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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PRESS RELEASE

TITLE: Involvement in Street Gangs Among Vietnamese American Youth

DATE: Wednesday, July 15, 1998

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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.

SUGGESTED CITATION

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
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

\[1\]

This 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. Thus, information on the prevalence of Vietnamese gang crime is simply not available. However, concern regarding it is of

\[\text{National survey data are currently obtained through opinion-based estimates by law enforcement personnel, rather than by actual counts of specific individuals.}\]

-15-
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 an 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>
<thead>
<tr>
<th>TBI PART I CRIME</th>
<th>NO GANG INVOLVEMENT</th>
<th>POSSIBLE GANG INVOLVEMENT</th>
<th>DEFINITE GANG INVOLVEMENT</th>
<th>CRIME % OF TOTAL</th>
<th>% OF SUBTOTAL</th>
<th>GRAND TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0 1 2 3+ Total</td>
<td>0 1 2 3+ Total</td>
<td>0 1 2 3+ Total</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Homicide</td>
<td>1 1</td>
<td>3 1 5 9 10</td>
<td>4.3% 1.4%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rape</td>
<td>1</td>
<td>0</td>
<td>0 1 4% 2 0.1%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Robbery</td>
<td>2 1</td>
<td>3 2 3 5 13</td>
<td>5.0% 1.9%</td>
<td></td>
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<td></td>
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<tr>
<td>Assault</td>
<td>6 3 4 13</td>
<td>1 1 7 9 11</td>
<td>4.3% 1.4%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Burglary</td>
<td>11 15 4 7 37</td>
<td>1 2 3 4 1 25 29</td>
<td>3 4 2 18 23</td>
<td>60.0% 8.6%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theft - Vehicle</td>
<td>6 6 11 24</td>
<td>6 1 4 3 14</td>
<td>2 9 6 5 22</td>
<td>60.0% 8.6%</td>
<td></td>
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</tr>
<tr>
<td>Theft - Larceny</td>
<td>3 4 7</td>
<td>5 5 1 2 3 6 18</td>
<td>7.8% 2.6%</td>
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<td></td>
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</tr>
<tr>
<td>Arson</td>
<td>2 1 3</td>
<td>0</td>
<td>0 3 1.3% 0.4%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subtotal</td>
<td>29 31 20 8 88 7 6 9</td>
<td>41 63</td>
<td>7 20 12 41 80</td>
<td>231</td>
<td>100.0% 33.2%</td>
<td></td>
</tr>
<tr>
<td>% of Total</td>
<td>33.0% 35.2% 22.7% 9.1% 100.0%</td>
<td>11.1% 9.5% 14.3% 66.1% 100.0%</td>
<td>8.8% 25.0% 15.0% 51.3% 100.0%</td>
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<tr>
<td>% of gang involvement for Part I crime</td>
<td>38.1% 27.3%</td>
<td>34.6% 100.0%</td>
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<tr>
<td>NON-PART I CRIME</td>
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<tr>
<td>Drug Offense</td>
<td>1 4 16</td>
<td></td>
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<tr>
<td>Alcohol Offense</td>
<td>7 1 9</td>
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<tr>
<td>Weapons Offense</td>
<td>3 4 7</td>
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<tr>
<td>Warrant/Probation</td>
<td>5 5 13</td>
<td></td>
<td></td>
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<tr>
<td>Petty Theft / Possession</td>
<td>51 40 29 8 128 2 1 3 13 19</td>
<td>4 1 2 1 11 18 165 35.5% 23.7%</td>
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<tr>
<td>Malicious Misch/Vandal.</td>
<td>5 3 5 13</td>
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<tr>
<td>Other Crimes</td>
<td>29 12 14 4 45 5 1 1 7 10 4 1 7 22 74</td>
<td>15.9% 10.6%</td>
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<tr>
<td>Status Offense - Runaway</td>
<td>66 6 1 73 10 1 11 15 15 99 21.3% 12.4%</td>
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<tr>
<td>Status Offense - Other</td>
<td>11 1 3 15 2 3 5 2 2 22 4.7% 3.2%</td>
<td></td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>Missing Persons</td>
<td>10 1 11</td>
<td></td>
<td></td>
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<tr>
<td>Subtotal</td>
<td>201 64 36 21 322 25 1 13 15 54 54 6 8 21 89 465</td>
<td>100.0% 66.8%</td>
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<tr>
<td>% of Total</td>
<td>62.4% 19.9% 11.2% 6.5% 100.0%</td>
<td>46.3% 1.9% 24.1% 27.8% 100.0%</td>
<td>60.7% 6.7% 9.0% 23.6% 100.0%</td>
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<tr>
<td>% of gang involvement for Non-Part I crime</td>
<td>69.2% 11.6%</td>
<td>19.1% 100.0%</td>
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<tr>
<td>GRAND TOTAL</td>
<td>230 95 56 29 410 32 7 22 56 117 61 36 20 62 169 696</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
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<td>% of gang involvement for all crime</td>
<td>58.9% 16.8%</td>
<td>24.3% 100.0%</td>
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<td></td>
</tr>
</tbody>
</table>
Table 2. Female juvenile involvement in delinquent acts by number of accomplices and street gang affiliation

<table>
<thead>
<tr>
<th></th>
<th>NO GANG INVOLVEMENT</th>
<th>POSSIBLE GANG INVOLVEMENT</th>
<th>DEFINITE GANG INVOLVEMENT</th>
<th>CRIME</th>
<th>% OF</th>
<th>% OF</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0 1 2 3+ Total</td>
<td>0 1 2 3+ Total</td>
<td>0 1 2 3+ Total</td>
<td>TOTAL</td>
<td>SUBTOTAL</td>
<td>GRAND TOTAL</td>
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<tr>
<td><strong>FBI PART I CRIME</strong></td>
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<tr>
<td>Homicide</td>
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<tr>
<td>Rape</td>
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<td>Robbery</td>
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<td>Assault</td>
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<tr>
<td>Burglary</td>
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<tr>
<td>Theft - Vehicle</td>
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<tr>
<td>Theft - Larceny</td>
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<tr>
<td>Arson</td>
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<tr>
<td><strong>Subtotal</strong></td>
<td>5 11 1 0 17 1 0 1 2 1 0 1 1 3</td>
<td>22</td>
<td></td>
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</tr>
<tr>
<td>% of all total</td>
<td>29.4% 64.7% 5.9% 0.0% 100.0%</td>
<td>9.1%</td>
<td>13.6% 100.0%</td>
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<tr>
<td>% of gang involvement for</td>
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<td>Part I crime</td>
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<tr>
<td><strong>NON-PART I CRIME</strong></td>
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<tr>
<td>Drug Offense</td>
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<tr>
<td>Alcohol Offense</td>
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<td>Weapons Offense</td>
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<tr>
<td>Warrant/Probation</td>
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<td>Petty Theft / Possession</td>
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<td>Malicious Misch/Vandal.</td>
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<tr>
<td>Other Crimes</td>
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<td></td>
</tr>
<tr>
<td><strong>Subtotal</strong></td>
<td>198 47 7 9 261 19 4 3 2 28 17 4 1 3 25</td>
<td>314</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>% of all total</td>
<td>75.9% 18.0% 2.7% 3.4% 100.0%</td>
<td>67.9% 14.3% 10.7% 7.1% 100.0%</td>
<td>68.0% 16.0% 4.0% 12.0% 100.0%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>% of gang involvement for</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-Part I crime</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>GRAND TOTAL</strong></td>
<td>203 58 8 9 278 20 4 3 3 30 18 4 2 4 28</td>
<td>336</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>% of gang involvement for</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>all crime</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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 than 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 ($\chi^2 (df = 6, N = 1,032) = 73.1, p<.001; \text{Cramer's } V = .19$). 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**

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

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

### Table 4

**Number of Accomplices by Ethnicity**

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

$\chi^2 = 46.9 \ (df = 9), \ p < .001.$
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 ($\chi^2$ (df = 1, N = 580) = 1.3, n.s.) nor to the more inclusive gang identification ($\chi^2$ (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 ($\chi^2$ (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 ($\chi^2$ 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 ($\chi^2$ 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.
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

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

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.

![Diagram](image_url)

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 ($t(13) = -5.7, p<.00$). 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

<table>
<thead>
<tr>
<th>Offense</th>
<th># of Items</th>
<th>Traditional Gang Identification</th>
<th>Social Centrality Gang Identification</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>No gang involvement n=204</td>
<td>Gang involvement n=29</td>
</tr>
<tr>
<td>Violent</td>
<td>10</td>
<td>27.0%</td>
<td>69.0%</td>
</tr>
<tr>
<td>Property</td>
<td>13</td>
<td>47.5%</td>
<td>89.7%</td>
</tr>
<tr>
<td>Status</td>
<td>3</td>
<td>37.3%</td>
<td>82.8%</td>
</tr>
<tr>
<td>Drug use</td>
<td>9</td>
<td>8.8%</td>
<td>58.6%</td>
</tr>
<tr>
<td>Drug sale</td>
<td>3</td>
<td>2.9%</td>
<td>10.3%</td>
</tr>
<tr>
<td>Alcohol</td>
<td>3</td>
<td>16.2%</td>
<td>69.0%</td>
</tr>
<tr>
<td>Other</td>
<td>13</td>
<td>38.2%</td>
<td>89.7%</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Variable</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
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</thead>
<tbody>
<tr>
<td>1) Benefits over Barriers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2) SES X Youth Opportunities</td>
<td>-.08</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3) Neighborhood Gangs</td>
<td>.36***</td>
<td>.06</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4) Gang Attitude</td>
<td>.47***</td>
<td>-.07</td>
<td>.46***</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5) Family Support</td>
<td>-.10</td>
<td>.02</td>
<td>.03</td>
<td>-.13*</td>
<td></td>
<td></td>
<td></td>
<td></td>
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Note. Number of cases range from 204 to 233.  
*p < .05. **p < .01. ***p < .001.  
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*Note.* Number of cases range from 204 to 233. *p < .05. **p < .01. ***p < .001.

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*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*

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**Social Development Hypothesis**

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All social development variables: \(-108.21\) \(-57.66\)

**Social Learning Hypothesis**

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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*

<table>
<thead>
<tr>
<th>Variable</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
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</thead>
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<td>3) Youth American Identity</td>
<td></td>
<td></td>
<td>-.36***</td>
<td>-.13</td>
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<tr>
<td>4) Parent American Identity</td>
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<td>.03</td>
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<td></td>
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<tr>
<td>5) Cultural Distance</td>
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<td></td>
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<td></td>
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<tr>
<td>7) Low Asian &amp; American Identity</td>
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<td>.29***</td>
<td>.02</td>
<td>-.86***</td>
<td>.02</td>
<td>-.61***</td>
<td>-.02</td>
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<td>8) Traditional Measure</td>
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<td>.04</td>
<td>.13</td>
<td>.11</td>
<td>.22**</td>
<td>.06</td>
</tr>
<tr>
<td>9) Social Centrality</td>
<td></td>
<td>.07</td>
<td>.11</td>
<td>.02</td>
<td>.09</td>
<td>.07</td>
<td>.14*</td>
<td>.02</td>
</tr>
</tbody>
</table>

*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*

<table>
<thead>
<tr>
<th>Variables</th>
<th>Traditional Measure</th>
<th>Social Centrality Measure</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>df</td>
<td>$\chi^2$</td>
</tr>
<tr>
<td></td>
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<tr>
<td><strong>Cultural Rejection Hypothesis</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reject Asian Identity</td>
<td>1</td>
<td>.93</td>
</tr>
<tr>
<td>Social Barriers</td>
<td>1</td>
<td>.14</td>
</tr>
<tr>
<td>All cultural rejection variables</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Cultural Conflict Hypothesis</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family Conflict</td>
<td>8</td>
<td>18.81*</td>
</tr>
<tr>
<td>Cultural Distance</td>
<td>1</td>
<td>2.00</td>
</tr>
<tr>
<td>All cultural conflict variables</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Cultural Marginalization Hypothesis</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Low Asian and Low American Identity</td>
<td>1</td>
<td>.13</td>
</tr>
</tbody>
</table>

* 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

\(^{1}\)For 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**

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

**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.

*p<.05  
**p<.01  
***p<.001
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.
REFERENCES


-87-


Community & Family Needs Interview

Westminster Community Services

and the

Vietnamese Community of Orange County, Inc.

Project Directors

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City of Westminster
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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

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]

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.

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

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?

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.

[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.

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

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

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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.

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.)

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.)
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.
[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?

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 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)
24. Rate yourself on how well you fit in when with other Asians of the same ethnicity:

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25. Rate yourself on how well you fit in when with other Americans who are non-Asian (Westerners):

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26. There are many different ways in which people think of themselves. Which ONE of the following most closely describes how you view yourself?

CIRCLE ONE

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:

XXII 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. I wish American teenagers would respect me as an American.

--- 2. I wish American teenagers saw me as an American.
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.
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.

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

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.)

4. 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.)

5. What is the actual year you were born? Year___

6. 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.

7. What is your ethnic origin?  
   [1=Vietnamese; 2=Cambodian; 3=Hmong; 4=Laotian; 5=Other Southeast Asian origin; 6=Other;_____________________

8. 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]
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
   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)
24. Rate yourself on how well you fit in when with other Asians of the same ethnicity:
   1 2 3 4 5
   (do not fit) (fit very well)

25. Rate yourself on how well you fit in when with other Americans who are non-Asian (Westerners):
   1 2 3 4 5
   (do not fit) (fit very well)

26. There are many different ways in which people think of themselves. Which ONE of the following most closely describes how you view yourself?

   CIRCLE ONE

   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.

   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:______________________________

   XXX   The next few questions ask about relationships with others.

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

   ___ 1. I am not to blame if one of my family members fails.

   ___ 2. My happiness is unrelated to the well-being of my coworkers.
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.

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?

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?
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?

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?

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.

I feel confused much of the time when communicating with others in English.

I like to get along with some American friends.

I like the way Americans express their love, their friendship, for example kissing and hugging each other in public.

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.

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.
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 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.)

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]

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

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.)

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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?

<table>
<thead>
<tr>
<th>Program</th>
<th>Knowledge</th>
<th>Used</th>
<th>Interest</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ESL classes</td>
<td>Y N</td>
<td>Y N</td>
<td>Y N</td>
</tr>
<tr>
<td>2. Job Development Program</td>
<td>Y N</td>
<td>Y N</td>
<td>Y N</td>
</tr>
<tr>
<td>3. Anti-Tobacco Program</td>
<td>Y N</td>
<td>Y N</td>
<td>Y N</td>
</tr>
<tr>
<td>4. Health Education Services</td>
<td>Y N</td>
<td>Y N</td>
<td>Y N</td>
</tr>
</tbody>
</table>
5. Green Card Application | Knowledge | Used | Interest
| 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?

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?

1. European and American dance classes | Knowledge | Used | Interest
| Y/N | Y/N | Y/N |
2. Lessons for musical instruments...such as flute, guitar, piano

3. Lessons for Western sports...such as tennis, ice hockey

4. Lessons for Eastern sports...such as Taekwondo, Tai Chi, Karate

5. Western leisure activities...such as roller skating, kick boxing, softball

6. Eastern leisure activities...such as Hatha Yoga

7. Community events...such as holiday events and home decorating

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: _______
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.
CHƯƠNG TRÌNH PHỒNG 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 Tỉnh Nguyễn Công Đồng
Chấp Thuận O.M.B. # 1121-0194
Hết Hạn Ngày: 2/28/97
Chương Trình Phòng Văn về Nhu Cầu của Gia Đình & Công Đồng

THỜI KHÓA BIỂU PHÔNG VĂN

Ngày: ________________________
Gió: Bắt đầu ______________ Chấm dứt: ______________
Tên người phòng văn __________________________
Tên người cho hẹn: ___________________________
Hộ số: __________________________

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 kỳ 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 đã từng 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 bảng 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 hứa giúp đỡ các trẻ em.


Ban có câu hỏi nào không?

Ban sẵn sàng bắt đầu chưa?

1. GHI NHĂN: Phái tính người được phòng văn: [1= Nam; 0= Nữ] _____

2. GHI NHĂN: Ngôn ngữ đúng để phòng văn: [1= Anh Ngữ; 2= Việt Ngữ] _____

3. Nam sinh thất số của bạn? Nam 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: DUA BẢNG TRẢ LỢI LÊN, GHI CÂU TRẢ LỢI 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 ủng hộ 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. Thất 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. Thịnh throught tôi sợ đến trường vì học sinh thường hay đánh lớn với nhau.

__ 8. Thịnh throught tôi cảm thấy không an toàn khi đi bộ đến trường hay từ trường về.

__ 9. Tôi đã biết các học sinh khác de 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 đến đến một khu xóm tốt hơn.

__ 13. Để đăng gia nhập bằng đang tại khu xóm tôi.

__ 14. Đa số học sinh tại trường nghĩ rằng bằng đang là chuyển thường.

__ 15. Tôi cảm thấy bị áp lực tại trường để gia nhập bằng đang.

__ 16. Tôi rất có gắng học tại trường.

__ 17. Tôi học hỏi rất nhiều tại trường.
18. So sánh với các học sinh khác trong lớp, em hành như thế nào?

[5= Hôn đa số; 4= Chỉ hôn một số ít; 3= Gióng như mọi người khác;
2= Không hoàn toàn giới như các em khác; 1= Kém hôn đa số.]

II. Trong phần kế, tôi sẽ dùng từ "chủ động" với nghĩa là "khả năng thay đổi".
Đối với một số em, đời sống dương 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 động ỹ; 4= Động ỹ; 3= Không ỹ kiến;
2= Không động ỹ; 1= Hoàn toàn không động ỹ.]

1. Tôi không thể làm gì 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 kế, tôi sẽ dùng từ "chủ động". Dùng từ này tôi muốn nói tôi "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. Cach thức có thay đổi xử với bạn.

4. Cách thức bạn hòa hợp với người khác tại trường.

5. Cách thức bạn xử dụng thời gian.


[4= Rất thường; 3= Thường; 2= Thích thường; 1= Hậu như không có; 0= Khổng báo giờ có]

1. Trong tháng rói bạn có thường cảm thấy thường bị bồn chồn và căng thẳng không?

2. Trong tháng rói bạn có thường cảm thấy bạn không thể đối phó với tất cả các việc mà bạn phải làm không?

3. Trong tháng rói bạn có thường cảm thấy tự tin về khả năng giải quyết những rắc rối cần nhận của bạn không?

4. Trong tháng rói bạn có thường cảm thấy mọi việc diễn ra đúng theo ý bạn không?

5. Trong tháng rói bạn có thường cảm thấy khó khăn càng chồng chất khiến bạn không thể lo hết được?

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

CHU KY:

[4= Rất thường; 3= Thường; 2= Thích thường; 1= Hậu như không có; 0= Khổng báo giờ có]

MỤC ĐỘ:

[5= Căng thẳng quá mức; 4= Rất căng thẳng; 3= Căng thẳng; 2= Căng thẳng chút ít và lo lắng; 1= Khổng báo căng thẳng chút nào]
VI. Một số gia đình sống hòa thuận, trong khi một số khác thường 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. Thịnh thường với người trong gia đình nói nóng và liẹng đó đặc.

3. Người trong gia đình ít khi nói nóng.

4. Chúng tôi muốn đi hay về tùy ý.

5. Người trong gia đình thường hay cống khích nhau.

6. Có rất ít sự riêng tư trong gia đình chúng tôi.

7. Thịnh thường người trong gia đình đánh nhau.

8. Nếu có bất đồng ý kiến trong gia đình, chúng tôi có gang để giải quyết cho mọi sự ẻm đẹp.

10. Rất khó biết 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. Thình thảng 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 thức 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 hành diện về tôi.

20. Gia đình tôi chỉ để ý đến những gì mà tôi có thể làm được cho họ.


22. Cuộc sống quá khổ khắc 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 neu họ là con cái của những gia đình "danh giá" -- chứng 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 thành thiếu niên Á Châu đã đạt được.
27. Gia đình tôi thống cảm với những khó khăn mà thanh thiếu niên gặp phải khi lớn lên.

28. Thời gian đọc nhất tôi có thể là chính mình là khi xa gia đình.

29. Tội 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 hãi 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 phân 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 con tôi là một đứa trẻ cho đến khi tôi lập gia đình.

37. Cha mẹ tôi hãi lòng với những mục đích tôi đã đạt ra cho chính mình.

38. Đã quá trẻ rồi tôi không thể là một học sinh giỏi được.

39. Sẽ không bao giờ quá trẻ để khiên tôi có được một công việc tốt.

40. Đã quá trẻ rồi tôi không thể kiếm tiền được.

41. Tôi sẽ chỉ có thể kiếm được những công việc lao động tầm thường.

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

NGUÔI PHÒNG VÀN: Hai loat câu hỏi tiếp, hãy viết hoa chữ tất tên người hỗ trợ giúp đỡ người được phòng văn vào khoảng trống bên dưới câu hỏi. Nếu không có người hỗ trợ giúp đỡ, ghi "không có" trong khoảng trống.
TRONG GIA ĐỊNH BAN

1. Nếu bạn có vấn đề rác rồi, 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. Đâu bất cứ điều gì xảy ra cho bạn, thì ai là người bạn tin tưởng có thể lo cho bạn?

VIII. Kết tiếp là một vài câu hỏi về bạn bè của bạn.

VỀ BAN BÈ:

1. Nếu bạn có vấn đề rác rồi, 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. Đâu bất cứ điều gì xảy ra cho bạn, thì ai là người bạn tin tưởng có thể lo cho bạn?

IX. Kết tiếp, tôi xin hỏi bạn nghĩ thế nào về bạn thân mình. Thình thương trẻ em có sự thành thục, nhưng đôi lúc lại có sự khờ khán.

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

1. Một cách tổng quát, tôi thỏa mãn về bạn thân mình.
1. Lúc này tôi nghĩ tôi sẽ làm.

2. Tôi cảm thấy tôi có một số tình tốt.

3. Tôi có thể làm những việc như mọi người khác làm.

4. Tôi cảm thấy tôi không có nhiều thứ để hành diệt.

5. Tôi ước rằng tôi có thể có nhiều sự tồn trọng hơn cho bản thân.

6. Tôi mong rằng tôi có thể có nhiều sự tồn trọng hơn cho bản thân.

7. Tôi mong rằng tôi có thể thành công hơn trong mà kề thật bai.

X. (Tiếp Tục)

1. Mọi người nên sống trọn vẹn cho hôm nay và dùng lo lắng cho ngày mai.

2. Sự việc đổi với người trung bình thì càng xấu, không tốt hơn.

3. Người ta thực sự không biết ai để đạt lòng tin vào.

4. Thi hành tốt tự hào còn có cái giảng giá không.

5. Không có vấn đề đúng hay sai trong cách kiếm tiền, chỉ có vấn đề để hay khó.

XI. Một số người trong chúng ta hành diệt về nguồn gốc của mình, trong khi một số người khác không cảm thấy như vậy. Một số câu hỏi ké 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 thư cuatro 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, giữ gìn ngôn ngữ Á Châu là điều quan trọng.

6. Gia đình tôi hỗ trợ về quá khứ tại Á Châu.


8. Tôi rất tôn trọng quá khứ Á Châu của gia đình tôi.

XII (Tiếp Tục)

1. Tôi uóc gì gia đình tôi học theo lối sống ở Mỹ nhiều hơn.

2. Tôi uóc gì gia đình tôi sẽ cư xù như người Mỹ hơn.

3. Tôi uóc 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 chung.

XIII. Đa số hay bị rắc rối khi côn trể. Tôi sẽ đọc một danh sách về một số điều mà trẻ con thường làm và muốn bạn cho biết ban 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 ai biết bạn nói gì với tôi. Tôi sẽ viết những câu trả lời của bạn bằng cách 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 chọn thật.

Có gang nhỏ lại ban làm những điều này lúc may mắn, ban thường làm những điều này một mình hay với những người khác, và trong năm qua ban làm những điều này may mắn lần.
Bản đồ từng làm:

<table>
<thead>
<tr>
<th></th>
<th>Có làm</th>
<th>Tuổi bắt đầu</th>
<th>Một mình</th>
<th>Số lần</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Bồ nhà đi hoang?</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>NẾU CÓ:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bắt đầu từ mấy tuổi?</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Thường làm một mình?</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Đã làm mấy lần trong năm qua?</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ÁP DỤNG NHỮNG CÂU HỎI TIẾP THEO VÀO CHỞ THÍCH HỢP</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Bồ học không xin phép?</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>3. Nơi đôi về tuổi tác để đi mua đồ cấm (ví dụ như rạp hát, mua bia rượu)?</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>4. Quá giang xe với người lạ?</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>5. Mang đầu vụ khỉ?</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>6. La lố làm mất trật tự công cộng, khiến có người phân nắn và điều này gây rắc rối cho bạn</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>7. Xin người lạy tiền bạc</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>8. Gọi điện thoại quấy phá, như gọi ai đó và nói chuyện tục tiêu</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>9. Say rượu nơi công cộng</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>10. Chú ý gây thiệt hại, phá huỷ, vẻ bây lên đồ đạc người khác</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>11. Chú ý đốt hại toàn tính đồ nhà, cao ốc hay xe cộ mà biết rằng có người bên trong</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>12. Không trả tiền khi mua đồ, khi đi coi phim, đi xe buýt, hay chuyến khác</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>13. Xăm nháp hay toàn xăm nháp có sô để ăn cáp hay làm thiệt hại đồ đạc?</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>14. Toàn tính ăn cáp hay thực sự ăn cáp tiền hay đố vật giá trị $5 hay ít hơn.</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>15. Ăn cáp khoảng từ $5 đến $50.</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>16. Ăn cáp khoảng từ $50 đến $100.</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>17. Ăn cáp trên $100.</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>18. Ăn cáp đố hay lấy đố trong cửa hàng (ngay cả những việc bạn đã cho tôi biết rồi).</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
<tr>
<td>19. Giặt xách tay hay móc ví người khác.</td>
<td>Y/N</td>
<td></td>
<td>Y/N</td>
<td></td>
</tr>
</tbody>
</table>
20. Ăn cắp đồ vật không thuốc về mình.

21. Tính mua hay bán đồ vật ăn cắp.

22. Lấy xe hơi hay xe gắn máy chạy mà chưa nhận không cho phép.

23. Đa ăn cắp hay tính ăn cắp xe hơi hay xe gắn máy.

24. Xử dụng ngân phiếu giả hay tiền giả để trả tiền cho việc gì.

25. Xử dụng hay tính sử dụng thẻ tín dụng hay thẻ ATM mà mình không được phép.

26. Tính lừa người khác bằng cách bán đồ xấu cho họ mà nói là đồ tốt.

27. Tân công người khác với vụ khí hay đúng ý gây thương tích trong trong hay tử thuong.

28. Liệt đồ vật như chai lọ, đã vào người khác.

29. Liên can trong các vụ bằng đằng đánh nhau.

30. Dánh người khác với đúng ý gây thương tích.

31. Xử dụng vũ khí hay sử dụng sức mạnh để buộc người khác đưa tiền hay đồ vật.

32. Bán cẩn sa.

33. Bán crack hay rock.

34. Bán ma túy độc hại như nha phiền, bạch phiền, LSD, hay acid.

35. Uống bia rượu mà không được phép của cha mẹ.

36. Uống rượu mạnh mà không được phép của cha mẹ.

37. Dùng cẩn sa.

38. Xử dụng acid, LSD, psychedelics or hallucinogens.

39. Xử dụng bạch phiền hay coke, khác hơn crack.

40. Xử dụng crack hay rock.

41. Xử dụng nha phiền.
42. Xử dụng angel dust hay PCP. Y/N
43. Xử dụng tranquilizers. Y/N
44. Xử dụng downers hay barbiturates. Y/N
45. Xử dụng uppers, speed hay amphetamines. Y/N
46. Tự xe bán sung vào cơ sở. Y/N
47. Tự xe bán sung vào dân chúng. Y/N
48. Bi cảnh sát bắt. Y/N
49. Bi giảm ở trong cái números hay có khác thường suốt như thế. Y/N

50. Đầu nhập vào nhà người ta với ý định cướp của không? Y/N
51. Đầu sự cướp của ai trong khi họ ở nhà không? Y/N
52. Đều đối hiện 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
53. Đủ 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
54. Đủ đối tiền báo về từ một cơ sở thương mại nào không? Y/N
55. Đủ nhận tiền báo về từ một cơ sở thương mại nào không? Y/N
56. Đủ đề đa gây nguy hiểm cho một cơ sở thương mại hay chủ nhân cơ sở thương mại để đối lấy tiền hay những dịch vụ khỏi trả tiền không? Y/N

XIV. Một số người đang được phòng vấn có đình lưu 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 đó.

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

---

1. Bạn có nghe nói có băng đảng trong khu xóm bạn không?

2. Có phải băng đảng thường hay lui tới trong xóm bạn?

3. Có những dấu hiệu về của băng đảng trong xóm bạn?

4. Trẻ em trong khu xóm bạn có tham gia băng đảng không?

5. Các tôi ác do băng đảng duồng như đã có trong khu xóm bạn?

---
6. Cân sát đường như gắp rác rồi với bằng đang trong khu xóm bạn?

7. Có người bạn nào của bạn có liên hệ với phân tử bằng đang.

8. Đối với trẻ em trong xóm, chuyển trở nên là một phần tử bằng đang bị áp lực quan trọng như thế nào?

9. Có bao nhiêu em trong xóm tham gia bằng đang?

[Người phỏng vấn: Quay trở về mục VIII, sự giúp đỡ về mặt xã hội của bạn bè, và ghi rõ số người được xác định].

Một số trẻ em giao nhau những nhóm chi để vui chơi. Tội hiệu rằng một số nhóm là bằng đang từ 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 cùng 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 nhỏ mà bạn thường giao nhau rất nhiều?

[1= Có; 0= Không]

11. Nhóm này là nhóm nào?

12. Có phải đây là nhóm đi về bậy trên tường?

[1= Phải; 0= Không phải]

13. Có phải đây là bằng đang đường phố?

[1= Phải; 0= Không phải]

14. Điều này có nghĩa là bạn ở trong bằng đang?

[1= Phải; 0= Không phải]

15. Đâu tiên bạn đã tự tập chơi với bằng đang lúc mấy tuổi?

16. Bạn đã tham gia với bằng đang trong bao lâu? GHI TỔNG SỐ THÁNG

17. Ngoài bằng đang này có nhóm nào khác mà bạn còn tự tập chơi nữa không?

[1= Có; 0= Không]. NẾU Có, nhóm này là nhóm nào?

18. NẾU Có, tiếp tục.

19. NÓI KHÔNG, Nhớ tôi câu hỏi #18 bên trên.

NGƯỜI PHÓNG VÂN: Xin hãy ghi nhanh câu trả lời đây đủ.

XV. Bạn đồng ý hay không đồng ý với những câu hỏi 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. Đa số các em trong bảng đẳng thực sự rất bình thường.
2. Nếu mình phải làm gì thì có thể đưa vào bảng đẳng giúp đỡ.
3. Đa số trẻ em vào bảng đẳng vì những lý do tốt.
4. Bảng đẳng là cần thiết vì nó bảo vệ mình.
5. Các phấn tử bảng đẳng được như thường có nhiều mục vui.
6. Một số phấn tử bảng đẳng rất đáng được kính trọng.
7. Một số bạn thân của tôi ở trong bảng đẳng.
8. Đi chơi với bảng đẳng có thể vui lắm.
9. Tôi thường hiểu đa số đầu hiệu và lời nói của bảng đẳng.
10. Tôi đã từng những đầu hiệu bảng đẳng trong quá khổ.
11. Gia đình tôi đã cảnh cáo tôi đừng gia nhập bảng đẳng.
12. Gia đình tôi sẽ giảm dự nếu biết tôi gia nhập bảng đẳng.
13. Tôi không nên cho gia đình biết nếu tôi có người bạn trong bảng đẳng.

XVI. Có nhiều lý do khác nhau khiến cho người ta gia nhập bảng đẳng. Lý do nào theo bạn đa khiến các em gia nhập bảng đẳng?

[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. Để được giúp đỡ và trung thành.
3. Để cảm thấy mình thuộc vào một cái gì.
4. Bởi vì rất thích khi ở trong bảng đẳng.
5. Để tránh o nhả.
6. Để có quyền đối với cha mẹ.
7. Bởi vì vài người trong gia đình theo bảng đẳng.
8. Để được những gì không thể có được trong gia đình.
9. Để thoát ly gia đình.
12. Bối vì bạn bè tự tập với các phân tử bằng đẳng.
14. Đề trở thành người quan trọng.
15. Vi được tôn trọng.
16. Vi bị khích động.
17. Vi được bảo vệ.
18. Đề có được một khu vực lãnh địa riêng.
19. Đề giao tiếp với bạn khác phải để đẳng.
20. Đề có tiền bạc hoặc đồ vật khác.
21. Đề có tiếp từng hợp mặt.
22. Chỉ đề vui chơi.
23. Gặp được bạn mới.

Có những lý do nào khác khiến thiếu niên gia nhập bằng đẳng không (24).

Ly do chính nào mà các trẻ em ban biết đã gia nhập bằng đẳng (25).

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

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

1. Khi chứng bị bất.
2. Khi chứng muốn tiền bỏ trong cuộc đời.
5. Khi chứng có công việc làm tốt.
8. Khi chứng bị o tò.
10. Khi đã quá nguy hiểm.
11. Nếu gia đình khám phá ra.
12. Đề ngừng làm mất mặt gia đình.
13. Khi đã trưởng thành.
14. Khi hay bị cảnh sát canh trấn.
15. Khi đến 18 tuổi và có thể bị xử như người lớn.
Có lý do nào khác khiến các em rơi bỏ bằng dằng? (16.)

XVIII. Đối với một số em, thật không dằng gia nhập bằng dằng. Ban nghĩ tại sao những thanh thiếu niên không gia nhập bằng dằng? Xin cho tôi biết bạn 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 bằng dằng có thể làm hại gia đình họ.
2. Vì nó bất hợp pháp.
3. Vì nó không phải là lời sống đúng đắn.
4. Vì những phần từ bằng dằng hay dính lậu vào tội ác.
5. Vì các bạn tôi tin rằng nó là sai lầm.
6. Vì bằng dằng mang lại nhiều phiền toái hơn là giá trị.
7. Nếu họ không muốn bị coi như là phần tử bằng dằng.
8. Vì họ có thể bị thương hay là bị giết.
10. Vì các phần tử bằng dằng đã hủy hoại cuộc đời của họ.

Có những lý do nào khác khiến thanh thiếu niên không gia nhập bằng dằng? (11.)
XIX. Kê 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.

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

22. Tôi hành diện được xác nhận mình là người Mỹ.
23. Tôi cảm thấy tốt về quá khách 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.
27. Tôi không xác nhận mình là người Mỹ.
28. Tôi thường nói rằng những điều tôi suy nghĩ, ngày càng nên làm người khác bởi rồi.
29. Tôi tự lập đối với gia đình.
30. Tôi đâu như kiểm soát tất cả mọi tình huống trong đối tôi.
31. Tôi hiểu biết những vấn đề trong cuộc đời tôi.
32. Đối với tôi, thành thân là điều quan trọng hơn là giữ gìn hòa khí trong các mối quan hệ.
33. Nếu ngày nào có con cái, tôi sẽ đối xử với chúng như những cá nhân riêng biệt.
34. Nếu ngày nào có con cái, tôi sẽ cho chúng nhiều lựa chọn.
35. Nếu ngày nào có con cái, tôi hoàn là để chúng bộc lộ những gián dự chán nản ra ngoài hon là che đau trong lòng.
36. Nếu ngày nào có con cái, tôi sẽ để chúng chọn lấy những giá trị riêng của chúng hon là bất chúng theo khuôn mẫu của xã hội.
37. Nếu ngày nào do tôi có con cái, tôi sẽ giúp chúng phát triển tình 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 thường nhưng ngày nghĩa dằng sau nhưng 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 cần 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 thi 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 để đẹp và cân nhắc, và không được bỏ lỡ tình cảm mình rồi bên ngoài (Lệ).

11. Tôi phải luôn luôn chứng tỏ sự biết ơn và sự trả ơn (Nghiêm).

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 bốc lọ những tình cảm, và không bao giờ cho thấy sự gian dối, chán nản hay bất phục.

15. Nếu ngày nào tôi có con cái, để chúng tôi là cha mẹ tốt thì cần phải là.random và đúng tới yêu thương chúng.

16. Nếu ngày nào tôi có con cái, tôi sẽ chúng tôi 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 tin tưởng những ý nghĩa đáng sau những ngày lễ Á Châu như Tết.

20. Tôi thích những sách báo ngôn ngữ, âm nhạc, hay phim ảnh 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. Nội chung, bạn sống theo kiểu Á Châu?

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

3. Bạn tự xác định mình là người gì?
   1. Đồng 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, Nhật Bản....)
   2. Chỉ có Á Châu, một ít Anh Ngữ.
   4. Chỉ có 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 tiếp 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 tiếp trong cộng đồng?
   __ 1. Hậu hết là Á Châu.
   __ 2. Đa số Á Châu.
   __ 3. Á Châu và Người Mỹ bằng nhau.
   __ 4. Đa số là Người Mỹ.
   __ 5. Hậu hết là Người Mỹ.

10. Bạn thích loại âm nhạc nào?
    __ 1. Chí 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. Chí có nhạc Mỹ.

11. Bạn thích phim ảnh nào?
    __ 1. Chí bản tiếng Á Châu.
    __ 2. Đa số bản tiếng Á Châu.
    __ 3. Tiếng Á Châu và tiếng Mỹ bằng nhau.
    __ 4. Đa số bản tiếng Mỹ.
    __ 5. Chí bản tiếng Mỹ.

15. Bạn thích thực phẩm nào ở nhà?
    __ 1. Chí 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. Chí thực phẩm Mỹ.

16. Bạn thích thực phẩm nào ở tiệm?
    __ 1. Chí 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. Chí thực phẩm Mỹ.

17. Bạn có đọc được?
    __ 1. Chí bằng ngôn ngữ Á Châu.
    __ 3. Cả hai đều bằng nhau.
    __ 4. Anh Ngữ hay hơn ngôn ngữ Á Châu.
    __ 5. Chí bằng Anh Ngữ.
18. Bạn có viết được
   — 1. Chỉ bằng ngôn ngữ Á Châu.
   — 5. Chỉ bằng Anh Ngữ.

19. Nếu bạn 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 bạn thích, bạn hành thiện như thế nào khi trong nhóm này?
   — 1. Rất hành thiện.
   — 2. Hành thiện vừa phải.
   — 3. Ưu hành thiện.

20. Bạn đánh giá bản thân thế nào?
   — 1. Rất Á Đông.
   — 2. Đa phán Á Đông.
   — 3. Á Đông và Mỹ bằng nhau.
   — 4. Đa phán Mỹ.
   — 5. Rất Mỹ.

21. Bạn có tham gia những tổ chức về Á Châu, lễ lộc, truyền thống, ...?
   — 1. Hầu như tất cả.
   — 2. Đa số.
   — 4. Só ít.
   — 5. Không có.

22. Hãy đánh giá bản thân mình đối với sự tin tưởng về các giá trị Á Đông (nhu dưỡng cuội, 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).
24. Đánh giá bạn thân xem bạn thích hợp bao nhiêu với người Á Đông khác có cùng nguồn gốc

1  2  3  4  5  
(Không thích hợp)  (Rất thích hợp)

25. Đánh giá bạn thân xem bạn thích hợp bao nhiêu với người Mỹ mà họ có nguồn gốc không phải là Á Đông (Người Tây Phương)

1  2  3  4  5  
(Không thích hợp)  (Rất thích hợp)

26. Có nhiều điều khác nhau mà người ta nghĩ về mình. Điều gì trong những điều sau đây có thể mô tả gần đúng những gì bạn nghĩ về mình?

KHOANH TRỌN MỘT CÂU THÍCH HỢP

1. Căn bản tôi là người Á Đông (thí dụ, VN, Đại Hàn, Nhật Bản, Trung Hoa,..) Mặc dầu tôi sống và học trường Mỹ, căn bản tôi vẫn xem tôi là một người Á.

2. Căn bản tôi là người Mỹ: Mặc dầu tôi có nguồn gốc và cá tính Á Đông, căn bản tôi vẫn xem tôi là một người Mỹ.

3. Căn bản tôi là người Mỹ gốc Á Châu. Tôi có cả hai cá tính Á Đông và Mỹ, và tôi xem tôi là đúng hợp với cả hai.

4. Tôi KHÔNG phải là người Á Đông CUNG KHÔNG là người Mỹ, tôi không thích hợp với người Á Đông và cũng không thích hợp với người Mỹ. Tôi là __________

XXII. Cho biết bạn có 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. Tôi ước gì những thành thiếu niên Mỹ tồn trong tôi như một người Mỹ.

2. Tôi ước gì những thành thiếu niên Mỹ coi tôi như một người Mỹ.
3. Tôi không muốn những thiếu niên Mỹ chấp nhận tôi như một người Mỹ.

4. Tôi ước mong những thiếu niên người Á Châu tôn trọng tôi như một người Á Châu.

5. Tôi ước mong những thiếu niên Á Châu coi tôi như một người Á Châu.

6. Tôi không muốn những 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 lại tiếng Á Đông.

5. Tôi giống như một người Mỹ.


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 chúng tôi.

10. Rất khó kết bạn với người da tráng.

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.


15. Tôi không cảm thấy được những người Á Châu chấp nhận.

Kể tiếp là một vài câu hỏi về cảnh sát.

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

1. Cảnh sát thích chứng tỏ quyền hành hơn là giúp đỡ dân chúng.
2. Cảnh sát sách nhiều trẻ em bởi vì các em là người Á Chau.
3. Cảnh sát đối xử với những thiếu niên Á Châu công bằng, tốt đẹp.
4. Cạnh sát giải quyết vấn đề nhiều hơn là gây ra vấn đề.
5. Cảnh sát kỹ thi chứng tọc.
6. Cảnh sát sách nhiều bất cứ ai mà họ cho là thành phần bằng đáng.
7. Cảnh sát thường công bằng khi đối xử với những người Á châu.
10. Cảnh sát điều tra tội ác rất giỏi.

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

[5 = Hoàn toàn đồng ý; 4 = Dòng 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 công động 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 chuyên làm ở nhà khi tan trường về.

6. Cha mẹ tôi luôn luôn có việc cho tôi làm sau giờ học.


8. Tôi biết tôi thiếu 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/giai trí/việc làm được tổ chức sau giờ học (1= có; 2= không).

NẾU CÓ: Hoạt động thể thao/giai 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.)

Cảm ơn bạn bội khí đến đây hôm nay, những câu trả lời của bạn sẽ giúp chúng tôi hoach định các chương trình cho các em. Bạn có câu hỏi hay bất cứ có việc gì muốn nói không?
ĐẾNH ÁNH VIÊN DỤNG MÀ THỜI

1. Xin hãy lượng giác mục đồ công tác mà bạn đã nhận được từ người được phong vân.
   1. Công tác rất kém
   2. Công tác kém
   3. Đều
   4. Công tác tốt
   5. Công tác rất tốt

2. Xin hãy lượng giác tính chất của sự truyền đạt trong cuộc phong vân này.
   1. Truyền đạt rất kém
   2. Truyền đạt kém
   3. Đều
   4. Truyền đạt tốt
   5. Truyền đạt rất tốt

3. Xin hãy lượng giác phẩm chất của mối liên hệ với người được phong vân.
   1. Liên hệ rất kém
   2. Liên hệ kém
   3. Đều
   4. Liên hệ tốt
   5. Liên hệ rất tốt

4. Xin hãy lượng giác mức độ thành thật mà bạn tin rằng người được phong vân đã cho trong cuộc phong vân này.
   1. Rất không thành thật
   2. Không thành thật
   3. Đều
   4. Thành thật
   5. Rất thành thật

5. Xin hãy lượng giác sự chính xác của những câu trả lời của những câu hỏi thiết thực trong cuộc phong vân này.
   1. Rất không chính xác
   2. Không chính xác
   3. Đều
   4. Chính xác
   5. Rất chính xác

Xin hãy viết xuống bút cấu bình luận nào mà bạn có thể có về cuộc phong vân này. Với bút cấu sự lượng giác nào bạn trên với mức độ 3 hay ít hơn, xin hãy vắn 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)

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.

R16C50  BLANK17  Blank column used for data cleaning purposes

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.
We fight a lot in our family.
Family members sometimes get so angry they throw things
Family members hardly ever lose their tempers.
We come and go as we want to in our family.
Family members often criticize each other.
There is very little privacy in our family.
Family members sometimes hit each other.
If there's disagreement in our family, we try hard to smooth things over and keep the peace.
Family members often try to out-do each other.
It's hard to be alone without hurting someone's feelings in our household.
When I talk, it often seems like no one listens.
We often misunderstand what we say to each other.
Sometimes I feel like I don't belong in my family.
It is usually easy to talk with my children about things that are important to me.
My family doesn't really know very much about me.

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

XXXVIII. How often would you say that:

You get along well with your child?
Feel that you can really trust your child?
Your child does not understand you?
Your child is too demanding?
You really enjoy your child?
Your child interferes with your activities?
You think your child is terrific?
You feel very angry toward your child?
You feel violent toward your child?
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.

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

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
I feel confused much of the time when communicating with others in English.

I like to get along with some American friends.

I like the way Americans express their love, their friendship, for example kissing and hugging each other in public.

I accept the way American teenagers show their friendship between boy and girl, for instance, living with each other in the same house.

I absolutely want to keep my own culture.

I have to work hard to support my family.

I need a job that does not require too much English.

I want to own a business.

My language deficiency is a problem in my occupation.

I am optimistic about my employment opportunities in the future.

I know that I can satisfactorily perform any job I am hired for.

With the present condition of the job market, it will be difficult to find any job at all.

I have a lot of anxiety over whether I have made or will make the right career choice.

If I had the opportunity to do it again, I would have chosen a more practical field to study in school.

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

I feel safe to walk in my neighborhood after dark.

I like the neighborhood I live in.

My neighborhood seems to be unsafe.

My neighborhood feels like home to me.

I know most of the people that live on my street.

I feel like I belong in my neighborhood.

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

Blank column used for data cleaning purposes

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 becoming quite a common thing now. I'd like to ask you about gangs in your neighborhood.
Is there talk about gangs in your neighborhood?

Do gang members seem to come and go in your neighborhood?

Is there gang graffiti in your neighborhood?

Have kids in your neighborhood been involved in gangs?

Does there seem to be gang crime in your neighborhood?

Do police seem to have problems with gangs in your neighborhood?

Do you think that your child knows any gang members?

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

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)

Is this a tagger crew - one that spray paints graffiti?

Do you believe this group of friends to be a street gang?

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.

How many people in your family, including yourself, live where you do?

Of these individuals, how many are older than 30 years of age?

Of those 30 or older, how many are male?

Of those 30 or older, how many are female?

Of these individuals, how many are aged between 21 and 29?

Of these individuals, how many are aged between 18 and 20?

Of these individuals, how many are aged between 13 and 17?

Of these individuals, how many are aged between 5 and 12?

Of these individuals, how many are aged between 0 and 4?

How many people in your family have a job right now?

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.

There are many fun things for my child to do in my community.

There is nothing to do after school that interests my child.

I would like my child to be involved in some kind of after-school program that interests him or her.

When my child comes home from school there is always an adult at home.

When my child comes home from school he or she always has chores to do.

My child knows adults besides myself whom he or she looks up
My child does not seem to particularly admire his teachers at school.

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

How many days each week are no adults at home when your child arrives from school?

Does your child participate in organized sports/leisure/work activities after school?

0=No
1=Yes

Sum of hours per week youth is involved in after-school activities.

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: ESL classes
Job Development Program
Anti-Tobacco Program
Health Education Services
Green Card Application
Citizenship
Fingerprinting & ID Photos
Youth Counseling (at school, VNCOC)
Detainees Acculturation Program
Family Counseling (at school, VNCOC)
Senior Program
Drug & Alcohol Program

Ever used:

ESL classes
Job Development Program
Anti-Tobacco Program
Health Education Services
Green Card Application
Citizenship
Fingerprinting & ID Photos
Youth Counseling (at school, VNCOC)
Detainees Acculturation Program
Family Counseling (at school, VNCOC)
Senior Program
Drug & Alcohol Program

ESL classes
Job Development Program
Anti-Tobacco Program
Health Education Services
Green Card Application
Citizenship
Fingerprinting & ID Photos
Youth Counseling (at school, VNCOC)
Detainees Acculturation Program
Family Counseling (at school, VNCOC)
Senior Program
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...

European and American dance classes...such as ballet, jazz, country-western
Lessons for musical instruments...such as flute, guitar, piano
Lessons for Western sports...such as tennis, ice hockey
Lessons for Eastern sports...such as Taekwondo, Tai Chi, Karate
Western leisure activities...such as roller skating, Tai Chi, softball
Eastern leisure activities...such as Hatha Yoga
Community events...such as holiday events and home decorating

Ever used...

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

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

<table>
<thead>
<tr>
<th>R20C23</th>
<th>PRNTRQ1</th>
<th>Please rate the level of cooperation you received from this respondent.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1=Very poor cooperation</td>
<td>2=Poor cooperation</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>R20C24</th>
<th>PRNTRQ2</th>
<th>Please rate the quality of communication in this interview.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1=Very poor communication</td>
<td>2=Poor communication</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>R20C25</th>
<th>PRNTRQ3</th>
<th>Please rate the quality of rapport present with this respondent.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1=Very poor rapport</td>
<td>2=Poor rapport</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>R20C26</th>
<th>PRNTRQ4</th>
<th>Please rate the level of honesty you believe the respondent gave in this interview.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1=Very dishonest</td>
<td>2=Dishonest</td>
</tr>
</tbody>
</table>

Blank column used for data cleaning purposes.
Please rate the accuracy of the answers to the sensitive questions in this interview.

5=Very honest
1=Very inaccurate
2=Inaccurate
3=Adequate
4=Accurate
5=Very accurate
CHƯƠNG TRÌNH PHÔNG VĂN 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 Tính Nguyên Công Động
Chấp Thuận O.M.B. # 1121-0194
Hết Hạn Ngày: 2/28/97
CHƯƠNG TRÌNH PHÔNG VĂN VỀ NHƯ CẦU CỦA GIA ĐÌNH VÀ CỘNG ĐỒNG

THỜI KHÓA BIEУ PHÔNG VĂN

FINAL
Phần: Cha mẹ 2.7

Ngày: ___________________________
Giờ: Bắt đầu: ______________ Chấm dứt: ______________
Tên người phỏng vấn: ________________________________
Tên người 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 hồi 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 góp chúng lại để chúng tôi có đầy đủ những tin tức cần thiết để hoạch định những chương trình hướng 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 ngưng lại và bạn 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 nghĩ một chút nếu quý vị muốn hay có thể ngừng việc phỏng vấn bất cứ lúc nào.

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

NGƯỜI PHÔNG VĂN: Cuộc phỏng vấn này nhằm để thiếu niên được phỏng vấn ở phỏng kẻ bên.

0. GHI NHẬN phải 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]
   NÉU KHÔNG, con của quý vị sinh tại đâu? ____________________________ (4.)
   NÉU KHÔNG, con của quý vị đã sống tại Mỹ mấy năm rồi? __________ (5.)

4. Có phải quý vị sinh tại Mỹ?
   [1=Phải; 0= Không]
   NÉU KHÔNG, Quý vị sinh tại đâu? ____________________________ (7.)
   Quý vị sống tại Mỹ mấy năm rồi? ____________________________ (8.)

5. Năm sinh thật sự của quý vị? Năm __________

6. Quý vị đã theo học các trường bao nhiêu năm, kể cả ở Mỹ và ở Việt Nam?
   Cao Đẳng/Dai Học __________
   Trung học (lớp 6 đến lớp 12) __________
   Tiểu Học (lớp 1 đến lớp 5) __________
   CÔNG TỔNG SỐ CHO MỤC 10.

7. Người gốc chung tổc của quý vị là gì?
   [1=Việt Nam; 2=Cambodian; 3=Hmong; 4=Lào; 5=người gốc Đông Nam Á khác; 6=Người gốc khác: ____________________________]

8. Quý vị cùng xem con quý vị là [lặp lại câu trả lời ở trên]?
   (Người gốc của con cái).
   [1=Việt Nam; 2=Cambodian; 3=Hmong; 4=Lào; 5=người gốc Đông Nam Á khác; 6=Người gốc khác: ____________________________]

XXVI MỘT SỐ EM TR YöNG HỌC HỌN CÁC EM KHÁC, XIN CHƠ TÔI BIẾT QUÝ VI NGHĨ SAO VỀ CON QUÝ VI ĐỂ TRƯỞNG

   [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 hàng 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  Kẻ tiếp tôi xin hỏi về ý thích của Quý vi đổi với lợi 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: GÌO BẢN TRÁI LỜI LÊN. GÌNH NHỮNG TRÁI 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 cần 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 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 để đối và cần nhục, và không được bộc lộ tình cảm mình ra bên ngoài. (Lễ)
__11. Tôi phải luôn chúng tôi 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 dỗi, chán nản hay bất phục.
__15. Để chúng tôi là cha mẹ tốt thì thịnh thường cần phải là rầy hay dùng tổ về yêu thương con cái.
__16. Tôi sẽ chứng tỏ quyền hành để cho con cái được tốt.

__17. Tối thích chơi trò chơi và thể thao Á Châu.

__18. Tối thích đi mua sắm ở các khu buôn bán Á Châu.

__19. Tôi thường những ý nghĩa đáng 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.


__22. Tôi hành 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.


__27. Tôi không xác nhận mình là người Mỹ.

__28. Tôi thường nói rằng những điều tôi suy nghĩ, ngày cao như nó là người khác bởi rồi.

__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, thành thạo là điều quan trọng hơn là giữ gìn hòa 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. Tôi hân là để cho con cái bộc lộ ý kiến đủ, chấn năn ra ngoại hồn là che đầu trong lòng.
36. Tôi sẽ để con cái chọn lấy những giá trị riêng của chúng hơn là bất 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 tân thưởng những ý nghĩa đăng 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 Tay Âu.
XXVIII (Tiếp tục)

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

1. Nói chung, quí vị có sống theo kiểu Á Châu không?

2. Nói chung, quí vị sẽ thành công trong cách sống Á Châu?

3. Có phải gia đình quí vị sống theo kiểu Á Châu?

4. Gia đình quí vị có thành công không trong cách sống Á Châu?

5. Quí vị sống theo kiểu Mỹ phải không?

6. Quí vị sẽ thành công trong cách sống Mỹ?

7. Có phải gia đình quí vị sống theo kiểu Mỹ?

8. Gia đình quí vị có thành công không trong cách sống Mỹ?

XXIX

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

3. Quí 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. Quí vị thích ngôn ngữ nào?

1. Chỉ có Á Châu (thí dụ Việt Nam, Đại Hàn....)
2. Chỉ số Á Châu, một ít Anh Ngữ.
4. Chỉ số Anh Ngữ, một ít Á Châu.
5. Chỉ có Anh Ngữ.
1. Quí vị có thể nói được ngôn ngữ nào?
   1. Chỉ có Á Châu (thì dụ Việt Nam, Đại Hàn)
   2. Da só Á Châu, một ít Anh Ngữ.
   4. Da só Anh Ngữ, một ít Á Châu.
   5. Chỉ có Anh Ngữ.

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

6. Tức lúc bé đến 6 tuổi, bạn bè hay các nhóm chơi thân với quí vị thuộc ngôn ngữ dân tộc nào?
   1. Hậu hết là Á Châu.
   2. Da só Á Châu.
   3. Á Châu và Người Mỹ bằng nhau.
   4. Da só là Người Mỹ.
   5. Hậu hết là Người Mỹ.

7. Tức 6 tuổi đến nay, bạn bè hay các nhóm chơi thân với quí vị thuộc ngôn ngữ dân tộc nào?
   1. Hậu hết là Á Châu.
   2. Da só Á Châu.
   3. Á Châu và Người Mỹ bằng nhau.
   4. Da só là Người Mỹ.
   5. Hậu hết là Người Mỹ.

8. Trong cộng đồng ai là người quí vị giao tiếp với?
   1. Hậu hết là Á Châu.
   2. Da só Á Châu.
   3. Á Châu và Người Mỹ bằng nhau.
   4. Da só là Người Mỹ.
   5. Hậu hết là Người Mỹ.
9. Nếu phải chọn, ai là người quí vị thích giao tiếp trong công-duty?
   1. Hậu hết là Á Châu.
   2. Đa số Á Châu.
   3. Á Châu và Người Mỹ bằng nhau.
   4. Đa số là Người Mỹ.
   5. Hậu hết là Người Mỹ.

10. Quí vị thích loại âm nhạc nào?
    1. Chỉnh 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. Chỉnh có nhạc Mỹ.

11. Quí vị thích phim ảnh nào?
    1. Chỉnh 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. Chỉnh bằng tiếng Mỹ.

15. Quí vị thích thực phẩm nào ở nhà?
    1. Chỉnh 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. Chỉnh thực phẩm Mỹ.

16. Quí vị thích thực phẩm nào ở tiệm?
    1. Chỉnh 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. Chỉnh thực phẩm Mỹ.

17. Quí vị có đọc được
    1. Chỉnh bằng ngôn ngữ Á Châu.
    3. Cả hai đều bằng nhau.
    4. Anh Ngữ hay hơn ngôn ngữ Á Châu.
    5. Chỉnh bằng Anh Ngữ.
18. Quí vị có viết được
   1. Chỉ bằng ngôn ngữ Á Châu.
   3. Cả hai đều bằng nhau.
   4. Anh Ngữ hay hơn ngôn ngữ Á Châu.
   5. Chỉ bằng Anh Ngữ.

19. Nếu Quí 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 quí vị thích), quí vị hành thiện như thế nào khi trong nhóm này:
   1. Rất hành thiện.
   2. Hành thiện vừa phải.
   3. Ở hành thiện.
   5. Không hành thiện và cảm thấy bị quan về nhóm.

20. Quí 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. Quí vị có tham gia những tổ chức về Á Châu, lễ lộc, truyền thống, ....?
   1. Hầu như tất cả.
   2. Đa số.
   3. Mộ 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 đam cuố, 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)
24. Đánh giá bạn thân xem quí vị thích hợp bao nhiêu với người Á Đông khác có cùng nguồn gốc

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25. Đánh giá bạn thân xem Quí vị thích hợp bao nhiêu với người Mỹ mà họ có nguồn gốc không phải là Á Đông (Người Tây Phương)

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26. Có nhiều điều khác nhau mà người ta nghi về mình. Điều gì trong những điều sau đây có thể mô tả gần đúng những gì Quí vị nghi về mình?

KHOANH TRỌN MỘT CÂU THÍCH HỌP

1. Căn bạn tôi là người Á Đông (thí dụ, VN, Đại Hàn, Nhật Bển, Trung Hoa,...) Mặc dẫu tôi sống và làm việc tại Mỹ, căn bạn tôi vẫn xem tôi là một người Á.

2. Căn bạn tôi là người Mỹ: Mặc dù tôi có nguồn gốc và cả tính Á Đông, căn bạn tôi vẫn xem tôi là một người Mỹ.

3. Căn bạn tôi là người Mỹ gốc Á Châu. Tôi có cả hai tính Á Đông và Mỹ, và tôi xem tôi là đúng hợp với cả hai.

4. Tôi KHÔNG phải là người Á Đông CŨNG KHÔNG là người Mỹ, tôi không thích hợp với người Á Đông và cùng không thích hợp với người Mỹ. Tôi là: ____________

XXX Một số câu hỏi kế tiếp sẽ hỏi về những mối quan hệ đối với người khác:

[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 bát lội nếu người trong gia đình vậy phải lởi làm.

__ 2. Sự vui sướng của tôi không liên quan gì đến sự an vui của công nghiệp.
3. Ý kiến của cha mẹ về việc chọn lựa vợ chồng thì không quan trọng đối với mọi người.

4. Tôi không bất lợi nếu bạn thân vấp phải lỡ làm.

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 cuối.

XXXI

Các câu hỏi kết liên quan đến việc quí vị có thường cảm thấy hay suy nghi trong một vài cách đặc biệt. Một vài câu hỏi như có về giống nhau, nhưng quí vị nên xem cách trở mỗi câu ra. Nếu quí vị có gang trả lời mỗi câu hỏi nhanh một chút thì tốt -- Nghĩa là đừng cố gắng dành thêm thời gian mà quí vi tưởng như trong cách thức đặc biệt, chỉ nói những gì quí vị nghĩ đó là su phong đoán tốt.

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

1. Trong tháng rôi quí vị có thường cảm thấy thường bị bốn chốn và càng thăng không?

2. Trong tháng rôi quí vị có thường cảm thấy quí vị không thể nhớ tất cả các việc mà quí vị phải làm không?

3. Trong tháng rôi quí vị có thường cảm thấy tự tin về khả năng giải quyết những rắc rối cá nhân của quí vị không?

4. Trong tháng rôi quí vị có thường cảm thấy mọi việc diễn ra đúng theo ý quí vị không?

5. Trong tháng rôi quí vị có thường cảm thấy khó khăn càng chồng chất khiến quí vị không thể lo hết được?

XXXII

Bây giờ tôi muốn hiểu về sự càng thăng mà quí vị có thể có trong tháng rôi. Thức nhật, tôi sẽ hỏi về những việc đã xảy ra hay gây phiền phức cho quí vị và làm quí vị càng thăng như thế nào.
CHU KỲ
[4= Rất thường; 3= Thường; 2= Thỉnh thoảng; 1= Hầu như không có; 0= Không bao giờ có]

SỐ LUẬN
[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 LUẬN

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

XXXIII Đôi với một số cha mẹ, đôi sống đúng như hoàn toàn khó khăn -- Trong khi đó những người khác sống đúng như cuộc sống dễ dàng, Tôi muốn hỏi về mọi việc của quí 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 để thay đổi rất nhiều điều quan trọng trong cuộc đời tôi.
2. Tôi thường cảm thấy không được giúp đỡ khi phải đối phó với những rắc rối của cuộc đời.
3. Thinz tão cám thấy tôi bị xơ dày trong cuộc đời.

4. Thùng láy phân lớn đều tùy thuộc vào tôi.

XXXIV Trong phần kế, tôi sẽ dùng từ "chù dông". Dùng từ này tôi muốn nói tôi "khả năng thay đổi." Quí vị cảm thấy có bao nhiêu sự thay đổi trong các vấn đề sau đây.

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

1. Quan hệ với gia đình.

2. Quan hệ với bạn bè.

3. Cách thức cấp trên hay xếp đội xử với quí vị.

4. Cách thức quí vị hòa nhập với người khác tại sở.

5. Cách thức xử dụng thí dụ.

6. Quan hệ với con cái.

XXXV Kết tiếp tôi sẽ đọc một số câu hỏi liên quan đến cách mà quí vị có thể cảm thấy hay hành xử. Xin cho biết quí 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 thời (1-2 ngày); 0= Hiếm có (rất hơn 1 ngày)]

Suốt tuần qua.

1. bao nhiêu lần quí vị đã bị phiền phức bởi những sự việc mà thường thường không làm quí vị phiền phức?

2. bao nhiêu lần quí vị không cảm thấy ăn ngon miệng; khâu vị bị kém?

3. bao nhiêu lần quí vị cảm thấy không thể hết buồn bã ngày cả được sự giúp đỡ của gia đình và bạn bè?
__ 4. ... cảm thấy mình cũng tốt như những người khác.
__ 5. ... có lạc rối phải đầu kín về những việc mình phải làm.
__ 6. ... cảm thấy phiền muộn.
__ 7. ... cảm thấy những việc mình đã làm là một sự gang súc.
__ 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 có độc.
__ 15. ... cảm thấy người ta không thân thiện.
__ 16. ... an vui cuộc đời.
__ 17. ... khóc không đủ.
__ 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 lạc rối mà người ta thường có, và muốn quí vị cho tôi biết về bất cứ lạc rối nào làm phiền quí vị trong tuần rối.

[4= Rất nhiều; 3= Nhiều; 2= Vừa phải; 1= Ít; 0= Không có]
__ 1. Cảm thấy bồn chồn hay hối hận trong lòng.
2. Run rây.


5. Tìm đáp nhanh.

6. Cảm thấm càng thăng.

7. Lập bảng những điều kinh hoàng hay sợ hải.

8. Cảm thấm không thể nào ngồi nghĩ.

9. Cảm giác rằng có những việc xấu sẽ xảy đến cho mình.

10. Có những suy nghĩ hay hình ảnh làm kinh sợ.

XXXVII

Một số gia đình sống hòa thuận, trong khi một số khác thường có khó khăn, các câu hỏi kết tiếp muốn biết về không khi gia đình Quí vị.

[5= Hoàn toàn đồng ý; 4= Đồng ý; 3= Không ý kiến; 2= Không đồng ý; 1= Hoàn toàn không đồng ý]
10. Rất khó biết 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 Quí vị có thường:

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

1. Sống hòa hợp với con cái?

2. Quí vị cảm thấy thực sự không thể tin tưởng con cái?

3. Con cái không hiểu quí vị?

4. Con cái quí vị đối hỏi quá nhiều?

5. Quí vị vui xuống với con cái?

6. Con cái can thiệp vào sinh hoạt của quí vị?

7. Quí vị có nghĩ là con cái rất tuyệt vời?

8. Quí vị cảm thấy giúp con cái?

9. Quí vị cảm thấy muốn dùng vở lực với con cái?

10. Quí vị uóc rằng con cái mình sẽ giống nhiều hơn với những trẻ em mà quí vị biết?

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

NGƯỜI PHÒNG VÂN: Hai lượt câu hỏi tiếp, hãy viết hoa chữ tát tên người hỗ trợ giúp đỡ người được phương văn với 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 quí vị có vấn đề rắc rối, thì ai là người quí vị tìm đến để bày tỏ?
2. Ai có thể chấp nhận thông cảm với việc hoàn toàn, kể cả điểm xấu và điểm tốt của việc?

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

XL  Kế tiếp là một vài câu hỏi về ban bè của việc.

VỀ BAN BÈ:

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

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

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

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 mọi 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 đối 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 cải 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 vắng lỡ tôi.

10. Con cái tin tưởng tôi và họ yêu kính 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 bất ngờ hoàn toàn.

13. Tôi đặt nặng giáo dục đức hành trong gia đình.

14. Vắng lỡ là qui tắc trong gia đình.

15. Kính trọng người lớn là và đã là một trong những đức hành 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, tính bạn, thí dụ như hôn và ôm nhau nơi công cộng.

4. Tôi chấp nhận cách thức mà các 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 đối hồi biết nhiều tiếng Anh.

8. Tôi muốn kinh doanh riêng.


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 muốn.

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.


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.


4. Tôi cảm thấy khu xóm tôi giống như nhà của tôi.

5. Tôi biết da số những người ở trên cùng 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 định líu đến bằng đẳng. Thức ra, một số em được tôi phòng vận có định líu bằng đẳng, nhưng một số khác thì không. Những bay giờ sự việc đã trở nên quen thuộc với mọi người. Tôi xin được hỏi
qui vi về bằng đẳng trong khu xóm quí vị

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

_ 1. Quí vi có nghe nói tôi bằng đẳng trong khu xóm quí vị không?

_ 2. Có phải bằng đẳng thường hay lui tôi trong xóm quí vị?

_ 3. Có những kỹ hiệu về của bằng đẳng trong xóm quí vị?

_ 4. Trẻ em trong khu xóm quí vị có tham gia bằng đẳng không?

_ 5. Các tôi là do bằng đẳng dương như đã có trong khu xóm quí vị?

_ 6. Cạnh sát dương như gặp rắc rối với bằng đẳng trong khu xóm quí vị?

_ 7. Quí vi có nghĩ rằng con quí vị quen biết với bất cứ những phần tử bằng đẳng nào?

Xin trả lời có hay không cho các câu tiếp:

_ 8. Con của quí vi có tụ tập chơi với nhóm bạn nào không?
   [1= Có; 0= Không]

NÉU CÓ, TIẾP TỤC

NÉU KHÔNG, Con của quí vi có tham gia bằng đẳng không? [1= Có; 0= Không] ______ (11.)

NHÁY ĐẾN MỤC KÉ TIẾP (XLV)

_ 9. Duy có phải là nhóm chuyển đi sơn bại trên tường?
   [1= Có; 0= Không]

_ 10. Quí vi có tin rằng nhóm bạn này là bằng đẳng dương phó?
    [1= Có; 0= Không]

XLV  Bây giờ tôi xin hỏi một số câu về đời sống trong nhà của quí vi.

_ 1. Có bao nhiêu người trong gia đình quí vi, kể cả quí vi, 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 phải nam?

4. Trong số những người 30 hay trên, có bao nhiêu người phải 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 lành 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 khám 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 công 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 ra, con tôi biết những người lớn nào mà chúng khám phục.
7. Con cái tôi dương như không ngưỡng mộ nhưng thấy có tại trường một cách đặc biệt.

8. Con cái tôi dương như thích những người lớn khác hơn là những người lớn trong gia đình.

9. Bao nhiêu ngày trong một tuần khi con vui vẻ học về mà không có người lớn ở nhà. [ghi số ngày] _____________

10. Con vui có tham gia các sinh hoạt có tổ chức về thể thao/giải trí/viec làm sau giờ học không? [1= Có; 0= Không]

NEU CÓ: Loại hoạt động thể thao/giải trí/công việc gì mà chúng tham gia?
1. __________________________ Mới tuần bao nhiêu giờ: _____________
2. __________________________ Mới tuần bao nhiêu giờ: _____________
3. __________________________ Mới tuần bao nhiêu giờ: _____________
4. __________________________ Mới tuần bao nhiêu giờ: _____________

Tổng số giờ trong tuần là: ______(11.)

XLVII Một vài câu hỏi sau cùng là về những chương trình thuộc Hội Công 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 Công Đồng Người Việt trước đây không, và quý vị có thích thú sẽ tham gia vào chương trình đó trong tương lai không.

NGUỒI PHÔNG VĂN: Hãy đặt mỗi câu hỏi theo thứ tự nên để 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? [NEU CÓ] quý vị đã dùng đến chương trình này chưa?; [CÓ HAY KHÔNG] Quý vị có muốn tham dự chương trình này không?

<table>
<thead>
<tr>
<th>Biết</th>
<th>Có dùng</th>
<th>Thích</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Các lớp ESL</td>
<td>Y/N</td>
<td>Y/N</td>
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<tr>
<td>2. Chương Trình Kiểm Việc Làm</td>
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<td>Y/N</td>
</tr>
<tr>
<td>3. Chương Trình Bài Trừ Thuốc Lá</td>
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<td>Y/N</td>
</tr>
<tr>
<td>4. Chương Trình Y Tế</td>
<td>Y/N</td>
<td>Y/N</td>
</tr>
<tr>
<td>Biết</td>
<td>Có dùng</td>
<td>Thích</td>
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<td>Y/N</td>
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</tr>
</tbody>
</table>

Có những chương trình nào khác mà quý vị hay con cái quý vị thích thú không?

---

XLVIII  Câu hỏi cuối hỏi về các chương trình do Trung Tâm Dịch Vụ Công 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 Công Đồng Westminster, hoặc là quý vị thích tham gia trong tương lai.

NGUỒI PHÒNG VÁN:  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 Công Đồng cung ứng ___________________________; Quý vị có biết không? [NÉU CÓ] Quý vị có dùng dịch vụ đó bao giờ chưa?; [CÓ HAY KHÔNG] Quý vị có thích tham gia không?

<table>
<thead>
<tr>
<th>Biết</th>
<th>Có Dùng</th>
<th>Thích</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y/N</td>
<td>Y/N</td>
<td>Y/N</td>
</tr>
</tbody>
</table>

1. Các lớp vũ Mỹ và Âu Châu
   ...như ballet, jazz, đồng quê Tây Phương
2. Lớp học về nhạc khí
   ... như sáo, guitar, piano

3. Lớp học về môn thể thao Tây Phương
   ... như tennis, ice hockey

4. Lớp học về môn thể thao Á Đông
   ... như Taekwondo, Tai Chi, Karate

5. Hoạt động giải trí Tây Phương
   ... như roller skating, kick boxing, softball

6. Hoạt động giải trí Đông Phương
   ... như Hatha Yoga

7. Những tổ chức hoạt động Công Đồng
   ... như những dịp Lễ và trang hoàng nhà cửa

Có chương trình nào khác mà quý vị và con cái thích thú không?

Cảm ơn quý vị dành thời gian 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 ĐỂ NGHĨ THÊM VÀO DÀY

Xin quý vị ký tên tất vào đây là đã nhận chi phiếu quà tặng: __________________
DÉ NHÂN VIÊN DÙNG MÀ THÔI

1. Xin hãy luôn giữ mục đích công tác mà bạn đã nhận được từ người được phòng văn.
   1. Công tác rất kém
   2. Công tác kém
   3. Dù
   4. Công tác tốt
   5. Công tác rất tốt

2. Xin hãy luôn giữ tính chất của sự truyền đạt trong cuộc phòng văn này.
   1. Truyền đạt rất kém
   2. Truyền đạt kém
   3. Dù
   4. Truyền đạt tốt
   5. Truyền đạt rất tốt

3. Xin hãy luôn giữ phẩm chất của mỗi liên hệ với người được phòng văn.
   1. Liên hệ rất kém
   2. Liên hệ kém
   3. Dù
   4. Liên hệ tốt
   5. Liên hệ rất tốt

4. Xin hãy luôn giữ mức độ thành thật mà bạn tin rằng người được phòng văn đã cho trong cuộc phòng văn này.
   1. Rất không thành thật
   2. Không thành thật
   3. Dù
   4. Thành thật
   5. Rất thành thật

5. Xin hãy luôn giữ sự chính xác của những câu trả lời đối với những câu hỏi thiết bị trong cuộc phòng văn này.
   1. Rất không chính xác
   2. Không chính xác
   3. Dù
   4. Chính xác
   5. Rất chính xác

Xin hãy viết xuống bất cứ bình luận nào mà bạn có thể có về cuộc phòng văn này. Với bất cứ sự luôn giữ nóa bốn trên với mục độ 3 hay ít hơn, xin hãy vẫn tát 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
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.

First 1995 contact offense

00 = None / No offense involved
Same values as variable OFFENS

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)

Second 1995 contact offense

00 = None / No offense involved
Same values as variable OFFENS

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)

Third 1995 contact offense

00 = None / No offense involved
Same values as variable OFFENS
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)

Embedded blank

Last contact for this individual

8 = Not applicable to IR reports
<table>
<thead>
<tr>
<th>Column</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>R1C5</strong></td>
<td><strong>BLANK1</strong></td>
</tr>
<tr>
<td><strong>R1C6</strong></td>
<td><strong>FILE</strong></td>
</tr>
<tr>
<td>0 = 1995 Crime report</td>
<td></td>
</tr>
<tr>
<td>1 = 1995 Incident report</td>
<td></td>
</tr>
<tr>
<td><strong>R1C7-8</strong></td>
<td><strong>AGE</strong></td>
</tr>
<tr>
<td><strong>R1C9</strong></td>
<td><strong>SEX</strong></td>
</tr>
<tr>
<td>1 = Female</td>
<td></td>
</tr>
<tr>
<td><strong>R1C10</strong></td>
<td><strong>RACE</strong></td>
</tr>
<tr>
<td>2 = Laotian</td>
<td></td>
</tr>
<tr>
<td>3 = Cambodian</td>
<td></td>
</tr>
<tr>
<td>4 = Latino</td>
<td></td>
</tr>
<tr>
<td>5 = White</td>
<td></td>
</tr>
<tr>
<td>6 = Other Asian</td>
<td></td>
</tr>
<tr>
<td>7 = Other Non-Asian</td>
<td></td>
</tr>
<tr>
<td>9 = Unknown</td>
<td></td>
</tr>
<tr>
<td><strong>R1C11</strong></td>
<td><strong>INVLV</strong></td>
</tr>
<tr>
<td>0 = Not involved with a gang / No evidence of gang involvement.</td>
<td></td>
</tr>
<tr>
<td>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.</td>
<td></td>
</tr>
<tr>
<td>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).</td>
<td></td>
</tr>
<tr>
<td><strong>R1C12</strong></td>
<td><strong>ACCMP</strong></td>
</tr>
<tr>
<td>0 = None - this individual acted alone</td>
<td></td>
</tr>
<tr>
<td>1 = One accomplice</td>
<td></td>
</tr>
<tr>
<td>2 = Two accomplices</td>
<td></td>
</tr>
<tr>
<td>3 = Three or more accomplices</td>
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<td>Offense Description</td>
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<tr>
<td>01</td>
<td>Homicide</td>
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<tr>
<td>02</td>
<td>Vehicular manslaughter</td>
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<td>03</td>
<td>Forcible rape</td>
</tr>
<tr>
<td>04</td>
<td>Robbery</td>
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<tr>
<td>05</td>
<td>Assault</td>
</tr>
<tr>
<td>06</td>
<td>Burglary</td>
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<tr>
<td>07</td>
<td>Theft</td>
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<td>08</td>
<td>Motor vehicle theft</td>
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<tr>
<td>09</td>
<td>Forgery/checks</td>
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<td>10</td>
<td>Arson</td>
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<tr>
<td>11</td>
<td>Narcotics - felony</td>
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<td>12</td>
<td>Marijuana - felony</td>
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<tr>
<td>13</td>
<td>Other drugs - felony</td>
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<tr>
<td>14</td>
<td>Possession of stolen property</td>
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<tr>
<td>15</td>
<td>Other felonies</td>
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<td>16</td>
<td>Assault &amp; battery - misdemeanor</td>
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<tr>
<td>17</td>
<td>Petty theft</td>
</tr>
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<td>18</td>
<td>Other theft</td>
</tr>
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<td>19</td>
<td>Checks and access card</td>
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<tr>
<td>20</td>
<td>Marijuana - misdemeanor</td>
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<tr>
<td>21</td>
<td>Other drugs - misdemeanor</td>
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<tr>
<td>22</td>
<td>Weapons</td>
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<td>23</td>
<td>Driving under the influence of alcohol</td>
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<tr>
<td>24</td>
<td>Drunk in public</td>
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<td>25</td>
<td>Disturbing the peace</td>
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<td>26</td>
<td>Warrants</td>
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<td>27</td>
<td>Malicious mischief</td>
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<td>28</td>
<td>Vandalism</td>
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<td>29</td>
<td>Liquor laws</td>
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<td>30</td>
<td>Joy riding</td>
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<td>31</td>
<td>Other misdemeanors</td>
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<td>Probation violation</td>
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<td>Runaway</td>
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<td>34</td>
<td>Truancy</td>
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<td>36</td>
<td>Missing</td>
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<td>Other Status offense</td>
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<td>Suspicious activity</td>
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<td>Suicide</td>
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<td>Code</td>
<td>Description</td>
</tr>
<tr>
<td>------</td>
<td>--------------------------------------------------</td>
</tr>
</tbody>
</table>
| 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 | |
Cultural Explanations for Vietnamese Youth Involvement in Street Gangs

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

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.

<table>
<thead>
<tr>
<th>R1C17</th>
<th>S1Q1</th>
<th>In general, I like school.</th>
</tr>
</thead>
<tbody>
<tr>
<td>R1C18</td>
<td>S1Q2</td>
<td>School is worth going to.</td>
</tr>
<tr>
<td>R1C19</td>
<td>S1Q3</td>
<td>School is not very interesting to me</td>
</tr>
<tr>
<td>R1C20</td>
<td>S1Q4</td>
<td>I fit in with other kids at school.</td>
</tr>
<tr>
<td>R1C21</td>
<td>S1Q5</td>
<td>I find it hard to relate to most people at school.</td>
</tr>
<tr>
<td>R1C22</td>
<td>S1Q6</td>
<td>I don't feel accepted at school because I am Asian.</td>
</tr>
<tr>
<td>R1C23</td>
<td>S1Q7</td>
<td>Sometimes I'm afraid to go to school because of kids who pick fights.</td>
</tr>
<tr>
<td>R1C24</td>
<td>S1Q8</td>
<td>Sometimes I don't feel safe walking home to or from school.</td>
</tr>
<tr>
<td>R1C25</td>
<td>S1Q9</td>
<td>I have been threatened by kids at school.</td>
</tr>
<tr>
<td>R1C26</td>
<td>S1Q10</td>
<td>I feel safe in my neighborhood.</td>
</tr>
<tr>
<td>R1C27</td>
<td>S1Q11</td>
<td>My neighborhood is a nice place to live.</td>
</tr>
<tr>
<td>R1C28</td>
<td>S1Q12</td>
<td>I would feel safer if my family moved to a better neighborhood.</td>
</tr>
<tr>
<td>R1C29</td>
<td>S1Q13</td>
<td>It would be easy to join a gang in my neighborhood.</td>
</tr>
<tr>
<td>R1C30</td>
<td>S1Q14</td>
<td>Most kids at my school think that gangs are okay.</td>
</tr>
<tr>
<td>R1C31</td>
<td>S1Q15</td>
<td>I feel pressure at school to join a gang.</td>
</tr>
<tr>
<td>R1C32</td>
<td>S1Q16</td>
<td>I give school my best effort.</td>
</tr>
<tr>
<td>R1C33</td>
<td>S1Q17</td>
<td>I learn a lot in school.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>R1C34</th>
<th>S1Q18</th>
<th>Compared with other kids in your classes would you say that you are doing:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>5=better than most</td>
</tr>
<tr>
<td></td>
<td></td>
<td>4=better than a few</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3=about the same as everyone else</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2=not quite as well as others</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1=not as well as most</td>
</tr>
</tbody>
</table>

---


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.

<table>
<thead>
<tr>
<th>R1C36</th>
<th>S2Q1</th>
<th>There is little I can do to change many of the important things in my life.</th>
</tr>
</thead>
<tbody>
<tr>
<td>R1C37</td>
<td>S2Q2</td>
<td>I often feel helpless in dealing with the problems of life.</td>
</tr>
<tr>
<td>R1C38</td>
<td>S2Q3</td>
<td>Sometimes I feel that I'm being pushed around in life.</td>
</tr>
<tr>
<td>R1C39</td>
<td>S2Q4</td>
<td>The future mostly depends on me.</td>
</tr>
</tbody>
</table>

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?

<table>
<thead>
<tr>
<th>R1C40</th>
<th>S3Q1</th>
<th>Your relationship with your family</th>
</tr>
</thead>
<tbody>
<tr>
<td>R1C41</td>
<td>S3Q2</td>
<td>Your relationship with your friends</td>
</tr>
<tr>
<td>R1C42</td>
<td>S3Q3</td>
<td>How your teachers treat you</td>
</tr>
<tr>
<td>R1C43</td>
<td>S3Q4</td>
<td>How you fit in with others at school</td>
</tr>
<tr>
<td>R1C44</td>
<td>S3Q5</td>
<td>The way you spend your time</td>
</tr>
<tr>
<td>R1C45</td>
<td>S3Q6</td>
<td>How late you stay out at night</td>
</tr>
<tr>
<td>R1C46</td>
<td>S3Q7</td>
<td>What you wear</td>
</tr>
<tr>
<td>R1C47</td>
<td>S3Q8</td>
<td>Who your friends are</td>
</tr>
<tr>
<td>R1C48</td>
<td>S3Q9</td>
<td>Where you go</td>
</tr>
<tr>
<td>R1C49</td>
<td>S3Q10</td>
<td>What you do</td>
</tr>
</tbody>
</table>

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

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.

<table>
<thead>
<tr>
<th>R1C51</th>
<th>S4Q1</th>
<th>In the last month, how often have you felt nervous and stressed?</th>
</tr>
</thead>
<tbody>
<tr>
<td>R1C52</td>
<td>S4Q2</td>
<td>In the last month, how often have you found that you could not cope with all the things that you had to do?</td>
</tr>
<tr>
<td>R1C53</td>
<td>S4Q3</td>
<td>In the last month, how often have you felt confident about your ability to handle your personal problem?</td>
</tr>
<tr>
<td>R1C54</td>
<td>S4Q4</td>
<td>In the last month, how often have you felt that things were going your way?</td>
</tr>
<tr>
<td>R1C55</td>
<td>S4Q5</td>
<td>In the last month, how often have you felt difficulties were piling up so high that you could not overcome them?</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Amount</th>
<th>Problems</th>
</tr>
</thead>
<tbody>
<tr>
<td>R2C1</td>
<td>S5AQ1</td>
<td>R2C10 S5BQ1 Problems with teachers</td>
</tr>
<tr>
<td>R2C2</td>
<td>S5AQ2</td>
<td>R2C11 S5BQ2 Problems with your friends</td>
</tr>
<tr>
<td>R2C3</td>
<td>S5AQ3</td>
<td>R2C12 S5BQ3 Problems with others at school</td>
</tr>
<tr>
<td>R2C4</td>
<td>S5AQ4</td>
<td>R2C13 S5BQ4 Problems with others in your neighborhood</td>
</tr>
<tr>
<td>R2C5</td>
<td>S5AQ5</td>
<td>R2C14 S5BQ5 Being unable to do some things you want to do</td>
</tr>
<tr>
<td>R2C6</td>
<td>S5AQ6</td>
<td>R2C15 S5BQ6 Problems with parent(s)</td>
</tr>
<tr>
<td>R2C7</td>
<td>S5AQ7</td>
<td>R2C16 S5BQ7 Problems with family other than your parent(s)</td>
</tr>
<tr>
<td>R2C8</td>
<td>S5AQ8</td>
<td>R2C17 S5BQ8 Lack of money to buy the things you want</td>
</tr>
<tr>
<td>R2C9</td>
<td>S5AQ9</td>
<td>R2C18 S5BQ9 Problems with your [boy/girl] friend</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Frequency</th>
<th>Amount</th>
<th>Problems</th>
</tr>
</thead>
<tbody>
<tr>
<td>4=very often</td>
<td>5=extremely stressful</td>
<td></td>
</tr>
<tr>
<td>3=fairly often</td>
<td>4=very stressful</td>
<td></td>
</tr>
<tr>
<td>2=sometimes</td>
<td>3=moderately stressful</td>
<td></td>
</tr>
<tr>
<td>1=almost never</td>
<td>2=a little stress or worry</td>
<td></td>
</tr>
<tr>
<td>0=never</td>
<td>1=not at all stressful</td>
<td></td>
</tr>
</tbody>
</table>

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 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.
VIII. The next few questions are just about your friends. Among your friends...

- 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?
- 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.

- On the whole, I am satisfied with myself.
- At times I think I am no good at all.
- I feel that I have a number of good qualities.
- I am able to do things as well as most other people.
- I feel I do not have much to be proud of.
- I wish I could have more respect for myself.
- 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

X. [continue]

- People must live pretty much for today and let tomorrow take care of itself.
- Things for the average person are getting worse, not better.
- A person doesn't really know whom he or she can count on.
- Sometimes I wonder whether anything is worthwhile.
- 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.

- My family is too wrapped up in the traditional Asian way of life.
- Keeping the traditional Asian way of life is important to my family.
Keeping the traditional Asian way of life is important to me.  
It is important to my family to keep our Asian language.  
It is important to me to keep my Asian language.  
My family should be ashamed of its past in Asia.  
There is no reason to be proud to be Asian.  
I respect my Asian family history.

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

XII. [continue]

I wish my family would learn more about the American way of life.  
I wish my family would act more like Americans.  
I wish my parents could speak better English.  
I have a great deal of respect for my parents.  
My parents know how to handle the problems in our family.  
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.
<table>
<thead>
<tr>
<th>Have you ever...</th>
<th>What age did you first do it...</th>
</tr>
</thead>
<tbody>
<tr>
<td>Run away from home?</td>
<td>R4C1 S13AQ1 R5C1-2 S13BQ1</td>
</tr>
<tr>
<td>Skipped class without an excuse?</td>
<td>R4C2 S13AQ2 R5C3-4 S13BQ2</td>
</tr>
<tr>
<td>Lied about your age to get into some place or to buy something (e.g., get into a movie or buy alcohol)?</td>
<td>R4C3 S13AQ3 R5C5-6 S13BQ3</td>
</tr>
<tr>
<td>Hitchhiked a ride with a stranger?</td>
<td>R4C4 S13AQ4 R5C7-8 S13BQ4</td>
</tr>
<tr>
<td>Carried a hidden weapon?</td>
<td>R4C5 S13AQ5 R5C9-10 S13BQ5</td>
</tr>
<tr>
<td>Been loud or rowdy in a public place where somebody complained and got you into trouble?</td>
<td>R4C6 S13AQ6 R5C11-12 S13BQ6</td>
</tr>
<tr>
<td>Begged for money or things from strangers?</td>
<td>R4C7 S13AQ7 R5C13-14 S13BQ7</td>
</tr>
<tr>
<td>Made obscene phone calls, such as calling someone and saying dirty things?</td>
<td>R4C8 S13AQ8 R5C15-16 S13BQ8</td>
</tr>
<tr>
<td>Been drunk in a public place?</td>
<td>R4C9 S13AQ9 R5C17-18 S13BQ9</td>
</tr>
<tr>
<td>Damaged, destroyed or marked up someone else’s property on purpose?</td>
<td>R4C10 S13AQ10 R5C19-20 S13BQ10</td>
</tr>
<tr>
<td>Set fire on purpose or tried to set fire to a house, building, or car, knowing someone was inside?</td>
<td>R4C11 S13AQ11 R5C21-22 S13BQ11</td>
</tr>
<tr>
<td>Avoided paying for things, like a movie, taking bus rides, or anything else?</td>
<td>R4C12 S13AQ12 R5C23-24 S13BQ12</td>
</tr>
<tr>
<td>Gone into or tried to go into a building to steal or damage something?</td>
<td>R4C13 S13AQ13 R5C25-26 S13BQ13</td>
</tr>
<tr>
<td>Tried to steal or actually stolen money or things worth $5 or less?</td>
<td>R4C14 S13AQ14 R5C27-28 S13BQ14</td>
</tr>
<tr>
<td>How about between $5 and $50?</td>
<td>R4C15 S13AQ15 R5C29-30 S13BQ15</td>
</tr>
<tr>
<td>How about between $50 and $100?</td>
<td>R4C16 S13AQ16 R5C31-32 S13BQ16</td>
</tr>
<tr>
<td>How about over $100?</td>
<td>R4C17 S13AQ17 R5C33-34 S13BQ17</td>
</tr>
<tr>
<td>Shoplifted or taken something from a store (including anything you already told me about)?</td>
<td>R4C18 S13AQ18 R5C35-36 S13BQ18</td>
</tr>
<tr>
<td>Stolen someone’s purse or wallet or picked someone’s pocket?</td>
<td>R4C19 S13AQ19 R5C37-38 S13BQ19</td>
</tr>
<tr>
<td>Stolen something that did not belong to you?</td>
<td>R4C20 S13AQ20 R5C39-40 S13BQ20</td>
</tr>
<tr>
<td>Tried to buy or sell things that were stolen?</td>
<td>R4C21 S13AQ21 R5C41-42 S13BQ21</td>
</tr>
<tr>
<td>Taken a car or motorcycle for a ride without the owner’s permission?</td>
<td>R4C22 S13AQ22 R5C43-44 S13BQ22</td>
</tr>
<tr>
<td>Stolen or tried to steal a car or other motor vehicle?</td>
<td>R4C23 S13AQ23 R5C45-46 S13BQ23</td>
</tr>
<tr>
<td>Forged a check or used fake money to pay for something?</td>
<td>R4C24 S13AQ24 R5C47-48 S13BQ24</td>
</tr>
<tr>
<td>Used or tried to use a credit card, or ATM card without permission?</td>
<td>R4C25 S13AQ25 R5C49-50 S13BQ25</td>
</tr>
<tr>
<td>Tried to cheat someone by selling them something that was not worth what you said it was?</td>
<td>R4C26 S13AQ26 R5C51-52 S13BQ26</td>
</tr>
<tr>
<td>Attacked someone with a weapon or with the idea of seriously hurting or killing them?</td>
<td>R4C27 S13AQ27 R5C53-54 S13BQ27</td>
</tr>
<tr>
<td>Thrown objects such as bottles or rocks at people?</td>
<td>R4C28 S13AQ28 R5C55-56 S13BQ28</td>
</tr>
<tr>
<td>Been involved in a gang fight?</td>
<td>R4C29 S13AQ29 R5C57-58 S13BQ29</td>
</tr>
<tr>
<td>Hit someone with the idea of hurting them (other than what you have already mentioned)?</td>
<td>R4C30 S13AQ30 R5C59-60 S13BQ30</td>
</tr>
<tr>
<td>Used a weapon or force to make</td>
<td>R4C31 S13AQ31 R5C1-2 S13BQ31</td>
</tr>
</tbody>
</table>
someone give you money or things?

Sold marijuana?

Sold crack or rock?

Sold hard drugs such as heroin, cocaine, LSD, or acid?

Drunk beer or wine without your parent's permission?

Drunk hard liquor without your parent's permission?

Used marijuana?

Used acid, LSD, psychedelics or hallucinogens?

Used cocaine or coke, other than crack?

Used crack or rock?

Used heroin?

Used angel dust or PCP?

Used tranquilizers?

Used downers or barbiturates?

Used uppers, speed or amphetamines?

Fired a gun from a car at a building?

Fired a gun from a car at people?

Been arrested by the police?

Been in juvenile hall, camp, or someplace like that?

Entered a home with the idea to rob people there?

Actually robbed somebody while they were at home?

Demanded free services or money from stores, restaurants, or other businesses with the promise you would leave them alone?

Received free services or money from stores, restaurants, or other businesses with the promise that you would leave them alone?

Demanded protection money from a business?

Received protection money from a business?

Threatened to harm a business or business owner in order to get free services or money?

0=No
1=Yes
8,9=Missing

Age
88=Not applicable

Do these things alone...

Run away from home?

Skipped class without an excuse?

Lied about your age to get into some place or to buy something (e.g., get into a movie or buy alcohol)?

Hitchhiked a ride with a stranger?

Carried a hidden weapon?

Been loud or rowdy in a public place where somebody complained and got you into trouble?

Begged for money or things from
strangers?
Made obscene phone calls, such as calling someone and saying dirty things?
Been drunk in a public place?
Damaged, destroyed or marked up someone else’s property on purpose?
Set fire on purpose or tried to set fire to a house, building, or car, knowing someone was inside?
Avoided paying for things, like a movie, taking bus rides, or anything else?
Gone into or tried to go into a building to steal or damage something?

<table>
<thead>
<tr>
<th>R7C9</th>
<th>S13CQ9</th>
<th>R8C17-18</th>
<th>S13DQ9</th>
</tr>
</thead>
<tbody>
<tr>
<td>R7C10</td>
<td>S13CQ10</td>
<td>R8C19-20</td>
<td>S13DQ10</td>
</tr>
<tr>
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<td>R7C12</td>
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<td>R8C45-46</td>
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<td>R8C47-48</td>
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<td>S13CQ28</td>
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<td>S13CQ29</td>
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<td>S13CQ32</td>
<td>R9C3-4</td>
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<td>R9C11-12</td>
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<td>R7C40</td>
<td>S13CQ40</td>
<td>R9C19-20</td>
<td>S13DQ40</td>
</tr>
</tbody>
</table>
Used heroin?
Used angel dust or PCP?
Used tranquilizers?
Used downers or barbiturates?
Used uppers, speed or amphetamines
Fired a gun from a car at a building?
Fired a gun from a car at people?
Been arrested by the police?
Been in juvenile hall, camp, or someplace like that?
Entered a home with the idea to rob people there?
Actually robbed somebody while they were at home?
Demanded free services or money from stores, restaurants, or other businesses with the promise you would leave them alone?
Received free services or money from stores, restaurants, or other businesses with the promise that you would leave them alone?
Demanded protection money from a business?
Received protection money from a business?
Threatened to harm a business or business owner in order to get free services or money?

0=No 1=Yes 88=Not applicable 8=Not applicable 98=100 times or more

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.

Is there talk about gangs around your neighborhood?
Do gang members seem to come and go in your neighborhood?
Is there gang graffiti in your neighborhood?
Have kids in your neighborhood been involved in gangs?
Does there seem to be gang crime in your neighborhood?
Do police seem to have problems with gangs in your neighborhood?
Do any of your friends hang out with gang members?
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.
XVI. Some people have different reasons for joining a gang—why do you think 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

5=strongly agree
4=agree
3=neutral
2=disagree
1=strongly disagree
If the family found out
To stop shaming the family
When they get older
When the police get in the way
When they become 18, and can be tried as an adult

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

Blank column used for data cleaning purposes

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.

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

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

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.

I am proud to identify myself as an Asian.
I feel good about my Asian background.
I am unhappy that I am Asian.
Being an Asian is important to me.
I am basically Asian.
I do not identify with being an Asian.
I must care for my parents because my parents have cared for me. (Hieu)
I must be trustworthy at all times. (Tin)
Learning for enlightenment is more important to me than learning necessary to get a well-paying job. (Tri)
I must be polite and considerate at all times, and keep my true feelings hidden. (Le)
I must always show indebtedness and gratitude. (Nghia)
If I have children one day, I will almost always know what is best for them.
If I have children one day, I would make important decisions for them for their own good.

If I have children one day, I would expect them to hide their feelings, and never show anger, frustration, or contempt.

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.

If I have children one day, I will show authority over them.

I like to play traditional Asian games or sports.

I prefer to shop in the Asian-style shopping centers.

I appreciate the meaning behind traditional Asian holidays such as Tet.

I prefer Asian language books, music, and/or movies.

If I were ill, I would take the advice of a traditional Asian healer.

I am proud to identify myself as an American.

I feel good about my American background.

I am unhappy that I am American.

Being an American is important to me.

I am basically an American.

I do not identify with being an American.

I usually speak up and say what is on my mind, even if it might embarrass others.

I am independent from my family.

I have control over almost all situations in my own life.

I know better than my family about matters in my own life.

To me, being ‘honest’ is usually more important than preserving harmony in relationships.

If I have children one day, I would treat them as individuals.

If I have children one day, I would give them many choices.

If I have children one day, it would be better for them to vent their anger and frustration rather than to keep it inside.

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.

If I have children one day, I would help them develop to be independent from the family.

I like to play American games or sports.

I prefer to shop in American-style shopping centers or malls.

I appreciate the meaning behind traditional American holidays such as Thanksgiving.

I prefer English language books, music, and/or movies.

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

In general, do you live in the Asian way of life?

In general, will you be a success in the Asian way of life?

Does your family live in the Asian way of life?

Is your family a success in the Asian way of life?

Do you live in the American way of life?

Will you be a success in the American way of life?

Does your family live in the American way of life?

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.

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?
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.

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

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

Do you read...

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

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

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

How would you rate yourself?

1=Very Asian
2=Mostly Asian
3=Equally Asian and American
4=Mostly American
5=Very American

Do you participate in Asian occasions, holidays, traditions, etc.?
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

Rate yourself on how much you believe in American (Western) values:
1 = Do not believe
2
3
4
5 = Strongly believe in American values

Rate yourself on how well you fit in when with other Asians of the same ethnicity:

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

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: ________________________

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XXII. Please tell me whether you agree or disagree with the following statements.

<table>
<thead>
<tr>
<th>R12C42</th>
<th>S22Q1</th>
<th>I wish American teenagers would respect me as an American.</th>
</tr>
</thead>
<tbody>
<tr>
<td>R12C43</td>
<td>S22Q2</td>
<td>I wish American teenagers saw me as an American.</td>
</tr>
<tr>
<td>R12C44</td>
<td>S22Q3</td>
<td>I do not want American teenagers to accept me as an American.</td>
</tr>
<tr>
<td>R12C45</td>
<td>S22Q4</td>
<td>I wish Asian teenagers would respect me as an Asian.</td>
</tr>
<tr>
<td>R12C46</td>
<td>S22Q5</td>
<td>I wish Asian teenagers saw me as an Asian.</td>
</tr>
<tr>
<td>R12C47</td>
<td>S22Q6</td>
<td>I do not want Asian teenagers to accept me as an Asian.</td>
</tr>
</tbody>
</table>

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

XXIII [Continue]

<table>
<thead>
<tr>
<th>R12C48</th>
<th>S23Q1</th>
<th>Americans don't like me because I'm Asian.</th>
</tr>
</thead>
<tbody>
<tr>
<td>R12C49</td>
<td>S23Q2</td>
<td>I don't get treated fairly by Americans because I'm Asian.</td>
</tr>
<tr>
<td>R12C50</td>
<td>S23Q3</td>
<td>I wish my English was better.</td>
</tr>
<tr>
<td>R12C51</td>
<td>S23Q4</td>
<td>I have an Asian language accent.</td>
</tr>
<tr>
<td>R12C52</td>
<td>S23Q5</td>
<td>I look like an American.</td>
</tr>
<tr>
<td>R12C53</td>
<td>S23Q6</td>
<td>Americans always see me as an Asian.</td>
</tr>
<tr>
<td>R12C54</td>
<td>S23Q7</td>
<td>Americans don't think I am as good as they are.</td>
</tr>
<tr>
<td>R12C55</td>
<td>S23Q8</td>
<td>I'll never get the respect an American gets.</td>
</tr>
<tr>
<td>R12C56</td>
<td>S23Q9</td>
<td>Most Americans are racist.</td>
</tr>
<tr>
<td>R12C57</td>
<td>S23Q10</td>
<td>It is hard to make friends with Whites.</td>
</tr>
<tr>
<td>R12C58</td>
<td>S23Q11</td>
<td>I don't feel accepted by Americans.</td>
</tr>
<tr>
<td>R12C59</td>
<td>S23Q12</td>
<td>My parents don't want me to be American</td>
</tr>
<tr>
<td>R12C60</td>
<td>S23Q13</td>
<td>My parents prefer me to have Asian friends.</td>
</tr>
<tr>
<td>R12C61</td>
<td>S23Q14</td>
<td>I'll never get the respect other Asians get.</td>
</tr>
<tr>
<td>R12C62</td>
<td>S23Q15</td>
<td>I don't feel accepted by Asians.</td>
</tr>
<tr>
<td>R12C63</td>
<td>S23Q16</td>
<td>The only way to earn respect from Asians is to make a lot of money.</td>
</tr>
</tbody>
</table>

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

STEM  XXIV. Next are a few questions about the police.

<table>
<thead>
<tr>
<th>R13C1</th>
<th>S24Q1</th>
<th>Police like to show their power more than they like to help people.</th>
</tr>
</thead>
<tbody>
<tr>
<td>R13C2</td>
<td>S24Q2</td>
<td>Police harass teenagers just because they are Asian.</td>
</tr>
<tr>
<td>R13C3</td>
<td>S24Q3</td>
<td>Police treat all Asian teenagers fairly.</td>
</tr>
<tr>
<td>R13C4</td>
<td>S24Q4</td>
<td>Police solve more problems than they solve.</td>
</tr>
<tr>
<td>R13C5</td>
<td>S24Q5</td>
<td>Police are racist.</td>
</tr>
<tr>
<td>R13C6</td>
<td>S24Q6</td>
<td>Police harass anyone they think is a gang member.</td>
</tr>
<tr>
<td>R13C7</td>
<td>S24Q7</td>
<td>Police are usually fair when dealing with Asians.</td>
</tr>
<tr>
<td>R13C8</td>
<td>S24Q8</td>
<td>As long as I am under 18, I could get away with almost any crime.</td>
</tr>
<tr>
<td>R13C9</td>
<td>S24Q9</td>
<td>The criminal justice system in America is too strict.</td>
</tr>
<tr>
<td>R13C10</td>
<td>S24Q10</td>
<td>Police investigate crimes very well.</td>
</tr>
</tbody>
</table>
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.

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?

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 YOUTHRQ1: Please rate the level of cooperation you received from this respondent.

R13C25 YOUTHRQ2: 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  USBORNYP  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?

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
I do not identify with being an Asian.

I must care for my parents because my parents have cared for me. (Hieu)

I must be trustworthy at all times. (Tin)

Learning for enlightenment is more important to me than learning necessary to get a well-paying job. (Tri)

I must be polite and considerate at all times, and keep my true feelings hidden. (Le)

I must always show indebtedness and gratitude. (Nghia)

I almost always know what is best for my children.

I make important decisions for my children for their own good.

I expect my children to hide their feelings, and never show anger, frustration, or contempt.

It is sometimes necessary for me to shame or withdraw love.

I show authority over my children for their own good.

I prefer to shop in the Asian-style shopping centers.

I appreciate the meaning behind traditional Asian holidays such as Tet.

I prefer Asian language books, music, and/or movies.

If I were ill, I would take the advice of a traditional Asian healer.

I am proud to identify myself as an American.

I feel good about my American background.

I am unhappy that I am American.

Being an American is important to me.

I am basically an American.

I do not identify with being an American.

I usually speak up and say what is on my mind, even if it might embarrass others.

I am independent from my family.

I have control over almost all situations in my own life.

I know better than my family about matters in my own life.

To me, being 'honest' is usually more important than preserving harmony in relationships.

I treat my children as individuals.

I give my children many choices.

It would be better for my children to vent their anger and frustration than to keep it inside.

I would let my children choose their own values rather than have them imposed by the society in which they were born.

I help my children develop to be independent from the family.

I like to play American games or sports.

I prefer to shop in American-style shopping centers or malls.

I appreciate the meaning behind traditional American holidays such as Thanksgiving.

I prefer English language books, music, and/or movies.

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

Blank column used for data cleaning purposes
3=About equally Asian groups and Americans
4=Mostly Americans
5=Almost only Americans

R15C27 S29Q10 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

R15C28 S29Q11 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

R15C29 S29C15 What kind of food do you like at home?
R15C30 S29Q16 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

R15C31 S29Q17 Do you read...
R15C32 S29Q18 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

R15C33 S29Q19 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

R15C34 S29Q20 How would you rate yourself?
1=Very Asian
2=Mostly Asian
3=Equally Asian and American
4=Mostly American
5=Very American
Do you participate in Asian occasions, holidays, traditions, etc.?

1=Nearly all
2=Most
3=Some
4=A few
5=None at all

Rate yourself on how much you believe in Asian values (e.g., about marriage, families, education, work):

1=Do not believe in Asian values
2=
3=
4=
5=Strongly believe in Asian values

Rate yourself on how much you believe in American (Western) values:

1=Do not believe in American values
2=
3=
4=
5=Strongly believe in American values

Rate yourself on how well you fit in when with other Asians of the same ethnicity:

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

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 work 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:________________________

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
XXXII. You may have neighbors.

Being unable to do some things you want to do
Problems with your child or children
Problems with family other than your children
Lack of money to buy the things you want
Problems with your [husband/wife:boy/girl] friend?

Frequency Amount
4=very often 8=not applicable (frequency =0)
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

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.

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

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

Note: for S34Q3 and S34Q4, 8=Not applicable

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?

Your relationship with your family
Your relationship with your friends
How your boss or supervisors treat you
How you fit in with others at work
The way you spend your time
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