No contact
		01 = Contact / field interview
		02 = Witness or reporting party
		03 = Missing person or runaway
		04 = Victim
		05 = Suspect
		06 = Arrest or cite
		07 = Other (e.g., driver of involved automobile)
R1C40	BLANK	Embedded blank
R1C41	LAST	Last contact for this individual
		8 = Not applicable to IR reports

R1C1-4	CASE	Research case number
R1C5	BLANK1	Blank column used for data cleaning purposes
R1C6	FILE	File type 0 = 1995 Crime report 1 = 1995 Incident report
R1C7-8	AGE	Last two digits of year of birth
R1C9	SEX	0 = Male 1 = Female
R1C10	RACE	1 = Vietnamese 2 = Laotian 3 = Cambodian 4 = Latino 5 = White 6 = Other Asian 7 = Other Non-Asian 9 = Unknown
R1C11	INVLV	Whether the individual named in the report was involved in a street gang 0 = Not involved with a gang / No evidence of gang involvement. 1 = Possible gang involvement. For example, the individual may have been arrested with, or known to associate with gang members; or does not claim gang membership but fits criteria as described in category 2 below. 2 = Gang involvement as evidenced through historical contact with a law enforcement agency as a gang member and this is documented in the report; gang identification, such as tattoos or cigarette burns known to have specific gang meanings; claims to be in a gang; or commits a crime that is gang-specific (e.g., vandalism that involves gang symbols, or an assault over turf or with rival gang).
R1C12	ACCMP	Number of accomplices 0 = None -this individual acted alone 1 = One accomplice 2 = Two accomplices 3 = Three or more accomplices

R1C13-14	OFFENS	Type of offense
		01 = Homicide
		02 = Vehicular manslaughter
		03 = Forcible rape
		04 = Robbery
		05 = Assault
		06 = Burglary
		07 = Theft
		08 = Motor vehicle theft
		09 = Forgery/ checks
		10 = Arson
		11 = Narcotics - felony
		12 = Marijuana - felony
		13 = Other drugs - felony
		14 = Possession of stolen property
		15 = Other felonies
		16 = Assault & battery - misdemeanor
		17 = Petty theft
		18 = Other theft
		19 = Checks and access card
		20 = Marijuana - misdemeanor
		21 = Other drugs - misdemeanor
		22 = Weapons
		23 = Driving under the influence of alcohol
		24 = Drunk in public
		25 = Disturbing the peace
		26 = Warrants
		27 = Malicious mischief
		28 = Vandalism
		29 = Liquor laws
		30 = Joy riding
		31 = Other misdemeanors
		32 = Probation violation
		33 = Runaway
		34 = Truancy
		35 = Curfew
		36 = Missing
		37 = Other Status Offense
		38 = Suspicious activity
		39 = Suicide

R1C13-14	OFFENS	Type of offense
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R1C15-16	MONTH	Month in which report was taken 01 = January 02 = February 03 = March 04 = April 05 = May 06 = June 07 = July 08 = August 09 = September 10 = October 11 = November 12 = December
R1C17-20	TIME	Time of day crime or incident occurred in military hours --not the time or arrest. This time is approximate, and if a range was recorded in the report, the midpoint was used.
R1C21	FA	Type of firearm weapon involved in the offense --recorded if a firearm was present during arrest or was implicated in the offense. 1 = Handgun 2 = Shotgun 3 = Rifle 4 = Assault weapon 5 = Other
R1C22	NONFA	Type of non-firearm weapon involved in the offense --recorded if a non-firearm weapon was present during arrest or was implicated in the offense. 1 = Knife 2 = Stabbing tool 3 = Club/bat 4 = Fist/feet 5 = Vehicle 6 = Other 7 = Unknown
R1C23	VICTIM	Intended or actual victim of non-property offense 0 = None 1 = Family member 2 = Acquaintance 3 = Gang member 4 = Peace officer 5 = Community member /other
R1C24-25	ARRSUM	Total number of 1995 arrests

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Study II Data Codes

R1C1-4	CASE	Case number
R1C5	BLANK1	Blank column used for data cleaning purposes
R1C6-7	INTRVY	Youth interview site and staff member 1 =Site 1 Interviewer A 2 =Site 1 Interviewer B 3 =Site 1 Interviewer C 4 =Site 1 Interviewer D 5 =Site 1 Interviewer E 6 =Site 2 Interviewer A 7 =Site 2 Interviewer B 8 =Site 2 Interviewer C 9 =Site 2 Interviewer D 10=Site 2 Interviewer E 11=Site 3 Interviewer F 12=Site 3 Interviewer G 13=Site 3 Interviewer H 14=Site 2 Interviewer F 15=Site 2 Interviewer G 16=Site 2 Interviewer H 17=Site 1 Interviewer I 18=Site 2 Interviewer I 19=Site 3 Interviewer I
R1C8	PUBSCHL	Public school source of participant contact. Variable represents whether the interviewee's name was found in public school records. 0=Not present 1=Present
R1C9	CRMRPRT	Crime report source of participant contact. Gang affiliation was determined from report narrative. Variable represents whether the interviewee's name was found in police department crime reports. 0=Not Present 1=Present, but no gang involvement 2=Present and possibly gang-involved 3=Present and definitely gang-involved
R1C10	GANGINT	Gang intelligence source of participant contact. Gang affiliation was determined from field contact. Variable represents whether the interviewee's name was found in police department gang intelligence files. 0=Not present 1=Present
R1C11	GREAT	General Reporting Evaluation and Tracking (GREAT) System source of participant contact. Gang affiliation was determined from field contact. Variable represents whether the interviewee's name was found in the GREAT database. 0=Not present 1=Present

R1C12 REFERRL Referral source of participant contact. Variable represents whether the interviewee's name was to the project staff for an interview. For example, a neighbor of an interviewee may have learned about the project and requested participation.

0=Not present
1=Present

R1C13 GENDERY Gender of the youth participant.

0=Female
1=Male

R1C14 LANGY Language used in the youth participant interview.

1=English
2=Vietnamese

R1C15-16 AGEYYR Last two digits of the year the youth participant was born.
Item: What is the actual year you were born?

I. I would like to begin by asking you about school and about your neighborhood. I know that some kids have a hard time at school, and for other kids it seems easier. Tell me whether you agree or disagree with the following statements.

R1C17	S1Q1	In general, I like school.
R1C18	S1Q2	School is worth going to.
R1C19	S1Q3	School is not very interesting to me
R1C20	S1Q4	I fit in with other kids at school.
R1C21	S1Q5	I find it hard to relate to most people at school.
R1C22	S1Q6	I don't feel accepted at school because I am Asian.
R1C23	S1Q7	Sometimes I'm afraid to go to school because of kids who pick fights.
R1C24	S1Q8	Sometimes I don't feel safe walking home to or from school.
R1C25	S1Q9	I have been threatened by kids at school.
R1C26	S1Q10	I feel safe in my neighborhood.
R1C27	S1Q11	My neighborhood is a nice place to live.
R1C28	S1Q12	I would feel safer if my family moved to a better neighborhood.
R1C29	S1Q13	It would be easy to join a gang in my neighborhood.
R1C30	S1Q14	Most kids at my school think that gangs are okay.
R1C31	S1Q15	I feel pressure at school to join a gang.
R1C32	S1Q16	I give school my best effort.
R1C33	S1Q17	I learn a lot in school.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

R1C34 S1Q18 Compared with other kids in your classes would you say that you are doing:

5=better than most
4=better than a few
3=about the same as everyone else
2=not quite as well as others
1=not as well as most

R1C35 BLANK2 Blank column used for data cleaning purposes

II. For some kids, life can seem quite difficult --while others seem to have an easy time of it. I want to ask you about how things are for you.

R1C36	S2Q1	There is little I can do to change many of the important things in my life.
R1C37	S2Q2	I often feel helpless in dealing with the problems of life.
R1C38	S2Q3	Sometimes I feel that I'm being pushed around in life.
R1C39	S2Q4	The future mostly depends on me.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

III. In the next section, I will use the word "control." By this, I mean "power to change." How much control do you feel you have over each of the following?

R1C40	S3Q1	Your relationship with your family
R1C41	S3Q2	Your relationship with your friends
R1C42	S3Q3	How your teachers treat you
R1C43	S3Q4	How you fit in with others at school
R1C44	S3Q5	The way you spend your time
R1C45	S3Q6	How late you stay out at night
R1C46	S3Q7	What you wear
R1C47	S3Q8	Who your friends are
R1C48	S3Q9	Where you go
R1C49	S3Q10	What you do

4=A great deal
3=A moderate amount
2=A little bit
1=No control

R1C50 BLANK3 Blank column used for data cleaning purposes

IV. The next questions ask how often you felt or thought a certain way. Some questions may seem similar, but you should look at each question separately. It may help if you try to answer each question fairly quickly --that is don't try to count up the number of times you felt a particular way, just say what you think is a good guess.

R1C51	S4Q1	In the last month, how often have you felt nervous and stressed?
R1C52	S4Q2	In the last month, how often have you found that you could not cope with all the things that you had to do?
R1C53	S4Q3	In the last month, how often have you felt confident about your ability to handle your personal problem?
R1C54	S4Q4	In the last month, how often have you felt that things were going your way?
R1C55	S4Q5	In the last month, how often have you felt difficulties were piling up so high that you could not overcome them?

4=very often
 3=fairly often
 2=sometimes
 1=almost never
 0=never

Now I'd like to know about the stress you may have had in the last month. First, I will ask if something has happened or has bothered you, and also how stressful it was.

Frequency		Amount		
R2C1	S5AQ1	R2C10	S5BQ1	Problems with teachers
R2C2	S5AQ2	R2C11	S5BQ2	Problems with your friends
R2C3	S5AQ3	R2C12	S5BQ3	Problems with others at school
R2C4	S5AQ4	R2C13	S5BQ4	Problems with others in your neighborhood
R2C5	S5AQ5	R2C14	S5BQ5	Being unable to do some things you want to do
R2C6	S5AQ6	R2C15	S5BQ6	Problems with parent(s)
R2C7	S5AQ7	R2C16	S5BQ7	Problems with family other than your parent(s)
R2C8	S5AQ8	R2C17	S5BQ8	Lack of money to buy the things you want
R2C9	S5AQ9	R2C18	S5BQ9	Problems with your [boy/girl] friend

Frequency	Amount
4=very often	8=not applicable
3=fairly often	5=extremely stressful
2=sometimes	4=very stressful
1=almost never	3=moderately stressful
0=never	2=a little stress or worry
	1=not at all stressful

R2C19 BLANK4 Blank column used for data cleaning purposes

VI. Some families get along well, while others sometimes have difficulties. The next few questions are about how your family gets along.

R2C20	S6Q1	We fight a lot in our family.
R2C21	S6Q2	Family members sometimes get so angry they throw things.
R2C22	S6Q3	Family members hardly ever lose their tempers.
R2C23	S6Q4	We come and go as we want to in our family.
R2C24	S6Q5	Family members often criticize each other.
R2C25	S6Q6	There is very little privacy in our family.
R2C26	S6Q7	Family members sometimes hit each other.
R2C27	S6Q8	If there's a disagreement in our family, we try hard to smooth things over and keep the peace.
R2C28	S6Q9	Family members often try to out-do each other.
R2C29	S6Q10	It's hard to be alone without hurting someone's feelings in our household.
R2C30	S6Q11	When I talk, it often seems like no one listens.
R2C31	S6Q12	We often misunderstand what we say to each other.
R2C32	S6Q13	Sometimes I feel like I don't belong in my family.

R2C33	S6Q14	It is usually easy to talk with my parents about things that are important to me.
R2C34	S6Q15	My family doesn't really know very much about me.
R2C35	S6Q16	I will never be able to live up to the expectations my family has of me
R2C36	S6Q17	My family is forcing me to be someone that I am not.
R2C37	S6Q18	Everything I do is for the sake of the of family.
R2C38	S6Q19	I will never be able to make my family truly proud.
R2C39	S6Q20	My family only cares about what I can do for them.
R2C40	S6Q21	My parent receive social assistance.
R2C41	S6Q22	Life is too hard in the United States.
R2C42	S6Q23	In Vietnam, my family was supported by money sent home from the United States.
R2C43	S6Q24	My family knows that my social life outside of school is important.
R2C44	S6Q25	My family will like my friends only if they come from a 'respectable' family – like if people in their family are professionals or leaders.
R2C45	S6Q26	My family judges me by what other Asian kids accomplish.
R2C46	S6Q27	My family appreciates the difficulties teenagers have growing up.
R2C47	S6Q28	The only time I can be myself is when I am away from my family.
R2C48	S6Q29	I usually feel relaxed around my family.
R2C49	S6Q30	My family expects far too much of me.
R2C50	S6Q31	I can live up to what my family expects of me in school.
R2C51	S6Q32	My family will one day be satisfied with the amount of sacrifices I have made for them.
R2C52	S6Q33	My family expects me to repay more than they have ever given.
R2C53	S6Q34	My family judges me by how much the children of their friends accomplish.
R2C54	S6Q35	What I say seems to really matter to my family.
R2C55	S6Q36	My family will consider me to be a child until I am married.
R2C56	S6Q37	My parents are happy with the goals that I have set for myself
R2C57	S6Q38	It's too late for me to be a good student.
R2C58	S6Q39	It will never be too late for me to get a good job.
R2C59	S6Q40	It's too late for me to make money.
R2C60	S6Q41	The only job options I have are unskilled labor jobs.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

VII. Next are a few questions about your family. In your family...

INTERVIEWER: For the next two sets of questions, print the initials of the person or people providing support to the respondent in the space provided with each question. If no one provides support, write 'none' in the space provided.

R3C1-2 S7Q1	whom do you go to if you have a problem you want to talk about?
R3C3-4 S7Q2	who accepts you totally, including both your worst and your best points?
R3C5-6 S7Q3	who can you really count on to care about you, regardless of what is happening to you?

The value represents the total number of family members identified for each item.

R3C7 BLANK5 Blank column used for data cleaning purposes

VIII. The next few questions are just about your friends. Among your friends...

R3C8-9 S8Q1 Whom do you go to if you have a problem you want to talk about?
R3C10-11 S8Q2 Who accepts you totally, including both your worst and your best points?

R3C12-13 S8Q3 Who can you really count on to care about you, regardless of what is happening to you?

The value represents the total number of family members identified for each item.

IX. Next, I'd like to ask you about how you feel about yourself. Sometimes kids have an easy time being themselves, sometimes it is difficult.

R3C14 S9Q1 On the whole, I am satisfied with myself.
R3C15 S9Q2 At times I think I am no good at all.
R3C16 S9Q3 I feel that I have a number of good qualities.
R3C17 S9Q4 I am able to do things as well as most other people.
R3C18 S9Q5 I feel I do not have much to be proud of.
R3C19 S9Q6 I wish I could have more respect for myself.
R3C20 S9Q7 All in all, I am inclined to feel that I am a failure.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

R3C21 BLANK6 Blank column used for data cleaning purposes

X. [continue]

R3C22 S10Q1 People must live pretty much for today and let tomorrow take care of itself.
R3C23 S10Q2 Things for the average person are getting worse, not better.
R3C24 S10Q3 A person doesn't really know whom he or she can count on.
R3C25 S10Q4 Sometimes I wonder whether anything is worthwhile.
R3C26 S10Q5 To make money, there are no right and wrong ways --only easy and hard ones.

R3C27 BLANK7 Blank column used for data cleaning purposes

XI. Some of us see our backgrounds as positive, while some of us don't feel very good about our past. The next few questions ask about your feelings about being Asian. When I say the word Asian, I mean Vietnamese.

R3C28 S11Q1 My family is too wrapped up in the traditional Asian way of life.
R3C29 S11Q2 Keeping the traditional Asian way of life is important to my family.

R3C30	S11Q3	Keeping the traditional Asian way of life is important to me.
R3C31	S11Q4	It is important to my family to keep our Asian language.
R3C32	S11Q5	It is important to me to keep my Asian language.
R3C33	S11Q6	My family should be ashamed of its past in Asia.
R3C34	S11Q7	There is no reason to be proud to be Asian.
R3C35	S11Q8	I respect my Asian family history.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

XII. [continue]

R3C36	S12Q1	I wish my family would learn more about the American way of life.
R3C37	S12Q2	I wish my family would act more like Americans.
R3C38	S12Q3	I wish my parents could speak better English.
R3C39	S12Q4	I have a great deal of respect for my parents.
R3C40	S12Q5	My parents know how do handle the problems in our family.
R3C41	S12Q6	My family embarrasses me in public.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

XIII. Most people get into trouble when they are young. I'm going to read a list of things that kids do, and want you to tell me whether you have ever done them. Remember, nothing you tell me will ever be told to anyone else. Some of these things are against the law, but that doesn't matter. You will not get in trouble for telling me anything, and no one will ever know what you told me. I will write your answer down in numbers, and these numbers will be added up with answers from other kids. These questions are part of a nation-wide survey -- so it is important that you answer honestly.

Try to remember how old you were when you first did them, whether you usually did these things by yourself or with others, and how many times you have done them in the past year.

Have you ever: _____ (Yes/No)

IF YES

At about what age did you first do it? (Age)

Do you usually do it alone? (Yes/No)

How many times have you done it in the past year? (Number of times)

Follow-up questions were repeated as appropriate.

	Have you ever...		What age did you first do it...	
Run away from home?	R4C1	S13AQ1	R5C1-2	S13BQ1
Skipped class without an excuse?	R4C2	S13AQ2	R5C3-4	S13BQ2
Lied about your age to get into some place or to buy something (e.g., get into a movie or buy alcohol)?	R4C3	S13AQ3	R5C5-6	S13BQ3
Hitchhiked a ride with a stranger?	R4C4	S13AQ4	R5C7-8	S13BQ4
Carried a hidden weapon?	R4C5	S13AQ5	R5C9-10	S13BQ5
Been loud or rowdy in a public place where somebody complained and got you into trouble?	R4C6	S13AQ6	R5C11-12	S13BQ6
Begged for money or things from strangers?	R4C7	S13AQ7	R5C13-14	S13BQ7
Made obscene phone calls, such as calling someone and saying dirty things?	R4C8	S13AQ8	R5C15-16	S13BQ8
Been drunk in a public place?	R4C9	S13AQ9	R5C17-18	S13BQ9
Damaged, destroyed or marked up someone else's property on purpose?	R4C10	S13AQ10	R5C19-20	S13BQ10
Set fire on purpose or tried to set fire to a house, building, or car, knowing someone was inside?	R4C11	S13AQ11	R5C21-22	S13BQ11
Avoided paying for things, like a movie, taking bus rides, or anything else?	R4C12	S13AQ12	R5C23-24	S13BQ12
Gone into or tried to go into a building to steal or damage something?	R4C13	S13AQ13	R5C25-26	S13BQ13
Tried to steal or actually stolen money or things worth \$5 or less?	R4C14	S13AQ14	R5C27-28	S13BQ14
How about between \$5 and \$50?	R4C15	S13AQ15	R5C29-30	S13BQ15
How about between \$50 and \$100?	R4C16	S13AQ16	R5C31-32	S13BQ16
How about over \$100?	R4C17	S13AQ17	R5C33-34	S13BQ17
Shoplifted or taken something from a store (including anything you already told me about)?	R4C18	S13AQ18	R5C35-36	S13BQ18
Stolen someone's purse or wallet or picked someone's pocket?	R4C19	S13AQ19	R5C37-38	S13BQ19
Stolen something that did not belong to you?	R4C20	S13AQ20	R5C39-40	S13BQ20
Tried to buy or sell things that were stolen?	R4C21	S13AQ21	R5C41-42	S13BQ21
Taken a car or motorcycle for a ride without the owner's permission?	R4C22	S13AQ22	R5C43-44	S13BQ22
Stolen or tried to steal a car or other motor vehicle?	R4C23	S13AQ23	R5C45-46	S13BQ23
Forged a check or used fake money to pay for something?	R4C24	S13AQ24	R5C47-48	S13BQ24
Used or tried to use a credit card, or ATM card without permission?	R4C25	S13AQ25	R5C49-50	S13BQ25
Tried to cheat someone by selling them something that was not worth what you said it was?	R4C26	S13AQ26	R5C51-52	S13BQ26
Attacked someone with a weapon or with the idea of seriously hurting or killing them?	R4C27	S13AQ27	R5C53-54	S13BQ27
Thrown objects such as bottles or rocks at people?	R4C28	S13AQ28	R5C55-56	S13BQ28
Been involved in a gang fight?	R4C29	S13AQ29	R5C57-58	S13BQ29
Hit someone with the idea of hurting them (other than what you have already mentioned)?	R4C30	S13AQ30	R5C59-60	S13BQ30
Used a weapon or force to make	R4C31	S13AQ31	R6C1-2	S13BQ31

someone give you money or things?

Sold marijuana?	R4C32	S13AQ32	R6C3-4	S13BQ32
Sold crack or rock?	R4C33	S13AQ33	R6C5-6	S13BQ33
Sold hard drugs such as heroin, cocaine, LSD, or acid?	R4C34	S13AQ34	R6C7-8	S13BQ34
Drunk beer or wine without your parent's permission?	R4C35	S13AQ35	R6C9-10	S13BQ35
Drunk hard liquor without your parent's permission?	R4C36	S13AQ36	R6C11-12	S13BQ36
Used marijuana?	R4C37	S13AQ37	R6C13-14	S13BQ37
Used acid, LSD, psychedelics or hallucinogens?	R4C38	S13AQ38	R6C15-16	S13BQ38
Used cocaine or coke, other than crack?	R4C39	S13AQ39	R6C17-18	S13BQ39
Used crack or rock?	R4C40	S13AQ40	R6C19-20	S13BQ40
Used heroin?	R4C41	S13AQ41	R6C21-22	S13BQ41
Used angel dust or PCP?	R4C42	S13AQ42	R6C23-24	S13BQ42
Used tranquilizers?	R4C43	S13AQ43	R6C25-26	S13BQ43
Used downers or barbiturates?	R4C44	S13AQ44	R6C27-28	S13BQ44
Used uppers, speed or amphetamines?	R4C45	S13AQ45	R6C29-30	S13BQ45
Fired a gun from a car at a building?	R4C46	S13AQ46	R6C31-32	S13BQ46
Fired a gun from a car at people?	R4C47	S13AQ47	R6C33-34	S13BQ47
Been arrested by the police?	R4C48	S13AQ48	R6C35-36	S13BQ48
Been in juvenile hall, camp, or someplace like that?	R4C49	S13AQ49	R6C37-38	S13BQ49
Entered a home with the idea to rob people there?	R4C50	S13AQ50	R6C39-40	S13BQ50
Actually robbed somebody while they were at home?	R4C51	S13AQ51	R6C41-42	S13BQ51
Demanded free services or money from stores, restaurants, or other businesses with the promise you would leave them alone?	R4C52	S13AQ52	R6C43-44	S13BQ52
Received free services or money from stores, restaurants, or other businesses with the promise that you would leave them alone?	R4C53	S13AQ53	R6C45-46	S13BQ53
Demanded protection money from a business?	R4C54	S13AQ54	R6C47-48	S13BQ54
Received protection money from a business?	R4C55	S13AQ55	R6C49-50	S13BQ55
Threatened to harm a business or business owner in order to get free services or money?	R4C56	S13AQ56	R6C51-52	S13BQ56

0=No
1=Yes
8,9=Missing

Age
88=Not applicable

Do these things alone...

Number of times in past year...

Run away from home?	R7C1	S13CQ1	R8C1-2	S13DQ1
Skipped class without an excuse?	R7C2	S13CQ2	R8C3-4	S13DQ2
Lied about your age to get into some place or to buy something (e.g., get into a movie or buy alcohol)?	R7C3	S13CQ3	R8C5-6	S13DQ3
Hitchhiked a ride with a stranger?	R7C4	S13CQ4	R8C7-8	S13DQ4
Carried a hidden weapon?	R7C5	S13CQ5	R8C9-10	S13DQ5
Been loud or rowdy in a public place where somebody complained and got you into trouble?	R7C6	S13CQ6	R8C11-12	S13DQ6
Begged for money or things from	R7C7	S13CQ7	R8C13-14	S13DQ7

strangers?	R7C8	S13CQ8	R8C15-16	S13DQ8
Made obscene phone calls, such as calling someone and saying dirty things?				
Been drunk in a public place?	R7C9	S13CQ9	R8C17-18	S13DQ9
Damaged, destroyed or marked up someone else's property on purpose?	R7C10	S13CQ10	R8C19-20	S13DQ10
Set fire on purpose or tried to set fire to a house, building, or car, knowing someone was inside?	R7C11	S13CQ11	R8C21-22	S13DQ11
Avoided paying for things, like a movie, taking bus rides, or anything else?	R7C12	S13CQ12	R8C23-24	S13DQ12
Gone into or tried to go into a building to steal or damage something?	R7C13	S13CQ13	R8C25-26	S13DQ13
Tried to steal or actually stolen money or things worth \$5 or less?	R7C14	S13CQ14	R8C27-28	S13DQ14
How about between \$5 and \$50?	R7C15	S13CQ15	R8C29-30	S13DQ15
How about between \$50 and \$100?	R7C16	S13CQ16	R8C31-32	S13DQ16
How about over \$100?	R7C17	S13CQ17	R8C33-34	S13DQ17
Shoplifted or taken something from a store (including anything you already told me about)?	R7C18	S13CQ18	R8C35-36	S13DQ18
Stolen someone's purse or wallet or picked someone's pocket?	R7C19	S13CQ19	R8C37-38	S13DQ19
Stolen something that did not belong to you?	R7C20	S13CQ20	R8C39-40	S13DQ20
Tried to buy or sell things that were stolen?	R7C21	S13CQ21	R8C41-42	S13DQ21
Taken a car or motorcycle for a ride without the owner's permission?	R7C22	S13CQ22	R8C43-44	S13DQ22
Stolen or tried to steal a car or other motor vehicle?	R7C23	S13CQ23	R8C45-46	S13DQ23
Forged a check or used fake money to pay for something?	R7C24	S13CQ24	R8C47-48	S13DQ24
Used or tried to use a credit card, or ATM card without permission?	R7C25	S13CQ25	R8C49-50	S13DQ25
Tried to cheat someone by selling them something that was not worth what you said it was?	R7C26	S13CQ26	R8C51-52	S13DQ26
Attacked someone with a weapon or with the idea of seriously hurting or killing them?	R7C27	S13CQ27	R8C53-54	S13DQ27
Thrown objects such as bottles or rocks at people?	R7C28	S13CQ28	R8C55-56	S13DQ28
Been involved in a gang fight?	R7C29	S13CQ29	R8C57-58	S13DQ29
Hit someone with the idea of hurting them (other than what you have already mentioned)?	R7C30	S13CQ30	R8C59-60	S13DQ30
Used a weapon or force to make someone give you money or things?	R7C31	S13CQ31	R9C1-2	S13DQ31
Sold marijuana?	R7C32	S13CQ32	R9C3-4	S13DQ32
Sold crack or rock?	R7C33	S13CQ33	R9C5-6	S13DQ33
Sold hard drugs such as heroin, cocaine, LSD, or acid?	R7C34	S13CQ34	R9C7-8	S13DQ34
Drunk beer or wine without your parent's permission?	R7C35	S13CQ35	R9C9-10	S13DQ35
Drunk hard liquor without your parent's permission?	R7C36	S13CQ36	R9C11-12	S13DQ36
Used marijuana?	R7C37	S13CQ37	R9C13-14	S13DQ37
Used acid, LSD, psychedelics or hallucinogens?	R7C38	S13CQ38	R9C15-16	S13DQ38
Used cocaine or coke, other than crack?	R7C39	S13CQ39	R9C17-18	S13DQ39
Used crack or rock?	R7C40	S13CQ40	R9C19-20	S13DQ40

Used heroin?	R7C41	S13CQ41	R9C21-22	S13DQ41
Used angel dust or PCP?	R7C42	S13CQ42	R9C23-24	S13DQ42
Used tranquilizers?	R7C43	S13CQ43	R9C25-26	S13DQ43
Used downers or barbiturates?	R7C44	S13CQ44	R9C27-28	S13DQ44
Used uppers, speed or amphetamines	R7C45	S13CQ45	R9C29-30	S13DQ45
Fired a gun from a car at a building?	R7C46	S13CQ46	R9C31-32	S13DQ46
Fired a gun from a car at people?	R7C47	S13CQ47	R9C33-34	S13DQ47
Been arrested by the police?	R7C48	S13CQ48	R9C35-36	S13DQ48
Been in juvenile hall, camp, or someplace like that?	R7C49	S13CQ49	R9C37-38	S13DQ49
Entered a home with the idea to rob people there?	R7C50	S13CQ50	R9C39-40	S13DQ50
Actually robbed somebody while they were at home?	R7C51	S13CQ51	R9C41-42	S13DQ51
Demanded free services or money from stores, restaurants, or other businesses with the promise you would leave them alone?	R7C52	S13CQ52	R9C43-44	S13DQ52
Received free services or money from stores, restaurants, or other businesses with the promise that you would leave them alone?	R7C53	S13CQ53	R9C45-46	S13DQ53
Demanded protection money from a business?	R7C54	S13CQ54	R9C47-48	S13DQ54
Received protection money from a business?	R7C55	S13CQ55	R9C49-50	S13DQ55
Threatened to harm a business or business owner in order to get free services or money?	R7C56	S13CQ56	R9C51-52	S13DQ56

0=No
1=Yes
8=Not applicable
Number of times
88=Not applicable
98=100 times or more

R9C53 BLANK8 Blank column used for data cleaning purposes

XIV. Some people we are interviewing are involved in gangs, and some are not. But it is becoming quite a common thing now. I'd like to ask you about gangs in your neighborhood.

R9C54	S14Q1	Is there talk about gangs around your neighborhood?
R9C55	S14Q2	Do gang members seem to come and go in your neighborhood?
R9C56	S14Q3	Is there gang graffiti in your neighborhood?
R9C57	S14Q4	Have kids in your neighborhood been involved in gangs?
R9C58	S14Q5	Does there seem to be gang crime in your neighborhood?
R9C59	S14Q6	Do police seem to have problems with gangs in your neighborhood?
R9C60	S14Q7	Do any of your friends hang out with gang members?
R9C61	S14Q8	Among kids in your neighborhood, how much pressure is there to be a member of a gang?

3=Yes - a lot
2=Yes - some
1=Yes - but very little
0=No - none

For the following item, the interviewer was instructed to turn back to section VIII, social support of friends, and ask how many of these people are involved in a gang. This variable represents the number of close friends involved in a gang.

R10C1 S14Q9 How many of these people are involved in a gang?

Some kids hang around groups of kids for fun. I know that some of the groups are gangs that just hang out together. In fact, I have interviewed quite a few of them. I wrote their answers in numbers just like I am doing with yours, and I will not tell anyone what you tell me today. Please answer yes or no to the next few questions.

R10C2 S14Q10 Is there a group of friends that you hang around with a lot?

0=No
1=Yes

If yes, continue
If no, skip to question 18.

R10C3 S14Q12 Is this a tagger crew?
R10C4 S14Q13 Is this a street gang?
R10C5 S14Q14 Does that mean that you are in a gang?

0=No
1=Yes

If yes, continue
If no, skip to Question 18.

R10C6-8 S14Q15 How old were you when you first began "hanging out" with the members of that gang? This variable was coded in months.

R10C9-11 S14Q16 How long have you been associated with that gang? This variable was coded in months.

R10C12 S14Q17 In addition to this, are there other groups you hang around with?
R10C13 S14Q18 Have you ever been involved in a gang?

0=No
1=Yes

R10C14 BLANK

XV. Do you agree or disagree with the following statements?

R10C15 S15Q1 Most kids in gangs are really okay.
R10C16 S15Q2 If someone had to, they could count on a gang member.
R10C17 S15Q3 Most kids are in gangs for good reasons.
R10C18 S15Q4 Gangs are needed because they can protect you.
R10C19 S15Q5 Gang members seem to have a lot of fun.
R10C20 S15Q6 Some gang members deserve a lot of respect.
R10C21 S15Q7 Some of my close friends are in a gang.
R10C22 S15Q8 Spending time around gang members can be fun.
R10C23 S15Q9 I usually understand most gang slang or signs.
R10C24 S15Q10 I have used gang signs in the past.
R10C25 S15Q11 My family has warned me not to join a gang.

R10C26	S15Q12	My family would be upset if they knew I was in a gang.
R10C27	S15Q13	I would not tell my family if I had a friend that was in a gang.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

XVI. Some people have different reasons for joining a gang –why do you think that kids join gangs?

R10C28	S16Q1	To get a good reputation
R10C29	S16Q2	For support and loyalty
R10C30	S16Q3	To feel like they belong to something
R10C31	S16Q4	Because it is cool to be in a gang
R10C32	S16Q5	To avoid home
R10C33	S16Q6	For control over their parents
R10C34	S16Q7	Because someone in the family was a member
R10C35	S16Q8	To get what they don't get from their family
R10C36	S16Q9	To get away from the family
R10C37	S16Q10	Because friends are in a gang
R10C38	S16Q11	Gangs forced them to join
R10C39	S16Q12	Because friends hang out with gang members
R10C40	S16Q13	Because gang friends pressure them to join.
R10C41	S16Q14	To be somebody
R10C42	S16Q15	For respect
R10C43	S16Q16	For excitement
R10C44	S16Q17	For protection
R10C45	S16Q18	To have a territory of their own
R10C46	S16Q19	To meet the opposite sex
R10C47	S16Q20	To get money or other things
R10C48	S16Q21	To party
R10C49	S16Q22	Just to have fun
R10C50	S16Q23	To meet new friends

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

XVII. Some kids don't want to be in gangs and decide to leave. What do you think would be good reasons for kids to leave a gang?

R11C1	S17Q1	When they get arrested
R11C2	S17Q2	When they wish to move on with their life
R11C3	S17Q3	When they get married
R11C4	S17Q4	When they take school seriously
R11C5	S17Q5	When they get a good job
R11C6	S17Q6	When they move away from the area
R11C7	S17Q7	When they stop getting away with things
R11C8	S17Q8	When they get put in prison
R11C9	S17Q9	When it isn't fun anymore
R11C10	S17Q10	When it gets too dangerous

R11C11	S17Q11	If the family found out
R11C12	S17Q12	To stop shaming the family
R11C13	S17Q13	When they get older
R11C14	S17Q14	When the police get in the way
R11C15	S17Q15	When they become 18, and can be tried as an adult

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

R11C16	BLANK9	Blank column used for data cleaning purposes
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XVIII. For some kids, joining a gang just isn't worth it. Why do you think kids stay out of gangs. Please tell me whether you agree or disagree with the following statements.

R11C17	S18Q1	Because being in a gang would hurt their family.
R11C18	S18Q2	Because it is illegal.
R11C19	S18Q3	Because it is not the right way to live.
R11C20	S18Q4	Because gangs members get involved in crime.
R11C21	S18Q5	Because friends believe it is wrong.
R11C22	S18Q6	Because gangs can bring more trouble than they are worth.
R11C23	S18Q7	If they didn't want to be seen as a gang member.
R11C24	S18Q8	Because they could get hurt or killed.
R11C25	S18Q9	Because gang members are too different.
R11C26	S18Q10	Because gang members ruin their own lives.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

XIX. Next I would like to ask you about your preferences for the Asian or American way of life. When I say Asian, I mean Vietnamese.

R11C27	S19Q1	I am proud to identify myself as an Asian.
R11C28	S19Q2	I feel good about my Asian background.
R11C29	S19Q3	I am unhappy that I am Asian.
R11C30	S19Q4	Being an Asian is important to me.
R11C31	S19Q5	I am basically Asian.
R11C32	S19Q6	I do not identify with being an Asian.
R11C33	S19Q7	I must care for my parents because my parents have cared for me. (Hieu)
R11C34	S19Q8	I must be trustworthy at all times. (Tin)
R11C35	S19Q9	Learning for enlightenment is more important to me than learning necessary to get a well-paying job. (Tri)
R11C36	S19Q10	I must be polite and considerate at all times, and keep my true feelings hidden. (Le)
R11C37	S19Q11	I must always show indebtedness and gratitude. (Nghia)
R11C38	S19Q12	If I have children one day, I will almost always know what is best for them.

R11C39	S19Q13	If I have children one day, I would make important decisions for them for their own good.
R11C40	S19Q14	If I have children one day, I would expect them to hide their feelings, and never show anger, frustration, or contempt.
R11C41	S19Q15	If I have children one day, it may be necessary for me to shame or withdraw love from them in order to be a good parent.
R11C42	S19Q16	If I have children one day, I will show authority over them.
R11C43	S19Q17	I like to play traditional Asian games or sports.
R11C44	S19Q18	I prefer to shop in the Asian-style shopping centers.
R11C45	S19Q19	I appreciate the meaning behind traditional Asian holidays such as Tet.
R11C46	S19Q20	I prefer Asian language books, music, and/or movies.
R11C47	S19Q21	If I were ill, I would take the advice of a traditional Asian healer.
R11C48	S19Q22	I am proud to identify myself as an American.
R11C49	S19Q23	I feel good about my American background.
R11C50	S19Q24	I am unhappy that I am American.
R11C51	S19Q25	Being an American is important to me.
R11C52	S19Q26	I am basically an American.
R11C53	S19Q27	I do not identify with being an American.
R11C54	S19Q28	I usually speak up and say what is on my mind, even if it might embarrass others.
R11C55	S19Q29	I am independent from my family.
R11C56	S19Q30	I have control over almost all situations in my own life.
R11C57	S19Q31	I know better than my family about matters in my own life
R11C58	S19Q32	To me, being 'honest' is usually more important than preserving harmony in relationships.
R11C59	S19Q33	If I have children one day, I would treat them as individuals.
R11C60	S19Q34	If I have children one day, I would give them many choices.
R12C1	S19Q35	If I have children one day, it would be better for them to vent their anger and frustration rather than to keep it inside.
R12C2	S19Q36	If I have children one day, I would let them choose their own values rather than have them imposed by the society in which they were born.
R12C3	S19Q37	If I have children one day, I would help them develop to be independent from the family.
R12C4	S19Q38	I like to play American games or sports.
R12C5	S19Q39	I prefer to shop in American-style shopping centers or malls.
R12C6	S19Q40	I appreciate the meaning behind traditional American holidays such as Thanksgiving.
R12C7	S19Q41	I prefer English language books, music, and/or movies.
R12C8	S19Q42	If I were ill I would take the advice of a Western doctor.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

XX. Continue

R12C9	S20Q1	In general, do you live in the Asian way of life?
R12C10	S20Q2	In general, will you be a success in the Asian way of life?
R12C11	S20Q3	Does your family live in the Asian way of life?
R12C12	S20Q4	Is your family a success in the Asian way of life?
R12C13	S20Q5	Do you live in the American way of life?
R12C14	S20Q6	Will you be a success in the American way of life?
R12C15	S20Q7	Does your family live in the American way of life?
R12C16	S20Q8	Is your family a success in the American way of life?

4=a lot
3=some
2=not much
1=not at all

R12C17 BLANK10 Blank column used for data cleaning purposes

XXI. Next are a few more questions about your preferences for different things, but first I want to ask you about your opinion about languages.

NOTE: The ordering for two items, S21Q3 & S21Q1, were switched. During interview training it was determined that asking S21Q3 before the other items enhanced respondent comprehension.

R12C18 S21Q3 How do you identify yourself?

1=Oriental
2=Asian
3=Asian-American
4=Vietnamese American, Chinese-American, etc.
5=American

R12C19 S21Q2 What language(s) do you prefer?
R12C20 S21Q1 What language(s) can you speak?

1=Only Asian (for example, Vietnamese, Korean etc.)
2=Mostly Asian, some English
3=Asian and English about equally well
4=Mostly English, some Asian
5=Only English

R12C21 S21Q4 Which identification does (did) your mother use?
R12C22 S21Q5 Which identification does (did) your father use?

1=Oriental
2=Asian
3=Asian-American
4=Vietnamese American, Chinese-American, etc.
5=American

R12C23 S21Q6 What was the ethnic origin of the friends and peers you had, as a child up to age 6?

R12C24 S21Q7 What was the ethnic origin of the friends and peers you had, as a child from age 6 until now?

R12C25 S21Q8 Whom do you now associate with in the community?

R12C26 S21Q9 If you could pick, whom would you prefer to associate with in the community?

1=Almost only Asians
2=Mostly Asians
3=About equally Asian groups and Americans
4=Mostly Americans
5=Almost only Americans

R12C27 S21Q10 What music do you like?

- 1=Only Asian music (for example, Vietnamese, Chinese, etc.)
- 2=Mostly Asian
- 3=Equally Asian and English
- 4=Mostly English
- 5=English only

R12C28 S21Q11 What movies do you like?

- 1=Only Asian-language
- 2=Mostly Asian-language
- 3=Equally Asian/English
- 4=Mostly English-language
- 5=Only English-language

NOTE: Items S21Q12, S21Q13 and S21Q14 (i.e., SL-Asia scale items 12, 13 and 14) were not included in the interview because of considerations over interview length. Importantly, the information they yield is covered by other items in other sections.

R12C29 S21C15 What kind of food do you like at home?
 R12C30 S21Q16 What kind of food do you like in restaurants?

- 1=Only Asian
- 2=Mostly Asian food
- 3>About equally Asian and American
- 4=Mostly American
- 5=Only American

R12C31 S21Q17 Do you read...
 R12C32 S21Q18 Do you write...

- 1=only in Asian language
- 2=an Asian language better than English
- 3=both Asian language and English equally well
- 4=English better than an Asian language
- 5=only English

R12C33 S21Q19 If you consider yourself a member of the Asian group (Asian, Asian-American, Vietnamese-American, etc., whatever you prefer), how much pride do you have in this group?

- 1=Extremely proud
- 2=Moderately proud
- 3=Little pride
- 4=No pride but do not feel negative toward group
- 5=No pride but do feel negative toward group

R12C34 S21Q20 How would you rate yourself?

- 1=Very Asian
- 2=Mostly Asian
- 3=Equally Asian and American
- 4=Mostly American
- 5=Very American

R12C35 S21Q21 Do you participate in Asian occasions, holidays, traditions, etc.?

1=Nearly all
2=Most
3=Some
4=A few
5=None at all

R12C36 S21Q22 Rate yourself on how much you believe in Asian values (e.g., about marriage, families, education, work):

1=Do not believe
2
3
4
5=Strongly believe in Asian values

R12C37 S21Q23 Rate yourself on how much you believe in American (Western) values:

1=Do not believe
2
3
4
5=Strongly believe in American values

R12C38 S21C24 Rate yourself on how well you fit in when with other Asians of the same ethnicity:

R12C39 S21Q25 Rate yourself on how well you fit in when with other Americans who are non-Asian (Westerners):

1=Do not fit
2=
3=
4=
5=Fit very well

R12C40 S21Q26 There are many different ways in which people think of themselves. Which ONE of the following most closely describes how you view yourself?

1=I am basically an Asian person (e.g., Vietnamese, Korean, Japanese, Chinese, etc.). Even though I live and go to school in America, I still view myself basically as an Asian person

2=I am basically an American. Even though I have an Asian background and characteristics, I still view myself basically as an American.

3=I am basically an Asian-American. I have both Asian and American characteristics, and I view myself as a blend of both.

4=I am NOT Asian OR American I do not fit in with Asians, and I do not fit in with Americans. I am: _____

R12C41 BLANK11 Blank column used for data cleaning purposes

XXII. Please tell me whether you agree or disagree with the following statements.

R12C42	S22Q1	I wish American teenagers would respect me as an American.
R12C43	S22Q2	I wish American teenagers saw me as an American.
R12C44	S22Q3	I do not want American teenagers to accept me as an American.
R12C45	S22Q4	I wish Asian teenagers would respect me as an Asian.
R12C46	S22Q5	I wish Asian teenagers saw me as an Asian.
R12C47	S22Q6	I do not want Asian teenagers to accept me as an Asian.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

XXIII [Continue]

R12C48	S23Q1	Americans don't like me because I'm Asian.
R12C49	S23Q2	I don't get treated fairly by Americans because I'm Asian.
R12C50	S23Q3	I wish my English was better.
R12C51	S23Q4	I have an Asian language accent.
R12C52	S23Q5	I look like an American.
R12C53	S23Q6	Americans always see me as an Asian.
R12C54	S23Q7	Americans don't think I am as good as they are.
R12C55	S23Q8	I'll never get the respect an American gets.
R12C56	S23Q9	Most Americans are racist
R12C57	S23Q10	It is hard to make friends with Whites.
R12C58	S23Q11	I don't feel accepted by Americans.
R12C59	S23Q12	My parents don't want me to be American
R12C60	S23Q13	My parents prefer me to have Asian friends.
R12C61	S23Q14	I'll never get the respect other Asians get.
R12C62	S23Q15	I don't feel accepted by Asians.
R12C63	S23Q16	The only way to earn respect from Asians is to make a lot of money.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

STEM XXIV. Next are a few questions about the police.

R13C1	S24Q1	Police like to show their power more than they like to help people.
R13C2	S24Q2	Police harass teenagers just because they are Asian.
R13C3	S24Q3	Police treat all Asian teenagers fairly.
R13C4	S24Q4	Police solve more problems than they solve.
R13C5	S24Q5	Police are racist.
R13C6	S24Q6	Police harass anyone they think is a gang member.
R13C7	S24Q7	Police are usually fair when dealing with Asians.
R13C8	S24Q8	As long as I am under 18, I could get away with almost any crime.
R13C9	S24Q9	The criminal justice system in America is too strict.
R13C10	S24Q10	Police investigate crimes very well.

5=strongly agree
 4=agree
 3=neutral
 2=disagree
 1=strongly disagree

XXV. The last few questions ask about what you do after school.

R13C11	S25Q1	There are many fun things to do around in my community.
R13C12	S25Q2	There is nothing to do after school that interests me.
R13C13	S25Q3	I would like to be involved in some kind of after-school program that interests me.
R13C14	S25Q4	When I come home from school there is always an adult at home.
R13C15	S25Q5	When I come home from school I always have chores to do.
R13C16	S25Q6	My parents always have things for me to do at home after school.
R13C17	S25Q7	There is no one that I truly look up to.
R13C18	S25Q8	I know at least one adult whom I wish I were like.

5=strongly agree
 4=agree
 3=neutral
 2=disagree
 1=strongly disagree

R13C19	S25Q9	How many days each week is there no one at home when you come home from school?
R13C20	S25Q10	Do you participate in organized sports/leisure/work activities after school?
		1=No 2=Yes
R13C21-22	S25Q11	Sum of hours per week spent on after-school activities.
R13C23	BLANK12	Blank column used for data cleaning purposes

The following five questions were answered by the interviewer conducting each youth interview.

R13C24	YOUTHQR1	Please rate the level of cooperation you received from this respondent.
		1=Very poor cooperation 2=Poor cooperation 3=Adequate 4=Good cooperation 5=Very good cooperation
R13C25	YOUTHQR2	Please rate the quality of communication in this interview.

1=Very poor communication
2=Poor communication
3=Adequate
4=Good communication
5=Very good communication

R13C26 YOUTHRQ3 Please rate the quality of rapport present with this respondent.

1=Very poor rapport
2=Poor rapport
3=Adequate
4=Good
5=Very good

R13C27 YOUTHRQ4 Please rate the level of honesty you believe the respondent gave in this interview.

1=Very dishonest
2=Dishonest
3=Adequate
4=Honest
5=Very honest

R13C28 YOUTHRQ5 Please rate the accuracy of the answers to the sensitive questions in this interview.

1=Very inaccurate
2=Inaccurate
3=Adequate
4=Accurate
5=Very accurate

R14C1-2 INTRVP Parent interview site and staff member

1 =Site 1 Interviewer A
2 =Site 1 Interviewer B
3 =Site 1 Interviewer C
4 =Site 1 Interviewer D
5 =Site 1 Interviewer E
6 =Site 2 Interviewer A
7 =Site 2 Interviewer B
8 =Site 2 Interviewer C
9 =Site 2 Interviewer D
10=Site 2 Interviewer E
11=Site 3 Interviewer F
12=Site 3 Interviewer G
13=Site 3 Interviewer H
14=Site 2 Interviewer F
15=Site 2 Interviewer G
16=Site 2 Interviewer H
17=Site 1 Interviewer I
18=Site 2 Interviewer I
19=Site 3 Interviewer I

R14C3 GENDERP Gender of the parent/guardian participant.

		0=Female 1=Male
R14C4	LANGP	Language used in the parent/guardian participant interview. 1=English 2=Vietnamese
R14C5-6	AGEYPR	What is the actual year your child was born? Variable is coded as last two digits of the year the youth participant was born.
R14C7-8	GRADE	What grade is he or she in now? ____th grade 88=Not applicable
R14C9	USBORNY	Was he or she born in America? 0=No 1=Yes
If yes, skip to question USYRSY If no, continue		
R14C10	BORNY	Where was he or she born? 1=Vietnam 2=Cambodia 3>Hmong 4=Laos 5=Other Southeast Asian origin 6=Other 8=Skip - Not applicable
R14C11-13	USYRSY	How many years has he or she lived in America? Variable is coded in months. 888=Skip - Not applicable
R14C14	USBORNP	Were you born in America? 0=No 1=Yes
If yes, skip to question USYRSP If no,		
R14C15	BORNP	Where were you born? 1=Vietnam 2=Cambodia 3>Hmong 4=Laos 5=Other Southeast Asian origin 6=Other 8=Skip - not applicable
R14C16-18	USYRSP	How many years have you lived in America? Variable is coded in months.

R14C19-20	AGEP	What is the actual year you were born? Variable is coded as last two digits of the year the youth participant was born.
R14C21-22	SCHLTOT	How many years of formal schooling have you had in Asia and America together? Variable is coded as sum of months of formal education from elementary school through college.
R14C23	ETHNICP	What is your ethnic origin? 1=Vietnamese 2=Cambodian 3>Hmong 4=Laotian 5=Other Southeast Asian origin 6=Other Identity of Vietnamese origin
R14C24	ETHNICY	Do you consider your child also to be [repeat response above]? 1=Vietnamese 2=Cambodian 3=Hmong 4=Laotian 5=Other Southeast Asian origin 6=Other Identity of Vietnamese origin
R14C25	BLANK13	Blank column used for data cleaning purposes

XXVI. Some kids like school better than others, tell me how you think your child is doing at school.

R14C26	S26Q1	My child gives school his/her best effort.
R14C27	S26Q2	Grades are very important to my child. 5=strongly agree 4=agree 3=neutral 2=disagree 1=strongly disagree 8=not applicable
R14C28	S26Q3	Compared with other kids in his/her classes, my child is doing: 5=better than most 4=better than a few 3=about the same as everyone else 2=not quite as well as others 1=not as well as most

XXVII. Next I would like to ask you about your preferences for the Asian or American way of life.
When I say Asian, I mean Vietnamese.

R14C29	S27Q1	I am proud to identify myself as an Asian.
R14C30	S27Q2	I feel good about my Asian background.
R14C31	S27Q3	I am unhappy that I am Asian.
R14C32	S27Q4	Being an Asian is important to me.
R14C33	S27Q5	I am basically Asian.

XXVIII. Continue

R15C10	S28Q1	In general, do you live in the Asian way of life?
R15C11	S28Q2	In general, will you be a success in the Asian way of life?
R15C12	S28Q3	Does your family live in the Asian way of life?
R15C13	S28Q4	Is your family a success in the Asian way of life?
R15C14	S28Q5	Do you live in the American way of life?
R15C15	S28Q6	Will you be a success in the American way of life?
R15C16	S28Q7	Does your family live in the American way of life?
R15C17	S28Q8	Is your family a success in the American way of life?

4=a lot
3=some
2=not much
1=not at all

XXIX. Next are a few more questions about your preferences for different things, but first I want to ask you about your opinion about languages.

R15C18	S29Q3	How do you identify yourself?
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1=Oriental
2=Asian
3=Asian-American
4=Vietnamese American, Chinese-American, etc.
5=American

R15C19	S29Q2	What language(s) do you prefer?
R15C20	S29Q1	What language(s) can you speak?

1=Only Asian (for example, Vietnamese, Korean etc.)
2=Mostly Asian, some English
3=Asian and English about equally well
4=Mostly English, some Asian
5=Only English

R15C21	S29Q4	Which identification does (did) your mother use?
R15C22	S29Q5	Which identification does (did) your father use?

1=Oriental
2=Asian
3=Asian-American
4=Vietnamese American, Chinese-American, etc.
5=American

R15C23	S29Q6	What was the ethnic origin of the friends and peers you had, as a child up to age 6?
R15C24	S29Q7	What was the ethnic origin of the friends and peers you had, as a child from 6 until now?
R15C25	S29Q8	Whom do you now associate with in the community?
R15C26	S29Q9	If you could pick, whom would you prefer to associate with in the community?

1=Almost only Asians
2=Mostly Asians

R14C34	S27Q6	I do not identify with being an Asian.
R14C35	S27Q7	I must care for my parents because my parents have cared for me. (Hieu)
R14C36	S27Q8	I must be trustworthy at all times. (Tin)
R14C37	S27Q9	Learning for enlightenment is more important to me than learning necessary to get a well-paying job. (Tri)
R14C38	S27Q10	I must be polite and considerate at all times, and keep my true feelings hidden. (Le)
R14C39	S27Q11	I must always show indebtedness and gratitude. (Nghia)
R14C40	S27Q12	I almost always know what is best for my children.
R14C41	S27Q13	I make important decisions for my children for their own good.
R14C42	S27Q14	I expect my children to hide their feelings, and never show anger, frustration, or contempt.
R14C43	S27Q15	It is sometimes necessary for me to shame or withdraw love
R14C44	S27Q16	I show authority over my children for their own good.
R14C45	S27Q17	I like to play traditional Asian games or sports.
R14C46	S27Q18	I prefer to shop in the Asian-style shopping centers.
R14C47	S27Q19	I appreciate the meaning behind traditional Asian holidays such as Tet.
R14C48	S27Q20	I prefer Asian language books, music, and/or movies.
R14C49	S27Q21	If I were ill, I would take the advice of a traditional Asian healer.
R14C50	S27Q22	I am proud to identify myself as an American.
R14C51	S27Q23	I feel good about my American background.
R14C52	S27Q24	I am unhappy that I am American.
R14C53	S27Q25	Being an American is important to me.
R14C54	S27Q26	I am basically an American.
R14C55	S27Q27	I do not identify with being an American.
R14C56	S27Q28	I usually speak up and say what is on my mind, even if it might embarrass others.
R14C57	S27Q29	I am independent from my family.
R14C58	S27Q30	I have control over almost all situations in my own life.
R14C59	S27Q31	I know better than my family about matters in my own life.
R14C60	S27Q32	To me, being 'honest' is usually more important than preserving harmony in relationships.
R14C61	S27Q33	I treat my children as individuals.
R14C62	S27Q34	I give my children many choices.
R15C1	S27Q35	It would be better for my children to vent their anger and frustration than to keep it inside.
R15C2	S27Q36	I would let my children choose their own values rather than have them imposed by the society in which they were born.
R15C3	S27Q37	I help my children develop to be independent from the family.
R15C4	S27Q38	I like to play American games or sports.
R15C5	S27Q39	I prefer to shop in American-style shopping centers or malls.
R15C6	S27Q40	I appreciate the meaning behind traditional American holidays such as Thanksgiving.
R15C7	S27Q41	I prefer English language books, music, and/or movies.
R15C8	S27Q42	If I were ill I would take the advice of a Western medical doctor.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

R15C9 BLANK14 Blank column used for data cleaning purposes

		<p>3>About equally Asian groups and Americans 4=Mostly Americans 5=Almost only Americans</p>
R15C27	S29Q10	<p>What music do you like?</p> <p>1=Only Asian music (for example, Vietnamese, Chinese, etc.) 2=Mostly Asian 3=Equally Asian and English 4=Mostly English 5=English only</p>
R15C28	S29Q11	<p>What movies do you like?</p> <p>1=Only Asian-language 2=Mostly Asian-language 3=Equally Asian/English 4=Mostly English-language 5=Only English-language</p>
R15C29 R15C30	S29C15 S29Q16	<p>What kind of food do you like at home? What kind of food do you like in restaurants?</p> <p>1=Only Asian 2=Mostly Asian food 3>About equally Asian and American 4=Mostly American 5=Only American</p>
R15C31 R15C32	S29Q17 S29Q18	<p>Do you read... Do you write...</p> <p>1=only in Asian language 2=an Asian language better than English 3=both Asian language and English equally well 4=English better than an Asian language 5=only English</p>
R15C33	S29Q19	<p>If you consider yourself a member of the Asian group (Asian, Asian-American, Vietnamese-American, etc., whatever you prefer), how much pride do you have in this group?</p> <p>1=Extremely proud 2=Moderately proud 3=Little pride 4=No pride but do not feel negative toward group 5=No pride but do feel negative toward group</p>
R15C34	S29Q20	<p>How would you rate yourself?</p> <p>1=Very Asian 2=Mostly Asian 3=Equally Asian and American 4=Mostly American 5=Very American</p>

R15C35	S29Q21	<p>Do you participate in Asian occasions, holidays, traditions, etc.?</p> <p>1=Nearly all 2=Most 3=Some 4=A few 5=None at all</p>
R15C36	S29Q22	<p>Rate yourself on how much you believe in Asian values (e.g., about marriage, families, education, work):</p> <p>1=Do not believe in Asian values 2 3 4 5=Strongly believe in Asian values</p>
R15C37	S29Q23	<p>Rate yourself on how much you believe in American (Western) values:</p> <p>1=Do not believe in American values 2= 3= 4= 5=Strongly believe in American values</p>
R15C38	S29C24	<p>Rate yourself on how well you fit in when with other Asians of the same ethnicity:</p>
R15C39	S29Q25	<p>Rate yourself on how well you fit in when with other Americans who are non-Asian (Westerners):</p> <p>1=Do not fit 2= 3= 4= 5=Fit very well</p>
R15C40	S29Q26	<p>There are many different ways in which people think of themselves. Which ONE of the following most closely describes how you view yourself?</p> <p>1=I am basically an Asian person (e.g., Vietnamese, Korean, Japanese, Chinese, etc.). Even though I live and work in America, I still view myself basically as an Asian person.</p> <p>2=I am basically an American. Even though I have an Asian background and characteristics, I still view myself basically as an American.</p> <p>3=I am basically an Asian-American. I have both Asian and American characteristics, and I view myself as a blend of both.</p> <p>4=I am NOT Asian OR American I do not fit in with Asians, and I do not fit in with Americans. I am: _____</p>
R15C41	BLANK15	Blank column used for data cleaning purposes

XXX. The next few questions ask about relationships with others.

R15C42	S30Q1	I am not to blame if one of my family members fails.
R15C43	S30Q2	My happiness is unrelated to the well-being of my coworkers.
R15C44	S30Q3	The opinion of one's parents should not be important in the choice of a spouse.
R15C45	S30Q4	I am not to blame when one of my close friends fails.
R15C46	S30Q5	The opinion of one's coworkers should not be important in the choice of a spouse.
R15C47	S30Q6	When a close friend of mine is successful, it does not make me look better.
R15C48	S30Q7	One need not worry about what the neighbors say about whom one should marry.

5=strongly agree
 4=agree
 3=neutral
 2=disagree
 1=strongly disagree

XXXI. The next questions ask how often you felt or thought a certain way. Some questions may seem similar, but you should look at each question separately. It may help if you try to answer each question fairly quickly –that is, don't try to count up the number of times you felt a particular way, just say what you think is a good guess.

R15C49	S31Q1	In the last month, how often have you felt nervous and stressed?
R15C50	S31Q2	In the last month, how often have you found that you could not cope with all the things that you had to do?
R15C51	S31Q3	In the last month, how often have you felt confident about your ability to handle your personal problems?
R15C52	S31Q4	In the last month, how often have you felt that things were going your way?
R15C53	S31Q5	In the last month, how often have you felt difficulties were piling up so high that you could not overcome them?

4=very often
 3=fairly often
 2=sometimes
 1=almost never
 0=never

XXXII. Now I'd like to know about the stress you may have had in the last month. First, I will ask if something has happened or has bothered you, and also how stressful it was.

Frequency...		Amount...		
R16C1	S32AQ1	R16C10	S32BQ1	Problems with your boss or supervisor
R16C2	S32AQ2	R16C11	S32BQ2	Problems with your friends
R16C3	S32AQ3	R16C12	S32BQ3	Problems with others at work
R16C4	S32AQ4	R16C13	S32BQ4	Problems with others in

R16C5	S32AQ5	R16C14	S32BQ5	neighbors Being unable to do some things you want to do
R16C6	S32AQ6	R16C15	S32BQ6	Problems with your child or children
R16C7	S32AQ7	R16C16	S32BQ7	Problems with family other than your children
R16C8	S32AQ8	R16C17	S32BQ8	Lack of money to buy the things you want
R16C9	S32AQ9	R16C18	S32BQ9	Problems with your [husband/wife:boy/girl] friend?

Frequency

Amount

4=very often
3=fairly often
2=sometimes
1=almost never
0=never

8=not applicable (frequency =0)
5=extremely stressful
4=very stressful
3=moderately stressful
2=a little stress or worry
1=not at all stressful

Note: for S32AQ1, 8=Not applicable

XXXIII. For some parents, life can seem quite difficult --while others seem to have an easy time of it. I want to ask you about how things are for you.

R16C19	S33Q1	There is little I can do to change many of the important things in my life.
R16C20	S33Q2	I often feel helpless in dealing with the problems of life.
R16C21	S33Q3	Sometimes I feel that I'm being pushed around in life.
R16C22	S33Q4	The future mostly depends on me.

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree

R16C23	BLANK16	Blank column used for data cleaning purposes
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XXXIV In the next section, I will use the word 'control'. By this, I mean 'power to change.' How much control do you feel you have over each of the following?

R16C24	S34Q1	Your relationship with your family
R16C25	S34Q2	Your relationship with your friends
R16C26	S34Q3	How your boss or supervisors treat you
R16C27	S34Q4	How you fit in with others at work
R16C28	S34Q5	The way you spend your time
R16C29	S34Q6	Your relationship with your children

4=A great deal
3=A moderate amount
2=A little bit
1=No control

Note: For S34Q3 and S34Q4, 8=Not applicable