151852

PROGRAM MODELS FOR SOUTHEAST ASIAN YOUTH

FINAL REPORT TO THE MULTNOMAH COUNTY YOUTH PROGRAM OFFICE

Principal Investigator: Jeff MacDonald, M.A.
Research Assistant: Kelly Cannard, M.S.
January 1993

Southeast Asian Youth Services Project

International Refugee Center of Oregon
1336 E. Burnside
Portland, Oregon 97214

TABLE OF CONTENTS

	Page
Acknowledgements	iv
Executive Summary	v
Introduction	1
Research Methodology	3
Part I: Needs Assessment	5
Chapter 1: Scope of the Problem	6
A. Southeast Asian Community	6
B. Problems of Youth and Families	10
C. Client Case Studies	19
Chapter 2: Juvenile Justice System	22
A. Processing and Decision Points	22
B. Factors Affecting the Disposition of Southeast Asian Youth	27
C. Juvenile Justice Division Programs Serving Southeast Asian Youth	34
D. Client Follow-Up	37
Chapter 3: Prevention and Early Intervention Youth Services	38
A. Multnomah County Programs Serving Southeast Asian Youth	38
B. Mental Health Services for Southeast Asian Youth in Multnomah County	42
Part II: Model Program Development Plan	44
Chapter 4: National Program Models	45
A. Geographic Overview of Service Providers	45
B. Program Structures	48
C. Program Content for Southeast Asian Youth	56
Chapter 5: Program Models for Multnomah County	60
A. Juvenile Justice System	60
B. Prevention and Intervention Services	67
C. Service Delivery	77

	Page
Chapter 6: Implementation Priorities and Recommendations	80
A. Short Term Priorities	80
B. Long Term Priorities	82
C. Preliminary Service Provision	83
Appendices	84
Appendix A - Youth Services for Southeast Asian Youth	85
Appendix B - Mental Health Services for Southeast Asian Youth	92
Appendix C - Organizations Working with Southeast Asian Youth	97
Appendix D - Counseling Techniques with Southeast Asians	101
References Cited	103

ACKNOWLEDGEMENTS

The Southeast Asian Youth Services Project would not have been possible to carry out without the help of many people from the Southeast Asian community and from service providers. We would like to thank in particular community leaders such as Thach Nguyen, Chareundi Van-Si, Nady Tan, Seng Fo Chao, Hongsa Chanthavong, David Lee, Kim Nguyen, Thuy Vanderlinde, Canh Nguyen, Paul Kinh Duong, and Lee Po Cha for their insights, suggestions, recommendations, and review of the preliminary draft of this document. Besides these community leaders, many Southeast Asian parents and youth also generously gave of their time to meet with us and candidly speak of their concerns and needs.

Many others have contributed to this study. In particular, we would like express our appreciation to members of the Asian Gang Enforcement Team, staff of the Juvenile Justice Division, and bilingual staff of the International Refugee Center of Oregon (IRCO), the State of Oregon Refugee Program, Portland Public Schools, Sponsors Organized to Assist Refugees (SOAR), the Urban League of Portland, Youth Outreach, and the City of Portland. Besides these organizations, many other agencies both in Multnomah County and other states provided valuable information about their programs and how to design and deliver services to Southeast Asian youth and families.

Special thanks is also owed to Congressman Ron Wyden and his assistant Kathryn Broderick for helping make the needs of the Southeast Asian community a priority by organizing and facilitating the Asian Youth Task Force. This task force brought together people from the Southeast Asian community, law enforcement, juvenile justice, social service agencies, and the business community. The insights and priorities developed by this task force have contributed a great deal to this study.

This project was funded through a research contract awarded by the Multnomah County Youth Program Office. We wish to thank Mary T. Li at the Youth Program Office for her continuing support of this project. However, the findings and recommendations expressed in this report solely reflect the work of the authors and not necessarily the views of the Youth Program Office.

The work of two research assistants was central and indispensable in carrying out the entire project. Kelly Cannard researched and analyzed local and national services and program models for Southeast Asian youth and families. Somlay Soukhaseum provided community outreach and valuable insight on the needs of youth and families through her direct service to many clients.

Finally, we would like to thank the clerical staff of the International Refugee Center of Oregon for their painstaking work to complete the manuscript and to Rhonda Sater for her technical assistance with the final draft.

EXECUTIVE SUMMARY

The Southeast Asian Youth Services Project (SAYSP) began in April 1992 as part of the Oregon Minority Youth Initiative (OMYI) -- a three county study of the disproportionate commitment rates of minority youth to the state juvenile training school. The Multnomah County Community Children and Youth Services Commission (CCYSC) decided to devote OMYI funding to impact the existing Multnomah County disproportionate commitment rate of Southeast Asian young people to the state training school. Following this decision the International Refugee Center of Oregon received a contract from the Multnomah County Youth Program Office to carry out research on the services available to Southeast Asian youth through the county juvenile justice system and through other providers.

This research examined the cultural background and family structures of the Southeast Asian community, the causes of rising juvenile delinquency, the decision points in the juvenile justice system which affect the disposition of Southeast Asian youth, and the availability of culturally-competent prevention and intervention services. These findings form the basis for the recommendations on needed services and programs and changes in policy to make the juvenile justice system and social services more culturally appropriate and accessible to Southeast Asian youth and families.

This study utilized both quantitative and qualitative data. The quantitative data was supplied by the Oregon Community Children and Youth Services Commission (OCCYSC) and by the State of Oregon Refugee Program. The qualitative data was gathered by means of ethnographic research methodology, emphasizing intensive, interpretive analysis rather than quantitative, statistical approaches. The principal investigator used such ethnographic techniques as key informant interviews, participant-observation, town hall format community meetings, and informal surveys.

The study is divided into two main sections: (1) needs assessment and (2) the model program development plan. Several appendices follow these sections.

Part One: Needs Assessment

This section is divided into three chapters covering the scope of the problem, the juvenile justice system, and prevention and early intervention youth services.

Chapter One: Scope of the Problem describes the refugee experience which brought the Southeast Asians to resettle in Multnomah County. This chapter describes first the ethnic diversity of the six major Southeast Asian ethnic groups: Vietnamese, Cambodian, Chinese, lowland Lao, and highland Hmong and Mien. This section points out that there is no common language or cultural or religious beliefs which unite the Southeast Asian community. However, there is a common bond from the long social interaction of these groups and the commonality of their refugee experience. Most importantly, even though family structures vary between each group, they share the important values of the importance of the family over the individual, group over individual decision making, and an authoritative parenting style requiring obedience of children rather than negotiation between parents and children.

Over 22,000 Southeast Asians have resettled in Oregon with most residing in Multnomah County. About 29 % of these are youth under age 18. These figures are based upon the State of Oregon Refugee Program's statistics rather than the U.S. Census which under counted this population.

Each ethnic community is organized around their own ethnic self help organizations (sometimes several for each community) known as Mutual Assistance Organizations. There are also churches, temples, student clubs and associations as well as a community-based organization and voluntary agencies providing social and employment services. Each of these are important sources of input and assistance for developing needs assessments and services.

Numerous social adjustment and acculturation problems face Southeast Asian families. Most important is the breakdown of the traditional family structure caused by the isolation and reduction of status of the old, the struggle of the middle generation to survive economically, and the rapid Americanization of youth. Parents, lacking good English skills and knowledge of American society and education, find they can not guide their children and that their children have more knowledge and control over everyday life than they do. Parents feel that much of the system including child abuse laws and the juvenile justice system undermines their authority. Youth, on the other hand, frequently reject their parent's culture and language. This rejection too often becomes manifested in dysfunctional behaviors such as teen pregnancy, running away from home, dropping out of school, juvenile delinquency, alcohol and drug usage, and joining gangs.

Parents and youth alike point to the educational system as one of the underlying causes of problems. Due to cultural differences parents neither understand the American school system nor their role in advocating for their children. Both youth and parents alike suggest that the current ESL curriculum model does not meet their educational or vocational needs. Youth also complain of isolation within the school system and open prejudice from other students, teachers, and counselors. In the last ten years dropout rates have at least doubled as a result.

Unfortunately, criminal activity is on the rise. In particular, Southeast Asian youth are involved in property crimes such as auto theft, burglary, and most alarmingly home invasion. Gang activity has increased dramatically with extortion as a frequent crime. Both ethnically-mixed gangs and girl gang activity has risen as well. Due to distrust of police and a perception that the Oregon justice system will not protect them from retaliation by gang members, many community members will not report crime.

Few of these gang members actually end up in the state training school because few are caught and property crimes are not prosecuted until the third arrest. However, there remains considerable disproportionality of commitments of Southeast Asian youth.

Community response to these problems has been to develop an Asian Youth Task Force, and Asian/Law Enforcement Advisory Council of Oregon, an Asian Gang Enforcement Team, an Equity in Education Task Force, and a Law Enforcement Community Leadership Conference.

Finally this chapter provides two client case studies to illustrate the complexity of providing services to youth with multiple cultural, intergenerational, and behavioral problems.

Chapter Two: Juvenile Justice System describes Multnomah County's juvenile justice system in terms of its decision-making and process points. Since at such points a youth can penetrate further into the system, this chapter describes who makes decisions, how much discretion decision makers have about the disposition of youth, and what options and resources are available for decision makers to refer clients to. These points are arrest, admission and intake, preliminary hearings, pretrial conferences, and formal hearings.

Several important factors affect the disposition of Southeast Asian youth at each point. The first is the lack of culturally-competent resources and services for both police and Juvenile Justice Division (JJD) staff to refer youth to. For example, there is only one group home which is culturally trained and regularly provides treatment to Southeast Asian youth. Other alternative programs such as Probation Alternative Weekend serve few persons of color. There is a lack of culturally-appropriate shelter for runaways especially young women as well as mental health and alcohol and drug services. These lack of resources can cause youth to recycle through the system with increasingly harsher dispositions. Further complicating the lack of resources, is how knowledgeable both police officers and parents are of resources and options at the point of arrest.

The second is the policy which bars prosecution of minor felonies and misdemeanors until the third arrest. This means that new offenders will be simply released by intake or referred to a diversion program without adjudication. Since most Southeast Asian juvenile offenders are arrested for property crimes, they receive no consequences until their third arrest. Even referral to a diversion program is seldom successful because there is no process for insuring a youth follows through on diversion activities. This policy only delays entry into the juvenile justice system, often until the youth is an adult, and undermines the community's attitude towards the effectiveness of the criminal justice system.

The third is the availability of bilingual/bicultural staff to serve youth and families. There are only four such Southeast Asian staff currently who serve as counselors in the detention unit, the Gang Resource Intervention Team, the adjudication unit, and the Assessment, Intervention and Transition Program. There is no Southeast Asian staff in other units where they could improve the cultural-sensitivity of assistance to youth and parents. This also affects the police who currently have no regular bilingual/bicultural Southeast Asian officers except as reservists. Police are often unable to communicate with parents and may lack the cross-cultural training to properly assist Southeast Asian parents and youth.

The fourth is the degree to which parents are involved with their children. Although parents are concerned about their children being arrested they may also feel very ashamed and be hesitant to become involved in the court hearings and probation treatment plans. Or if their child is completely out of control they may want the court to give harsher dispositions to the child.

The fifth is the inability of JJD staff to provide further follow-up services once a youth completes probation. A young person often finds him/herself in the same family or social

situation which contributed to the delinquency in the first place. Extensive counseling and case management is unavailable for most these youth to help resolve underlying intergenerational and social adjustment problems.

Chapter Three: Prevention and Early Intervention Services surveys local programs serving Southeast Asian youth and the availability of mental health services. This chapter describes the services specifically designed to serve Southeast Asians as well as the services available but not currently serving many Southeast Asians. Of twenty-seven agencies surveyed, only eight have programs specifically designed for Southeast Asian youth. Two of these programs serve Amerasian and unaccompanied minors, mostly for the first year after arrival. The one employment program is only available in the summer. Only one program provides outreach to gang members but it has limited capacity to meet the need. A new program has recently been implemented to provide case management and counseling services to Southeast Asian young women who are influenced by gangs, but it too is underfunded and understaffed to meet the need. Minimal homeless services are provided by a small linkage program.

The most extensive services available are for teen parents, but this too has too few staff to meet the complex case management and counseling needs of young parents. Only two youth service centers have any specific outreach to Southeast Asian youth and there are a few small programs providing recreational activities and tutoring.

Besides the underfunding of these programs there are major service gaps in parenting education and support, family and youth counseling, emergency shelter, mentoring, and child care. Providers of such services have too little cultural knowledge and no bilingual/bicultural staff to provide community outreach and culturally-appropriate programs.

The service gap situation with mental health services is even more severe. Few such agencies have received any cross-cultural training on counseling Southeast Asian nor do they have any specific outreach programs. Many feel there is no need to develop such services or that there are any barriers to Southeast Asians accessing services. Some agencies rely upon interpreters which is better than nothing, but a poor substitute for trained bilingual/bicultural counseling staff. Moreover there is considerable defensiveness over these issues among some agencies and even by the Multnomah County Mental Health Division.

Part Two: Model Program Development Plan

This section is divided into three chapters covering national program models, program models for Multnomah County, and implementation priorities and recommendations.

Chapter Four: National Program Models reviews programs designed for Southeast Asians from other states in terms of their geographic location, program structures, and program components. Agencies surveyed were located in Minnesota, California, Washington state, Texas, and Colorado. They ranged from community-based organizations and mutual assistance associations to mainstream agencies. Program structures ranged from highly integrated groups involving several disparate agencies such as in Oakland to entirely

independent agencies such as in Houston. In between these extremes most programs cooperated or coordinated services with other providers.

Most successful programs employed Southeast Asian staff, some had volunteer programs and utilized peer counselors. The ages of youth served was mostly junior high through high school although some reached down to the fourth or fifth grades. Most organizations felt that the younger youth are when they are first served the better for outcomes. The most common outreach process is word of mouth followed by referrals from other agencies or the courts. Parental involvement was considered a key element in most programs with some requiring such involvement. Funding sources tend to be diverse including public, private foundation grants and donations, and Asian businesses. Finally, services tend to be gender specific: most at risk youth programs are aimed at boys and young men, ignoring the needs of young women. Conversely, most young women's programs are for teen parents while ignoring the role of young men.

Program content focuses on some combination of the following components: sports and recreation, counseling (including peer, family, and professional mental health), tutoring, peer support groups (both single ethnic and mixed ethnic), education to youth (on crime and violence, drug and alcohol abuse, HIV/AIDS, sexual activity, and pregnancy), employment services, first language/culture classes, drug and alcohol counseling and treatment, and mentoring.

Chapter Five: Program Models for Multnomah County proposes a set of services and programs designed to meet the identified needs in Part One. These recommendations are divided into those for the juvenile justice system including law enforcement and the Juvenile Justice Division as well as community recommendations for culturally-appropriate prevention and intervention services.

For law enforcement two sets of recommendations are made for reducing community barriers and improving law enforcement-community communication. In order to reduce barriers three types of training are suggested: (1) training for parents on the juvenile justice system and American law; (2) continuing community leadership training on these same issues; and (3) Southeast Asian business owner training. In order to improve communication the following are recommended: (1) developing an Asian youth advisory group; (2) providing more cross-cultural inservice training to police; (3) developing a directory of resources for Southeast Asian youth; (4) developing more translated materials for parents; (5) hiring Southeast Asian police officers; (6) expanding outreach and parent contact strategies to accompany translated letters from the police to parents; and (7) reviewing and revising the Southeast Asian gang identification criteria annually.

For the Juvenile Justice Division seven recommendations are made to expand resources and make services more accessible to Southeast Asian parents and youth. These are (1) to hire more Southeast Asian staff for other units, particularly intake and detention; (2) reassess and revise if possible the current policy which delays prosecution for property crimes until the third offense; (3) provide judicial and legal staff cross-cultural training on the Southeast Asian legal system; (4) develop family outreach and follow-up services by contract with a social service provider; (5) develop more culturally appropriate residential treatment

centers, emergency shelters, mental health, alcohol, and drug treatment through inservice trainings, building one-on-one working relationships, and requiring by contract that services be culturally-appropriate; (6) evaluating the GIFT services for Southeast Asian young women; and (7) translating JJD legal forms, letters, and other materials into Lao, Cambodian, and Chinese.

For prevention and intervention services thirteen recommendations are made to develop culturally-appropriate services components. Many of these are similar to those found in national programs.

1. Develop and expand counseling and case management. This should include culturally appropriate individual and family counseling as well as recruiting peer counselors.

2. Develop parent-child education and support programs. These should include parent-child education delivered in a workshop or class format with a multicultural approach. Such parent education might also be part of a larger curriculum including basic education and ESL (English as a Second Language). Parent support groups, classes on discipline techniques and child abuse laws. Translated parenting information needs to be developed as well.

3. Expand recreational, sports, and club opportunities and include parents and volunteers to supervise activities.

4. Expand bicultural/bilingual employment services to a year round program.

5. Expand teen parenting services.

6. Develop a parent volunteer program to involve them with school and extracurricular activities.

7. Expand tutoring opportunities to more ethnic groups and to utilize schools in such programs.

8. Develop Southeast Asian mentors through the Youth Service Centers.

9. Advocate for Portland Public Schools to develop alternative schools and education programs to meet the needs of Southeast Asian youth.

10. Require service providers to develop treatment and prevention modalities for Southeast Asian youth involved with alcohol and drugs.

11. Develop more culturally appropriate emergency shelters.

12. Expand traditional language, culture and arts class opportunities.

13. Develop more trained and certified child care providers within the Southeast Asian community.

Two service delivery models are outlined. The first, which is recommended by many Southeast Asian community members, is to develop a Southeast Asian Community Center. Most if not all the recommended prevention and intervention services as well as some of the law enforcement and JJD services could be co-located at such a center. Center administration would be responsible for coordinating and integrating services.

The second model is to continue the current system of having youth service centers and other agencies provide services. This model will only work if such providers are required in their proposals and contracts to develop and provide culturally-appropriate services to Southeast Asian youth and families. If this model is followed a means of coordinating services must be established. This too must be addressed by providers in their proposals. The service integration models used in Oakland or Minneapolis should be examined in this regard.

Chapter Six: Implementation Priorities and Recommendations provides short term and long term service priorities and reviews preliminary services developed as part of this project.

The short term immediate service needs are divided by service area: law enforcement, Juvenile Justice Division, prevention and intervention.

For law enforcement, Southeast Asian officers need to be recruited, the Asian Youth Advisory Group should be developed, outreach strategies for parental letters should be broadened, officer's knowledge of resources and limited-English speaking skills need to be developed.

For the Juvenile Justice Division, it is recommended that more Southeast Asian staff be hired, more culturally appropriate group homes by developed, that follow-up and outreach services be contracted out, and that the current prosecution policy be reassessed and revised.

For prevention services, it is recommended that culturally-appropriate counseling and case management involving parents and youth be implemented as soon as possible. In addition, recreational and sports programs and educational tutoring programs should be expanded. A parenting education and support program should be developed which will include parenting skills education. Finally alternative school programs should be organized.

There are two priorities for intervention services: The first is two develop culturally appropriate diversion programs which will monitor the progress of Southeast Asian youth through them. Second alcohol and drug treatment and counseling programs should be required to develop services to meet the needs of Southeast Asian youth.

Long term service priorities are two fold: The first would be to implement the other service recommendations made in Chapter Five and to implement service coordination and integration. Such integration would be easiest utilizing the Southeast Asian Community Center model. Without such a center, coordination should be developed through JJD counseling staff for youth on probation and/or through case management at an community based agency serving Southeast Asian youth and families.

Finally, as part of the preliminary service provision under this project three services were provided: The first was cross-cultural training for service providers and law enforcement. The second was the translation of JJD legal forms, letters, and other materials into Vietnamese. The third was to provide case management and counseling to Southeast Asian at risk youth and families. Each of these services should be continued under OMYI funding.

Appendices. There are four appendices. The first three provide comparison tables of services from agencies surveyed as part of this project. The fourth appendix compares Western and Asian counseling techniques.

Introduction

Yes, we are refugees, but we want to give a message to the county. We are not here just for today or for tomorrow. We are here to stay. We are taxpayers and want an equal share. We deserve services. We should be viewed as equal to other citizens.

Statement of a Hmong parent

This report represents the findings and conclusions of a nine month study of services available to Southeast Asian youth involved in the Multnomah County juvenile justice system and to youth at risk of such involvement. The study, known as the Southeast Asian Youth Services Project, was funded through the Multnomah County Youth Program Office (hereinafter YPO) as part of the Oregon Minority Youth Initiative.

This initiative has the goal of describing the causes of and making recommendations for overcoming the disproportionate rates of commitment of minority youth to the state juvenile training schools. The Multnomah County Community Children and Youth Services Commission (hereinafter CCYSC), having already assessed the needs of African American youth in this regard and having implemented programs as a response, decided to devote the Oregon Minority Youth Initiative funding to researching the causes of the disproportionate number of Southeast Asian youth involved with the juvenile justice system and committed to the training schools. Previous to this study, no formal studies of the problems of Southeast Asian youth and families had been conducted in Multnomah County. Hence, this document attempts to present a holistic view of this population and their needs.

Following this introduction and a methodology section, this report is divided into two major parts: Needs Assessment and Model Program Development Plan. Each part has three chapters:

Chapter One details the scope of the problem by describing the ethnic diversity, population size, and community organization of the Southeast Asian community. This chapter also describes the social adjustment, educational, criminal activity problems, and degree of disproportionality of state training school commitments of Southeast Asian youth. Two client case studies illustrate the complex issues.

Chapter Two turns to the juvenile justice system in Multnomah County. The processing and decision making points in the system are described and the factors affecting the disposition of Southeast Asian youth are analyzed. Service needs and policy issues are explained. Juvenile Justice Division bilingual/bicultural staffing patterns and units currently with the cultural capacity to serve Southeast Asians are discussed.

Chapter Three surveys and analyzes prevention and intervention and mental health services currently available to youth in Multnomah County. Those programs with cultural-competency or special services for Southeast Asians are described and service gaps are identified.

Chapter Four surveys and analyzes national program models for Southeast Asian youth from other states. The chapter describes their geographical location and discusses program structures in terms of how services are delivered, Southeast Asian and volunteer staffing patterns, ages of youth served, outreach, parental involvement, funding sources, and gender issues. The chapter also describes the major program components.

Chapter Five provides program models and services for Multnomah County. These are divided to meet the identified needs of the juvenile justice system (law enforcement and Juvenile Justice Division) and for prevention and intervention. The latter relies strongly on input from the Southeast Asian community. Finally, two service delivery models are presented.

Chapter Six gives recommendations for implementation priorities both on a short term and long term basis. This includes strategies for coordinating services. This chapter also describes preliminary services provided as part of this project.

Finally, a set of appendices provide comparative tables of local and national programs and a discussion of Southeast Asian counseling techniques.

Research Methodology

This report utilizes both qualitative and quantitative data. In accordance with specifications of the contract, this study emphasized a qualitative, ethnographic methodology. Quantitative data on commitment rates was provided by Oregon Community, Children and Youth Services Commission (OCCYSC) while population demographic data was supplied by the Oregon Refugee Program. Qualitative data was obtained by the following research methods: key consultant interviews, participant-observation techniques, community input from town hall format meetings, review of previous research reports, and surveys of services available on a local and national basis.

Twenty-five key consultants were extensively interviewed for their concerns about the Southeast Asian community needs, the availability of culturally-appropriate services, how decisions are made in the juvenile justice system, and how to design and deliver culturally-competent services. These consultants included community leaders, social service workers, educators, juvenile justice staff, and law enforcement officers. They included Vietnamese, Lao, Mien, Hmong, Cambodian, and Chinese as well as non-Asians who work closely with the Southeast Asian community.

Three public community meetings structured in a town hall forum format were held to obtain input from both parents and youth on their concerns and problems and their recommendations for services and how to make services accessible to the community. These recommendations were deemed extremely important in developing the program model since community insight and cooperation are crucial to successful program development and implementation. Bilingua/bicultural staff personally invited community members to attend these meetings. These staff also provided interpretation as needed. In total 30 parents and 17 youth from the Vietnamese, Lao, Cambodian, Mien, Hmong and Chinese communities attended these meetings. In addition, needs assessment data obtained over the last four years from community meetings and interviews with parents and youth as part of the Lao, Mien and Hmong Family Research Project was incorporated into this report.

Participant-observation research techniques were used to obtain data on juvenile court proceedings and probation activities, family life and youth-parent interactions, and law enforcement-Southeast Asian community relations and needs. Juvenile court hearings were observed in order to understand how such proceedings are carried out, how judges and referees interact with Southeast Asian parents and youth, and how youth and parents present themselves in court. Probation activities such as skill building classes were observed as a means of understanding the behavioral problems, attitudes, and cooperativeness of probationary Southeast Asian youth in fulfilling their probation treatment plans. Finally, ethnographic data obtained over the last five years through participant-observation by the principal investigator of the social organization, family life, and youth activities of the Mien community in Portland was utilized. This data was augmented by a second research strategy which utilized case studies of direct services to clients.

The principal investigator also participated in several formal conferences and task forces which provided direct input on the scope of the problem both locally and nationally and developing service strategies. Among these were Congressman Wyden's Asian Youth Task

Force, the Law Enforcement Community Leadership Conference, and the Equity in Education Task Force on a local level and the national "Crime and Violence in the Asian Community Conference" in Oakland, California.

Both local and service providers in other states were contacted by telephone and letter to survey the services they offer and how they make such services culturally-appropriate to Southeast Asian youth and families. This survey resulted in quantitative data on the number of youth served as well as valuable qualitative data on program components and outreach and service delivery strategies.

Previous research reports were also utilized. In Oregon there are specific research reports on the cultural background to Southeast Asian teen pregnancy (Merchant 1987; Doutrich & Metje 1988) and parenting skills (Valsamakis 1991). Research on the adaptation of Southeast Asian youth (Rumbaut & Ima 1988; Peters 1987), intergenerational issues and education (Kapiniaris Tan 1987; Walker 1987), and law enforcement issues (Martin 1992; Knee 1986) provided invaluable comparative data on community needs and programming to meet those needs from other states with large Southeast Asian populations.

PART I: Needs Assessment

This section discusses the scope of the problem first by examining the origin of the Southeast Asian refugee community in Oregon, describing its ethnic diversity, family structures, population size, and community organization. This background sets the stage for describing the social problems of youth and families. These problems are tied closely to their refugee experience with the resulting complexities of social adjustment and acculturation, acquiring education, and growing criminal activity. These problems, which are being addressed by the community, are illustrated by two case studies.

CHAPTER 1: Scope of the Problem

A. Southeast Asian Community

Since 1975 over 22,000 Southeast Asian refugees, 29% of whom are youth, have resettled in Oregon. Coming from Vietnam, Laos, and Cambodia, they represent six distinct ethnic groups with mutually unintelligible languages, different cultural and religious traditions, and different social structures. As refugees they also differ from other types of immigrants in the forced nature of their immigration. Refugees, by definition are people who flee their homelands because of persecution or a well founded fear of persecution because of their political or religious beliefs. Southeast Asian refugees supported the American government during the Vietnam War. Following the pull out of U.S. forces in 1975, they began to flee as Communist forces started imprisoning and killing American supporters.

Southeast Asian refugees are the largest group of recent Asian immigrants to Oregon. They add considerable ethnic diversity to the already heterogeneous Asian American community composed of Chinese, Japanese, Koreans, Filipinos, Thai, Indian, Tibetan, and many smaller ethnic groups. Because of the nature of their forced migration and resettlement and because they are the most recent immigrants, many Southeast Asian communities are experiencing difficulties in adjusting to American life especially in terms of family life and the rapid Americanization of youth. Although many families have become economically self-sufficient because of proactive employment programs in Oregon, social adjustment problems have gone largely unassisted by social services. The situation has become exacerbated in the last five years as youth have taken on American mainstream values of independence and individualism in direct opposition to traditional values encouraging parental authority, family, and community. Many youth are caught in the middle between cultures; some successfully adjust but increasingly many are becoming alienated. Such alienation and identity crisis have resulted in the growth of gang activity, juvenile delinquency, teen pregnancy, running away from home, and school dropout.

1. Ethnic Diversity

The six major ethnic groups are the Vietnamese, the Chinese (from Vietnam, Laos and Cambodia), the Cambodians (Khmer), the lowland Lao, the highland Hmong and Mien. The latter three groups are all from Laos and are sometimes lumped together as Laotians. However, they are distinct ethnic groups who fought in common to support the Americans and the American backed Royal Lao Government. While many of these groups share common beliefs about parenting, their family structures vary as do their religious beliefs and languages.

There is no common language or lingua franca for Southeast Asians other than English in this country, and French for the educated older generation. Since most refugees are from rural backgrounds, many had little formal education in their own language or French. Youth in particular even from educated, urban families generally received little education before resettlement in the United States because

of the social disruption of war, fleeing their homelands, and years spent in refugee camps in Thailand.

While all the Southeast Asian refugees home societies were influenced by French culture especially in law, education, and religion because of the colonial experience, each society was more profoundly influenced for hundreds of years by Indian and Chinese civilization. The term Indochina is commonly applied to Vietnam, Cambodia, and Laos to indicate that these countries are located geographically and culturally between India and China.

The Vietnamese, for example, were strongly influenced by Chinese society in terms of religion and family structures. Vietnamese family life was structured by Confucian beliefs that the eldest, especially males, had the highest status and the authority to make decisions for other family members. After marriage, young couples typically resided with the husband's family. This respect for age and males is still strong in Vietnamese refugee communities as is the reverence for ancestors who are believed to influence the living family. Many Vietnamese also still practice the northern form of Mahayana Buddhism, borrowed from China, at temples in Portland. Other families, more influenced by the French, converted to Roman Catholicism which they practice in Portland, particularly at the Southeast Asian Vicariate. Some have also converted to Protestantism in Oregon.

Many Chinese also emigrated to Vietnam, Laos and Cambodia over the centuries where they made up much of the merchant class. These Cantonese speakers compose the Southeast Asian Chinese refugee community. While most speak Vietnamese, Lao, or Cambodian, many have had no education or literacy in Vietnamese, Lao, or Cambodian schools. Rather they would have attended Chinese schools in Southeast Asian and learned to read and write Chinese.

Two other ethnic groups have been influenced by Chinese culture: the Hmong and the Mien. Both groups are highland peoples who emigrated to Laos and Vietnam from China in the last six centuries. Both groups are related historically and share many common beliefs in terms of social and religious structures. For example, the social structure of both groups is based upon male dominated patrilineal clans. Like the Vietnamese and Chinese, men have higher status than women, clan leaders make decisions and speak for the group, and newlyweds live with the groom's family. These two groups also share many religious beliefs such as the importance of ancestral spirits in family and individual success and health. Neither group is Buddhist although many in Oregon have converted to Christianity. Traditional Mien practice a form of Taoism borrowed from China. Their languages, however, are not mutually intelligible, although many speak Lao, Thai, or Chinese dialects.

The Cambodians and Lao, on the other hand, were historically influenced the most by India and its social and religious structures. The Cambodians, in particular, borrowed Hindu and later Buddhist religious beliefs and practices from Indian and Sri Lankan missionaries. The Lao in turn adopted many of these same structures

from the Cambodians. Unlike Vietnamese Buddhism, the Lao and Cambodians practice Theravada or southern Buddhism. Traditional community life and education were centered in the village wat or Buddhist temple. In the Portland area, there are Lao and Cambodian wats which serve as important centers of community life. Also unlike Vietnam, the Lao and Cambodian family structures place more emphasis on the mother's side and women had more equal status to men. Newly married couples generally resided with the wife's family rather than the husband's. Despite these similarities the Lao and Cambodians speak mutually unintelligible languages. Many Lao also speak Thai, a closely related language, while the long interaction with Vietnam and Thailand led to many Cambodians also speaking Vietnamese and Thai.

Despite the many differences in family and religious structures, the common theme in Southeast Asian families was the paramount authority of parents, grandparents, community elders, and religious leaders. Many middle aged Southeast Asians have said that they never would have dared to contradict their parents and other elders in Southeast Asia. Decisions about their lives would have been made by parents and grandparents. To their dismay, their own children are learning values directly opposite in American society which encourages individual decision-making and considers rebellion normative.

2. Population Size

According to statistics from the State of Oregon Refugee Program, 22,336 Southeast Asian refugees have arrived in Oregon from 1975 to 1991. Ninety-five percent live in the Portland Tri-County area with eighty-five percent or 18,985 residing in Multnomah County, mostly in Portland on the east side of the Willamette River. The Vietnamese including ethnic Chinese make up the largest number, some 11,235, followed by the Cambodians at 2,946, the ethnic Lao with 2,816, the Mien with 1,017, and the Hmong with 971 in Multnomah County. In fiscal year 1991, 708 new Southeast Asians (mostly Vietnamese) arrived in Oregon. Similar numbers arrived here in 1992 and are projected to arrive here in the next few fiscal years. Approximately twenty-nine percent of this existing refugee population is youth under 18 years of age.

These numbers indicate serious under-counting by the U.S. Census Bureau when compared to 1990 census figures for Multnomah County. This census shows only 5,291 Vietnamese, 788 Cambodians, 367 Hmong, and 2,408 Laotians for a total of 8,854 or only 47% of the actual population. The Mien are not listed in the census data and are either uncounted or included in the already under-counted Laotians. Southeast Asian community leaders and service providers agree that these figures are quite inaccurate. Hence, for the purposes of this study, the State of Oregon Refugee Program's figures are considered more reliable for determining community need and disproportionality.

3. Community Organization

Each refugee community in Oregon is organized around self-help organizations known as Mutual Assistance Associations (MAAs). Some communities such as the Vietnamese and Lao have numerous MAAs, while other smaller communities such as the Mien and Hmong have one each. Communities with several MAAs usually have each MAA dedicated to a specific segment or interest group within the community. For example, the Lao community has a Lao Women's Association and a Lao Senior's Association. Some MAAs also represent religious or professional groupings. The Vietnamese community with some 18 to 23 MAAs also has a coalition organization known as VACSO, or the Vietnamese Associations Confederation of the State of Oregon, which jointly represents almost all the Vietnamese MAAs.

These MAAs are the most important source of community input for assessing needs, developing culturally-appropriate services, involving parents in educational and social service delivery, and assuring community support of programs. The leaders of these MAAs must be included in any service planning as advisors or the best developed service plans may fail.

There is also one coalition, inter-ethnic MAA which is also a service provider: the International Refugee Center of Oregon (IRCO). This community-based organization was established and is operated by the refugee community: Southeast Asian, Russian, Romanian, Ethiopian, Afghan, and others. Both its staff and board of directors are largely composed of refugees and former refugees most of whom represent the ethnic MAAs mentioned above. IRCO provides employment, economic development, interpretation and translation, and social services to the refugee community.

Besides these numerous MAAs, there are Christian churches and Buddhist temples providing community centers, services such as traditional language, culture, and arts classes, shelter for the homeless and other needy community members, and spiritual leadership. Like the MAAs, these churches and temple's congregations and their leaders, many of whom also hold leadership positions in the MAAs, have considerable influence in their communities and are good resources for service planning and community support.

There are also three voluntary agencies which provide extensive case management services to newly arrived refugees. These are Sponsors Organized to Assist Refugees (SOAR), part of Church World Service and locally administered by Ecumenical Ministries of Oregon, Lutheran Family Services (LFS), and Catholic Community Services (CCS). Both SOAR and CCS are located at the Southeast Asian Vicariate near refugee populations. All three agencies coordinate services with IRCO as part of Oregon's refugee resettlement program. Unlike IRCO none of these agencies are community-based because they are affiliated with national church-based voluntary agencies. However, many Southeast Asians work in these agencies which have strong ties to the Southeast Asian community leaders.

Finally, Southeast Asian students have formed clubs and associations at various schools and universities. For example there are Cambodian, Vietnamese, and Laotian student associations at Portland State University and Portland Community College. Several Portland High Schools also have Asian or Multicultural Clubs, e.g. Cleveland, Madison, and Roosevelt. These organizations provide important leadership training to their members and are a largely untapped source of mentors, tutors, and leaders for Southeast Asian youth in Multnomah County.

B. Problems of Youth and Families

The major issues facing Southeast Asian youth and families in Multnomah County are similar to those existing in other states such as California with large Southeast Asian populations (Martin 1992). These are social adjustment and acculturation, education, the rise of criminal activity, and the disproportionate representation of youth in the juvenile justice system.

1. Social Adjustment and Acculturation

One of the underlying problems of Southeast Asian youth and families today is the difficulty presented by social adjustment to American society and the rapid acculturation of youth to American values and life. These problems largely go unrecognized by the greater American society because of a lack of knowledge about refugees and by a pervasive myth of Asian Americans as a "model minority" (Walker 1987). According to this myth, Asian Americans have surpassed the rest of American society economically because of an allegedly superior work ethic, greater family cohesiveness, and high value on education. While this myth may be true for some Southeast Asian families, the vast majority have not achieved anything close to this vision.

Many Southeast Asian families both in Multnomah County and other states, are now faced with family dysfunctions brought on by the lack of social adjustment of the older generations to American life and the too rapid adoption of American values by the young (Peters 1987; Rumbout & Ima 1988). In Oregon, refugee resettlement services for the last ten years have almost exclusively focused on helping families become self-sufficient economically through early and full employment of adult members of the family. While this has proven successful economically, it has delayed social adjustment for some families. For example, many working adults just do not have the time nor can they afford to obtain better English skills through ESL (English as a Second Language) classes, improve their vocational skills through education and training, or even spend time with their children. Many parents also have difficulty obtaining affordable, adequate child care while they work, with the result that many children are latch key or poorly supervised at best. Often parents spend too little time with their children to know where their children are or what they are doing.

Southeast Asian families are typically extended over three generations under one roof. These three generations mirror the social adjustment continuum. The oldest generation, usually grandparents, are traditionally the highest status in the family and the source of advice, wisdom and decisions for the whole family. However, in the United States, this generation has not been able to adjust because they remain isolated within their ethnic communities and do not speak enough English to comprehend or interact with American society. Many feel powerless to assist their families and find their advice irrelevant and unheeded by the younger generations.

Their children, i.e., the middle generation, are the parents of the youth growing up here. This generation has, to varying degrees, become bilingual and bicultural. Again the degree depends upon the level of English which these parents have been able to acquire, how long they have lived in this country, and the types of employment and amount of education they have.

Their children, i.e., the youth growing up here, similarly have varying degrees of adaptation. Most youth, however, learn English much faster than their parents and grasp many aspects of American life. This all too often reverses roles and power relations vis-a-vis the older generations. Instead of grandparents being the source of knowledge, the grandchildren take on this role and often act as interpreters for both their parents and grandparents. Many parents are distressed at having to rely on children to interpret because they feel powerless and unable to gauge the accuracy of the translation provided. This can be a considerable problem when parents must rely on a child to translate information about him/herself from schools and law enforcement.

On one end of the acculturation spectrum are children who have largely been raised in this country over the last 17 years. Some of these youth are well adjusted, especially if they have parents who have become fully bicultural/bilingual. However, many of these youth no longer speak their native tongue fluently which further cuts them off from their grandparents to whom they can no longer turn for guidance.

Others brought up here may have a number of adjustment problems because their parents expect them to still act and live according to traditional values. These youth may have great difficulty reconciling these traditional values to those they are learning in school, from their peers, and through the media. To the outsider, this group may appear fully Americanized because of their command of English and seeming adaptation to American life. However, such appearances frequently mask considerable intergenerational problems with their parents and grandparents who do not approve or understand their children's Americanization. Their poor facility with the native tongue can also negatively affect their relationship with their parents and grandparents.

The final group of youth are those who have recently arrived and have not yet learned enough English to function in school. These youth have considerable difficulty competing in the school system and are at high risk of becoming isolated,

dropping out, becoming teen parents, or becoming involved in criminal activity. Their parents, because they are newcomers, also lack the language and cultural knowledge to guide their children in school, American society, and vocationally. All of these exacerbate the social adjustment problems.

This group includes unaccompanied minors and Amerasian youth, who have highly dysfunctional or non-existent family structures to guide them. Unfortunately, many Amerasian youth are accompanied by family members who do not fully accept them as family. They are accompanied only because they gave their family members the right to enter the United States.

Not understanding American family life, society, and law, many parents complain that there is too much freedom for youth in this country. They cite the problem of child abuse laws which their children can turn against them if they try to discipline them. Many community members feel that children have reported parents for minor discipline issues and that the police, school personnel, and Children Services Division staff side with the children without fully investigating the circumstances with parents and trying to understand the cultural differences.

At the same time parents feel that American law is too lenient with regard to young offenders. They point out that even when a child is arrested, the juvenile court often releases the youth without any punishment. They feel this not only endangers families and the community, but also sends a negative message to the offender that the American justice system is weak and provides no deterrence to repeating an offense. Coming from countries with fewer protections for the accused they do not understand the underlying principles of the American legal system.

Parents view this as part of the erosion of their control and guidance of their children. They cite the lack of respect from their children and the growth of behavioral problems. Children, on the other hand, complain that their parents do not trust them and will not negotiate about their rights and privileges as mainstream American parents do. They do not like the authoritative parenting style of their parents and want their parents to become more Americanized and flexible.

Many youth who become too frustrated turn to rebellion against their parents. This also involves rejection of their parent's values and their traditional culture. Children may feel ashamed of their home life, feeling their parents are uneducated and backward. This often leads youth to teen pregnancy, running away, or becoming attracted to gangs or other delinquent behavior.

Teen pregnancy has the strongest effect upon young women since most Southeast Asian communities disapprove of it and families will lose face particularly if the girl does not marry. Girls are shamed for such behavior and because of a lack of a cultural norm favoring sexuality education, family planning, and prenatal care these young women have high risk pregnancies. Few such young women become legally

married to the fathers as this would jeopardize their public assistance. At the same time, they are at high risk of dropping out of school to care for their babies. Oregon State statistics confirm these risks for Southeast Asia young women especially Lao, Hmong, Cambodian and Mien girls (Merchant 1987; Doutrich & Metje 1988).

Young women also frequently run away from home, if they feel their parents are being too strict, further placing them at risk of becoming pregnant or getting involved with delinquent behavior. Complicating the teen pregnancy situation, are the increasing number of young women who date and subsequently become pregnant by a young man from a non-Southeast Asian ethnic group. Most Southeast Asian parents prefer that their children marry within their own ethnic group or at least marry another Southeast Asian. Such inter-ethnic relationships cause parents more shame.

Young men, on the other hand, often rebel by skipping classes, dropping out of school, becoming involved with other delinquent behavior, or joining gangs. Many young men and women would prefer to get jobs but there are few employment services which can meet their special needs especially if there are language barriers. At the same time, there are few culturally-competent counseling services for such young men or women or their parents which might prevent or intervene in such situations. As is the case with other ethnic groups, Southeast Asian youth are often attracted to gangs through peer pressure. Gangs often provide the sense of belonging and family lacking in the homes and educational experience of many refugee youth. While joining a gang may be attractive for these reasons, getting out is often difficult and unaccomplishable without professional assistance.

2. Education

Asian American youth are often touted as model students driven by parents to study and excel in classes. While the focus on education by Asian American parents may be true for some families and some ethnic groups, such a focus does not always lead to academic success. Many Asian American youth can not handle the stress of such pressure, while Southeast Asian refugee youth in particular often lack the prior educational skills to find such success no matter what motivational level they may have.

Southeast Asian youth also would like their parents to give them help and guidance with school, but unfortunately many parents lack the language skills, educational experience, and knowledge of vocations and careers to assist their children adequately. For a child whose English is not perfect, this only complicates their ability to learn. When a child becomes too frustrated in school, other non-productive behaviors can all too often appear as a coping mechanism.

Further complicating the situation, is the lack of appropriate educational programs for many Southeast Asian youth. For the past 17 years, Portland Public Schools has offered ESL/Bilingual education to refugee youth. However, the main

emphasis has been upon ESL to limited-English proficient (LEP) students. Such ESL classes are taught by mostly monolingual English speakers while teachers of regular courses are assisted by bilingual and bicultural aides and specialists. In many cases, such aides also teach bilingual classes under a teacher of record.

However, many such Southeast Asian aides, parents, and community leaders have strong doubts about the quality of such education. They point out that ESL students graduate from high school with a modified diploma which is only accepted by Portland Community College for higher education. They also question the course content of ESL classes, suggesting that students are not prepared for the job market. They have concluded that the ESL/Bilingual program provides their children with a second class education and increases the risk of dropout or failure.

Another problem has been the method by which the school district places newly arrived refugee children. Instead of assessing the child's previous educational level or vocational needs, the new student is placed in a grade closest to his/her age level. Hence a child with only a third grade education might be placed in a ninth grade class because he/she is 15 years old. This often is a recipe for failure because the child does not have the educational or language skills to learn. Parents are seldom able to assist and the child falls further behind. The student may become frustrated and have grades fall. The situation can lead to the child skipping class, dropping out or to the parents withdrawing the child before he/she fails as a way to save the family face. Withdrawal also masks the true dropout rate.

According to a study by VACSO, in the last ten years the overall drop out rate for grades K-12 of Southeast Asian youth has nearly doubled from 3.9% in 1982-1983 to 6.9% in 1991-92. Rates are even higher at high schools with large numbers of Southeast Asian youth: 1991-92 rates at Madison = 10.2%, at Cleveland = 12.1%, at Grant = 10.5%. During the same time, suspension rates have tripled in high school from 1.1% (1981-82) to 3.0% (1991-92) and quadrupled in middle school from 0.87% (1982-83) to 4.1% (1991-92).

One of the system failures which parents continually point to is their lack of understanding of the school system and what role they have in their child's education. In Southeast Asia, teachers and schools have greater authority and status than in the United States. When a parent sends his child to school he assumes that the teachers will be fully responsible for teaching that child knowledge as well as good values as a citizen. The role of the parent in the educational process is greatly reduced in Southeast Asia. Again, the parent is confused and misunderstanding of her role in American schools where parents must become actively involved to insure that their children do well and stay out of trouble. Southeast Asian parents are also disturbed that American schools do not teach the positive values they want their children to learn.

At the same time, the schools have largely failed at educating Southeast Asian parents about their role and involving them in the educational process. Many parents report that they had no knowledge that their child was failing or skipping

school until the child was suspended. This problem is caused by a lack of good communication between the schools and parents. Too often the schools rely upon sending written messages or even computerized messages by telephone to parents. For a parent who reads and speaks little English this strategy is doomed to failure especially if he/she has to rely upon the same student about whom the message is sent to interpret the message. By the time the bilingual aide becomes involved, it is often too late to help the child.

3. Criminal Activity

The most important concern about youth in the Southeast Asian community is the rise of criminal activity and the growth of gangs. Much of the increase in gangs has been assisted by the widespread escalation of gangs in California. Reports from California list scores of Southeast Asian gangs with a wide variety of names, abbreviations and symbols which show up as gang graffiti painted on walls (Martin 1992). Such graffiti shows the gang's activity in an area. Many of the gang members are very mobile, moving up and down the I-5 corridor with ease and staying in safe houses in Portland.

Unlike African-American gangs, many of the Southeast Asian gangs do not have long term fixed memberships or identifying clothing, although this is currently changing as Asian gangs mimic other gangs. Police point to specific types of tattooing and scarification as identifiers of some gangs (Martin 1992). However, even tattooing is not necessarily a sure identifier, especially for Lao and Cambodians who sometimes are tattooed for spiritual or magical protection against disease or bad luck. A better gauge is a youth's associates and behavior patterns.

There is also considerable concern over the involvement of girls in gangs and the rise of girl gangs. At least 18 young Southeast Asian women (in IRCO's case files) have become involved or affected by gangs over the last two years. Often a girl is initiated into the gang life through multiple gang rapes. Afterwards she runs away from home and lives exclusively with the gang members any one of whom can use her as a sexual partner. Such young women lose self-esteem and any future orientation. The gang members usually refuse to allow her to use contraception placing her at high risk of disease and pregnancy. Two years ago there also was growth in Asian girl gangs, members of which were recruiting new members at the high schools. One recruiting effort was done by the Cute Blood Girls with a handwritten application form. Gang girls typically are arrested for being runaways or for shoplifting.

The most recent concern of the police and JJD staff is the growth of inter-ethnic gangs. The major concern here is that such gangs will begin to target people outside the Southeast Asian community. While this will make the problem far more visible to society at large, it may also bring increasing violence. Southeast Asian gangs, up to this point, have not engaged in large scale violent drive-by shootings and gang wars. Mixing gangs ethnically may bring this about.

The most frequent crimes committed by youthful offenders are crimes against property, particularly auto theft, car stereo theft, burglary, and vandalism. According to the Portland Police Bureau and community leaders, drug and alcohol usage is also on the rise, with marijuana and crack cocaine usage currently spreading. Another alarming trend is the rise of home invasion robberies, in which a group of three to five masked young men force their way into a home at gun point to demand money or jewelry. The residents are often beaten and tied up. In the last six months alone, seven such home invasions have been reported. Police suspect that many of the home invasions in Washington and California are perpetrated by the same gang members as in Oregon. Such home invasions usually rely upon inside information that the family keeps money and/or jewelry at home. In many cases, the insider is a youthful family member or friend who may even take part in the crime. Many cases go unreported.

Extortion of protection money or free food is another common crime against Southeast Asian restaurant and store owners. For example, gang members may eat a meal at a restaurant and refuse to pay while in other cases the store or restaurant owner will have to pay them to protect himself and his property. This crime is a considerable frustration to the police because it is seldom reported. Store owners frequently consider it just a part of doing business, are afraid to report it because of potential retaliation, and feel that the police can do little to stop it.

Many Southeast Asians are afraid to report any crime. Part of this is a distrust of police created by their experience of living in police states in Southeast Asia, while another part is the misunderstanding of the legal system. In most Southeast Asian countries, defendants have fewer rights, including lacking the right to confront witnesses. Many Southeast Asians have been repeatedly victimized because the American justice system allows the defendant to confront the witness, putting the witness at considerable jeopardy of retaliation from other gang members. Hence, there is little to be gained by coming forward and much to lose especially if the defendant is released as so often happens in Oregon.

4. Disproportionality

Although there is not a high disproportional rate of commitment of Southeast Asian youth to the state training schools yet, there is considerable concern in the community and by JJD staff that such rates could skyrocket because of the growth of gangs. As law enforcement begins to work better with the community, more crimes are likely to be reported and youthful offenders arrested.

Even the small disproportionality reported in calendar year (CY) 1989 and fiscal year (FY) 1990-91 (see Table 1), hides the larger disproportionality of Southeast Asian youth because the figures are based on the total Asian American population in Oregon rather than on the much smaller number of Southeast Asians. For example, the index for CY 1989 is 1.1 which is the percentage of commitments which were Asian youth divided by the percentage of the at risk population which is Asian. What is hidden in these figures is the fact that all the commitments for

CY 1989 and FY 1990-91 were Southeast Asian youth. Since the Southeast Asian population is only 32% of Multnomah County's Asian population, the total at-risk Southeast Asian Population for CY 1989 should be 547 (547 = 32% of 1709) or only 1.3% of the total at-risk population of 41,123. This yields a Southeast Asian ethnic index of 3.2 (4.2% ÷ 1.3%), nearly three times higher than for all Asians. Similarly for FY 90, the total at-risk Southeast Asian population should be 854 (32% of 2,670) or only 2.0% of the total at-risk population of 41,176. This gives a Southeast Asian index of 1.8 (3.5% ÷ 2.0%), three and a half times higher than for all Asians. If the growth of Southeast Asian gangs and family problems goes unchecked this disproportionality can only be expected to increase.

Table 1
(from Scheyer 1991)

MULTNOMAH COUNTY

JUVENILE TRAINING SCHOOL COMMITMENTS

ETHNIC INDICES:

	TOTAL (100%)	—WHITE— #	INDX	—BLACK— #	INDX	—ASIAN— #	INDX	—HISP.— #	INDX	–NAT.AMER– #	INDX		
FY 1990/91	57	29	0.7	23	4.4	2	0.5	2	0.9	1	1.1	INDEX	90/91
CY 1989	127	57	0.6	59	4.9	6	1.1	2	0.4	3	1.9	INDEX	1989

** Percentage of commitments divided by percentage of population = INDEX NUMBER
** An INDEX number greater than 1.00 indicates over-representation.

PERCENTAGES UPON WHICH THE INDICES ARE BASED:

	TOTAL (100%)	—WHITE— #	%	—BLACK— #	%	—ASIAN— #	%	—HISP.— #	%	–NAT.AMER– #	%		
FY 1990/91	57	29	50.9%	23	40.4%	2	3.5%	2	3.5%	1	1.8%	%	COMM
At Risk '90	41,176	32,447	85.5%	3,774	9.2%	2,670	6.5%	1,613	3.9%	672	1.6%	%	POP
CY 1989	127	57	44.9%	59	46.5%	6	4.7%	2	1.6%	3	2.4%	%	COMM
At Risk '89	41,123	33,354	81.1%	3,907	9.5%	1,709	4.2%	1,641	4.0%	512	1.2%	%	POP

COMMITMENTS: CALENDAR YEARS 1985-1990 & FISCAL YEAR 1990/91

	TOTAL	MALES	FEMALES
FY 90/91	57	51	6
CY 1990	84	73	9
CY 1989	127	102	25
CY 1988	137	110	27
CY 1987	136	104	32
CY 1986	136	114	22
CY 1985	129	107	22

* All Commitment data was obtained from Children's Services Division, Research & Statistics Section

5. Community Responses

There have been a number of responses to these needs in the Southeast Asian community and among educators, law enforcement, and political leaders. In 1991, Congressman Ron Wyden succeeded in obtaining FBI assistance in combating the growth of Asian gangs including Chinese gangs. He also organized an Asian Youth Task Force composed of Southeast Asian community members, law enforcement, social service providers, and educators. This task force met for nearly a year and developed a number of potential strategies for improving Southeast Asian community and law enforcement relations, developing media campaigns, and preventive and intervention services for youth at risk. These social service recommendations are covered in Part II.

Two of Wyden's Task Force recommendations were operationalized in the last six months. The first was to formalize and develop by-laws for the Asian/Law Enforcement Advisory Council of Oregon (ALEACO), based on a similar organization in Oakland, California. This organization now meets monthly to share information and develop better relations between police and the Southeast Asian community. The second was to organize a one day leadership training for Southeast Asians on all aspects of the American justice system.

Portland Police Bureau also developed a Southeast Asian Gang Enforcement Team composed of special police officers and three Southeast Asian Community Liaisons, two of whom are Vietnamese and one who is Lao. Two of these liaisons are also members of the police reserve.

The educational problems are also currently being worked on. During the course of this study, VACSO intervened on behalf of Southeast Asian parents to file a formal complaint with the Portland School Board, the State Board of Education, and the Federal Civil Rights Commission. As a result of this intervention and community meetings with the superintendent of Portland Public Schools, a new policy has been developed to implement true bilingual education and involve parents in the planning and choice of bilingual classes. This policy will be implemented over the next few years through the Equity in Education Task Force, but will do little to help youth who have already passed through the system.

C. Client Case Studies

The two following case studies have been drawn from IRCO's case files of services provided to Southeast Asian youth as part of this research. They illustrate the complexity of needs which Southeast Asian youth and families have in adjusting to American life. Both a male and female case are presented.

1. Male

Social History: This case concerns a sixteen year old young man who came to the United States eleven years ago with his family: two sisters, three brothers, and his parents. He is the second oldest son in the family. Both parents are working and they are strict about their social and cultural values.

Problems Identified: There are several complicated issues. He stated that his parents are quite strict. Even though he is a boy, it is still very hard for him to go out and socialize with his peers. Traditionally, boys have more flexibility to go out and socialize in their culture. Recently, he started going with the Asian gang when ever his parents are not around. He feels that being involved in a gang will give him a lot of freedom and he can do the things he wants to do. He is at a point where his parents can't control him anymore. He had dropped out of school and right before he was referred to the program, he had stolen his father's hand gun. He mentioned activities that involve a criminal act, but so far, he has not been adjudicated. He realizes the danger of his involvement with a gang. However, he indicated that it's even harder for him to get out.

Services Provided: After referral to his bilingual/bicultural counselor at IRCO, the counselor completed intake and assessment for the client. Family counseling and crisis intervention have been provided for him and his parents. The client was referred to drug and alcohol assessment, the results of which show he is clean.

Case management has been provided for him and his parents in conjunction with an alternative school to monitor his progress. Communication and cultural conflicts between client and his family are being resolved through counseling and mediation. In this case, community leaders were contacted and involved as part of the mediation process.

Outcome Information: The situation at home is under control and his school attendance is good. The hard part now is to help him overcome his fears of retaliation from former gang members.

2. Female

Social History: This case concerns a sixteen year old young woman with six sisters and one brother. She is the oldest child and came with her parents to the United States in 1978.

Problems Identified: Initially a fairly good student in her junior year, she had her grades drop precipitously and she could find no satisfaction in school beyond socializing with friends. When her parents found that she was not only performing poorly at school, but had increased her class absence rate in an attempt to avoid her teachers, their lectures and angry responses prompted another form of flight from responsibility. She began to run away from home, school and herself in attempts to seek the support she thought would save her from cultural disgrace and

emotional distress. She became involved with a drug addicted male from another ethnic group, a social conflict which exacerbated the failing relationship with her parents. When she became pregnant a few months later, her parents considered her to be "totally out of control" and forced her to leave home and take up residence with another family member.

Her actions had created a culturally unacceptable conflict for her parents. Her unwed pregnancy created a loss of face, and this disgrace was compounded by the father's membership in another ethnic group. Her parents' inability to accept her for herself, a young woman in need of emotional and financial support, drove her to seek residence with her boyfriend after the birth of their baby. Shortly afterward, her boyfriend rejected her and their child and she again returned to her relative's home. At this point, she was experiencing bouts of depression, could see no future for herself or her child and was afraid to attempt reconciliation with her parents.

Services Provided: After a relative sought professional assistance, her bilingual/bicultural counselor at IRCO provided immediate emergency support in the form of welfare and food stamp assistance, and then began a lengthy and comprehensive series of counseling sessions in efforts to help her overcome the numerous barriers she faced as a teen mom. The counselor provided the emotional and psychological support necessary to return her self-esteem and confidence, and the motivation needed for her to envision a positive future. They worked together in the development of a short-term plan for her self-sufficiency, starting with school re-entry and encompassing vocational training and a career search. When she felt confident in her new vision, she and her counselor began the next phase in family counseling, a reconciliation with her parents.

One of the primary aims was to insure that all family members work together to overcome family dysfunction. Her counselor helped her to overcome her fears of reconciliation and met with her parents to discuss the complications that family separation had created for all family members. As is normal in many cultures, discussions regarding family issues are not those which come easily for parents, especially fathers.

Outcome Information: Her counselor was eventually able to bring the family together in a harmonious and very successful family reconciliation. The client and her baby moved back in with her family shortly afterward and she began high school in the fall. She became interested in school again and accepted the responsibility of motherhood well, learning parenting skills from her mother as they both provided care for her child. She has recently informed her counselor that she is working on marriage arrangements and that she in confident in her life and abilities again.

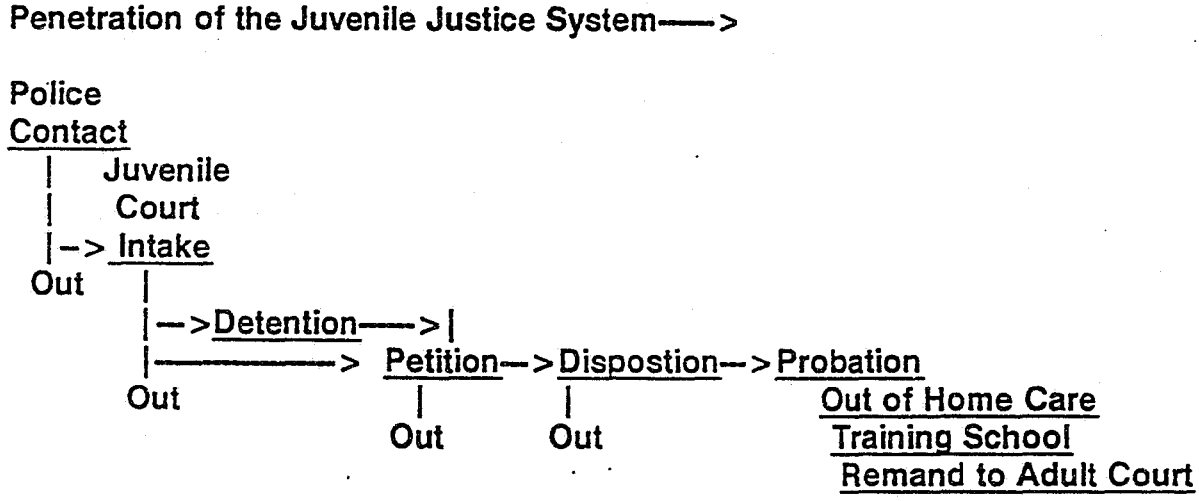
This section describes the juvenile justice system in terms of its processing and decision points. These include arrest, admissions and intake, preliminary hearings, pretrial conference, and formal hearings. Following this description, the factors affecting the disposition of Southeast Asian youth at each of these decision points are analyzed.

A. Processing and Decision Points

There are several processing and decision-making points which govern how far all young persons penetrate into the juvenile justice system in Multnomah County. The generic points common to the three counties involved in the Oregon Minority Youth Initiative projects are detailed in Figure 1. The specific details and the decision-making guidelines for each point are described below.

Figure 1
(from Heuser 1992)

Generic Flowchart of the Juvenile Justice System at the County Level in Oregon



The main processing points for delinquency cases are as follows: Arrest, Intake, Preliminary Hearing (Prelims), Pre-trial Conference, and Formal Hearings. At any of these points a young offender can move further into the juvenile justice system depending upon the decisions made by law enforcement officers, parents, juvenile court counselors, intake workers, prosecutors, defense attorneys, referees, and judges. Of these, the point of arrest is one of the most important for reducing penetration into the system.

1. Arrest

At the point of arrest, law enforcement officers have considerable discretion as to the disposition of a young offender. The officer can choose to return youths to their family, refer them to a diversion program, or have them detained by JJD. Police decisions in such matters are affected by several factors. Among these are whether the officer is a district patrol officer or a special officer, how the youth's parents react, what the officer's knowledge is of diversion programs, and his/her time constraints.

A district officer must deal with all ethnic groups within his/her district. Most decisions are made by the officer's discretion. For example, if a shoplifting call is received about a youth, the officer will arrest the youth. After he has the youth he will call the parents and try to get a reading of how the parents see it. Parents vary in their response -- some are very concerned about their child and want to help the police while others blame the police for arresting the child. Police state that they want youth to redirect themselves and would prefer to work with the parents to avoid taking the child to JJD. However, if a parent won't or can't help the officer then the child will go to detention. If a parent seems unconcerned then they tend to take more severe action.

The district officer can refer youth to programs other than JJD, but this too depends upon his knowledge of programs and resources. If he doesn't know much of youth program resources, then his decisions are restricted. If he refers a youth to one of these other resources, he sends a copy of his police report to JJD and refers directly to a youth service center or youth serving agency. Referral to another program also depends upon parental involvement and agreement with the arresting officer. Police also may call an intake counselor at JJD for advice on whether to detain a young offender.

With special officers such as those on the African-American and Asian gang teams, decision making may be different. A special officer who knows a youth is a gang member takes a different approach than a district officer. The gang team's approach is to try and intervene. They try to find resources for the first time offender, but if a young person continues to be involved in delinquent behavior they may have to take him to JJD. The police officer has an obligation to protect the victim as well.

Finally, any action which police officers take is limited by the time available to meet with parents. Police officers are under pressure to respond to calls as quickly as possible. Hence they need to deal with incoming calls on their car radios in the most expedient but not always the best way. This in turn leads to complaints from parents who may feel that the officer has not involved them very well in the decision making process.

No matter what decisions the arresting officer makes with regard to a young offender, the officer must file a police report, a copy of which is forwarded to JJD. After receipt, JJD will review the report and make a decision about whether to refer the client's case to the District Attorney's office for charges or to refer the case to informal dispositions such as diversion. If a released client is charged, he or she may well be rearrested and put into detention. Hence, JJD makes the final decision on all cases, irrespective of the arresting officer's initial placement decisions.

2. Admissions and Intake

Upon referral from police a youth must provide basic information on name, address, phone numbers and birth date to the admissions office. Following this the youth must meet with an intake counselor to determine the least restrictive alternative for dealing with them. This decision can result in a child being released to the custody of his/her parents, referred to an alternative program, much as the police officer might do, be placed under shelter care, or most restrictively, be placed in detention. Within 24 hours or the next working day, detained youth are scheduled for a preliminary hearing (prelim).

The decisions at intake are based upon the severity of the police charges, the likelihood that the child will run away or not appear in court if released, whether this is the child's first violation, whether the child is already on probation, and if the child has a gang label. The intake counselor decides whether there is sufficient cause to take action against a client. During working hours, the intake counselor may consult with other JJD counselors. If the child is detained on a probation violation (PV), then the youth's probation counselor will make the decision. When arrests are made after working hours, the intake counselor makes the decision unless he/she knows that the case is a P.V. In this latter case, the on-call probation counselor, especially the gang unit counselors, will be contacted for advice on whether to detain the youth.

The seriousness of the charges are the most important determining factor. For example, a curfew violation is not serious enough to detain the youth unless more serious charges or complications are involved, e.g., alcohol or drug usage. A child can be held however, for any PV on advice of the probation counselor. Clients without sufficient cause to prosecute are released or referred to an alternative program.

At present, the prosecutor's office has decided there is not sufficient cause to prosecute the first two misdemeanors of young offenders, preferring to dedicate scarce resources and staff time to felonies involving violence. Even charges against a youth for property crimes, e.g., unauthorized use of a motor vehicle (UUMV) or theft, do not result in charges being issued unless it is the third such offense. There is no prelim for such clients.

Clients with a first violation or whose cases are initially classed as remands, commitments to the State Training School, new felonies, and many misdemeanors are assigned an adjudication counselor. If a child is already on probation, then the violation is considered a probation violation and the client's probation counselor takes on the case. These counselors interview clients, contact families and victims, schools and agencies, and make recommendations to the court about dispositions. They also accompany clients through hearings.

3. Prelims

Each morning before the prelims, JJD staff review each case and refer them to the district attorney who decides whether to charge or dismiss the case. For those clients who will be charged, the district attorney or the client's probation counselor dictates a petition for jurisdiction over the youth and decides what charges to file. The actual charges filed may be different than those upon which the youth was arrested.

At the preliminary hearing (or prelims) the assigned juvenile court counselor makes recommendations to the judge or referee as to the initial disposition. The judge or referee will make a decision based on the recommendation as to whether clients will be released to the parents, referred to a shelter home, or placed in detention. Youth are only placed in detention if one or both of the following criteria is met: (1) if there is no less restrictive means to insure that the clients will appear for later court hearings; or (2) to protect the community from the client's potential for continued criminal activity. Such detention can last only ten days maximum without judicial review.

Present at the prelim are the defendant, the juvenile court counselor, a prosecutor for felony cases, and the judge or referee. Generally, referees hear all cases except Class A and B Felonies, Remands to Adult Court, and Termination of Parental Rights. These must be heard by a juvenile court judge. Usually the judge or referee follows the juvenile court counselor's or prosecutor's recommendations as to detain, release the defendant, refer the client to shelter care, or to remand the case to adult court. Remands are made with most youth ages 15½ and older who are charged with having committed Class A Felonies such as murder, attempted murder, rape, and robbery. Following the hearings, cases are transferred to the field juvenile court counselor or referred to other agencies.

4. Pretrial Conference

Following the prelim, a pretrial conference is held for clients who have been charged. This conference brings together the D.A., the defense attorney, the client's parents, the juvenile court counselor, and other service providers such as CSD or agency staff to discuss the charges and the disposition of the client. The D.A. and defense attorney are concerned with what charges to dismiss and what if any the defendant should admit to. Other considerations are where the client will

stay (e.g., with parents, at a group home, commitment to a state training school, etc.), whether and how long the client will be placed on probation, and how much restitution must be paid.

By statutory obligation JJD must take a "balanced approach" to disposition. This means that the following must be taken into account: (1) community protection, i.e., what is the risk to the community to allowing the defendant to remain on probation rather than be detained or committed; (2) holding the youth accountable for his/her actions including paying restitution and being placed on probation; and (3) skill building.

The disposition of most youth is probation because it is the least restrictive. It includes one or more of the following treatment plans: (1) living at a group home and completing their treatment plan; (2) taking part in alcohol and drug counseling/treatment as an outpatient; (3) attending skill building classes taught by probation counselors at JJD; (4) restriction of the youth's activities, such as contact with gang-involved friends, and/or locations he/she can visit; (5) good attendance at school; (6) holding the youth accountable through monetary restitution to the victim. Restitution is usually set at an amount which the youth can reasonably afford to repay. This is seldom more than $300, because repayment of more than this can set the child up for failure in school or in the treatment plan. Victims who are not recompensed by this amount of restitution can sue the youth's parents in small claims court for the remaining loss up to $5,000; (7) requiring the youth to perform community service of 40 hours or less as soon as possible during the probation period; and (8) referral to programs such as Theft Talk and the Victim Offender Reconciliation Program (VORP) which brings the victim and offender together for mediation of compensation. Clients who are not adjudicated are also referred to VORP by an intake counselor.

Decisions about allowing the child to remain in the home may be dependent upon the propinquity of his/her victim. For example, if the victim lives only a few blocks away, there may be significant risk for the victim. Alternatively, if the youth's parents can not control him/her, then the youth might also be placed outside the home. Out of home placements are in group homes or with foster parents. In either case, the youth must fulfill the probation plan's treatment regimen.

However, if a youth can not make it on probation (e.g., running away from the living situation, repeated probation violations, etc.) he/she can be placed in JJD's AITP 30 day detention program. For youth who cannot follow any of these structured programs or whose crimes are too severe, commitment to the state training school is the last option.

5. Formal Hearings

For youth who admit to charges, a plea hearing is held before a referee or judge. At this hearing, the defendant, the defense attorney, the juvenile court counselor, the prosecutor, CSD staff, parents, interpreters, and victims can be present. The

judge or referee explains the charges and asks the defendant if he/she understands the charges, his/her rights to plead not guilty and not testify against oneself, the right to confront witnesses, and whether the defendant has been coerced in any way to plead guilty. Besides trying to ascertain that the defendant is fully informed about his/her rights, the referee may lecture the defendant about his/her actions, the trouble brought to his/her family, the anger and fear caused to the victim, and the consequences of continuing delinquent behavior or failing to fulfill the treatment plan. Any victims present are also invited to speak as are the youth's parents.

Although judges and referees are free to make their own decisions, they most commonly follow the juvenile court counselor's recommendations. These are generally acceptable to both the defense and the prosecutor because they have been worked out in advance as an outcome to the pretrial conference. However, in some cases, the defense may disagree with these recommendations or a parent may not agree to them in which case the referee must make a decision. Since the parents are considered part of the probation team, their refusal to cooperate can constitute a serious problem in carrying out the recommended probation treatment plan.

Youth who do not admit guilt about charges brought against them, must stand trial in juvenile court. Again these cases are heard by the referee or judge depending upon the severity of the charges. The major differences between juvenile and adult trials is that juvenile trials are not before a jury and guilty juvenile offenders can not be sent to an adult prison, but only to the state training school. Otherwise court procedures are much the same as adult court with the juvenile offender retaining the rights of an adult defendant.

B. Factors Affecting the Disposition of Southeast Asian Youth

There are numerous factors affecting the disposition of these youth and how far they penetrate into the juvenile justice system. Among these are language barriers working with parents and youth, availability of culturally competent resources and programs, cultural-competency of JJD, CSD, law enforcement, and social service agency staff, the degree of parental involvement, knowledge of available resources, staff time available for follow-up and working with families, the use of gang labels, and the lack of understanding of the problems of Southeast Asian youth and families. Each of these affects each processing point differently.

1. Arrest

The most important factors in the disposition of a Southeast Asian youth at arrest are the parents' knowledge of the juvenile justice system, the officer's knowledge of alternative programs, his ability to communicate with parents, the time available to consult with parents, the use of gang labels, and the Southeast Asian community's charges of bias in patterns of arrest.

Probably the most important factors are language, cultural differences, and time available. If the police officer, especially a district officer, does not have any understanding of the parent's culture or language then problems can arise. The police officer's inclination is to try to approach Southeast Asian families in a similar fashion to mainstream American, but if he can't communicate with them then his options for their child are limited and he must make the decision without their input.

Yet most Southeast Asian parents seem to be very concerned about their children -- often more so than many other parents in the experience of special officers. Generally, they are very positive when talking to police. Some may resist, but most do not. The police officer gives the parents the options for their child. They ask "What is best for your kid?"

However, Southeast Asian parents have little knowledge of the system which limits their ability to make decisions or to know their options for their children. Hence the officer must explain how the system works first before getting to the options. The difficulty with this is: (1) the officer needs to know all the options, (2) the parents must be educated about the implications of the options, and (3) a parent must be home and concerned when the officer calls. This also requires the officer to have special limited-English communication skills or to rely on an interpreter. This takes more time, perhaps an extra 5-10 minutes, to explain about the system, the options, and to overcome English barriers. However, even this little extra time may not be possible because of the number of calls constantly coming in.

Another problem is the police radio. The officer is supposed to leave it on and be listening for calls while talking with parents. However, talking with a limited-English parent requires more listening and concentration which the competing noise of the radio makes very difficult to do.

One of the big problems in communicating with the parent, has been the tendency (especially in the past) to use their child, i.e., the suspect, to interpret. The police officer in this situation has no idea what is communicated. The police would get away from this situation as much as possible, but it is difficult without Southeast Asian officers.

If a youth is already identified as a gang member, then the police deal with them as a gangster. Such identification does not occur at the first arrest. Labeling is dependent upon documenting a youth's gang related activities over a period of time. When these were first drafted almost three years ago many Southeast Asian community members objected to them because they felt that they were not very applicable to Southeast Asian youth and they were concerned about how long a youth would be labeled a gangster.

The police insist that they try to error on the side of not documenting especially on initial contacts. However, the gang label is useful for two reasons: The first is

officer safety. A documented gang member may be more dangerous and the officer must use caution. The second is sentencing enhancement. If the officer arrests an identified gangster, it is more common to take him to JJD than to refer to other options. The gang label is not for life--there are set procedures for removing the label. Finally, the police have tended to overlook the gang girls. They often treat females less stringently.

On the other hand, the police feel that the Asian community tends to overuse the gangster term. They often refer to a youth as a gangster whom the police would not label in this way. The police tend to pay more attention to the youth's associations, dress, tattooing, and scarring as identifiers than the community's labeling.

Although the police deny that there is a big difference in the way the police deal with different communities, many Southeast Asian youth and adults continue to charge that some police officers have bias in the way they treat Southeast Asian youth. The most common charge is that Asian youth are more commonly stopped if they are in a group such as a car than Caucasian youth.

Another consistent charge is of cultural-insensitivity by officers responding to calls. Again, this most commonly occurs with district officers who lack special training about the Southeast Asian community and how to deal effectively with its leaders in handling potentially violent situations. The community's claims were vindicated at least in one case in 1990, when the captain of the East Precinct made a formal apology to community leaders over the cultural insensitivity in the handling of an incident at the Rose City Village Apartment complex, a major enclave of Southeast Asians.

2. Admissions and Intake

The main factors affecting Southeast Asian youth during intake are the lack of Southeast Asian bilingual/bicultural intake staff, the availability of interpretation for limited-English proficient (LEP) clients, the seriousness of the crime allegedly committed, and the effectiveness of referrals to alternative programs.

Of these, the first two are generally assumed to be relatively unimportant by non-Asian JJD staff who state that most young Southeast Asian clients speak fair English. The problem with assuming that clients speak enough English not to require an interpreter or Southeast Asian intake counselor, is the common misconception that Southeast Asian youth are completely Americanized. Speaking good English alone is not a good indicator of acculturation or Americanization. Often youth are really between cultures. Hence they may manipulate situations in a way which an intake counselor is unaware.

Lack of Southeast Asian staff at this stage also strongly affects how well a Southeast Asian parent is served when he/she calls for assistance. Since the intake worker is the source of referrals for parents whose children are out of control or

involved with high risk behaviors, it is critical that the intake worker have cultural knowledge and some language facility to help a parent who calls. Since few Southeast Asian parents will ask for help until a problem has reached a critical point, it is equally critical that the intake worker understands the parent's level of need and can assist whenever possible in the parent's native language.

The seriousness of the crime allegedly committed strongly affects intake procedures. For example, since the prosecutor's office will not prosecute misdemeanors and minor felonies until the third offense, intake workers can only refer clients in such situations to diversion programs or return them to the custody of their parents. The problem with diversion referrals is that few Southeast Asian clients actually complete diversion activities. And there is no follow-up for such clients. These cases are simply closed and returned to JJD.

Another option available for clients who will not be adjudicated is to set up a victim-offender conference (VORP) for the victim to confront the offender. If either side does not show than this too is largely ineffectual. In practice, few victims show up at such conferences largely out of fear of retaliation.

Parents often call for help when their child is not in the system but is out of control. In such cases an intake worker will refer them to counseling, but few parents will go because western methods are not accepted in the Asian community and there is little culturally relevant counseling available. Similarly, referrals to CSD parenting classes are seldom utilized, because parents feel that it is too late for such classes to really help them.

Part of the problem is that parents wait too long to seek help. Unlike mainstream parents who may seek help earlier in a problem with a child, the Southeast Asian parent often waits until the problem is out of control. This is because seeking help earlier would result in a loss of face and parents feel they can reassert control on their own. This points to the need for prevention services targeted to the special needs of Southeast Asian parents.

3. Prelims

Since decisions about whether to charge a client, what charges to bring, and whether to detain are made at the prelims, what factors affect outcomes for Southeast Asian clients?

The major factor affecting the experience of Southeast Asian youth is the district attorney's decision to not prosecute the first two misdemeanors and non-violent felonies. This affects Southeast Asian youth in two ways: First, since car theft and other property crimes are the most common types of criminal activity by Southeast Asian delinquent youth and gangs, most who are arrested for such crimes are never prosecuted. This sends a second important, but unfortunate signal to Southeast Asian youth that there is no consequence for crimes against property. This also reinforces a prevalent attitude among Southeast Asian parents that the juvenile

justice system is ineffective and that reporting crime is not only a waste of time but opens them up to retaliation from a gang member who is simply released. This in turn contributes to the already under-reportage of crime in the Southeast Asian community. In consequence, Southeast Asian youth seem to be the largest group that gets away with crime.

This policy only delays entry into the justice system for many youth until they are over eighteen. If they enter at this age, they will most assuredly receive harsher dispositions than when they were juveniles. As adults, they will also not receive treatment in prison as they would have in the juvenile system. Prosecuting Southeast Asian youth for property crimes would provide early intervention for many from becoming further involved with crime later in life.

The adjudication unit, which works with new clients at this point, recently added a Southeast Asian adjudication counselor. This staff person, who is Chinese-Vietnamese expands the ability of the adjudication unit to serve new Southeast Asian clients first entering the system, increase parental involvement, and to improve the cultural sensitivity of disposition decisions.

4. Pretrial Conference

Since many of the disposition decisions are made as a result of the pretrial conference, the options available for making these decisions need to be examined.

The major factor affecting the recommendations made by JJD counselors for the disposition of clients is the availability of culturally-competent resources for Southeast Asian youth. Without enough resources and services, decision-making tends to be circular. If few resources are available than decision options are few which can lead to high rates of failure. One must also look at the type of crime and what options are available. There are fewer options for serious crimes. Hence, recommendations derived from the pre-trial conference must be based realistically upon available resources.

There are fewer culturally-appropriate options for Asians than exist for African Americans and Caucasians. Caucasians and African Americans are referred to different types of programs. For example, JJD's AITP residential program is 80% people of color whereas the PAW (Probation Alternative Weekend) weekend alternative, day-long, non-residential program is 80% Caucasian. This suggests that the PAW is not as responsive to the needs of Asian or African-Americans. Southeast Asian youth, no matter how serious the crime, are likely to fail and recycle through the system.

Another serious service gap is in group homes both for male and female offenders. Currently, Southeast Asian JJD staff only refer clients to one group home in the Portland area, Inn Home in Milwaukie. This group home provides a full range of treatment including a highly structured environment including school attendance, study time, group therapy, positive peer culture groups, alcohol and drug treatment,

recreation, and paid summer work. Privileges must be earned by making points for following the treatment plan. Money is earned through housework and summer work.

JJD staff have trained the Inn Home staff on Southeast Asian cultures and work closely with them. JJD staff report that placements in other group homes generally fail because of a lack of either a treatment program or the lack of cultural competence. The most frequent cause of failure is that the youth runs away. Even with training, programs can not always keep Southeast Asian youth. For example, JJD staff have trained Morrison Center counseling staff to work with Southeast Asian youth but because referrals are made on an outpatient basis most clients won't return.

The lack of resources for Southeast Asian girls who are at-risk, affected or involved with gangs is more acute. Until recently, very few Asian girls were referred to the Gang Influenced Female Team (GIFT) program (funded and overseen by JJD) because of the lack of culturally-appropriate programming.

JJD staff have also had little success referring clients to the Job Corps. The problem here is that Southeast Asian clients feel too isolated and get lost in the program. It is also too far away from their communities for them. By creating isolation, the Job Corps only reinforces the isolation and alienation underlying much gang activity.

The second factor in deciding the disposition of a client is to make sure that the parents will be involved as members of the probation team. Since, the American juvenile justice system is largely unfamiliar and foreign to most Southeast Asian parents, they may not understand their role in the probation. They may also not feel that they should have a role, believing that the courts should have total authority for decision-making. This attitude reflects the legal systems of their home countries. Sometimes parents may agree to a probation plan, but at the last minute opt out which seriously negatively affects the chances for success of the treatment plan.

There is also the factor of shame and loss of face which parents may feel when their child is out of control and arrested. If they have lost their traditional authority over a child for a long time, they may prefer that a child not be returned home or that he/she be placed in a residential program away from home. Yet JJD staff needs to be careful not to cut off the family from a child, for example, in residential treatment. One way to do this and reduce shame is to tell the parents that the treatment is not punishment. Rather it should be called something like a "boarding school." This term is positive for parents because in Southeast Asia only the privileged few could go to boarding school. Parents should also be included by asking them to be at the "boarding school" to work with the staff.

Third, JJD staff argue that there is also a cultural bias in that gang labels are more often attached to Asian and African-American youth than to Caucasians. This label affects decisions towards more restrictive dispositions such as training school commitments.

Finally, the paucity of preventive and intervention services are discussed in Section D.

5. Formal Hearings

Since plea hearings and trials are both conducted before referees or judges, most of the factors affecting decisions are the same. The chief ones are cultural differences in understanding judicial proceedings and the legal system, degree of parental involvement, and applicability of cultural defenses.

Southeast Asian staff at JJD are concerned that cultural differences can affect judicial decisions. For example, the way a child presents him/herself to the judge/referee can affect decisions. African-American youth often tend to be more belligerent, which can give them a harsher disposition. Asian-American youth tend to be very polite which can give them a more lenient disposition than they deserve because the judge or referee feels that this polite youth is not as bad as he really is.

Southeast Asian parents also react differently to the judge/referee than African-American or Caucasian parents. African-American parents may be more emotional while Caucasian parents may advocate for their children in a more rational way which fits the court's concepts of the law. Asian parents, on the other hand, because of their experience in Southeast Asia, give all authority to the courts. They don't advocate for themselves or their kids. They are non-assertive.

Passive Asian parents may seem to have no control over their children in front of the judge. This can cause the referee/judge to feel that their children should not be released to them because they can not control them. This can lead to more serious levels of commitment. This can also seriously affect dependency cases where a child can be removed from the custody of parents.

In some cases, especially dependency hearings, defense attorneys may try to interject a cultural defense to explain the inappropriate behavior or criminal actions of a parent towards a child. For example, if a father has been convicted of physically abusing a child by beating, the attorney may ask that the dependency ruling contain language that such beatings were culturally appropriate in the homeland. However, referees in such cases must consider the protection and safety of the minor first. Even if such behavior were appropriate in the homeland, if there is a continued risk to the minor of a repeat of the abuse, the referee may decide to place the child outside the home. Hence a cultural defense may have the opposite affect of a creating a more restrictive disposition of a child.

C. Juvenile Justice Division Programs Serving Southeast Asian Youth

Four JJD programs are currently providing culturally-appropriate treatment services to Southeast Asian youth. Adjudication was covered above.

1. Gang Resource Intervention Team (GRIT)

The Gang Resource Intervention Team (GRIT) program is designed to serve gang involved youth who have been placed on probation. GRIT counselors assess each client's offense specific issues such as current family situations, at risk behaviors, level of gang involvement, interpersonal and social skills, educational level and needs, and goals. Based upon this assessment, a case summary is drawn up and an individual probation treatment plan or contract is developed which includes parental assistance, attendance of skill building classes and counseling sessions, adherence to probation restrictions, participation in alcohol and drug treatment programs, residence in group home treatment facilities and compliance with their treatment plans, and other identified treatments. GRIT counselors serve as both adjudication and probation officers.

Critical to the success of this program is involving parents as partners in the treatment plan. This includes their assistance in monitoring their child's behavior and insuring that their child does not receive a probation violation (PV). PVs can be received for missing or being tardy for a counseling or skill building class, not complying with probation restrictions, missing school, not adhering to group home rules, etc. Each PV can result in up to a maximum of eight days of detention or referral to AITP at the Donald E. Long Home. The detention does not reduce the length of probation; it only extends it by the length of the detention period.

In the last fiscal year, approximately forty Southeast Asian youth have been served by this program. Approximately half of these clients are Vietnamese with the rest being Lao, Cambodian, and Mien. Of these most have successfully completed treatment plans, which means they are not creating new law violations. Much of this success is attributable to their being serviced by a bilingual/bicultural Vietnamese GRIT Counselor.

2. Gang Influenced Female Team (GIFT)

The Gang Influenced Female Team (GIFT) Program is administered by JJD and provides services contracted out to community-based organizations. The program provides early intervention services for three types of young women: those at risk of gang involvement, those who are gang affected, and those who are gang involved and adjudicated. There are three program components: (1) a women's collective which addresses sexuality and personal grooming issues, self esteem, communication, anger management and conflict resolution, and multicultural awareness in group, family, and individual counseling sessions. (2) family services for clients who are pregnant and/or parenting. This includes health care services and teaching young women how to parent. (3) Collaborative intervention services

providing temporary shelter to clients and their children, crisis transportation, and a 24 hour crisis line. Finally, a part-time county nurse provides health assessments and referrals while a job developer at JJD has been dedicated to providing employment services such as job referrals, pre-employment training, and so forth.

The GIFT program has served few (less than 10 between October 1991 and June 1992) Asian young women until recently. This is because the contractors providing the different program components lacked the cultural and language expertise and community connections to adequately work with Southeast Asian young women and families. This problem has been addressed recently by the addition of outreach, case management and counseling services targeted to Southeast Asian young women. These services for 12-15 girls over the next 6-12 months are being provided by three non-profit agencies already serving the Southeast Asian community. These agencies' staff have language capacity in six Southeast Asian languages: Vietnamese, Cambodian, Mien, Lao, Thai, and Cantonese. Whether their services will be successful depends on how well the agencies can coordinate their services.

3. Assessment, Intervention and Transition Program (AITP)

The Assessment, Intervention and Transition Program (AITP) is a residential treatment program provided within the Donald E. Long home. Clients assigned to this program are detained for 30 days while completing program treatment plan requirements. Clients are referred to this program when other less restrictive probation treatment plans have failed. AITP provides a secure, structured treatment program much less restrictive than commitment in the state training school. Moreover it is a last chance for many youth before commitment to the state training school.

This program regularly serves Southeast Asian youth. In the last four months, two Vietnamese youth were served. Success rates with these youth has been excellent while in AITP. Follow through on treatment after transitioning back to their families remains to be seen.

The success of this program lies in its structured treatment program where clients must learn to control their lives through group work, problem solving, classes, and individual counseling on how to make positive choices, respect oneself, and live with others. Clients are assessed for their strengths and needs and a treatment and skill development plan is formulated based on this assessment. Each client must earn points on a daily basis to graduate from the program. Points are earned by their participation and behavior in adhering to the weekday and weekend schedules, in skill building and education classes, in completing assigned chores, and in free time activities. Much of this program's success with Southeast Asian clients is due to its employment of a bilingual-bicultural Vietnamese mental health counseling staff.

4. Detention Unit

The Detention Unit provides secure detention for youth who are deemed a risk to themselves or others after arrest or for parole violations (PVs). Most youth are detained for no more than eight consecutive days for PVs. Youth for whom detention is the best restrictive disposition following arrest may spend several weeks to months in detention. These are usually youth pending trial or remand to adult court for serious felonies such as a murder, attempted murder, etc. Every ten days these youth have a review hearing.

While in detention, youth have access to mental health services including mental health assessment, individual counseling, and crisis intervention. All services except the latter are voluntary. Clients are referred by his/her counselor, the medical department, detention staff, or self-referral. At-risk clients are those with a history of mental illness or with observed behaviors.

The detention unit's mental health counselors typically serve about ten Southeast Asian clients annually. Most are Vietnamese with the remainder Lao, Cambodian, and Mien. Ninety-five percent are male. This unit has one Southeast Asian mental health counselor to provide culturally appropriate service. This counselor must separate what is mental illness from what is cultural issues in the assessment and counseling. Typically, clients display behavior disorders caused by family structure changes including intergenerational conflicts and by trauma and post-traumatic stress disorder stemming to experiences during wars, while in refugee camps, or in this country Assessment helps identify the underlying problems behind negative behavior.

5. Southeast Asian Bilingual Staff

Current JJD staffing provides four bilingual/bicultural Southeast Asian staff all of whom are former Vietnamese refugees. All serve in counseling positions within GRIT, Adjudication, Detention or AITP. All are former refugees and as such understand the family adjustment problems and educational frustrations which put refugee youth at risk of gang involvement. This understanding of traditional culture also assists in obtaining parental involvement in the treatment plans. They are also able to explain to parents the juvenile justice system and to work with outside resources such as alcohol and drug programs and group homes on how to tailor services to meet the needs of Southeast Asian youth.

While their presence helps make these programs successful in serving Southeast Asian youth and families, there are no Southeast Asian staff in other juvenile justice programs such as the state training schools, intake, public defenders office, prosecutors office, and judicial officers nor in programs funded by JJD such as group homes, mental health services, and alcohol and drug treatment programs. These other programs must rely upon contracted interpreters and bilingual/bicultural case managers and outreach workers employed at other

agencies. The development of Southeast Asian GIFT program services adds considerable language capacity for Southeast Asian young women, but does not address other program areas.

Finally, even the Minority Youth Concerns Action Program (MYCAP) program developed in 1987 to work with minority clients at MacLaren School is mostly focused on the special cultural needs of African-American clients. MYCAP staff state that they obtain technical assistance on cultural differences from Southeast Asian community members and at least one Southeast Asian JJD staff has provided cross-cultural training. They do not yet utilize Southeast Asian staff in program delivery.

D. Client Follow-up

One of the consistent concerns voiced by Southeast Asian youth who have been involved with the Juvenile Justice System, their parents, and JJD staff is the lack of follow-up services for youth once they complete probation or are released from detention. Too often many of the underlying intergenerational and family dysfunction problems which led to their involvement with gangs or delinquent behavior have not been fully resolved. Parents may not want to reaccept the child back into the family because of the loss of face or may be unwilling to compromise and negotiate family rules and the child's rights and responsibilities. Although Southeast Asian JJD staff perform as much follow-up as possible, once a case is closed they can do little. If problems remain unresolved, a youth can easily get reinvolved with gangs and other delinquent behaviors. Repeat offenses can lead to reinvolvement with JJD and potentially more restrictive dispositions and penetration of the system.

The problem is more acute for youth once they turn eighteen as repeat offenses will be dealt with in adult courts. There are also no follow-up activities once a child turns eighteen.

CHAPTER 3: Prevention and Early Intervention Youth Services

The lack of prevention and early intervention services for Southeast Asians was continually cited by consultants in this project. In order to assess these claims, an informal survey was conducted with Multnomah County agencies providing prevention and early intervention services to youth. The results presented in this section are divided into youth serving agencies and mental health agencies. Agencies were queried concerning the types of services provided, the estimated number of Southeast Asian youth served in the last year, cross-cultural components of programs, and how referrals are obtained. Survey results are tabulated in Appendices B and C. The results show the difficulty of obtaining culturally-competent youth and mental health services for youth in Multnomah County.

A. Multnomah County Programs Serving Southeast Asian Youth

Twenty-seven youth serving agencies were interviewed about the types of services provided. Of these, twenty-two have served Southeast Asian youth within the past year and most of these have at least an estimate of how many. Several of the agencies have an account of the number either of Southeast Asians or of Asians/Pacific Islanders they have served or the percentage of their clientele who have this background. These are: Boy Scouts of America, Boys & Girls Clubs of Portland, Catholic Community Services, Girl Scouts of America, International Refugee Center of Oregon, Lutheran Family Service, Mainstream Youth Program, Inc., North Portland and Northeast Youth Service Centers, Portland Public Schools (number of Southeast Asians enrolled in school in Portland). These organizations are demonstrating that they are at least aware that there are Southeast Asian youth and that it is important to reach out to them.

There are a number of organizations in the Portland area that have programs specifically created for Southeast Asian youth, including: Catholic Community Services, International Refugee Center of Oregon, Lutheran Family Service, North Portland Youth Service Center, Northeast Youth Service Center/Urban League, Police Activities League, Youth Outreach - Youth Gangs Program, and Children Services Division.

The International Refugee Center of Oregon serves Southeast Asian youth and families with bilingual/bicultural staff in four programs: (1) The Lao, Mien and Hmong Family Project providing teen parents with culturally-specific case management, family counseling, crisis intervention, parenting education, information and referral, advocacy, community workshops, and an on-site tutoring program and Rose City Village Apartments; (2) Linkage Services providing case management and short term intervention to homeless and at-risk families; (3) the Summer Youth Employment Program which provides Southeast Asian refugee youth with summer job placement and pre-employment training; (4) the Southeast Asian Youth Services GIFT Program providing case management to gang influenced Southeast Asian young women. This program is coordinated with CCS and LFS.

Catholic Community Services provides two outreach programs for Southeast Asian Youth. The first is the Asian Outreach Program for gang affected youth. It provides family intervention, counseling, job placement, and recreation services. The second is

the Southeast Asian GIFT Outreach Service which provides outreach and referrals of Southeast Asian young women who are influenced by gang activity. This service is coordinated with IRCO and LFS.

Lutheran Family Services provides three programs specifically for Southeast Asian youth: the Amerasian Program providing mentoring, case management, counseling and support services to Amerasian youth; (2) the Unaccompanied Minors Program for young refugees who enter Oregon without their families. The program provides home placement, case management, counseling, and support services; and (3) the GIFT Counseling Program which provides counseling to Southeast Asian young women who are gang influenced. This program is coordinated with IRCO and CCS.

The North Portland Youth Service has the Southeast Asian Services Program staffed by a bicultural/bilingual counselor who provides counseling and outreach, teen parent and adult parent support groups, recreation, crisis intervention, case coordination, and referral services.

The Northeast Portland Youth Service Center (Urban League) has a Southeast Asian Outreach Program staffed by a bicultural/bilingual Southeast Asian who provides individual, group, and family counseling, diversion, employment services, recreation, information and referral, advocacy, support services, and summer field trips.

The Police Activities League (PAL) in collaboration with the Urban League developed Southeast Asian programs last summer utilizing a bilingual/bicultural Southeast Asian community liaison. The program offered a summer basketball camp, field trips and other recreation.

Youth Outreach - Youth Gangs Program has a Southeast Asian outreach specialist who provides community education and advocacy and works with the gang-involved youth/family identification program. This program provides individual and family intervention advising, group counseling and therapy, job placement, and cultural recreational activities. This staff also provides parent follow-up on the new Portland Police program to notify parents by letter of probable gang activity or at risk behavior of children (see discussion below). Most clients are Vietnamese although Hmong, Mien, Cambodian, and Lao youth have been served.

The Children Services Division (CSD) provides a variety of services to Southeast Asian families. These range from child welfare services, to case consultation with JJD, to out of home placements, to parenting classes, to case management, to oversight of refugee unaccompanied minor programs. Although CSD has Southeast Asian bicultural/bilingual staff, they are not assigned exclusively to Southeast Asian clients, but may assist with cultural or language issues for clients in any unit. They work cooperatively with JJD, school counselors, and other service providers. Unfortunately, parenting classes are not culturally appropriate for Southeast Asian parents and, consequently, few attend. However, CSD is in the process of hiring a Vietnamese foster home certifier to develop more Vietnamese foster homes, which are currently in short supply.

Aside from these programs specifically designed for Southeast Asian youth, the agencies seem to be serving these youth in smaller numbers proportionately to the numbers of all youth. In some organizations, such as Girl Scouts, there is a specific goal to reach parity representation.

In a few of the organizations, there is no apparent knowledge of whether or not they are serving Southeast Asians and in these instances the response is usual something like, "our services are open to them [Southeast Asians]. Even in agencies that only serve a few Southeast Asian youth, there is often no specific outreach to Southeast Asian communities; they serve whomever is referred to them by other agencies or hears of their services by word of mouth.

Southeast Asian youth are receiving some services in Multnomah County, but the percentage being served is much lower than the general population, especially by mainstream organizations. Awareness needs to be built among those organizations not currently serving Southeast Asian youth about the need to expand their services to reach Southeast Asians. Those organizations which are currently serving proportionally less Southeast Asians than the general community need to develop an outreach plan with clearly set goals.

It seems that one of the reasons Southeast Asian youth are not receiving services is the assumption that they will hear of services through the "normal" channels of word of mouth and seek out services. Some agencies want quick answers on how to do outreach in Southeast Asian communities. They need to make a commitment to educating themselves about Southeast Asian cultures and becoming acquainted with a broad range of Southeast Asian community members which most agencies are not currently doing. If agencies are lumping all Asian communities together, they need to take a look at the differences between the communities and learn what their various needs are.

Why are Southeast Asians not receiving services equal to those received by the general population?

- There is an assumption that Southeast Asian youth will hear services through the "normal" channels of word-of-mouth.
- There is an assumption that Southeast Asian youth will seek out services and ask for them if they need them.
- Some agencies believe they are already working in other communities of color - African-American or Latino - and there is no need to expand.
- Some believe the numbers of Southeast Asians are small and therefore they don't have enough resources to serve them.

- Some people believe all Asian cultures are the same and feel they've done their part if they have Asians in their organization. However, they may not actually be serving Southeast Asians or they may not be serving all of the Southeast Asian communities.

- Many people working in the mainstream agencies have had little or no cross-cultural training and few or no acquaintances in Southeast Asian communities. On a few occasions agencies asked for suggestions on how to do outreach in Southeast Asian communities, but it was apparent they had not yet made any initial contact with these communities.

- Some people believe all people are the same or should be and their agencies services do not need to be adapted to meet the specific needs of different communities, but rather those communities need to learn how the "American" system works and then they will be served. This is often an unconscious attitude.

All of the agencies which are not specifically organized to serve Southeast Asian could benefit from more cross-cultural training and need to take responsibility for educating themselves about Southeast Asian cultures. They also need to make more of an effort to become acquainted with members of Southeast Asian communities in Portland. The more they interact, the more they will learn about the needs of Southeast Asian youth and how to reach them. It's important to have more in-depth interaction than sending an announcement of their services to various communities.

What services are Southeast Asian youth receiving? What services are they lacking?

It is hard to evaluate exactly what services Southeast Asian youth are receiving. Organizations usually only keep track of who is served by their overall program, not by program elements.

It is also hard to evaluate what areas of service are adequate and which need to be more available and accessed by Southeast Asian youth. The categories that seem to be weak (in terms of number of agencies providing the service) in Multnomah County are: tutoring, peer support groups, parenting support, first language/culture classes, and mentoring. Some Southeast Asian community members feel the mentoring programs available are not based on culturally-appropriate or intercultural principles.

Employment services and counseling seem to be widely offered by the organizations, but this can be deceptive. Year-round employment services and certified counseling are definitely needed and not currently being made adequately available. There will be more on counseling under the mental health heading.

Do the organizations serving Southeast Asian youth have cross-cultural components?

Ten of the twenty-nine agencies surveyed have bilingual and/or bicultural employees. In one instance it was only possible to find out that the agency had Asian employees and their specific cultural background was unknown. A couple of programs are considering hiring Southeast Asian staff in the future. Nine of the organizations have some sort of specific program for Southeast Asian youth. At least six of the agencies have cross-cultural training for their staff. Five of the organizations have volunteers from the Southeast Asian community participating in their program in various capacities. One organization has the AT&T Language Line to help communicate with clients with limited English proficiency. Another organization offers clients ESL classes. Thirteen of the organizations have no cross-cultural components in their programs at all.

In most instances, the programs that have no cross-cultural components are not serving as many Southeast Asian youth as those with cross-cultural components. Having Southeast Asian staff greatly increases the number of Southeast Asian youth being served. Organizations with Southeast Asian staff usually also have programs specifically designed for Southeast Asian youth.

B. Mental Health Services for Southeast Asian Youth in Multnomah County

After interviewing staff at twenty-eight different mental health agencies in Multnomah County that work with youth (including all agencies listed in the United Way Resource Guide), it appears that less than 50 (estimate) Southeast Asian youth received services from these agencies within the past year. Of these, approximately 70% have been in in-patient programs. This indicates how limited general certified counseling in non-crisis situations is for Southeast Asian youth.

Agencies that don't work with Southeast Asian youth or with very few of them, did not offer any suggestions of agencies where these youth could be referred.

Most of the agencies surveyed expressed surprise and/or defensiveness when the topic of serving Southeast Asian youth came up. Many stated that their services are open to Southeast Asians; they just haven't received any requests for services from those communities. Most assumed that Southeast Asians would not have any barriers to seeking out services.

The mental health agencies interviewed have almost no cross-cultural components to their programs. Only four mentioned use of interpreters and two of these expressed they have difficulty funding interpretation. One of the agencies (Delaunay Mental Health Center) has staff trainings on cross-cultural issues and one agency "thinks" some staff may have attended trainings (CPC Cedar Hills Hospital). The Delaunay Mental Health Center also has a lot of consultation with Southeast Asian staff at the North Portland Youth Service Center. One alternative school (Portland Opportunities Industrialization Center) sends kids to the Urban League for activities. The Portland Women's Crisis Line has the AT&T Language Line set up for interpretation should anyone calling the crisis line need it and they are working to get some materials

translated into Southeast Asian languages. The Indochinese Psychiatric Clinic at OHSU specifically serves Southeast Asians and provide bilingual/bicultural services, but their programs are very limited for youth. They mainly see children of adult patients.

The agencies most interested in developing more cross-cultural competency in their programs by hiring bilingual/bicultural staff or by educating themselves or collaborating with Southeast Asian community organizations are: Delaunay Mental Health Center, Morrison Center, Network Mental Health Services, and North/Northeast Community Mental Health Center.

PART II: Model Program Development Plan

This section develops recommendations for program models and policy changes to address the needs of Southeast Asian youth and families.

Preliminary to developing a model program plan to better serve Multnomah County Southeast Asian youth, a survey was conducted of program models in other states with large Southeast Asian populations. This survey provides valuable input on program organization, service components, and service delivery models which can be adapted for Multnomah County. Following this discussion, a set of policies and service models for Multnomah County are presented. These cover the juvenile justice system including law enforcement and the Juvenile Justice Division and prevention and intervention services. The latter is based on the preceding needs assessment and Southeast Asian community input. Two main service delivery models are suggested to coordinate the recommended program components. Finally, recommendations are made for prioritizing which services to implement.

CHAPTER 4: National Program Models

This section reviews the programs surveyed nationally by their geographic location, their program structures, and program components.

A. Geographic Overview of Service Providers

The areas in the country that have significant programs to serve Southeast Asian youth are:

- Minneapolis/St. Paul, Minnesota
- Oakland, California
- Seattle, Washington
- Dallas, Texas
- Houston, Texas
- Denver, Colorado

There are undoubtedly other areas with valuable programs but which were hard to find out much about. In addition, there are other areas that have programs which are a more limited in focus and outreach, but which have elements worth examining.

1. Minneapolis/St. Paul, Minnesota

Institute for Education and Advocacy

This organization offers refugee youth classes taught by peer tutors and a mentoring program, both of which are aimed at keeping kids from dropping out of school.

Lao Assistance Center

The center offers Lao youth tutoring, counseling, peer support groups, sports activities, and Lao language and culture classes. They hope to keep youth busy so that they will not become involved in criminal activity. This is a new prevention program.

Hmong Youth Association of Minnesota

This organization offers a prevention program along the same lines as the Lao Assistance Center, but they've been around longer. They have centers in both Minneapolis and St. Paul.

Hmong American Partnership

Currently the Hmong Youth Partnership has a program called Hmong Youth Pride geared to fourth through eighth graders which includes drug prevention talks, field trips to see educational sites, and so on. Their program for high schoolers is a class on multicultural diversity that meets once a week during school hours and three times a week after school. There are European-American, African-American, Hispanic, Native-American, and Asian groups that learn about their own cultures and then come together to learn about each other's cultures so that they understand each other and work better together. During the after school part of the program they have tutoring for an hour and then some sort of fun activity. There is a parent meeting every month, and they check in with how their children are doing and talk about the future. The organization also links up with the Parks and Recreation Department and a mental health agency that has had a lot of experience working with Hmong and are familiar with Hmong culture. The Career Connection helps college students find out about different careers, and a program for teen parents offers child care so the young parents can take classes and learn about career and family planning.

2. Oakland, California

Out of discussion in the Asian Advisory Committee on Crime a cooperative venture was created by the Asian Community Mental Health Services, Parks and Recreation Department, Oakland Schools, the Police Department and Probation, the City, and other organizations in Oakland. They are into their second three-year grant from the California Office of Criminal Justice Planning. The probation officers are central to the coordination of these programs. They inform the youth and their parents about all of the options and pull them in. Among the programs they offer are: recreational activities (sports, bus trips, summer camps), tutoring, support groups, and employment training and job referrals. There are bilingual workers, and support groups are in first-language groups.

3. Seattle, Washington

Asian Project Youth Foundation

This organization, which receives some of its funding from Asian businesses that have suffered because of crime by Asian gangs, offers martial arts classes, tutoring, and classes such as photography. The martial arts class seek to give the youth more self-discipline. The kids sign a contract when they join the program and it helps them get focused on their needs for tutoring and it gives their criminal history. Youth on probation do community service through the program.

Hope for Youth

The City of Seattle provides $100,000 of funding that various communities contract for $5,000-$10,000 programs to provide activities for youth after school and in the summer.

Touchstone

This program offers small grants to eight or ten community organizations that provide after school tutoring and a summer academy. The emphasis is on early childhood education and prevention. Among the communities receiving grants are: Vietnamese, Lao, Mien, Philippine, Latino, Eastern European, Samoan, and Korean.

4. Dallas, Texas

Neighborhood Assistance Center (formerly called a storefront)

The police department here offers a soccer team, drug counseling and rehabilitation, summer job placement (through the Private Industry Council), informal contact between police and potential gang members, and tutoring at the high school. They have one Vietnamese police officer who interacts with the youth. There are different opinions about whether or not this program is running successfully and cooperatively enough.

Vietnamese Multicultural Activity Center (MAA)

The center offers Girl Scouts and Boy Scouts (Vietnamese, Cambodian, and Lao troops), tutoring, and a Vietnamese traditional dance troupe. The number of youth involved in activities at the center has decreased because new refugees are being resettled in a different area and transportation is a problem. The Neighborhood Assistance Center used to provide transportation, but they have discontinued that service.

5. Houston, Texas

B.A.A.D. Group, Inc. (Battle Against AIDS and Drugs)

This organization offers a lot of opportunities for youth of different ethnic backgrounds and makes their program culturally specific by hiring peer staff of each ethnic group they serve including: Vietnamese, Chinese, Hispanic, European-American, Korean, African-American, African, Puerto Rican, and Laotian. Both paid and volunteer youth staff provide one-on-one, group, and dramatic education in the schools, youth groups, religious and community organizations on the topics of drug prevention, HIV, AIDS, and other issues related to sexuality. They also translate written materials into different languages, serve as certified HIV counselors, and talk with parents about youth issues so that they can communicate

with their own children better. The organization also runs a mentoring program and an outreach program of basketball contests in inner-city areas that include education about HIV and drugs.

6. Denver, Colorado

Asian Pacific Development Center

This agency recently began several programs directed at Asian youth. The emphasis is on mental health services. Through a mobile mental health team, the center is able to reach youth in the schools, homes, and in areas away from the urban center of Denver. The agency employs certified clinical counselors who represent most Asian and Pacific Islander cultures. Most of their outreach with at-risk youth is done through referrals from the schools. There are after school support groups that are usually organized around activities--tutoring, sports, etc. They also have a peer counseling training camp for Asian youth. The program also has a volunteer component and a Ph.D. intern component both of which emphasize considerable cross-cultural training for participants.

B. Program Structures

1. Services Provided by One Organization or by Several

Description

All of the organizations interviewed interacted to one degree or another with other agencies. The program in Oakland, California is the most integrated of these, involving the schools, parks and recreation, the court system, the police department, social workers, and a mental health agency. They are linked together with a common grant funded through the Office of Criminal Justice. The twin cities of Minneapolis and St. Paul, Minnesota seem to be headed in the same direction. Various MAA organizations, including the Institute for Education and Advocacy, the Lao Assistance Center, and the Hmong American Partnership formed a task force and are applying for a grant together to work on crime prevention among youth. The three agencies interviewed all provide at least some of their services through the schools. The Hmong American Partnership also works with a mental health agency that has much experience working with Hmong clients and with the Parks and Recreation Department.

Seattle, Washington, Dallas, Texas, and Boston, Massachusetts seem to have a variety of programs operating, but there appears to be less of a coordinated effort city-wide. In Seattle, the Touchstone project has a great deal of coordination within the communities it brings together, but appears to operate independently of the other two projects doing work in this area--Asian Project Youth Foundation and Hope for Youth. In Dallas, the Neighborhood Assistance Center and the Vietnamese Multicultural Activity Center have had a closer relationship than currently, where a shift in neighborhood populations has made it harder for

Southeast Asian youth to access the activity center. In Boston, the Metropolitan Indochinese Children and Adolescent Services is aware of other programs that offer recreational opportunities and tutoring to youth, but they don't work closely together.

Houston, Texas has one organization that seems to work entirely independently, but thoroughly. B.A.A.D. Group, Inc. (Battle Against Aids and Drugs) has several programs for youth, including several refugee and immigrant populations. They coordinate their various services within the one organization. Several smaller communities do the same, only the services are usually provided by refugee assistance agencies rather than through a mainstream agency such as B.A.A.D. Group, Inc.

Conclusion

Strong leadership, whether through community task forces and involvement of various organizations or through the effort of an individual organization is the key to a successful program. The strength of various refugee and immigrant groups working together is that it is harder to ignore their concerns (e.g. Touchstone, Seattle, WA). The strength of various organizations working together such as in Oakland is that they have more resources to pull from. The strength of an individual organization is that they can grow without waiting for a task force to decide what and if it's appropriate.

2. Mainstream or Community Based Services

Description

The agencies interviewed represent every possible combination of mainstream and community-based services, but most are community-based. All have strong ties to Southeast Asian communities and all but two (Asian Project Youth Foundation, Seattle, WA and Catholic Family & Community Service, Phoenix, AZ) have Southeast Asian staff who are the primary ones to interact directly with Southeast Asian youth.

Conclusion

There was not a broad enough base of information to make a solid recommendation about using mainstream or community based services. All of the programs at least had a good understanding of Southeast Asian cultures, although they are biased in different ways. Those that are more connected to mainstream services or who use staff who are not from the communities they serve could have demonstrated more commitment to learning about the specifics of those cultures. Those that tend to work with one ethnic group may not be serving all of the Southeast Asians in their geographic region. In planning a program for Southeast Asian youth, an extensive survey of the needs of different ethnic groups including gender issues would be invaluable. Nobody mentioned doing this although in

Oakland they did talk about how certain ethnic groups seem to be less involved in at-risk or criminal behavior because their community is more active in keeping their youth engaged on their own.

3. Southeast Asian Staff Representation

Description

Most of the organizations have staff from the various ethnic populations they work with. Those that don't have a basic understanding of the cultures they work with, but sometimes they seem more concerned about getting a message through to a community rather than learning from a community in order to meet their needs. For programs that interact with youth coming from a variety of ethnic backgrounds there are a few different, interesting models. Interestingly, they come from the mental health agencies interviewed, although there are others using the models to a certain degree.

Metropolitan Indochinese Children and Adolescent Services (Chelsea, MA) has mental health teams made up of an American (dominant culture) certified mental health counselor and a paraprofessional from the ethnic background of the client being served. They believe this combination works well because it represents the bicultural experiences of the client. There is, however, sometimes a tendency among the ethnic staff to listen more to the concerns of the parent(s) than the youth and this bothers the American staff.

The Asian Pacific Development Center (Denver, CO) has trained clinicians from a variety of ethnic backgrounds working directly with youth. When there are other professionals or interns working with youth, they receive a great deal of cross-cultural orientation. They are encouraged to work together with staff who come from the culture of the youth they are working with and to sound out ideas about whether the behaviors the youth is exhibiting are appropriate to the culture or if there might be some problem. When there are home visits, a clinician from the culture of the family always goes along. Even the big brother/big sister type program they are developing will be based on this close working relationship so that the clients are served appropriately to their culture.

Asian Community Mental Health Services (Oakland, CA) have peer support groups which are formed based on the ethnic background of the participants and there is an adult from that ethnic background who facilitates the support group.

Other organizations that are mainstream employ staff of Southeast Asian origin and rely on them to do outreach in their communities and provide bilingual and perhaps bicultural communication, but there does not seem to be a strong emphasis on educating the others in the organization about Southeast Asian cultures. In the organizations that serve particular cultural communities there appears to be a strong commitment to their cultural values and to developing bicultural competency in the way each community understands it.

Conclusion

Having professional staff from each of the cultures an agency works is ideal. It's also ideal to have those who are not from the ethnic group they are working with be trained intensively about the culture, have access to professionals in that ethnic group, and have learning about that culture be as important a goal as any service they may provide.

4. Volunteers

Description

Many of the organizations have a volunteer component to their program. They have adult and/or youth volunteers. Among the services they provide are:

- tutoring
- mentoring
- educating on youth issues (crime prevention, HIV/AIDS, drugs, pregnancy, sexual activity, etc.)
- leading sports activities
- counseling

Conclusion

Excellent volunteer programs provide their volunteers with intensive training about the cultures with which they will be working, if they themselves are not from that culture. Training about issues related to the services they are providing such as education, crisis intervention, etc. is also provided. They also ask the volunteers for a commitment of service for a period of time so that the agency can provide continuity to the youth with whom they are working. The Asian Pacific Development Center (Denver, CO) has a strong commitment to all of these aspects. B.A.A.D. Group, Inc. (Houston, TX) is unique in training youth volunteers thoroughly about the issues they will be educating about and in giving them overall support to keep up the work.

5. Peer Counselors

Description

A few of the agencies have peer counselors. These are: Touchstone (Seattle, WA), Asian Pacific Development Center (Denver, CO), B.A.A.D. Group, Inc. (Houston, TX), and Hot Spot Program for Youth (New York, NY). B.A.A.D. Group, Inc. uses paid peer counselors as the basis of their program and are firmly committed

to giving youth the leadership to solve the problems they are faced with. An example of this is training some of their peer counselors to be certified HIV counselors. There is a consensus among those that work with peer counselors that youth listen to peers much more than to adults. All of the groups listed have peer counselors from the cultural backgrounds of the youth they work with.

Conclusion

Peer counselors are more likely to understand the bicultural experiences of Southeast Asian youth as well as understand what kinds of programs they would like and know which communication styles work best for them. Paying peer counselors a salary legitimizes the work they do and starts a cycle of respect that is encouraging for youth. Because peer counselors are still young, it's also important to provide them with considerable support and training especially on client confidentiality. This should come from members of their community as well as from their employer since this organization may have more dominant culture values.

6. Ages of Youth Served

Description

Most of the organizations work with junior high and high school age youth. A few work with kids in the upper elementary grades and one has a program from birth to age twelve (Touchstone Seattle, WA). Generally, the people interviewed believe the younger youth are reached the better and that by age 17 or 18 it's hard to get through to them in a meaningful way; they've already made some major choices about how they are going to live. This is not to say that these organizations have given up hope, just that they believe prevention is critical. Hmong American Partnership (Minneapolis, MN) and B.A.A.D. Group, Inc. (Houston, TX) have the most continuity already in place in their programs, interacting with youth from fourth or fifth grade through their early twenties. Other organizations which are currently working primarily with high school or junior high school kids have expressed an interest and/or have started planning programs to reach kids when they are younger. Those who work with younger children strongly feel they are successfully preventing a lot of at-risk behaviors among youth.

Conclusion

The best guarantee of success is to reach out to youth of every age, provide continuity of service, and provide age-appropriate opportunities for youth involvement and education.

7. Outreach Process

Description

Most of the established programs for Southeast Asian youth rely primarily on word of mouth. Most have access to youth through the schools. The second most popular place to reach youth is outside wherever youth hang out -- in parks, in their neighborhoods. Some groups contact youth through home visits. Most of the groups get referrals from various social service agencies and the court system. Oakland, California appears to be the only program that makes probation officers a central referral point for various services and it seems to be very effective. In part, this is because both parents and children are involved in the probation process and the probation officer can usually convince them of how various programs will help get the youth involved and off of probation. Many of the programs use peers to do outreach and two programs (Metropolitan Indochinese Children and Adolescent Services, Chelsea, MA and Hot Spot Program for Youth, New York, NY) use trained, adult counselors.

None of the agencies expressed any difficulty in finding kids to participate in their programs, but there was a variety of opinions on who is actually participating. Some recognize that they are not reaching the most at-risk or criminally-involved youth; some firmly believe they are reaching youth who otherwise would be involved in criminal activity and some who already are; some are strongly committed to overall prevention by trying to reach everyone and at a younger age. A few of the organizations also provide the opportunity for youth on probation to do their community service with the organization and thus engage them in their program.

Conclusion

All of the programs seem to be attracting Southeast Asian youth and to some extent (to what extent is not clear) this is preventing some Southeast Asian youth from becoming or continuing to be involved in criminal or at-risk activity. Nobody expressed an objective, statistical analysis on this, and because most of the programs are relatively new, it would be hard to quantify their success in this way. There does not appear to be any particularly strong models for doing outreach, but programs which make themselves available and visible/known to kids who are already involved in criminal activity do find themselves in contact with at least some of those youth. As Jean Whitenack of Asian Community Mental Health Services (Oakland, CA) commented about some youth who are on the sidelines who they know to be involved in gangs, "It's a good sign that they'd rather be with us than somewhere else."

While many of the agencies said they reach participants through word of mouth, they may be unintentionally excluding youth who do not get the word or who are more shy and less noticed by adults they might otherwise be referred by. This is a potential weakness which should be monitored and addressed.

8. Parental Involvement

Description

Some of the organizations specifically talked about parental involvement as a key element of their program. Hmong American Partnership in Minneapolis meets with parents monthly to talk about their children's progress in tutoring and first language/culture classes. In Oakland, the probation officer sees the parents regularly and gets them committed to helping their children get off probation; they also offer numerous parent workshops and family therapy. Asian Pacific Development Center in Denver also has family therapy and home visits through their mobile mental health team. Metropolitan Indochinese Children and Adolescent Services in Boston prefers to establish a relationship with the youth and later bring in the family into therapy. In Seattle, the Touchstone project starts seeing parents through early childhood programs such as Head Start. B.A.A.D. Group, Inc. in Houston has youth offer workshops to parents on how to talk with their children.

All of the organizations talked about the fact that there is some resistance to become involved on the part of the parents. Some believe the mandatory contact, such as through probation, helps. Others believe the parents should be slowly brought around to an understanding of counseling for example. There are varying degrees of awareness about the issues for parents. Most of the agencies understand some of the language and cultural barriers facing Southeast Asian parents, but there's a slight sense of frustration expressed by some around the parental issue and to a certain extent, that may have to do with the lack of in-depth understanding of Southeast Asian cultures.

Conclusion

Parental element is an essential aspect of a successful program working with Southeast Asian youth. It is a crucial link in the lives of the kids and should be at least overseen by professionals who understand exactly where the parents are coming from and develop a level of trust with the parents. While helping youth adjust to a bicultural life in a way they are comfortable, it's equally important to help the parents develop a level of comfort with their bicultural lives in a way that shows them respect and understanding.

9. Funding Sources

Description

Most of the organizations listed have some form of public funding on the local, state, and/or federal level. Oakland, California is into their second three-year grant from the Office of Criminal Justice as a coalition of public and private agencies with a comprehensive plan for serving at-risk youth.

A few have a variety of private foundation grants and donations. Touchstone (Seattle, WA) and B.A.A.D. Group, Inc. (Houston, TX) have the most diverse funding sources. Touchstone is made up of several refugee and immigrant community groups which stand firmly together, persist, and get funding. Joe Garcia of Touchstone says that other community groups have joined them when they see that alone they can't seem to succeed, but together they cannot be ignored by funding organizations. B.A.A.D. Group, Inc. funds each of their projects independently so that they aren't scrounging from one project to run another one.

Some of the organizations do income generating work such as offering cross-cultural training to businesses and schools.

Asian Project Youth Foundation (Seattle, WA) has received some funding from Asian businesses which were directly affected by Asian youth crime (car prowlers discouraging customers), but this has lessened some recently.

Conclusion

Although there is funding in some states for programs designed for at-risk youth, it is not always easy to locate especially if potential funders do not understand the depth of need in the Southeast Asian community or if they view Asians as the model minority. It's a good idea to diversify funding sources or to seek funding as a unified group of organizations.

10. Gender Issues

Description

The majority of the programs, whether they specifically stated so or not, are aimed at boys and young men. It is unclear if this is because they are more visible and/or active in at-risk or criminal behavior than girls and young women. Nobody really addressed the specific needs of young Southeast Asian youth at-risk for or already involved in criminal activity. The programs that talk about working with more than a small percentage of young women usually have teen parent projects. It's unfortunate that: (1) programs aimed at youth are not fully recognizing the specific needs of young women in general and specifically among Southeast Asian cultural groups and (2) teen-parent programs are directed primarily at young women and not equally to the men involved. It appears there is an assumption that "this is reality" and not a lot of challenging of that reality going on in the same way that drug and alcohol abuse, HIV/AIDS, and criminal activity among young men are being challenged.

Only one agency, Asian Community Mental Health Services (Oakland, CA), talked about the cultural issues for young Southeast Asian women, such as the expectation that older daughters in a family will take responsibility for numerous household

chores and child care for younger siblings, and that this expectation may interfere with the daughter's ability to fulfill general attendance and homework requirements for school.

Conclusion

Any program wishing to address at-risk or criminally-involved youth needs to take a serious look at how their program will address the issues and needs of young Southeast Asian women. Since nobody seems to really be doing that, it will require a lot of persistence and original work. A couple of the issues that have been mentioned locally, but not by this national survey, are (1) young women going out in the evening on their own not being culturally-appropriate in some Southeast Asian communities and (2) prostitution as one of the common charges on which young Southeast Asian women are arrested. The issue of prostitution is made more challenging by the fact that dominant American culture views prostitution as a crime rather than an act of violence and abuse against those who have been prostituted, as do many individuals and at least one local social service agency which has successfully helped prostitutes leave prostitution and become self-sufficient. These issues are simply examples of the kind of issues and the complexity they bring to designing a program for Southeast Asian youth that is truly gender equal.

C. Program Content for Southeast Asian Youth

1. Sports

Nearly all of the organizations interviewed have a sports program or work with an organization that has a sports program for youth, specifically for Asian or Southeast Asian youth. This component is seen as an important prevention service in keeping youth busy and giving them something they can commit to. In some instances it also provides a setting for youth who may already be involved in gang or other criminal activity where they can start to interact with service providers in a non-threatening way and learn about other ways they can get out of trouble (Oakland, California program and Asian Project Youth Foundation in Seattle, Washington). The Seattle organization has a martial arts program which aims to instill self-discipline.

2. Other Recreation (Scouts, Field Trips, etc.)

Several of the organizations have some other sort of recreation, but it varies. Activities have included: going to see a professional sporting event, dances, scouting troops (for specific ethnic groups), field trips to see educational facilities, summer camp, traditional dance troupes, and New Year festivals. The providers believe these are preventive activities which help keep youth busy and give them opportunities to do things they otherwise might not be able to do.

3. Counseling

Three of the organizations interviewed are or started out as mental health agencies (Asian Community Mental Health Services, Oakland, CA, Asian Pacific Development Center, Denver, CO, and Metropolitan Indochinese Children and Adolescent Services, Chelsea, MA). Several other agencies have counseling as a part of their program and usually employ trained Southeast Asian counselors. In one case, the agency works with a mental health agency that has a lot of experience working with members of their cultural group and has shown much cultural sensitivity (Hmong American Partnership, Minneapolis, MN). Sometimes the organizations employ peer counselors, believing that youth will interact with them better than adult counselors. And sometimes they have both peer and adult counselors. The mental health agencies tend to have more contact with the parents and feel this is very important although they approach it differently. Metropolitan Indochinese Children and Adolescent Services (Chelsea, MA) doesn't appear to have a lot of contact with organizations that provide other services to youth, such as recreation, whereas Asian Community Mental Health Services (Oakland, CA) and Asian Pacific Development Center (Denver, CO) are both directly involved in programs that provide recreational activities to youth.

4. Tutoring

Several of the organizations surveyed provide tutoring to Southeast Asian youth. At the Asian Project Youth Foundation in Seattle, it's part of participant's initial contract with the project to list areas they would like tutoring in so that they can be linked up with an appropriate tutor. This gives them ownership in the learning process. In Minneapolis, the Institute for Education and Advocacy runs peer tutoring classes in the schools. At one of the schools, the tutoring class has been at the forefront of building understanding between ethnic groups that have been in violent conflict with one another. Hmong American Partnership, another Minneapolis organization, uses tutoring as a way to get Hmong parents involved and interested in their youth project.

5. Peer Support Groups

A few of the agencies mentioned they offer peer support groups. In one case, Asian Community Mental Health Services (Oakland, CA) has had one support group going for three years. The Lao Assistance Center (Minneapolis, MN) and B.A.A.D. Group, Inc. (Houston, TX) also have peer support groups. The first two have support groups for specific ethnic groups, while the latter has a mixed group.

6. Education/Orientation

Of the few organizations that do education on youth issues, one does it in a school context (Hmong American Partnership, Minneapolis, MN; some do it in a recreational setting (Asian Pacific Development Center, Denver, CO and the

Illinois Conference of Churches Amerasian Program), and one does both (B.A.A.D. Group, Inc., Houston, TX). Catholic Family & Community Service in Phoenix, Arizona has a Police Academy, a two-week program that introduces refugee youth to state laws and combines it with some recreational activities.

The issues addressed in the youth programs surveyed include: crime and violence, drug and alcohol abuse, HIV/AIDS, sexual activity, and pregnancy.

7. Employment Services

The program in Oakland and the Neighborhood Assistance Center in Dallas, Texas both provide summer youth employment services and placement. In Dallas, PIC is paying some of the youth to take summer English classes. B.A.A.D. Group, Inc. in Houston and Hot Spot Program for Youth in New York both provide direct employment to youth by hiring them as peer counselors. Hmong American Partnership in Minneapolis has a program for college students that pairs them with professionals to learn about different careers.

8. First Language/Culture Classes

A few of the agencies offer first language and culture classes to youth. In Minneapolis, both the Lao Assistance Center and Hmong American Partnership do so. The Hmong American Partnership program is in the context of a Multicultural Diversity for Youth Partnership project that takes place in four high schools, the purpose of which is to promote understanding of one's own culture while learning about other's cultures. There are five groups - European-American, African-American, Asian-American, Hispanic, and Native American that meet independently and sometimes together to learn about each other's culture, understand each other better, and work together better. The Vietnamese Multicultural Activity Center in Dallas, Texas has a Vietnamese dance troupe and the Illinois Conference of Churches Amerasian Program holds a traditional New Year festival.

9. Drug and Alcohol Counseling/Rehabilitation/Treatment

Not many of the organizations surveyed talked about drug and alcohol counseling, although they probably provide some services in this area indirectly through their counseling and court contacts. In Dallas, the Neighborhood Assistance Center provides drug counseling directly. In Houston, B.A.A.D. Group, Inc. does peer education and educational drama productions about drug and alcohol abuse.

10. Mentoring

A few of the organizations interviewed provide mentoring opportunities for youth. Most of them are based on the big brother/big sister model. Touchstone in Seattle and B.A.A.D. Group, Inc. in Houston have peer mentors while Institute for Education and Advocacy in Minneapolis and Asian Pacific Development Center in

Denver have adult mentors. They all try to match kids with a mentor from their ethnic group, but if they can't they try to provide cross-cultural training for the mentor.

CHAPTER 5: Program Models for Multnomah County

In this section program models for enhancing services to Southeast Asian youth and families in Multnomah County are presented. These include recommendations for improvements to the current set of services available through the juvenile justice system -- both law enforcement and JJD. A second set of prevention and intervention services are also presented. These recommendations are culled from community suggestions and Wyden's Asian Youth Task Force and combined with the best program models drawn from the national survey. Both the service models for the juvenile justice system and prevention and intervention are designed to meet the unmet needs and service gaps identified in previous sections. Many of the recommendations made here in some detail were also identified in 1989 at the Ethnic Minority Youth Caucus. Unfortunately, their recommendations for service strategies and policy changes have remained largely ignored and unimplemented by the state.

A. Juvenile Justice System

In order to address the needs of Southeast Asian youth who are involved with the juvenile justice system, solutions must be recommended both for law enforcement and JJD services. These recommendations range from staff training to community education and outreach to resource development including new prevention and intervention strategies. Most of the latter are identified in Section B.

1. Law Enforcement

The major issues for law enforcement are the arresting officer's knowledge of resources, time constraints, cultural sensitivity, and ability to communicate with parents. On the Southeast Asian community side, poor knowledge of the American legal and social service systems is a major barrier both in interacting with police and with JJD.

Recommendations for Reducing Community Barriers

In order to address the Southeast Asian community's knowledge of the American legal and service systems, an educational community workshop strategy is suggested. Three types of training should be implemented.

a. Parent Trainings:

A series of Southeast Asian community and parent training workshops need to be developed with the help of MAA leaders. The training should describe the juvenile justice system, American law, and what prevention and intervention services are available and how to access them before family and intergenerational problems reach a crisis. This should include having translated materials for parents.

Such trainings could be held at community centers such as churches, temples, and other community rooms. Food and drink should be served. Community volunteers should be identified to help organize the trainings and make personal calls to families to get them to attend. Such personal calls are almost mandatory to show community members that the community leadership supports the training and wants families to attend. Leaders who have undergone the leadership training suggested below would be the best to assist in organizing and presenting such trainings. Finally, interpretation, either volunteer or paid, must be provided especially if the trainer does not speak the native language.

b. Community Leadership Training:

In September 1992, a one day Law Enforcement Leadership Training was organized by members of Wyden's Asian Youth Task Force and sponsored by the Federal Department of Justice. This training covered all aspects of the state and federal justice systems. However, because of concurrent sessions and the short time available in a one day training, participants requested the development of a series of more in depth trainings on various aspects of the justice system.

The value of such leadership training is that community leaders need to understand the American legal system in order to advise community members who seek their assistance. It also allows these leaders to organize trainings within their own communities in a "train the trainers" service strategy.

c. Southeast Asian Business Owner Training:

Currently, ALEACO and VACSO are co-sponsoring the development of twelve Southeast Asian Business Owner Trainings in the next year. These will cover ways business owners can discourage extortion and other criminal activities and build a positive relationship with the police. Part of the strategy will include a five language poster for businesses to display. The poster is intended to discourage would be criminals by stating that the owner is a partner with police and will report crime.

These trainings, if successful, should be extended over the next two years. Not only does this training fit with the CCYSC Comprehensive Plan, but CCYSC in implementing this strategy should work cooperatively with VACSO and ALEACO to insure that the Southeast Asian business community is included in any training materials which CCYSC has developed.

d. Develop an Asian Youth Advisory Group:

For the past year a number of Southeast Asian community members have been trying to develop an Asian Youth Advisory Group to provide a voice for youth and a means for police and youth to communicate. It could also serve as advocacy group for youth services. Current development activities have been focused as part of the ALEACO. Like ALEACO, the Asian Youth Group would be modeled after a similar successful group in Oakland, California. To develop this group, a core of Asian youth could be drawn from the Asian youth clubs and student associations at both the high school and college level. Such a group could be instrumental in designing programs to get kids out of gangs. Members of such a group would provide role models, peer counselors, tutors and mentors to younger Southeast Asian youth, and help staff a safe place such as a community or recreation center where youth could associate without gang members being present.

In order to assist the process of developing an Asian Youth Group, it is recommended that the CCYSC provide advocacy at the county and state levels, coordinate with ALEACO, and that the YPO provide resources and technical assistance.

e. In-Service Cross-Cultural Training:

Although the Portland Police Bureau currently provides two hour in-service cross-cultural trainings, there is a need for on-going training especially in educating the police on how to deal with Asians. For example, they need to know to take a little extra time and close attention when talking with limited-English speaking parents. Such trainings could also help reduce the complaints from Southeast Asian youth about bias in the way they are treated by police.

Currently, the Portland Police Bureau and the Seattle Police Department are developing a one day joint Asian cultural awareness training to include judges, prosecutors, public defenders, and police officers from Seattle and Portland.

f. Develop a Directory of Resources for Southeast Asian Youth:

Police as well as social service providers also need to know the resources better. It is recommended that an accurate list of resources for Southeast Asian youth be developed and updated annually. Currently, CCYSC has funded the development of such a directory by Youth Outreach. This directory however is neither comprehensive nor culturally-appropriate.

First, it does not include most of the current services available to Southeast Asian youth in Multnomah County. Other than its own Southeast Asian program and the county's International Health Clinic, no other providers are listed. Specific Southeast Asian youth services available at IRCO, the Urban League, the Southeast Asian Gang Enforcement Team, CSD, LFS, and JJD are omitted.

Second, many of the programs listed in the directory do not currently serve Southeast Asian youth nor do they have the cultural-competence or language capacity to provide such services.

It is recommended that the CCYSC and YPO, have revisions made to this directory to correct the identified flaws. The directory compiler should develop a list of criteria for including programs before listing them. Draft pages listing an agency's services should be reviewed by that agency for accuracy and comprehensiveness prior to publication. The current directory should be withdrawn immediately and a revised one issued as soon as possible.

g. Develop Translated Materials for Parents

It recommended that more translated materials for parents be developed which arresting officers could give to parents. These materials would cover parental rights, options, and the juvenile justice system. Such materials would help parents make informed decisions when a child is arrested.

h. Hire Southeast Asian Police Officers

For the last five years the Southeast Asian community has been advocating for the Portland Police Bureau to hire Southeast Asian officers as one of the most important strategies for improving crime detection and law enforcement relations with the Southeast Asian community. Despite their advocacy, only two reserve officers, are currently on the force. Fortunately the bureau has decided to actively recruit in the Southeast Asian community and provide workshops for the police bureau exams. The bureau also responded to community complaints about cultural bias in the exams by having the exams rewritten to remove such biases.

It is recommended that the police continue to recruit aggressively within the Southeast Asian community.

i. Parent Letters

In the last six months the Portland Police Bureau has developed letters to be sent to parents advising them that a child has been identified as at risk of becoming involved in gang activities. The letters have been translated into Vietnamese, Cambodian, and Lao. If a parent does not respond to the first

letter within ten days a second follow-up letter will be sent. If parents still do not respond, the Portland Police Bureau have designated police for the Youth Outreach-Youth Gang Program to do telephone follow-up.

At this point this strategy remains largely untested in the Southeast Asian community. However, two problems have not yet been addressed by this strategy. The first is how Southeast Asians parents who are not literate in their own language or English will be contacted. This problem is particularly acute for Hmong and Mien communities which have only recently acquired literacy in their own languages. Such letters may be discarded by parents who are unable to read them or even worse the child about whom the letter is written may mistranslate the letter for the parents.

The second problem is reliance upon only one program to do follow-up, especially when this program has the capacity to only service one language, Vietnamese. Although, the Vietnamese are the largest Southeast Asian community, there is considerable gang activity in each of the other communities as well.

It is recommended that the police utilize resources available through other Southeast Asian youth serving agencies for contacting parents and providing follow-up. This would allow for greater coverage of the Southeast Asian community especially by adding language capacity.

Second, the police need to develop a communication strategy with communities with limited-literacy. This could be done by having native language speakers make phone contact with parents. In order to be successful, much of this contact would have to be made after working hours for many parents.

j. Annual Review and Revision of Southeast Asian Gang Identification Criteria

It is recommended that the Southeast Asian gang identification criteria be reviewed and revised with Southeast Asian community advisory input. Without such review and oversight the police will continue to face community complaints about mislabeling of youth as gang members or gangsters. Mislabeling, when it occurs, can lead to disproportionate commitment rates and more restrictive dispositions because of the sentencing enhancements which can accompany clients with gang labels. Such a review will also allow the Southeast Asian community to reassess their own usage of the terms "gang" and "gangster" when referring to their own youth.

2. Juvenile Justice Division

a. Hire Additional Southeast Asian Staff

Currently, JJD employs four Southeast Asian staff all of whom are Vietnamese. Yet Vietnamese are only one group of Southeast Asian youth involved with

JJD. Although these staff work well with most youthful offenders, they may not have as much ability to work with parents from other Southeast Asian communities. JJD currently hires interpreters for families from other ethnic communities for legal proceedings. However, such interpreters are not counselors, case managers, or even outreach specialists. In order to implement better family outreach, parental involvement, and client follow up, JJD should seriously consider hiring a Lao or Cambodian speaker as positions open. Such a staff person would also reduce the need for interpreters while providing many other valuable client services.

The current Southeast Asian bicultural/bilingual staffing patterns needs to be enhanced in the following ways: First, more Southeast Asian staff need to be recruited. The goal would be to have at least one Southeast Asian in very JJD unit. This would greatly improve service delivery to youth and families and increase cultural resources for existing non-Asian counseling staff assigned to Southeast Asian clients. The first units to target for increased staffing are (1) the detention unit where a weekend group worker could also assist with weekend intakes. (2) A Southeast Asian intake counselor would also increase the quality of referral service for parents. If commitments of Southeast Asian youth rise, MYCAP and other MacLaren programs will need to look seriously at developing more culturally and language proficient services.

b. Reassess Prosecution Priorities

The current policy of not prosecuting the first two misdemeanors and minor felonies of young offenders is not working to the advantage of the Southeast Asian community, young offenders, or JJD. While the fiscal and resource constraints of such a policy are important, if a policy is actually encouraging the escalation of criminal activities by youth, it should be reassessed and changed.

It is recommended that the district attorney's office assemble a committee composed of representatives from law enforcement, especially the Southeast Asian gang enforcement team, JJD counselors, especially Southeast Asian staff, Southeast Asian community leaders, and district attorney office staff to reassess this policy and recommend policy changes. It is further recommended that CCYSC advocate with the district attorney's office to assemble this policy assessment committee.

c. Legal System Inservice Training

It is recommended that a specific inservice training on Southeast Asian legal systems be developed and implemented. This training would help JJD staff, juvenile court judges and referees, prosecutors, and public defenders become more culturally sensitive to Southeast Asian family and youth difficulties with the American justice system. Such a training could include former Vietnamese legal professionals such as magistrates and attorneys. Such a training would give a glimpse of the misunderstandings which Southeast Asian families bring

to JJD when their children become involved. It would also help explain the frustrations which many Southeast Asians feel about the American system.

d. Family Outreach, Parental Involvement and Follow-up

It is recommended that JJD contract with a service provider to develop a Southeast Asian Family outreach component to increase parental involvement both in prevention and treatment plans and to provide client follow-up after probation ends. Such outreach would help reduce barriers to seeking help and reduce the stigma of becoming involved with JJD services and treatment plans. Though parents may be intimidated by JJD, there is a need to go to their homes and make personal contact. This is needed to get parents involved and not avoid JJD activities. Such services would be best provided by a bilingual/bicultural specialist who could also help educate community members about JJD and other services for youth.

e. Develop More Culturally Competent Residential Treatment Homes, Emergency Youth Shelters, Mental Health Services, and Alcohol and Drug Treatment

Each of these services are in short supply for Southeast Asian youth. The scarcity of these resources reduces options available for the disposition of Southeast Asian youth. In order to accomplish this, the following recommendations are made (see also Sections B.1.j. and B.1.k. below):

1. Develop a set of inservice trainings for management and direct service staff at agencies providing these services on how to work with Southeast Asian clients. These trainings would cover cultural backgrounds, family structures, issues of social adjustment, communication styles, and Southeast Asian counseling techniques.

2. Develop one-on-one work relationships between staff at these agencies and JJD staff as a means of advocating and coordinating services for individual Southeast Asian Clients.

3. When renewing contracts or when a new proposal is made require that services be culturally-competent for Southeast Asian clients and that a service provides a set number of referrals for Southeast Asian clients.

f. Evaluate GIFT Services for Southeast Asian Young Women

It is recommended that the current coordinated system of outreach, case management, and counseling services for Southeast Asian young women be evaluated after one year for efficiency of service model and adequacy to meet client needs. Enhance funding and restructure services as needed through an open Request for Proposal process or contract renegotiation.

g. Translation of Documents

Currently JJD has had relevant legal documents, official letters, brochures, and system information sheets translated into only one Southeast Asian language. In order to better serve the ethnically diverse Southeast Asian community, it is recommended that these same materials also be translated into other Southeast Asian languages, especially Lao, Cambodian and Chinese. Lao translations will reach more than just the ethnic Lao as many Mien and Hmong parents also read and write Lao. Translation into Mien and Hmong is also recommended but only as a secondary priority because of the low native language literacy in these communities. Chinese translations would serve all Chinese speaking populations since written Chinese is the same for all Chinese dialects. Many older Mien men are also literate in Chinese. Finally, it is recommended that English originals accompany all translated documents both for legal purposes and to assist families who may have low literacy in their native language.

B. Prevention and Intervention Services

Southeast Asian community members, including parents, youth, social service workers, educators, interpreters, and other professionals as well as non-professionals, made numerous recommendations about prevention and intervention services needed within their community. Their suggestions were gathered through individual interviews, community town hall meetings, and Wyden's Asian Youth Task Force meetings. Many of these suggestions are identical to services already in place in other states (see preceding survey). They also made recommendations on program models to provide services in the best way to their community.

Community members agreed that a combination of short term prevention and intervention strategies need to be combined with developing long term social infrastructures such as education and employment. Wyden's Asian Youth Task Force identified two priorities for service development: (1) employment and recreation programs and (2) empowerment of parents including counseling and case management.

1. Service Components Recommendations

The community stressed trying to solve solvable problems through effective programs such as the following:

a. Counseling and Case Management

One of the greatest service needs identified by community members and service providers is for counseling coupled with case management. This service component could be easily combined with the Family Outreach Parental Involvement and Follow-up component discussed above in Section A.2.d. It is recommended that three types of counseling be implemented: family, individual, and peer.

Individual counseling should be more available for deeply stressed youth who need a place to talk to someone. This should be one-on-one counseling at first. Then the parents should be added. This would include intergenerational issues and crisis intervention.

Family counseling should involve both parents and the child(ren). Issues addressed may be marital difficulties, intergenerational problems, parenting styles, discipline, negotiation, mediation, anger management, and crisis intervention.

Peer counseling has been identified by Southeast Asian youth as a need. They would like to have someone who has experienced and resolved the problems they are facing to talk to them. One young person stated it well: "Counseling should be one-on-one with group sessions once or twice a month for kids and parents. By involving parents, a kid can tell them and other kids about troubles and problems." The youth groups could be mixed ethnically, but parents' groups should all be from the same ethnic group for each session. Such peer counselors would require extensive training especially on client confidentiality.

The counseling must be culturally-appropriate. Specific counseling techniques with Southeast Asian are described in Appendix D. One of the difficulties in developing more culturally-appropriate Southeast Asian counseling is the lack of Southeast Asians who are certified counselors in Multnomah County. This problem could be addressed in four ways. The first would be for existing mental health and counseling service providers to recruit bilingual/bicultural certified staff from other states as necessary. The second would be for these same agencies to encourage existing Southeast Asian staff who are not credentialed to obtain degrees and licensing by giving them assistance with schooling. The third would be to have on-call certified Southeast Asian counselors on a contractual basis. The fourth would be to team licensed non-Asian counselors with Southeast Asian paraprofessionals.

The issue of certified counselors is not that important for many Southeast Asians. As one community member put it, "In the Asian belief, you need to have an older counselor for the young. The counselor should be a model of good morals and be a good example to the youth. A degree does not give the knowledge and skill to work with Southeast Asian youth and families. If a counselor looks too professional to the parents, he can not relate to them. American trained counselors focus too much on American values. Asians do not come in and expect to have the counselor just listen to their problems. They expect an answer from the counselor and it had better be good or they won't return!" Besides developing culturally appropriate counselors, many community members feel that counselors should be available for each ethnic group to work with kids and parents, i.e., a Lao counselor for Lao, Hmong for Hmong, etc.

Finally, community mediation techniques could be utilized to resolve some family problems. This follows the traditional problem solving method in many Southeast Asian communities where a community elder or spiritual leader was called upon to mediate disputes. Such successful traditional methods should be recognized as still operational in the Southeast Asian community and utilized where possible and appropriate for youth by counselors.

Counseling should also be accompanied by case management in order to properly assess client problems, develop case goals and coordinate referrals. Such coordination requires considerable client advocacy to insure clients keep appointments, that services are delivered in a culturally appropriate manner, and that a client follows through. Since case management with Southeast Asian clients also requires interpretation and translation skills, case managers like counselors should be bicultural/bilingual.

b. Parent-Child Education and Support

Parent-child education and support services are needed not only to empower parents but to prevent intergenerational issues from becoming crises. This can best be done through education, information, and resources. As one parent said, "Since most parents ignore problems until it's too late, they need preventive education. Once you let a kid get too far then it's hard to solve the problem. Fifty percent of the problem is parents and kids not understanding each other and society."

Parent-Child Education

Both parents and children identified that education needs to be two way: both for parents and children. As one parent stated, "Parents don't know American laws and how to treat kids. Parents don't know the meaning of freedom, how to communicate with kids, or how to control kid's behavior." Hence, parent education should include parent's rights and responsibilities training. A teenager also noted, "Youth also need to be educated about the difficulties of being a parent--what it is like to be responsible."

Parent education would need to include teaching parents and children to communicate and negotiate. Parents need to learn the importance of and how to get involved with their children's lives. They could learn to balance rules and freedom for their children. This could be encouraged by developing programs which include parent-child activities. Such parenting education could be delivered in part using the workshop strategy or as part of the law enforcement workshop curriculum suggested above in Section A.1.i.

Parent-child education must also address not only intergenerational issues, but also the intercultural gap between parents who grew up in Southeast Asia and

their children who are growing up here. One Asian service provider suggested that the cultural differences between parent and child be addressed through a multicultural approach:

"We need to emphasize the multicultural society. We need to talk about different cultures. For example, in China, we did things this way in the past. We could use the seminar or training format. But the emphasis is to learn respect for other cultures, not just Chinese. This makes the training multicultural. You need a catchy name for the training especially for Asian cultures. Something to catch their attention. Not something about father and son. The training must have a heavy focus on intercultural and parenting issues. We also need to focus on kids and what it means to be a son or daughter."

Basic Education/ESL

One community leader addressed another important need: "Parents also need basic education and English training. Yet they don't want to go to school. Hence, education should be done through outreach in their homes and the community. Training in the parent's home would best be implemented by using community leaders to volunteer to pick them up and make personal phone calls to get parents out. Once you can insure attendance, then hold a class in someone's home."

A second strategy would be to hold classes in churches, temples or through the ethnic MAAs. To get parents to attend, person-to-person contact is the most important strategy. A third strategy to get parents to attend would be to pay them an incentive. For example, an incentive of five dollars an hour would make attendance more like a job. The Interface Program, funded by a Title 7 grant, gave such incentives in the past. Parent-Child Services here in Portland also feeds breakfast and lunch to parents to participate in programs.

A community leader suggested another strategy for making education more culturally appropriate: "Use Asian teachers to teach ESL to Asian parents. This is needed because current ESL teachers do not understand the learning style of Southeast Asian adults. Many Southeast Asian ESL classes have many students to begin with but by the end no one comes. This is because too much information is presented and people can not learn. The ESL class should include some leisure and social activities to make the parents more relaxed."

An ESL curriculum could also be built around parenting issues much as the current Portland Community College ESL curriculum is built around work and employment issues. This would teach basic ESL and parenting skills in a non-threatening manner.

Parent Support Groups

Another service strategy would be to develop support groups for appropriate parenting. Successful parents who are good role models could work with unsuccessful parents. Such peer groups could also invite experts from time to time to give presentations. A parent support program should also provide a resource person to provide parents with information and to facilitate group meetings.

Discipline and Child Abuse

Many Southeast Asian parents feel that they no longer have any means of disciplining their children which is not considered child abuse in the United States. Other parents may not realize that their disciplinary methods are abusive. As one community leader shared, "The problem with too strong discipline is the worst for daughters. For example, some parents hit a daughter because she has been out with her boyfriend or got a bad grade. They use a belt on the legs and back or take a bamboo stick to her. Her only choice is to run away. Such parents even strike the child for trying to discuss her life with them. She may still love her parents and not understand why they treat her this way."

Such parents need to learn positive American as well as Asian methods for disciplining children. Preventive education delivered in parenting classes, through support groups, or in a modified ESL curriculum should be implemented.

Such classes would be best taught by an expert within each community. This should be a bilingual/bicultural person who know the traditional culture as well as American parenting techniques.

Resource Information

Parents need specific information on available parenting resources and skills in their native languages. Such information could be disseminated through workshops and newsletters. The information does not need to be a big book on parenting; rather short pieces of 1-2 pages in native language. Videos are particularly effective and should also be developed especially for parents with low native language literacy skills. Most Southeast Asian families own or have access to video cassette recorders.

It is recommended that already existing parenting materials developed through Great Start funding for use at parent/child development centers should be reviewed and modified to meet the cultural needs of Southeast Asian parents. Some of this information is already existent in native language while much

needs to be developed. Such review and development should involve a parenting educator and Southeast Asian professionals who work with youth and families.

c. Recreation, Clubs and, Sports

There is a great need to establish after school programs such as sports, clubs, and outdoor activities. Many Southeast Asian youth play volleyball, basketball, soccer, and rattan ball (like volleyball but uses a wicker ball which can only be kicked over the net). Some of these activities are supervised but many are not. There is also a lack of facilities and courts available for youth groups. Besides sports, field trips to work sites, factories and camping trips would provide positive after school and summer activities for preventing youth involvement in high risk behaviors. Only three agencies currently provide recreational services: the Police Activities League, CCS Asian Gang Outreach Program, and IRCO's Tutoring Program. Such programs need to be expanded and new ones developed to reach more youth.

Such activities form an important preventive strategy because they teach important values of respect, cooperation, and team work. They can also foster intercultural tolerance especially if sports activities include youth from other cultures and races. As one Asian service provider suggested, "A team leader could also teach some multicultural theory while the team is having fun. For younger children, games and sports would also work well. We need to catch kids before they form their attitudes--the younger the better."

Some organized activities are already available. Boy Scouts have a Vietnamese troop. Girl Scouts currently has a Mien troop at the Rose City Village Apartments while Camp Fire is planning expansion into the Southeast Asian community. These efforts should be encouraged by CCYSC and technical assistance from YPO and youth serving agencies.

In the development process the special needs of parents and girls need to be addressed. Parents need to be involved in recreational activities through information about how their children will be supervised and by recruiting them as volunteer supervisors. Many parents worry about letting their children go on field trips unless they are fully informed and give their consent. Often a note from a group leader will not be enough especially if the parent can not read English or his own language. Hence, personal contact must be made with the parent to obtain permission.

Parents are also concerned about a child getting hurt, especially if they have inadequate health insurance. Hence, some type of low cost liability insurance should be offered to parents. Finally, parents may not let their daughters take part in as many activities as sons. Again young women need a group leader to advocate for them and assure the parents that she will be supervised carefully.

Transportation to recreational activities remains a problem, especially in the summer. It is recommended that agencies planning or providing recreational or sports activities coordinate transportation with the Portland Police and the Portland Parks Bureau's summer programs. Finally, space and sports facilities for programs should be obtained where possible from public schools and the park bureau. This requires considerable advance planning especially for parks facilities.

d. Employment Services

It is recommended that a year-round employment program without service restrictions be implemented for Southeast Asian youth. The current summer job programs are not enough and often have restrictions placed on who can be served. For example, the IRCO summer youth employment program can only serve youth who have resided in the U.S. for five or fewer years. Such restrictions are created by the funder. Funding sources without such restrictions should be approached to develop employment services.

Employment services should include the following components: on the job training (OJT), job placement, pre-employment training, employment counseling, part-time after school jobs development and referral, and summer employment. Employment programs should be staffed by bilingual/bicultural employees whenever possible.

e. Teen Parenting Services

Since teen pregnancy and parenting continue to be unresolved issues in the Southeast Asian community, current services should be continued and augmented where possible. The most important need is for continued case management and counseling of young women and men who are at risk or are already becoming parents. The focus of such programs must be on obtaining early prenatal care, family planning counseling and education, parenting education, helping young parents stay in school, and educating the community at large. Such community education needs to focus on the long term consequences of high risk pregnancy and on community attitudes which promote teen pregnancy.

In this regard, the CCYSC should advocate for increasing access for young Southeast Asian teen moms into existing alternative school programs such as Pivot and increasing access to child care.

f. Volunteers

As already indicated in other sections a parent volunteer program to involve parents with their children's school and extracurricular activities should be developed. This is probably best implemented with the help of

bilingual/bicultural staff, enlisting the aid of MAAs, churches, and temples, and by requiring that parents participate as volunteers in order for their children to be accepted in some programs.

g. Tutoring Center

IRCO has the only formal tutoring program at present. It is located at the Rose City Village Apartments and serves mostly Mien and Lao youth. This and any other currently existing tutoring options need to be expanded to include more youth from other ethnic groups and on site tutoring in community neighborhoods. Schools need to be partners with tutoring programs, and a focus is needed especially on science, math, and English. Parents should be involved through monthly meetings where they check in with how their children are doing and discuss future activities. While all the volunteer tutors need not be bicultural/bilingual, at least the tutoring supervisor should be Southeast Asian.

Since the Portland school district is now changing policy to implement a fully bilingual education model for Southeast Asian and other minority language youth, Multnomah County CCYSC should help advocate for the school district to assist in the development of tutoring programs in native language. Such assistance could be in helping recruit tutors, providing on-site space at schools for tutoring, and providing curriculum materials, books, and computers. As the school district becomes more user-friendly to minority language students, its assistance in developing tutoring capacity would also help the YPO to achieve its service integration model.

h. Mentors

Current Big Brother/Big Sister (BB/BS) and similar mentoring programs provided by the Youth Service Centers have few if any Southeast Asian mentors. Both youth and adults in the Southeast Asian community voiced the need for developing a mentoring program for their community. In the words of one youth, "A mentor could guide you to be good. The mentor should not call your mom when you do bad. They shouldn't yell or scold. Rather the mentor should lead and show the kid the good way."

There is no shortage of potential Southeast Asian volunteers to become mentors. There is only a lack of policy requiring the development of mentoring services for Southeast Asian youth. Current BB/BS programs should be required by contract to develop specific outreach strategies to the Southeast Asian community to recruit and train mentors. If these programs are incapable of developing these services, funding should be set aside to allow Southeast Asian youth serving agencies to develop mentoring proposals.

i. Alternative Schools

Since alternative schools are not currently serving Southeast Asian youth and the number of Southeast Asian dropouts has doubled in the last year, it is recommended that alternative schools be made responsive to the needs of Southeast Asian youth.

If a youth is suspended or expelled from school, it needs to be mandatory that they have an alternative Asian school to attend. This program needs to include discipline. Such a school could be residential especially for kids who have committed felonies. The teaching curriculum needs to be focused on conduct. It might be like Job Corps but mandatory residential. The alternative school should involve parents as well in counseling in order to maintain parent-child relationships.

Alternative school programs could also address the need of older youth who have just arrived and have little prior education in their home countries. This is especially important for Amerasian youth and unaccompanied minors who have no family support. With little or no educational background, such youth find it hard to adjust to the school system and many dropout. They can only get a minimum wage job at best and many join gangs as a result. They need specific vocational training, alternative education including job training and ESL training. Graduating from high school is not as important for these youth as the specific programs. An alternative school option rather than placement in a regular school or ESL program is needed. Such a placement should be made after a young person's educational level and vocational skills and goals are formally assessed. Parents should also be given choice in whether to send their child to an alternative school program.

It is important that alternative school programs address the emotional needs of Southeast Asian youth and coordinate services with school counselors and bicultural/bilingual counselors at other agencies. Programs might include night school and work/study options.

Currently the Portland school district's Alternative Schools Program director has identified the need for alternative programs for bilingual/bicultural youth as a top priority. It is recommended that CCYSC advocate with the school district to implement such programs for Southeast Asian youth and that the YPO provide technical assistance to the school district as part of its vision to integrate youth and family services with education.

j. Alcohol and Drug

There is a need for specific programs for Southeast Asian youth addicted to alcohol and drugs. Current services are not meeting the need because they do not have the cultural and language expertise to work with Southeast Asian youth within the context of their own family structures. Most youth who are

referred by JJD or other agencies fail to follow through on treatment. There is a clear need to develop special treatment modalities for Southeast Asian youth.

Currently A&D treatment services for YSCs are provided by one system-wide provider, and the position paper for such services under the new Children and Youth Services (CYC) service model is considering a similar model. It is recommended that future contracts for such services require service proposers in their proposals to develop a culturally-specific treatment program for Southeast Asian youth which will be informed by cultural knowledge, an outreach strategy, and a referral process for working with JJD and other agencies to keep youth in programs. (See also Section A.2.e. above.)

k. Short Term Shelter

Short term emergency shelters which are culturally-appropriate for Southeast Asian youth need to be developed. Currently there are no such shelters for kids without parents or guardians. Emergency services for these kids are needed. Southeast Asian females are also in need of emergency housing services. Many can receive service at mainstream run shelters. As there is almost no access to Asian homes as safe homes, service providers should target the Southeast Asian community to develop safe home resources.

This type of shelter could be implemented by working with agencies already providing such shelter to develop culturally-appropriate services and a referral system from JJD and other service providers. This technical assistance would require cross-cultural training, assisting the agency to develop Southeast Asian community networks and advisors, and a commitment from the agency to hire a bilingual/bicultural case manager or outreach worker. Alternatively, an agency already providing services to Southeast Asian youth could propose and develop its own emergency shelter. (See also Section A.2.e. above.)

l. Traditional Language, Culture and Arts Classes

Currently, a number of Southeast Asian communities offer traditional language, culture and arts classes to youth. For example, 10-20 youth do activities at the Cambodian Buddhist Temple each weekend such as learning traditional dancing. Many communities such as the Vietnamese, Lao, Hmong, and Mien teach literacy and language classes. These programs are preventive by teaching tranditional values and providing positive activities.

Two ways to augment and encourage this process would be for the CCYSC to: (1) involve the Oregon Folk Arts Program for technical assistance with developing classes and identifying funding sources; and (2) help locate community rooms where children could do activities related to their traditions.

m. Child Care Provider Development

In order to improve practices and assist parents to be better in control of their children, more affordable, quality child care providers need to be developed within the Southeast Asian community. To accomplish this, it is recommended that special pilot programs be developed to outreach current in home Southeast Asian providers and recruit new providers for child care provider training and registration with Metro Resource and Referral, and certification for the USDA food program. Training should include Child Care Basics, First Aid/Safety, and business practices. Training materials need to be translated into native languages wherever possible.

C. Service Delivery

Two main service delivery models have been suggested by the community which could fit the CCYSC's comprehensive plan and YPO's contracting requirements.

1. Southeast Asian Community Center

One of the strong recommendations coming from the Southeast Asian community and Wyden's Asian Youth Task Force is that a Southeast Asian Community Center for youth and families be developed. Such a center should be located in East Portland near to the largest Southeast Asian population aggregations. Many of the identified services listed in the previous sections could be located at such a center. This includes law enforcement outreach efforts such as a store front as well as prevention and intervention services such as family, individual and peer counseling, recreational facilities, tutoring and vocational counseling, mentoring, employment services, native language, culture and arts classes, community workshops, adult ESL classes, diversion, health clinics, teen parenting services, parent education and support groups, child care services, short term shelter, and alternative school programs.

A Southeast Asian parent suggested that to be successful, "A center should also include day care so parents wouldn't have to leave children at home unattended when they go to work. There should also be someone to teach parenting skills. The center would also give parents fellowship and support and a place to socialize." A youth suggested, "There should also be a gym for recreation. It should be a place youth can depend upon and be able to drop in 24 hours a day and have someone there to talk to."

Such a center should not duplicate services already developed and provided by CYCs (YSCs) and other youth service providers. Rather, any CYC and other social services targeted to Southeast Asian youth could be integrated and out-stationed at such a center. This would provide Southeast Asian youth and families with "one stop shopping" and fit the CCYSC's vision of "single entry access" for all

social services within their own community. Besides established social services provided by non-profits, MAAs which develop funding for specific programs could also locate services at such a site. The major difficulty to such a model, is center management and coordination. This would best be handled by one agency under contract from the YPO or another funding source.

It is recommended that CCYSC advocate at the state and county levels for developing such a center and assist the Southeast Asian community in identifying potential public and private funders for capital investment and property acquisition. It is also recommended that YPO staff provide the community with technical assistance in developing the center concept, locating funding, and in implementing service integration once a center is developed. The resources of Congressman Wyden's office and the Asian Youth Task Force should also be utilized to help develop and locate funding for a center. The CCYSC should also advocate with the Portland Public Schools and Portland Community College to integrate school based programs including ESL, bilingual education, and tutoring as well as alternative education into the center's available services.

The major costs to developing such a center are largely capital investment and start-up. Other ethnic communities have or are currently also developing such centers with the help of private foundations and corporate gifts. Once a center was established on-going program and administrative costs could be funded by programs out-stationed there through rebudgeting.

2. Coordinated/Mandated Services

The second model for delivering the identified services is through the current provider system including the CYCs. Some community members prefer this model, feeling it will not isolate Southeast Asian youth. However, they stress that this model only be used if culturally-appropriate services be mandated and coordinated by the YPO. Without mandating the development of the identified services for Southeast Asian youth, they feel that CYCs and other youth providers will continue to only serve the populations currently served.

Two possibilities are available: one would be to modify current services to make them inclusive and accessible to Southeast Asian youth. This would require reevaluating program models and changing them to be more culturally-appropriate to Southeast Asians. It would also require the assistance of Southeast Asian community members in the planning, implementation and outreach processes. The second choice would be to develop entirely new programs just for Southeast Asian youth and families. Such development would also require Southeast Asian community input. In either case, it would insure that culturally-appropriate services be made available and accessible to Southeast Asian youth and families.

Should the community eventually develop their own community center similar to the first model above, such mandated programs should be evaluated by the YPO, the CYC service provider, Southeast Asian community advisors, and the center

management for out-stationing at the center. The recommendations of this evaluation would determine whether to transfer the program operation to such a center.

It is recommended that the CCYSC and the YPO require that service proposers for Children and Youth Centers address in Requests for Proposal how they will provide services in a culturally-competent manner to Southeast Asian youth within their service area boundaries. Proposers should be required to document their past history of service provision to Southeast Asians, how they have involved Southeast Asian community members in developing services, and how such services will be implemented and delivered in such a way as to be culturally and language accessible to Southeast Asian youth and families. The latter could include outreach strategies, hiring bicultural/bilingual staff, subcontracting with other agencies with such capacity, or developing services within the community away from the main service delivery site.

Such requirements should apply only if a service area includes a large number of Southeast Asians. However, a similar strategy might also be used with other service areas containing other large language and ethnic minority populations. For example, a proposer could be required to identify the major language and ethnic minority groups within their service area and then develop service strategies for providing culturally-appropriate services.

The CYC strategies should also include how any developed services will coordinate with other existing services provided by non-CYC agencies. Such service coordination must be mandatory to avoid service duplication and to insure accessibility and cooperation among agency direct service and management staff. Once the new CYCs are providing services, system-wide trainings should be given on service coordination for CYC staff and other youth serving agency staff such as non-profits, CSD, JJD, and the Portland and Parkrose School Districts.

As described in Chapter 4, Sections A.1., A.2. and B.2., the best coordinated and integrated service models are in Minneapolis, Minnesota and Oakland, California. It is recommended that their experience in developing and coordinating services between such disparate systems as schools, parks and recreation, the court system, social workers, and mental health providers be utilized as models for developing integrated services in Multnomah County.

CHAPTER 6: Implementation Priorities and Recommendations

This section provides recommendations on prioritizing which short and long term services should be implemented first. It also covers services provided on a preliminary basis as part of this research project.

A. Short Term Service Priorities

Services which should be prioritized for implementation in the short term are listed according to service area: Law Enforcement, Juvenile Justice Division, Prevention and Intervention.

1. Law Enforcement

The most important services and resources for law enforcement to implement are the recruitment of one or more Southeast Asian police officers, development of an Asian Youth Advisory Group, broadening outreach strategies for the Parental Letters, and increasing officer's knowledge of available resources and communication skills with limited-English speakers and cross-cultural training.

2. Juvenile Justice Division

Three JJD program areas should have new services implemented. Wherever possible, the assistance and input of Southeast Asian community leaders should be utilized in developing these services.

a. More Southeast Asian staff should be hired so that each unit will have at least one staff. Such staff will also provide technical assistance and resources for other counseling staff who have Southeast Asian clients. Furthermore, it is recommended that future Southeast Asian staff recruitment be directed at the Lao, Cambodian, Hmong and/or Mien communities. Staff from these communities will broaden the language coverage and improve community and parent relations with JJD.

b. More group homes for residential treatment need to be developed. These should either be just for Southeast Asian or ones competent to work with Southeast Asians for residential treatment. Such group homes need to develop close working relationships with Southeast Asian counselors at JJD in order for client problems to be resolved quickly, for parents to become involved, and for clients to remain in residence and complete treatment plans.

c. Follow-up services for clients once they leave probation are completely lacking. This service needs to include family counseling, mediation, and crisis intervention for reintegrating youth back into their families. Such a service could be provided by an agency under contract with JJD or the county. Based

on a client assessment or exit interview before release, clients should be directly referred to follow-up services and counselors who would work directly with the client and other family members.

In addition, the current district attorney's policy of not prosecuting cases until the third offense should be reassessed and policy changes made as soon as possible. Changing this policy could have immediate affects on Southeast Asian youth attitudes and commission of crimes and on the community's attitudes and frustration with reporting crime.

3. Prevention and Intervention

The first four services would be appropriate for funding by YPO and CCYSC funding in the next biennium.

Prevention

Five prevention services should be prioritized for implementation:

a. Culturally-competent counseling and case management for high risk youth. This counseling must involve parents and other significant family members and include crisis intervention and mediation. A strong outreach component to families must be included to insure that families have early access to prevention services before children are out of control or abusive relationships arise. These counseling, case management, and outreach services should not be limited to youth under age 18, but also be available up to at least age 21. The JJD follow-up services (see above) could be combined with this component.

b. More recreational and sports programs should be developed in conjunction with community organizations such as ethnic MAAs, youth service providers, and the police. Such services would not be expensive but would depend upon gaining access to sports and recreation facilities, transportation, and work sites for field trips. Supervision of activities should utilize community volunteers as a means of involving parents and supporting the family unit.

c. Current tutoring and educational support programs should be developed in conjunction with public schools and community organizations for tutoring within communities and on-site at schools. It is important that such programs be able to provide bilingual tutoring where needed in each Southeast Asian language.

d. Parenting education and support programs need to be developed in Multnomah County specifically tailored to the needs of Southeast Asian parents. Washington County already has such a program but it is not available to Multnomah County residents. Here the most critical need would be developing a resource person to provide direct family support and educate parents. Such a program must also have translated parenting materials and a strategy for

bringing parent education through workshops, ESL classes, or support groups to parents.

e. Alternative school programs need to be developed to address the specific needs of Southeast Asian youth who are newcomers, unaccompanied minors, Amerasians, or youth who dropped out, have been suspended, or expelled from schools.

Intervention

Two intervention services should be prioritized for implementation:

f. Culturally-appropriate diversion programs which will have the capacity to work with Southeast Asian clients and keep them in the program need to be developed. The referral process should include a means of ensuring that clients follow through on diversion programs since this follow through monitoring is not now occurring. For youth in school, part of this monitoring role could be provided by school counselors and bilingual specialists. Follow through could be improved by requiring parents to be involved with the diversion program and through hiring a Southeast Asian worker who can communicate with parents to enlist their cooperation. Parental involvement could also be improved by referring parents to parent education and support activities (assuming culturally-appropriate programs are developed) especially if they can not regain control of their diverted child.

   Additionally, programs like VORP and Theft Talk, should be restructured to address the needs of Southeast Asian youth and to insure that Asians complete program activities. Theft Talk, if made language and culturally appropriate could be very helpful in working with Southeast Asian youth because of their high involvement in property crimes.

g. Alcohol and drug treatment and counseling programs need to be developed for the special needs of both Southeast Asian youth and parents. Current programs can become more culturally-competent through hiring Southeast Asian staff and providing outreach into the community. Such programs should work closely with family members and community spiritual leaders.

B. Long Term Service Priorities

Long term service priorities should aim at fully implementing the full range of services discussed in Chapter 5 including developing an integrated service delivery system. Service coordination and integration would be easiest to implement through the Southeast Asian Community Center model. This model would empower the community to coordinate and develop services for their families and youth.

The second model of Coordinated/Mandated services delivered by a number of agencies such as CYCs, mental health providers, law enforcement, and community-based

organizations is more difficult to coordinate or integrate without designating at least one agency as the lead. In Oakland, all services are coordinated by juvenile court probation counselors. This model could work well here for adjudicated youth. For non-adjudicated, but at-risk youth, prevention and intervention services should be coordinated by a community-based agency serving Southeast Asian populations.

C. Preliminary Service Provision

As part of the Southeast Asian Youth Services Project, three services were implemented.

1. Two cross-cultural trainings were provided as a means to improve gang program service delivery to Southeast Asians and law enforcement-community communication. The first training was for the Tri-County Youth Consortium and the second was in conjunction with the Law Enforcement Community Leadership Conference.

   These types of general training are important to continue and a series of program specific trainings should be implemented. For instance, specific trainings on the Southeast Asian legal system, how to provide outreach and develop programs for mental health and alcohol and drug treatment agencies, or how to develop culturally-appropriate treatment plans for group homes should be developed.

2. Juvenile Justice Division materials including legal documents, letters, brochures and information were translated into Vietnamese. As already indicated these need to be translated into other Southeast Asian languages such as Lao, Cambodian, Chinese, Hmong and Mien.

3. Case management and counseling for Southeast Asian at risk youth was provided part time for six months in order to meet the immediate needs of youth and families. This service helped to outreach the community and provide input into the project. This is not the first study conducted of the Southeast Asian community in Portland. However, few such studies and needs assessments have resulted in tangible new services developed on the basis of community input. As a community-based agency IRCO felt it was important that some services be provided as part of the research strategy in order that the community could have immediate benefit and to test the service strategy. With the conclusion of the current contract, youth who were provided these services have been partially absorbed into other programs where possible. However, it is important that these case management services be resumed as soon as possible and with increased funding and staff capacity.

   In order tc maintain continuity in all three preliminary services targeted to Southeast Asian youth, it is highly recommended that they be refunded for a youth serving agency under the Oregon Minority Youth Initiative or other funding sources.

APPENDICES

APPENDIX A:
YOUTH SERVICES FOR SOUTHEAST ASIAN YOUTH
AN INFORMAL SURVEY JUNE 1992

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	ESTIMATED NUMBER OF SOUTH-EAST ASIAN YOUTH SERVED	CROSS-CULTURAL COMPONENTS OF PROGRAM	REFERRALS FROM:
American Red Cross PO Box 3200 Portland, Oregon 97208 (503) 284-1234 ext. 183 Beverly Del Grande, Director, Community Outreach	• Pathways program, education around: – pregnancy prevention – decision-making regarding health – alcohol, drugs – sexual activity	• "Program is open to them"	• None apparent	• Tubman School during the school year • PIC/Steps to Success in the summer
Boy Scouts Columbia-Pacific Council 2145 SW Front Portland, Oregon 97201 (503) 226-3423 Duane Rhodes	• Scouting activities for boys, first grade – high school • Some high school programs for girls also • In-school scouting program in North Portland	• The ratio of Asian/Pacific Islanders in Boy Scouts is about 1/2 of the ratio in the general youth population	• The curriculum for those preparing to be Eagle Scouts includes some study of other cultures "It's [the scouting program] the same from Portland, Oregon to Portland, Maine and everywhere in between." • There is a troop through Catholic Community services but they aren't formally signed up.	• Troops and packs are formed through community organizations – PTA, churches, Rotary, businesses, etc.
Boys and Girls Aid Society 2301 NW Glisan Portland, Oregon 97210 (503) 222-9661	• Shelter care • Supervision and support for child and youth through outings, school, home, shelter • Pregnancy and parenting program, including a 24-hour talkline • Foster care • Adoption		• Don't target specific groups, but trying to become more acquainted with cultures so when referred we can serve better • Network of shelter homes include some Southeast Asian homes • AT&T Language Line • Currently in the process of seeking out workshops and training in cultural competency	• CSD • JJD • Self-referrals for crisis programs • Mental health or social workers • Law enforcement officers
Boys and Girls Clubs of Portland 7119 SE Milwaukie Portland, Oregon 97202 (503) 232-0077 Randy Graves, Director of Operations	• Arts and crafts • Game room (pool, ping pong) • Club council • Gym • Computers, tutoring • Group activities • Community service projects • Counselors for drug and alcohol problems and anger management	"We serve about 100-150 Asians out of 4,000 kids. At the facility at 92nd and SE Harold, 5% of the participants are Asian; at other facilities the number of Asian members is very low."	• Three of 33 staff members are Asian • Staff training is geared toward issues of at-risk youth: dysfunctional families, social interaction, below grade-level academic performance, drugs and alcohol, gangs--nothing on cross-cultural issues	• Juvenile court • Schools--outreach with counselors, teachers, principals

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	ESTIMATED NUMBER OF SOUTH-EAST ASIAN YOUTH SERVED	CROSS-CULTURAL COMPONENTS OF PROGRAM	REFERRALS FROM:
Camp Fire Boys and Girls Portland Area Council 718 W. Burnside, Suite 410 Portland, Oregon 97209 (503) 224-7800 Nancy Snodgrass / Mark	• 2 week summer day camp at Arleta School "Friends Around the World" • Other summer day and residential camps • After school activities during school year	• In Arleta, program 20% Asian, 20% Russian, 20% African-American, 20% Hispanic, 20% Anglo • In other programs, don't target the Asian community for participation	• Arleta school program not as mainstream as regular Camp Fire programs. Bilingual counselors, volunteers from different communities come to speak, learn games and songs from different cultures. • Will continue this program in the fall after school	• Schools (through Camp Fire)
Catholic Community Services Asian Outreach Program 231 S.E. 12th Avenue Portland, Oregon 97214 (503) 231-4866	• For gang affected Southeast Asian youth: - Family Intervention - Counseling - Job Placement - Recreation	• 110 Southeast Asian youth	• Programs specifically designed to work with at risk SE Asian youth • Bicultural/Bilingual staff provide services and supervise weekend, after school, and summer recreation	• Community and self-referral • Juvenile Justice Division • Outreach
Children's Services Division 815 NE Davis Portland, Oregon 97214 (503) 731-3075	• Child protective services • Child welfare services • Unaccompanied minors program • Out of home placement/foster care • Case management • Parenting classes	• 35-40 Southeast Asian out of home placements and foster care per year • 35-40 Southeast Asian youth case managed per year	• Several Southeast Asian staff working in different units but not designated specifically to work with Asian clients • Southeast Asian staff provides case consultation on cultural issues • Currently hiring a Vietnamese certifier to develop Vietnamese foster homes • Interpretation provided by in-house staff or contracted interpreters • Parenting classes not multi-cultural	• JJD • Schools • Police • Self and Family • Social service agencies
Council for Prostitution Alternatives 710 SE Grant, Suite 8 Portland, Oregon 97214 (503) 238-1219 Emily Chang, Outreach and Program Information Cynthia Morris, Emergency Services Coordinator	• Services for women escaping prostitution, including: - advocacy - case management - counseling, support groups - help with drug/alcohol treatment, housing, medical assistance, education, job training and child care	• No Asian participants now or in the past	• None at this point • One staff member of Asian descent interested in doing outreach in Asian community	• Self-referrals (work mainly with adult women)
DePaul Youth Program 4411 NE Emerson Portland, Oregon 97218 (503) 287-7026	• Intensive residential drug/alcohol treatment program	• None in the past 10 months Before, 2 Southeast Asians--one had an English barrier; one left for unknown reasons	• No one on staff who can speak the languages • "Very much culturally sensitive"	• CSD • JJD • Hospitals

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	ESTIMATED NUMBER OF SOUTH-EAST ASIAN YOUTH SERVED	CROSS-CULTURAL COMPONENTS OF PROGRAM	REFERRALS FROM:
Friendly House 2617 NW Savier Portland, Oregon 97210 (503) 228-4391	• Services for youth in NW Portland – teenager drop-in program 3:30 p.m., gym and game room (during school year)	• "Don't know if Southeast Asians participate in our program"	• None apparent	• N/A
Gang Influenced Female Team Girls Program (Multnomah County JJD) 1401 N.E. 68th Portland, Oregon 97213 Cynthia Brooke, at JJD (503) 248-3460	• Women In Search of Excellence (Portland's Youth Redirections) individual and group counseling around self-esteem, sexuality, personality • Family support services (NE Coalition of Neighborhoods & North Portland YSC) parenting, prenatal and early childhood services and counseling • Short term emergency housing (Tri County Youth Consortium, Harry's Mother, Boys & Girls Aid)	• Less than 10 since October 1991	• Coordinated bilingual/bicultural services for SE Asian young women just developed. These are provided by three agencies: – Outreach – Catholic Community Servicer – Case Management – IRCO – Counseling – Lutheran Family Services	• JJD • Outreach • Self-referral and family
Girl Scouts Columbia River Girl Scout Council 15171 S.W. Bangy Road Lake Oswego, Oregon 97035 (503) 620-4567	• Scouting and recreational activities for girls	• 3% of Girl Scouts are Asian/Pacific Islanders compared with 4% of the school population	• Train leaders to work with the cultural backgrounds of the girls and do what they want • If a troop starts within a community, the troop does activities from that culture • Drop-in center in Rose City Park serves a lot of southeast Asian girls; activities (crafts/dancing) are culturally-based	• Schools • Outreach: – open to hearing how to do better outreach in Southeast Asian community – seeking special funding for outreach worker to do this
Greenhouse (Salvation Army) 820 SW Oak Portland, Oregon 97201 (503) 223-2997	• Drop-in center for youth, ages 12-18 • Free meals, clothing, shower, laundry • Medical and legal clinics • Alcohol and drug treatment support • Alternative school, 10 am-2 pm • Help with bus tickets and identification	• Two – Vietnamese, Cambodian	• None apparent	• Different agencies • Self-referrals

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	ESTIMATED NUMBER OF SOUTH-EAST ASIAN YOUTH SERVED	CROSS-CULTURAL COMPONENTS OF PROGRAM	REFERRALS FROM:
Harry's Mother 3942 SE Hawthorne Portland, Oregon 97214 & Willamette Bridge (503) 233-8111	• Emergency temporary shelter for youth, ages 9-17 • Counseling and mediation • 24-hour crisis line • Willamette Bridge - transitional house, help with financial assistance, finding an apartment, etc.	• Estimate three/month at Harry's Mother	• List of staff who speak other languages, including Cambodian, Lao and Thai	• Referrals from all over
International Refugee Center of Oregon 1336 E. Burnside Portland, Oregon 97214 Jeff MacDonald Lee Po Cha (503) 234-1541	• Lao, Mien and Hmong Family Project -advocacy - teen parenting case management - at-risk youth and their families - inservice cross-cultural training - parenting education & support groups - tutoring • Linkage services - help for homeless • Summer Youth Employment Project • Southeast Asian Youth Services - case management for at risk or gang involved young women	• Family - 395 • Linkages - 22 • YEP - 126 (75% of clients) • Southeast Asian Youth - 12	• Bilingual/bicultural staff • Programs specifically designed to meet the cross-cultural needs of clients	• Community outreach • Self-referral
Job Corps 418 SW Washington Portland, Oregon 97201 Rene Shaw (503) 225-1941	• Residential and non-residential job training programs for youth.	N/A	• ESL classes	• Most Southeast Asian youth from LFS

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	ESTIMATED NUMBER OF SOUTH-EAST ASIAN YOUTH SERVED	CROSS-CULTURAL COMPONENTS OF PROGRAM	REFERRALS FROM:
Lutheran Family Service 605 SE 39th Portland, Oregon 97214 (503) 233-0042	• Amerasian Program – Mentoring – Case management – Counseling – Support Services • Unaccompanied Minors Program – Home placement – Case management – Counseling – Support Services • Southeast Asian GIFT Services – Bicultural counseling for at-risk and gang affected young women	• All of the clients in these programs are Southeast Asian	• Some bilingual/bicultural staff • Programs specifically designed to meet the needs of Southeast Asian youth • Training for host families	• CSD • JJD • Outreach
Mainstream Youth Program, Inc. 4531 SE Belmont Portland, Oregon 97215 (503) 248-3574 Marie Schjeldahl	• Outpatient drug and alcohol treatment program for youth: – individual and group therapy – specialized treatment – family services • Community prevention and education	• Between 7/1/90 and 5/31/92, 42 Asians served; half of these in past six months • Mostly Lao and Vietnamese; one or two Cambodians	• One staff member working to increase awareness of Southeast Asian cultures by attending Thach Nguyen's probation groups at JJD • African American and Latino staff and programs, but some resistance to expanding to other groups in a concerted way	• JJD
Minority Youth Concerns Action Program 4732 NE Garfield Portland, Oregon 97211 (503) 280-1050	• Temporary shelter • Case management • Education • Employment services including summer community revitalization program • Peer, family and community support through gatherings, mentors, parent groups • Drug & alcohol abuse education & counseling referrals	• One Asian-American (ethnicity unknown) was peripherally involved--a friend of a participant	• Program is designed to meet the needs of African American male youth	• MacLaren State Training School • JJD
Moore Street Corps Community Center (Salvation Army) 5430 N. Moore Portland, Oregon 97217 (503) 282-2571	• Basketball court open from 9 pm-1 am, Friday and Saturday	• "We don't keep any record of races that come in just numbers."	• "It's open to the public."	• N/A

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	ESTIMATED NUMBER OF SOUTH-EAST ASIAN YOUTH SERVED	CROSS-CULTURAL COMPONENTS OF PROGRAM	REFERRALS FROM:
North Portland Youth Service Center '7704 N. Hereford Portland, Oregon 97203-3434 (503) 285-0627 Lee Po Cha	• Southeast Asian Services Program: – counseling and outreach – teen parent support group – adult parent support group – recreation – crisis intervention, case coordination and referral	• 9% of the youth served are Asian, ages 9-18 years	• Bilingual/bicultural staff person • Bilingual/bicultural counseling with youth and parents • Program designed to meet the needs of Southeast Asian youth and their families	• JJD • CSD • Schools • Self referral and family
Northeast Youth Service Center (Urban League) 10 N. Russell Portland, Oregon 97227 (503) 280-2600 Chiem-Seng Yaangh	• Southeast Asian Outreach Program – individual group and family counseling – diversion – employment services – recreation – information and referral – advocacy – support services – summer field trips	• N/A right now, statistics will be tracked down soon • In the last fiscal year, 152 Southeast Asians were served, 15% of the total youth served.	• Bilingual/bicultural staff person • Program designed to meet the needs of Southeast Asian youth	• Schools (teachers, child development specialist) • Families • Community agencies • Self-referrals • Collaboration with Police Activities League
Outereast Youth Service Center 6036 SE Foster Road Portland, Oregon 97206 Dennis Moore, Program Coordinator (503) 294-3322	• Big brother/big sister program • Counseling • Employment services • Diversion program	• 40-45 over the past two years 20 – 25 regularly • Largest percentage in diversion program (3-4% of youth SE Asian)	• cultural clubs in the schools – celebrate different New years, speakers, and lunches	• JJD • Schools
Outside In 1236 SW Salmon Portland, Oregon 97201 (503) 223-4121 Naureen Brennan	• Drop-in center • Counseling • Emergency food and shelter	• Very few Southeast Asians		• Word of mouth
Police Activities League (PAL, Portland Police) 1111 SW 2nd Portland, Oregon 97204 (503) 823-4106 Dan Outhaythip	• Summer basketball camp • Field trips • Recreation		• Bilingual/bicultural staff • Program specifically for Southeast Asian youth	• Collaboration with Urban League

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	ESTIMATED NUMBER OF SOUTH-EAST ASIAN YOUTH SERVED	CROSS-CULTURAL COMPONENTS OF PROGRAM	REFERRALS FROM:
Portland Public Schools 531 S.E. 14th Portland, Oregon 97214 ESL/Bilingual – Tou Meksavanh (503) 280-5840 Peer Counseling – Carolyn Sheldon (503) 280-5840 Ext. 384	• ESL/Bilingual Program – bilingual/bicultural outreach, education services • Peer Counseling – training – in-school projects (each school defines)	• 1,367 Southeast Asian children in district, most receive some services from ESL/Bilingual department • Peer Counseling – "You'd have to contact the individual schools to find out which cultures are participating."	• Bilingual/bicultural aides and specialists on-site at schools • Southeast Asian parent groups established at same schools • Developing bilingual classes	
Private Industry Council Youth Employment Institute 1704 N.E. 26th Portland, Oregon 97212 (503) 280-1058 Mallie Giles	• Year-round program for out-of-school youth ages 15-21 including – GED – Pre-employment training – job placement services – work experiences • Summer Employment Project (through IRCO)	• 2 or 3 in year round program • Several placed through IRCO in Summer program, this year only.	• None in year-round program. Open to suggestions. • Summer program – only through IRCO's work with PIC	• Self-referrals (youth hear through word of mouth.)
Southeast Youth Service Center c/o Portland Impact 926 SE 45th Portland, Oregon 97215 Steve Vanweckel, Family counselor	• Big brother/big sister program • Counseling • Employment services • Diversion program	• Occasionally, less than 3 or 4%	• Staff has had SE Asian cross-cultural training • No SE Asians on staff ("giving thought to this") • Programs for Native American and Hispanic youth, but not SE Asian	• JJD
Youth Outreach – Youth Gangs Program 4815 NE 7th Avenue Portland, Oregon 97211 (503) 823-4112 Hung V Tran, Asian Outreach Specialist	• Community education/advocacy program • Follow-up contact to parents who were sent gang activity letters from police • Gang-involved youth/family identification program – individual advising – family intervention advising – group counseling/therapy – job placement – cultural recreational activities	• All participants are Southeast Asian; specific numbers not yet available.	• Southeast Asian outreach worker • Activities designed to build ethnic identity and preserve cultural heritage while youth adapt to a new culture. • Discussions about biculturalism and cultural clashes	• Community members • Schools • Refugee agencies
Youth Resource Desk 4815 NE 7th Portland, Oregon 97211 (503) 287-0823	• Job placement services for youth, ages 14-21	• One worker had 10-15 Southeast Asians this summer; there are three workers, so probably 30-45 total.	• None apparent	• Self-referrals

D:\CW123\YOUTHSER.WK3

APPENDIX B:
MENTAL HEALTH SERVICES FOR SOUTHEAST ASIAN YOUTH
AN INFORMAL SURVEY JUNE 1992

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	ESTIMATED NUMBER OF SOUTH-EAST ASIAN YOUTH SERVED	CROSS-CULTURAL COMPONENTS OF PROGRAM	REFERRALS FROM:
CPC Cedar Hills Hospital 10300 S.W. Eastridge Portland, Oregon 97225 Jeannie Harrison-Madrid, Intake Coordinator (503) 297-2252	• In-patient acute psychiatric services, voluntary and involuntary patients	• Small % in-patient	• "Not as far as I know." Some of the staff may have taken a workshop	• Schools • Youth service centers • Court liason
Catholic Community Services 213 S.E. 12th Avenue Portland, Oregon 97214 (503) 231-4866	• Group home for children aged 12+ • Individual & family counseling	• "Don't have people inquire."	• None apparent.	• CSD referrals for group home
Center for Community Mental Health 6329 NE Martin Luther King, Jr. Blvd Portland, Oregon 289-1167	• Out-patient counseling, primarily for African-Americans • Focus on seriously mentally ill age 6 and over	• None	• None apparent for Southeast Asians	
Delaunay Mental Health Center (North Youth Service Center) 5215 N. Lombard Portland, Oregon 97203 (503) 285-9871	• Individual & family counseling, support groups, group therapy • Play therapy • Workshops • Case management for chronically mentally ill	• For 1990-1991, the clinic saw 4 adult Asians • The North Youth Service Center saw 553 Asians (9%)	• Yearly training for staff on cultural issues in treatment • One inservice per year on cultural issues • Informal contact with Lee Po Cha at the North Youth Service Center about treatment and resources	
Dougy Center 3909 S.E. 52nd Portland, Oregon 97206 (503) 775-5683	• Support for children and their families experiencing loss through death	• At this point none	• None	• Hospitals • Schools
Edgefield Children's Center 2408 S.W. Halsey St Troutdale, Oregon 97060 665-0157	• 5-day residential & day treatment program • Treatment includes educational family and marital treatment • Parental involvement required • Group home for boys ages 11-14 • 7-day residential treatment program	• None in at least the past 2-1/2 years	• None	• Doctors • CSC • Schools

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	ESTIMATED NUMBER OF SOUTH-EAST ASIAN YOUTH SERVED	CROSS-CULTURAL COMPONENTS OF PROGRAM	REFERRALS FROM:
Gately Child & Adolescent Day Treatment 2634 N.E. Broadway Portland, Oregon 97232 287-2672	• Day treatment program for emotionally disturbed children and adolescents	• None "No experience with that."	• None	• Schools
Holladay Park Medical Center 1225 NE 2nd Avenue Portland, Oregon 97232 233-4500	• In-patient treatment for suicidal or assaultive persons	• 1 in the past 6 months at most	• None apparent	• Usually from CSD
Indochinese Psychiatric Clinic, OHSU 3181 S.W. Sam Jackson Park Portland, Oregon 97201 494-6148 Dr. David Kinsey	• Psychiatric Treatment • Psycho-Social Assessment • EPSDT Screening for young people	• Very limited services for young people through child psychologist at OHSU	• Culturally specific counseling (Cambodian, Lao, Vietnamese)	N/A
Kerr Youth and Family Center 722 N.E. 162nd Portland, Oregon 97230 255-4205	• Residential program for youth, ages 12-16 • Outpatient program • Day treatment • Family counseling	• No idea	• None	• CSD
Lutheran Family Services 605 S.E. 39th Portland, Oregon 97214 231-7480	• Individual, couple, family and group counseling	• No idea	• No interpretation, no cross-cultural elements although developing multicultural counseling program	N/A
Mental Health Services West, Inc. 534 SW 3rd, 4th floor Portland, Oregon 97201 228-1804	• Group and individual therapy for sexually abused children	• None	• None apparent Comments:"They [Southeast Asians] can use our services; they'd have to apply and there's a waiting list."	• Nobody from the juvenile justice system
Metro Crisis Intervention Services P.O. Box 637 Portland, Oregon 97207 226-3099 Lew Curtis	• After hours crisis service for Multnomah County Mental Health Services	N/A "Hard to identify who we talk to over the phone."	• No specific outreach to Southeast Asian community	• Self-referral • Outreach through TV advertising, broadcasting and cards

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	ESTIMATED NUMBER OF SOUTH-EAST ASIAN YOUTH SERVED	CROSS-CULTURAL COMPONENTS OF PROGRAM	REFERRALS FROM:
Metropolitan Family Service 2281 NW Everett Portland, Oregon 97210 228-7238 Shari	• Individual and family counseling	• None	• No Southeast Asian staff; no interpreters. Comments: "We can work with them [Southeast Asians] as long as they speak English."	• Some JJD type cases
Morrison Center 3355 S.E. Powell Blvd Portland, Oregon 97266 232-0191 Eric Johnson, Assoc. Exec. Dir.	• Day treatment and education for severely emotionally disturbed adolescents (9 month-1 year program) • Child & family counseling	• 7 or 8 in the past 7 years 1 currently in the program • Adolescent day treatment • Child & family - no more than 6 families in one year	• Try to get interpreter "funding is difficult" • "Very committed"	• CSD • JJD
Network Mental Health Services 2415 SE 43rd Portland, Oregon 97206 238-0780	• Out-patient counseling (individual, group family and play therapy) • Psychiatrist available if medication needed.	• 3 or 4 Southeast Asians among the 70 or so being served at this time	• No funds for interpreters (if under CSD custody we ask CSD to pay) Comments: "I can't say that we serve them [Southeast Asians] very well. We want to serve those kids. We're in the beginning phases of developing a program. There's a reluctance to come in without any cultural competence on our part. We would like to hire an Asian counselor.	• Serve anybody with an Oregon State State medical card (ADC, CSD, JJD)
North/Northeast Community Mental Health Cente 3802 NE Martin Luther King, Jr. Blvd Portland, Oregon 97212 249-7990 Godwin Nwerem	• Group, individual, and family counseling • Psychiatrist available to monitor medication for those that need it • Social workers • Art therapist who works with those who were sexually abused • At-risk specialist who used to work for JJD	• Some	• Can get interpreter if needed Comments: "We are very culturally sensitive. Sometimes they're [Southeast Asians] resistant to therapy, so we try to desensitize it, not take a medical view, and concentrate on daily life activities in this culture."	• We have a contact with JJD
Open Meadow Learning Center/ Commitment and Reduction Support Project 7602 N. Emerald Portland, Oregon 97217 (503) 285-0508 Carol Smith, Director	• Alternative school-full education and counseling	• Not a lot • One Lao youth graduate	• None apparent	• JJD - two contracts

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	ESTIMATED NUMBER OF SOUTH-EAST ASIAN YOUTH SERVED	CROSS-CULTURAL COMPONENTS OF PROGRAM	REFERRALS FROM:
Pacific Gateway Hospital 1345 SE Harney Portland, Oregon 97202 (800)234-4545	• In-patient and out-patient free-standing psychiatric facility; primarily treat patients with acute behavioral problems - suicidal or assaultive • Also have residential treatment care center in Gresham for longer-term care	• Less than 12 per year	• Not bilingual, but culturally sensitive • Have experience working with other groups such as Oregon Human Development which works with Hispanics	• Court (deferred prosecution or for diagnosis) • Not approved for Title 19 payment in Oregon (o.k. in Washington state)
Parents United 3706 S.E. 122nd Portland, Oregon 97236 761-4239	• Member-facilitated weekly support group meetings • Information & referral to counseling & treatment for perpetrators, victims and other family members of an incest situation	• None "Nobody coming in requesting services."	• None	
Parry Center for Children 3415 S.E. Powell Blvd. Portland, Oregon 97202 234-9591	• Day treatment, ages 3-9 • Residential treatment, ages 6-9 • Group home (boys only) ages 11-14 • Outpatient individual and group treatment, birth - 18 years	• None in in-patient or day treatment	• None - No separate program	• CSD for residential, day and group home • Parents • Schools • Doctors
Portland Adventist Medical Center 10123 S.E. Market Portland, Oregon 97216 257-2500 Ext 1500 John	• Intensive Adolescent Treatment program for individual counseling • Chemical dependence component • Day treatment • Team psychiatrist, MSW, counselors, therapists, educational program	• 3 in the last couple of months • 10-15/year; typically police officer holds	• None	N/A
Portland Opportunities Industrialization Center Youth Diversion Education 4215 N Williams Avenue Portland, Oregon 97217 735-1825 Billy Moore	• Alternative School • Counseling • Intervention • Employment services • Mentors	• 4 or 5 last year	• Refer Southeast Asian clients to Urban League for activities	

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	ESTIMATED NUMBER OF SOUTH-EAST ASIAN YOUTH SERVED	CROSS-CULTURAL COMPONENTS OF PROGRAM	REFERRALS FROM:
Portland Women's Crisis Line (Confidential address) Office 232-9751 Leann	• Teen rape support group • Crisis services	• None in teen rape support group • Information on who calls the crisis line is unavailable	• AT&T language line available for women who call the crisis line • Currently doing outreach by getting materials translated into Southeast Asian languages & disseminating them	• Self-referral
P[illegible]ive Action Center P.O. Box 20997 Portland, Oregon 97220- 252-0997	• Around the issues of abuse by cults and ritual abuse: - counseling - education - information - consultation to service providers	• None	• None	
Providence Medical Center 4805 NE Glisan Portland, Oregon 97213 230-6133 Kathy	• In-patient program (individual, group, and family therapy; medical, psychological, and academic evaluations; recreational and occupational activity) • Day treatment program (psychotherapy, academic and therapeutic activities) Usually 16-18 months	• Some Comments: "It's been a long time...a couple of girls, probably suicidal, came through the emergency room."	• None "Some Southeast Asians need an interpreter."	• JJD (but won't take aggressive, psychotic) • Schools for day treatment program
St. Vincent Hospital and Medical Center 9205 SW Barnes Road Portland, Oregon 97225 291-2028	• 5-day in-patient crisis treatment program • Refer out to other programs	• A few	• No special cross-cultural program. "It's a real need because they [Southeast Asians] relate so differently. They're so quiet, reserved. They're not in touch with their feelings."	• Schools, parents, courts

B:\CW\123\MISC\MENTAL.WK3

APPENDIX C:
ORGANIZATIONS WORKING WITH SOUTHEAST ASIAN YOUTH
AN INFORMAL SURVEY JUNE 1992

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	CROSS-CULTURAL COMPONENTS	OUTREACH METHODS	WORK WITH OTHER AGENCIES	FUNDING SOURCES
Institute for Education and Advocacy 1403 Harmon Place Minneapolis, Minnesota (612)341-8082 Lisa Wooster	*designed for refugee youth at risk for dropping out of school *classes taught by peer tutors *mentoring program	*some schools have tutors of the same ethnicity as the students; others have tutors of different backgrounds and this has led to a lot of intercultural discussions	*word of mouth in the schools	*schools	
Lao Assistance Center 935 Ocean Memorial Highway Minneapolis, Minnesota 55405 (612)374-4967 Leh Vixayvong	*tutoring *counseling *peer support groups *Lao language and culture classes in the summer *sports activities.	*program specifically designed for Lao youth *Lao language and culture classes	*word of mouth in the schools	*schools *some exchange with the Hmong Youth Association of Minnesota	*private funding *seeking public, federal funding
Hmong American Partnership 450 N. Syndicate, Ste. 35 St. Paul, Minnesota 55104 (612)642-9601 Mikea Bang, Youth Program Coor.	*Hmong Youth Pride - drug prevention & field trips to see educational places & think about future (grades 4-8) *Multicultural Diversity for Youth - class offered at 4 high schools, during and after school to promote understanding of one's own culture and other cultures, tutoring, activities *Career Connection to help college students learn about careers *hoping to start gang prevention and intervention program with other organizations in the fall *teen parent program with child care so parents can take classes	*program designed specifically for Hmong youth *Hmong staff	*word of mouth in schools *Ages: Elementary through College	*schools *mental health agency with experience working with Hmong clients *Parks & Recreation Department *task force with other MAAs	*applying for joint public grant with other MAAs

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	CROSS–CULTURAL COMPONENTS	OUTREACH METHODS	WORK WITH OTHER AGENCIES	FUNDING SOURCES
Asian Community Mental Health Services (and other agencies) 310–8th Street, Suite 201 Oakland, California 94607 (510)451–6729 FAX:(510)268–0202 Jean Whitenack/Nai C. Saephanh	*peer support groups *family/parent involvement through probation, workshops, support groups *recreational activities (Parks & Rec.) *tutoring (schools) *employment training & job referrals *social workers available	*bilingual/bicultural workers *support groups are based on language/cultural group *program designed to meet needs of each cultural group	*probation officers explain programs *schools *Ages: currently Junior High and High School; want to reach younger	*Oakland Police Department *Schools *Parks and Recreation *City of Oakland *Community organizations *Alameda County D.A.'s office *Department of Justice	*Office of Criminal Justice Planning
Asian Project Youth Foundation Seattle, Washington (206)999–0266 George Nakaiye	*martial arts classes *classes such as photography *youth on probation can do community service through project	*coordinator is Asian *program specifically designed for Asian youth *Asian businesses help fund program	*word of mouth in the schools	*Center for Career Alternatives *Probation (referrals) *Asian businesses	*Asian businesses *Private grants
Hope for Youth 618 2nd Ave. 6th Floor Seattle, Washington 98104 (206)386–1049 Mary Ball, contract monitor	*afterschool and summer activities	*program funding given to specific communities			*City of Seattle
Touchstone 6721 51st Ave. S Seattle, Washington 98118 (206)721–0867 Joe Garcia	*afterschool tutoring and recreation *summer academy *Multicultural Youth Action Council (peer counselors, mentors, tutors, Governor's Youth Drug and Alcohol Council)	*funding granted to different community associations (including Mien, Lao, Vietnamese, Korean, Eastern European, Latino, Samoan) *offer cross–cultural training to businesses, schools *youth council represents different communities	*home to home, neighborhood *first language/first culture approach Emphasis on ages birth to 12	*juvenile justice system *welfare *schools	*20 different grants; state, United Way, religious organizations, philanthropic community
Asian Pacific Development Center 1818 Gaylord Street Denver, Colorado 80206 (303)393–0304 Dr. D.J. Ida, Director, Division of Children and Youth Services Maysee M. Yang, Coordinator, Refugee Women's Coalition	*peer counseling training *outpatient mental health services (including: evaluations, individual, family, and group therapy) *at–risk program *mentorship program *mobile mental health team *parenting workshops *consultation to educational systems	*program specifically designed for Asian and Pacific Islander youth *staff represents a diversity of Asian and Pacific Island cultures *agency offers language classes to the broader community *all volunteers and PhD interns receive cross–cultural training and clinical back–up	*through the schools *word of mouth in different communities	*schools	*National Institute of Mental Health grant

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	CROSS-CULTURAL COMPONENTS	OUTREACH METHODS	WORK WITH OTHER AGENCIES	FUNDING SOURCES
Neighborhood Assistance Center (formerly called a storefront) 1327 N. Peak Dallas, Texas 75204 (214)670-5514 Eric Conde	*soccer team *tutoring at the high school *drug counseling and rehabilitation *PIC – summer job placement *informal contact between police and potential gang members	*program aimed specifically at Southeast Asian youth *one Vietnamese officer interacts with the kids	*walking through the neighborhood *word of mouth	*Refugee organizations, inlcuding the Vietnamese Multicultural Activity Center *Police Athletic Leaugue *Schools *Private Industry Council *Social service agencies	*Police Department
Vietnamese Multicultural Activity Center Dallas, Texas (214)826-6181	*tutoring *Girl Scouts and Boy Scouts (Vietnamese, Cambodian, and Lao troops) *Vietnamese traditional dance troupe	*activities for specific ethnic groups	*word of mouth	*Neighborhood Assistance Center	
B.A.A.D. Group Ltd (Battle Against AIDS and Drugs) 2400 South Loop West Houston, Texas 77054-2817 (713)664d-2530. David Rogers, Exec. Dir.	*peer counselors who work with youth, 5th grade through college to educate about: health education and promotion, adolescent mental health, youth violence, pregnancy, gang prevention, etc. *methods: acting group, talking, buddy pairing, talking with parents, HIV testing program, and in the future a youth hotline	*peer counselors are ethnically diverse, including Cambodian, Lao, Vietnamese *buddy program pairs kids up ethnically *program committed to reaching Southeast Asian youth	*word of mouth *through the schools *in neighborhoods	*schools	*Texas Department of Health *United Way *Houston AIDS Alliance *other private foundations Each project in the program is separately funded.
Catholic Family & Community Service 1825 W. Northern Avenue Phoenix, Arizona 85021 (602)997-6105 Jim Warner	*recreation (sports, dances, YMCA, Boys Club, free tickets to Phoenix Suns games, etc.) *Police Academy (hands-on learning about laws) *court advocacy	*Refugee Youth Council (including 2 Cambodians, 2 Laotians, 1 Amerasian) *Refugee Advisory Council on Crime	*through schools and religious organizations Ages: junior high school – 20s	*schools *YMCA *Boys Club *Police Department *Community organizations	*Office of Refugee Resettlement

ORGANIZATION/AGENCY	KEY ELEMENTS OF PROGRAM	CROSS-CULTURAL COMPONENTS	OUTREACH METHODS	WORK WITH OTHER AGENCIES	FUNDING SOURCES
Metropolitan Indochinese Children and Adolescent Services 388A Broadway Chelsea, Massachusetts 02150 (617)889-2760 Wawa	*mental health counseling using a cross-cultural team approach and bicultural staff *start work with the youth, then with the parents and family	*bicultural counseling methods *bicultural staff	*go to the schools, parks, homes, wherever the youth are	*referrals from courts *there are some afterschool programs, summer jobs program, camps, ESL help available in the area *Chinese Youth Enrichment Services	*State of Massachusetts
Hot Spot Program for Youth 213 W. 30th 3rd Floor New York, New York 10001 (212)947-2757 Tony Pham	*centers for Southeast Asian youth *outreach counselors *sports activities Monday - Friday *peer counseling *employment services *tutoring	*program for Vietnamese, Cambodian, and Lao youth *Southeast Asian staff	*schools *parks, Chinatown, wherever youth hang out	*schools	*City of New York
Illinois Conference of Churches 4753 N. Broadway Suite 401 Chicago, Illinois 60640-4907 (312)989-5647 Minh Tran	*community and afterschool activities, including a New Year festival *workshops and friendship building activities with the police	*program designed for Amerasian youth (there is a similar program for Vietnamese youth who are not Amerasian and sometimes they work together)		*police department *different refugee agencies	
Lutheran Family Service 131 Manley Ave. Greensboro, NC 27407 (919)855-0390 Cindy McCardy	*refer youth (primarily Amerasian) to other agencies and then provide translation, transportation, cultural understanding, etc, when needed	*familiarity with Southeast Asian cultures *able to provide interpretation		*police department *schools *community task forces that deal with multicultural issues	*InterAction Grant

B:\CW\123\MISC\YOUTHORG.WK3

APPENDIX D:
COUNSELING TECHNIQUES WITH SOUTHEAST ASIANS

WESTERN/DOMINANT AMERICAN CULTURE	SOUTHEAST ASIAN CULTURES
Individual orientation	Family, extended family, community orientation
Client "dying" to tell counselor everything and expects counselor to listen.	Client tends not to talk much and expects counselor to give advice.
Many people raised in the dominant culture feel comfortable with the idea of meeting with a professional mental health counselor whom they may or may not already know.	Many Southeast Asians are accustomed to taking their serious concerns (parent/child conflicts, marriage difficulties, etc.) to a respected elder in their community. This person usually has a lot of influence. In some cultures they may be a spiritual healer.
In serious situations mental health providers tend to treat the body.	In serious situations spiritual healers or community elders tend to treat with spiritual healing.
Mental health providers try to create balance between children and parents.	Community elders or healers tend to try to restore authority of parents.
Parents and children tend to have a variety of communication styles and levels when talking about problems.	Parents and children tend to not have much communication, some parents are negative when talking about problems.

Based on conversation with Lee Po Cha of the International Refugee Center of Oregon

When these cultures come together in a mental health counseling situation and the provider does not have a good understanding of Southeast Asian cultures, and some basic knowledge of the client's specific culture, it's likely that some of the following may happen:

- the client will feel embarrassed about having to talk a lot about their personal problems.

- the client goes away feeling that the counselor didn't give them any advice and therefore think the counselor is incompetent and not come back, but not tell the counselor why.

- if the counselor is trying to create balance between children and parents, the parents may want to be in control and may feel the counselor is not respecting them and their authority and not come back.

- a client who is severely or chronically mentally ill may talk about spirits and the provider may not understand this and so treat with a lot of medication.

- when a Southeast Asian person is identified as being seriously mentally ill, the family will probably see this as very shameful and try to hide it in the family and say the person is physically ill.

- Southeast Asian youth may become particularly frustrated because they themselves are often more comfortable with the way youth in the dominant culture here tend to have more of a balance of authority with their parents in social matters while their own parents often follow a tradition of having authority over their children and an expectation that their children will adhere to their traditions.

- a counselor unfamiliar with Southeast Asian cultures may not pick up on some of the sources of depression for a client because these are actually cultural expectations that the client may not be talking about (young women don't go out socially, young people don't engage in sexual activity before/with no marriage, children live with one set of their parents after marriage, etc. depending on the culture).

The ideal counselor would:

- apply both western and Asian techniques in their counseling (e.g. kids may be more comfortable with a western style while older members of a community may respond better to advice and authority from a counselor).

- be sensitive to the culture of the client (the counselor recognizes that the client is different, but also needs to understand why and how the client is different from a member of the dominant culture).

- understand the client's cultural and spiritual beliefs (Buddhism, shamanism, reincarnation, etc.) and how these beliefs influence their perspectives on mental health.

REFERENCES CITED

Doutrich, Dawn and Lydia Metje.

1988 Cultural Factors and Components of Prenatal Care for the Hmong and Yiu-Mien. Master's thesis, School of Nursing, Oregon Health Sciences Library.

Heuser, James Paul.

1992 Identification of Research Priorities and Research Data Needs for the Assessment of Minority Over-Representation in Oregon's Juvenile Justice System: A Status Report for Oregon and OJJDP Special Emphasis Minority Program Grant, unpublished report for Oregon Community Children and Youth Services Commission.

Kapiniaris Tan, Terpsichore.

1987 Lao Adolescents in Honolulu Schools: Factors Contributing to their Academic and Social Adjustment, Masters of Education Thesis, University of Hawaii, Ann Arbor, MI: University Microfilms International.

Knee, Stanley L.

1986 A Research Project to Determine the Lao Enforcement Needs of the Southeast Asian Refugees in the Year 1995: To Develop Strategies to Meet Those Needs, Garden Grove, CA: California Commission on Peace Officer Standards and Training.

Martin, M.L.

1992 Asian Gang Activity, Third Edition (Asian Gang Training Information Confidential), Garden Grove, CA: Garden Grove Police Department.

Merchant, Grace.

1987 Lao, Mien and Hmong Family Research Project Report, Portland, OR: International Refugee Center of Oregon.

Peters, Heather A.

1987 A Study of Southeast Asian Youth in Philadelphia: A Final Report, Philadelphia: Institute for the Study of Human Issues.

Rumbaut, Rubén G. and Kenji Ima.

1988 The Adaptation of Southeast Asian Refugee Youth: A Comparative Study, San Diego: San Diego State University.

Scheyer, H.P.

1991 Juvenile Training School Commitments Multnomah, Marion, Lane Counties, unpublished research report for Oregon Community Children and Youth Services Commission.

Valsamakis, Anne.

1991 Final Report of the Great Start Parenthood Project, unpublished program report.

Walker, Wendy Dianne.

1987 The Other Side of the Asian Academic Success Myth: The Hmong Story, unpublished university qualifying paper.