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Assessing Young Males' Perspectives On The Cultural Competency Of Juvenile Justice Staff And Predicting Psychosocial Functioning

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ASSESSING YOUNG MALES' PERSPECTIVES ON THE CULTURAL COMPETENCY OF
JUVENILE JUSTICE STAFF AND PREDICTING PSYCHOSOCIAL FUNCTIONING

by

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ABSTRACT

ASSESSING YOUNG MALES' PERSPECTIVES ON THE CULTURAL COMPETENCY OF
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Advisor: Mark Fondacaro, J.D., Ph.D.

The theory of symbolic interactionism explains how social interactions influence behavior. In this study, it is reasoned that culturally sensitive interactions may be associated with adjudicated youth behavior. The purpose of this project is to (1) examine the differences in adjudicated male youths' perceptions of the level of cultural competency in juvenile justice staff members and (2) to identify whether staff members' cultural competency is related to self-restraint, distress, and delinquent behavior in adjudicated male youth. Utilizing a cross-sectional design, adjudicated youths enrolled in a variety of re-entry and transitional programs were surveyed. Youths retrospectively assessed the cultural competency of law enforcement and correctional officers in New York and New Jersey. Since cultural competency has never been measured in the juvenile justice field, instruments from counseling psychology measuring the cultural competency of therapists were modified to assess the same construct in juvenile justice professionals. Instruments from psychology and juvenile justice fields were employed to assess self-restraint, distress, and delinquency, respectively.

The findings for this study shed light on the relationship between youths' appraisal of the juvenile justice professionals' level of cultural competency and their psychosocial functioning. The results provide some support that there are differences in demographic characteristics of adjudicated male youth and their perceptions of officers' levels of cultural competency. No relationship exists between appraisals and delinquency. Self-restraint is not significantly related

to youths' appraisals of officers. In addition, self-restraint is not a mediating factor between appraisals and delinquency. Distress is significantly related to youths' appraisals of correctional officers. Recommendations to improve the juvenile justice system by making juvenile justice professionals more culturally competent are provided. Replication of this study with a larger sample will be needed to assess the generalizability of these findings.

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CHAPTER 1: INTRODUCTION

The purpose of this project is to examine the differences in adjudicated male youths' perceptions of the level of cultural competency in juvenile justice staff members and to identify whether staff members' cultural competency is related to self-restraint and delinquent behavior in adjudicated male youth.

The theory of symbolic interactionism guides this project. This theory explains how interactions are associated with behavior. The interactions teach youth what behavior is acceptable. The interactions also can help youth establish relationships with authority figures. In this study, it is reasoned that culturally sensitive interactions is associated with psychosocial factors and behavior of adjudicated youths. This guiding theory helps explain why the staffs' level of cultural competency relates to adjudicated youths' development of self-restraint and engagement in delinquent behavior.

Research Questions

The following research questions guide this study:

1. How do male youth in the juvenile justice system perceive the level of cultural competence of police and correctional officers in juvenile justice facilities? Do perceptions vary based on demographic characteristics of the male youth such as race, age, and prior involvement in the juvenile justice system (first time compared to repeat offenders)?

2. How are male youths' appraisals of the cultural competency of juvenile justice professionals (police and correctional officers) correlate with their engagement in delinquent or criminal behaviors? Is there a difference in appraisals after

controlling for demographic characteristics? Is this relationship mediated by individual youth characteristics such as level of self-restraint?

Utilizing a cross-sectional design, adjudicated male youth enrolled in a variety of re-entry and transitional programs were surveyed. Youths' retrospectively assessed the cultural competency of law enforcement and correctional officers in New York and New Jersey. The unit of analysis for this project was the adjudicated male youth. Since levels of cultural competency have never been measured in the juvenile justice field, measures were borrowed from counseling psychology and were modified to assess the same construct in juvenile justice professionals. Instruments from psychology and juvenile justice fields were employed to assess self-restraint, distress, and delinquency, respectively. Eighty-one adjudicated male youth who were previously arrested and placed in a facility were surveyed.

Need for Study

Interactions with authority figures have important consequences for all young people, but the implications are particularly important for adjudicated youth whose interactions with authority figures frequently involve various stages of the juvenile justice system. Experiences with authority figures are formative because they may be associated with young people's views of authority, how they view themselves and their peers, and how they behave in future situations with authority figures (Fagan & Tyler, 2005). Young offenders may come into the justice system with difficulties relating to people in authority due to prior experiences. Young people may bring preconceived notions of authority figures and institutions that may be detrimental to their opportunities to lead productive lives outside of the justice system.

On the other hand, young people may not enter the system with negatively skewed ideas about authority figures, but may develop them through their involvement with the juvenile

justice system. Positive interactions with juvenile justice professionals may be instrumental in shaping the ideas that young people have about authority figures and institutions (Fagan & Tyler, 2005). Gradual shifts may include changes in young peoples' previously conceived negative views of authority figures and increases in their respect for the law and the system (Tyler, 1997). The shifts may also increase juveniles' capacity to trust authority figures and to create and maintain relationships. Each of these changes may increase the likelihood that juveniles are rehabilitated and engaged in pro-social activities (Altschuler & Brash, 2004). This project rests on the premise that interactions with juvenile justice professionals at various stages were associated with the psychosocial functioning of adjudicated youth as well as their risk of engaging in delinquent behavior after release. This project also rests on the premise that staffs' level of cultural competency is instrumental in assisting young people, especially those from diverse backgrounds, through the rehabilitation process and engagement in pro-social activities.

Statement of the Problem

Nationally, young people of color are overrepresented at all stages in the juvenile justice system, from the beginning of police contact to confinement (Armour & Hammond, 2009; Primm et al., 2005). The most disproportionate representations of minority youth occur at the later stages of the juvenile justice process (Primm et al., 2005; Hyott et al., 2003). This phenomenon is termed Disproportionate Minority Contact (DMC). Youth of color account for one-third of the adolescent population in the United States. However, they represent two-thirds of the overall 100,000 youth confined in facilities (Primm, et al., 2005, p. 563).

More specifically, African American youth represent a small percentage of the entire population, yet they represent a large percentage involved in the juvenile justice system. The National Academy of Sciences reported in 2000 that African American youth represent "26% of

juvenile arrests, 30% of delinquency referrals to juvenile court…45% of pre-adjudication decisions in juvenile court, 33% of petitioned delinquency cases, 40% of juveniles held in public long term institutions and 46% of cases waived to adult criminal court" (Short & Sharp, 2005, p.3). The courts are more likely to punish and give longer sentences to African American youth than white youth for similar offenses (Juszkiewicz, 2000). In a report written by Villarruel & Walker (2001), Hispanic youth were 2.3 times more often arrested, 2.4 times more often prosecuted as adults, and 7.3 times more often imprisoned than white youth between 1996 and 1998 (p.2).

In the State of New York, an overwhelming number of minority youth are confined. Black and Latino youth represent forty-four (44%) percent of the State's youth population, yet represent over eighty (80%) percent of the juveniles detained (Green, 2012, p.1; Vera Institute of Justice, 2009). In 2007, the Vera Institute of Justice reports that five out of six youth in New York State who were under the Office of Children and Family Services (OCFS) custody were Black (59.4%) or Latino (24.8%) (2009, p.19). Larger disparities existed in New York City where almost all (96.9%) of the youth placed in OCFS custody were Black or Latino (2009; p.19). These disparities raise questions about the fundamental fairness of the entire system (arrest, prosecutorial policies, decision-making, and placement) and the ability to rehabilitate youth.

Similarly, in the State of New Jersey, disproportionate minority contact is an issue. According to the Uniform Crime Report (UCR), 48,923 arrests occurred in 2009. A majority of the arrests are of males between the ages of 15 to 17. According to the UCR 2009 arrest data, youth of color were arrested at a disproportionately higher rate than white youth for similar offenses (JJC, 2011, p.ii). The New Jersey Juvenile Justice Commission reports that African

American youth account for 43.8% of all juvenile arrests and about 63.4% of those arrests were for serious offenses (JJC, 2011, p.ii). Hispanic youth account for 18.2% of all juvenile arrests and about 18.4% committed serious offenses (JJC, 2011, p.ii). White youth account for 55% of all juvenile arrests and about 35.6% of those youth committed a serious crime (JJC, 2011, p.ii). Although New Jersey has had some substantial improvements in its juvenile justice system since the implementation of Juvenile Detention Alternative Initiative (JDAI), one of their continued concerns is the gap between minorities and white youths' length of stay in detention facilities. According to the New Jersey Juvenile Justice Commission, the average length of stay for a youth of color is two times longer than that of a white youth who committed similar offenses (JDAI, 2011, p. 16).

The disproportionate number of minority youth involved in the system raises concern about whether juvenile justice professionals respect and treat fairly those adjudicated youth with diverse backgrounds, including culture, race, ethnicity, and language. In addition, are the professionals knowledgeable and equipped to rehabilitate youth from a variety of backgrounds. A number of scholars and practitioners have recommended the implementation of culturally competent methods to reduce the disproportionate minority contact within the justice system (Armour & Hammond, 2009; Cox, 2000; Cox & Bell, 2001; Building Blocks for Youth Initiative, 2005; Piquero, 2008). The argument is that juvenile justice professionals may not understand the different backgrounds of youth. Furthermore, juvenile justice professionals may not have the skills necessary to assist the diverse groups of youth that come through the system. Culture is an important factor to consider when studying behavior. Culture refers to customs, traditions, beliefs, values, religion, and norms of an individual. This study is based on the premise that young people of color are overrepresented in the juvenile justice system and since

the juvenile justice system presents opportunities for adjudicated youth to have formative interactions with authority figures, it is essential that the system's policies and professionals are culturally sensitive. The culturally sensitive policies and staff will help effectively rehabilitate and deter youth from committing future criminal acts. Understanding cultures and traditions is important because it helps explain peoples' conduct in different social settings, beliefs, social behaviors, and unspoken rules for social acceptance (Sue & Sue, 2003), as well as ways in which the individuals give and receive respect.

Cultural competence is defined as "the ability to engage in actions or create conditions that maximize the optimal development of client and client services" (Sue & Sue, 2003, p. 21). A culturally competent individual is one who understands the need to approach situations differently and shows respect toward those of diverse backgrounds to provide effective services for all clients (Cross et al., 1989). For this project, cultural competence exists when adjudicated youth from different backgrounds perceive that juvenile justice professionals deliver services in ways that respect their cultural beliefs and attitudes (Switzer, Scholle, Johnson, & Kelleher, 1998).

Understanding the goals of the juvenile justice system is important to identifying whether the system as a whole is prepared to take on the challenge of effectively rehabilitating youth from diverse backgrounds. If the agency is prepared to rehabilitate youth, providing culturally sensitive policies and practices are essential to prepare youth upon their release from the system.

Significance of the Study

Historically, the primary goal of the juvenile justice system was to foster rehabilitation and individual justice. The purpose of the system was to act in the "best interest of the child" (Forst & Blomquist, 1991; Bazemore, 1992). However, during the 1970s, the increase in the

seriousness of juvenile crimes made the system move away from the rehabilitative model to a retributive focused system. The shift in models and policies were ineffective and not beneficial for the juveniles. A blended system is currently operating with a focus on rehabilitation and retribution (Slobogin & Fondacaro, 2009; Slobogin & Fondacaro, 2011).

This study argues that cultural competency is relevant to the capacity of juvenile justice system professionals to rehabilitate and deter adjudicated youth through their interactions with juvenile offenders. Cultural competency is the key to effectively rehabilitate adjudicated youth. Very few scholars have evaluated cultural competency (Ridley, Baker, & Hill, 2001), and to date, none have allowed young people to assess the staff's level of cultural competency within the juvenile justice system.

Overview of Chapters

The present study contributes to the literature in several ways. First, the juvenile justice professional's level of cultural competency is assessed. The study allows adjudicated young men to provide their perspectives on the staff's level of cultural competency. Typically, cultural competency is a self-assessment measure. Second, this study tests the relationship between staff's level of cultural competency and juveniles' psychosocial functioning. This study helps to identify whether cultural competency is related to adjudicated youths' level of self-restraint and distress. This study also assesses whether self-restraint is a mediating factor between youths' perceived level of officers cultural competency and youths delinquent behavior.

Figure 1 summarizes the hypothesized correlational model for the current study. The model was based on the analytic framework outlined by Baron and Kenny (1986). The orange box includes the independent variables. For this project, the individual variables are youths' perceived level of police and correctional officers' cultural competency. The green box

represents the mediator variable. In this study, the mediator variable is youths' self-restraint. The blue box represents the outcome variables. For this study, delinquency and criminal behavior are the outcome variables. Additional variables are in the purple box. For the current study, the demographic variables examined include race, residency, religion, age, and prior involvement.

Figure 1: Hypothesized Correlational Model
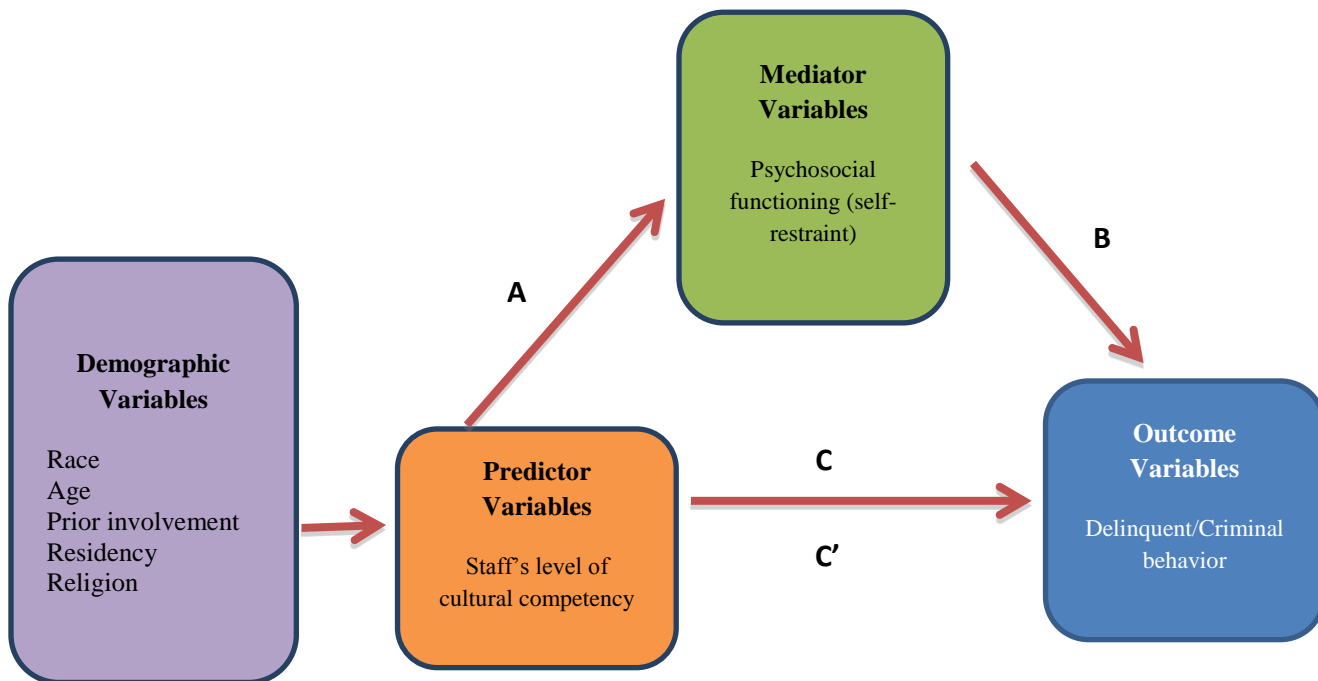
Chapter 2 provides an explanation of the importance of cultural competence. This chapter describes previous studies conducted on cultural competence in both the juvenile justice and mental health fields. An in-depth discussion is provided on the importance of interactions with juvenile justice professionals, the importance of cultural competence, and its relationship to adjudicated male youths' psychosocial functioning. This chapter closes with an explanation of the theoretical link between staff's level of cultural competency and its association with youths' self-restraint and delinquent behavior.

Chapter 3 provides a description of the research questions and the hypotheses assessed in this study. This section also explains the instruments used and the operationalization of the concepts measured. In addition, this chapter provides a description of the data collection procedures that tested the hypotheses. This dissertation also describes the sampling, consent, and confidentially procedures. The methodology chapter closes with a discussion of how the data was analyzed.

Chapter 4 begins with a description of the sampled participants, such as age, race, prior involvement, religion, educational level, and types of crimes committed. The results chapter is organized by hypothesis and then followed by the qualitative results of each corresponding hypothesis. This section closes with an explanation of the qualitative results.

Chapter 5 is organized into three sections. The first section provides a discussion on the importance of the findings. Next, this section explains the limitations of the study followed by recommendations for future research. This chapter provides recommendations that help juvenile justice professionals improve the quality of their services for adjudicated youth.

CHAPTER 2: LITERATURE REVIEW

The literature review chapter includes four sections. The first section defines and explains the development and measurement of cultural competency. The second section describes the juvenile justice process and the need to implement cultural competency within the juvenile justice field. The third section focuses on the mental health field, as this field has similar demographic changes and issues related to treatment and assistance for the increasingly diverse clientele. Mental health scholars analyzed cultural competency theoretically, conceptually, and methodologically. Similar to how cultural competence is relevant to the capacity of mental health counselors to treat mental health disorders, it is also relevant to the capacity of juvenile justice professionals to rehabilitate and deter adjudicated youth. The last section explains the theoretical link between the juvenile justice system and cultural competency. The theory of symbolic interactionism explains the importance of interactions and knowledge about culture as both improve staffs' level of cultural competency and may relate to youths' level of self-restraint and pro-social behavior.

Cultural Competence

Cultural competence is a construct defined and implemented in a variety of fields. The purpose of cultural competency is to have large-scale systems, agencies, and practitioners recognize, appreciate, and work effectively with people from diverse backgrounds (Cross, Bazron, Dennis, & Isaacs, 1989; Sue, 1998). Cultural competency is a developmental process. An individual can acquire the knowledge and skills necessary to work effectively with a diverse population. The macro-level analysis of cultural competency focuses on the system and policies. The goal of macro-level analysis of cultural competence is to have a system that recognizes the importance of culture and provides the appropriate resources to implement cultural competency

strategies. The micro-level analysis focuses on the practitioner's implementation and adherence to the policies within the system. The goal of the micro-level analysis is to have staff function and respond appropriately to the different cultural groups that are served. For the purpose of this study, the micro-level analysis of individual service providers' level of cultural competency was assessed.

A culturally competent system or professional is prepared to treat all individuals fairly regardless of their cultural background. Cultural competence "is the belief that people should not only appreciate and recognize other cultural groups but also be able to effectively work with them" (S. Sue, 1998, p. 440). For this particular project, cultural competence exists when clients from different ethnic, racial, and cultural backgrounds perceive that their interactions with practitioners involve the delivery of services in ways that respect their cultural beliefs and attitudes (Switzer, Scholle, Johnson, Kelleher, 1998).

Cultural competency is important in the U.S. because our society is comprised of many racial, cultural, and religious groups. The United States is not a melting pot where individuals leave behind their customs and beliefs and assimilate to American culture (Lavizzo-Mourey, 1995). Rather, the U.S. is now a cultural mosaic (Lavizzo-Mourey, 1995). The cultural mosaic model assumes that racial and ethnic groups keep their cultures, customs, and beliefs while in the U.S. and do not assimilate fully into the American culture, ultimately contributing to the diversity of society. The U.S. has become a multi-cultural society (Lavizzo-Mourey, 1995) where people keep their culture, traditions, and languages. Therefore, it is necessary to recognize and appreciate these cultural differences.

Culture refers to "integrated patterns of human behavior that include thoughts, communications, actions, customs, beliefs, values, and institutions of a racial, ethnic, religious,

or social group" (Cross, Bazron, Dennis, & Isaacs, 1989, p. 3). Understanding the cultures and traditions of others is important, as it helps explain one's conduct in different social settings. Culture helps people understand reality. Specifically, individuals learn reality through the lens of their culture. One's belief stems from one's own cultural background. People consider something acceptable or unacceptable based on their cultures (Sue & Sue, 2003). Different racial and cultural groups view the world, relationships, and behaviors differently. In addition, depending on who is interpreting the behavior, an individual's behavior may be misinterpreted as dysfunctional (Cross, Bazron, Dennis, & Isaacs, 1989) or deviant based on the misunderstanding of cultural values and practices. Culture matters when delivering services to culturally diverse clients. Culture matters because it can have an association with whether "people even seek help…what types of help they seek, what coping styles and social supports they have, and how much stigma they attach to [their conditions]" (Department of Health and Human Services, 2001, p.25). For effective services, it is important for practitioners to be competent about cultures when serving a culturally diverse group of clients.

Competence refers to "the capacity to function within the context of culturally-integrated patterns of human behavior as defined by the group" (Cross, Bazron, Dennis, & Isaacs, 1989, p. 3). Competence is the ability for an individual to possess the knowledge, qualifications, and skills to complete a task. A culturally competent individual understands that one must approach situations differently and respect diverse backgrounds in order to provide effective services. Cultural competence is a developmental process and individuals with a lower level of cultural competence can improve their knowledge of competency over time with the proper resources, education, and training.

Development of cultural competence

As diversity increased and the need for cultural competence expanded, scholars created essential elements that are necessary to have a culturally competent organization or professional. Scholars also created a continuum that identified the developmental stages of cultural competency (Cross et al., 1989; Mason, 1993). In addition, a number of scholars (LaFromboise, Coleman, & Hernandez, 1991; Dana, Behn, & Gonwa, 1992; Gamst, Dana, DerKarabetian, Aragon, Arellano, Morrow, & Martenson, 2004; Siegel, Haugland, & Davis-Chambers, 2003; Siegel, Davis-Chambers, Haugland, Bank, Aponte, & McCombs, 2000; Andrulis, 1999; Mason, 1995; Bernal, & Froman, 1987; Krainovich-Miller, Yost, Norman, Auerhahn, Dobal, Rosedale, Lowry, Moffa, 2008; Sheu, & Lent, 2007; Switzer, Scholle, Johnson, & Kelleher, 1998; Cornelius, Booker, Arthur, Reeves, & Morgan, 2004; Lie, Boker, Crandall, DeGannes, Elliott, Henderson, Kodjo, & Seng, 2008) created instruments to measure cultural competency based on the continuums. The purpose of identifying the stages of cultural competency at the institutional or professional level and creating the continuum is to understand and improve the delivery of services for individuals from different cultures and racial/ethnic groups. If there is a lack of cultural competency, the system or professionals can begin to develop and improve their levels of cultural competency. If the level of cultural competency is high, researchers can identify what works and implement those strategies in other fields or agencies.

Conceptual framework

Sue, Bernier, Durran, Feinberg, Pedersen, Smith, and Vasquez-Nutall (1982) identified cultural competency characteristics and associated each with the dimensions of a culturally competent professional. Culturally competent counselors have three specific characteristics: (a) awareness of personal beliefs and/or attitudes toward culturally diverse clients, (b) knowledge

about diverse cultures, and (c) the ability to use intervention skills or techniques that are culturally appropriate (Sue et al., 1982; Sue & Sue, 2003). Cultural competency is composed of three dimensions: attitudes or beliefs, knowledge, and skills. Attitudes or beliefs, the first dimension, refer to the idea that there is a need to assess an individual's own bias and the stereotypes of other cultures, races, or ethnicities. As an example, counselors may develop positive attitudes about multiculturalism. With a positive attitude, the counselors recognize how they react towards other groups and how it influences their approach and their relationships with clients. Knowledge, the second dimension, refers to the counselors' exhibiting a good understanding of other cultural groups that they work with. The counselors recognize that their macro level worldviews may hinder and influence their behavior and their relationships with their clients. Skills, the third dimension, refer to the counselors' ability to implement the appropriate strategies and interventions to assist their diverse clients (Sue, Arredondo, & McDavis, 1992). Culturally competent practitioners understand their own cultures, the differences between cultural groups, and the struggles experienced by certain groups. A culturally competent practitioner also has the skills to communicate and respond appropriately to different cultural groups. However, the practitioners that lack these attitudes, knowledge, and skills are perceived as culturally incompetent (Sue, Arredondo, & McDavis, 1992).

A culturally competent system or professional has five essential elements that include: (1) valuing diversity, (2) adapting to the diversity of clients, (3) self-assessing their practices, (4) knowing the dynamics that are inherent when cultures interact, and (5) knowing the institution's culture (Cross et al., 1989). The culturally competent system or professional is willing to accept and work with those who are culturally, racially, and ethnically different.

The first essential element is valuing diversity, which refers to a system or individual that is respectful and accepting of people from different backgrounds or beliefs. Some differences among individuals include language, ways of communication, religion, and healthcare. Specifically, professionals must be aware of how these differences influence how they care for or provide services for clients (Cross et al., 1989).

The second essential element is the capacity for self-assessment, which refers to the system or practitioners' ability to self-assess their attitudes, behaviors, and own cultures. The self-assessment element is important because it allows the system or professionals to evaluate their actions and see how their own cultural norms guide their actions. After the professionals acknowledge the differences between their cultures and others', the professionals must identify any insensitive perceptions or actions they may have towards others to effectively provide services for their clients (Cross et al., 1989).

The third essential element is to be conscious of the dynamics of difference when cultures interact. Cultures include different languages, symbols, expectations, and acceptable behavior. The practitioners' and clients' cultures bring "culturally-prescribed patterns of communication, etiquette, and problem solving" (Cross et al., 1989, p. 20). Individuals from two different cultures may experience conflict during their interactions such as misjudgment, which is based on their learned expectations created through their own cultures (Cross et al., 1989).

The fourth essential element is institutionalized cultural knowledge. Management mandates culturally sensitive policies and service delivery by its staff members. Cultural competency strategies are necessary to effectively provide services for a diverse population. If culturally competent methods are not reinforced, the system or professional must be reprimanded

because an underlying goal of an agency should be to provide fair and appropriate services for all clients (Cross et al., 1989).

The last essential element is the development of adaptation to diversity. This element refers to the ability of the system or professionals to change their styles and techniques of service delivery to meet the needs of those from other cultures. Cross et al. (1989) provided an example to explain the development of adaptation to diversity such as professionals creating culturally enriching programs to teach staff about issues and consequences of stereotypes and prejudices. Cross et al. (1989) stated, "By creating such programs, the system can begin to institutionalize cultural interventions as a legitimate helping approach" (p. 21). As a result, these programs can help the clients.

Similar to how Cross et al. (1989) developed and explained the elements of a culturally competent individual, Sue et al. (1992) explained how nine competencies come from a combination of three characteristics for each of the three dimensions as depicted in Figure 2. The cultural competency instruments were developed using Sue et al.s' (1992) model.

Figure 2: Nine Competencies, Sue, Arredondo, and McDavis (1992)

Characteristics	Counselor awareness of own assumptions, values, and bias	Understanding the worldview of the culturally different client	Developing appropriate intervention strategies and techniques
Dimensions	*Attitudes and beliefs* "Culturally skilled counselors have moved from being culturally unaware to being aware and sensitive to their own cultural heritage and to valuing and respecting differences" (p.482).	*Attitudes and beliefs* "Culturally skilled counselors are aware of their stereotypes and preconceived notions that they may hold toward other racial and ethnic minority groups" (p.482).	*Attitudes and beliefs* "Culturally skilled counselors respect clients' religious and/or spiritual beliefs and values about physical and mental functioning" (p.482).
	Knowledge "Culturally skilled counselors have specific knowledge about their own racial and cultural heritage and how it personally and	*Knowledge* "Culturally skilled counselors understand how race, culture, ethnicity, and so forth may affect personality formation, vocational choices, manifestations of	*Knowledge* "Culturally skilled counselors have knowledge of the potential bias in assessment instruments and use procedures and interpret findings keeping in mind the cultural and linguistic

professionally affects their definitions and biases of normality-abnormally and the process of counseling" (p.482).	psychological disorders, help-seeking behavior, and the appropriateness or inappropriateness of counseling approaches" (p.482).	characteristics of the clients" (p.482).
Skills "Culturally skilled counselors are constantly seeking to understand themselves as racial and cultural beings and are actively seeking a nonracist identity" (p.482).	*Skills* "Culturally skilled counselors become actively involved with minority individuals outside the counseling setting (community events, social and political functions, celebrations, friendships, neighborhood groups, and so forth) so that their perspective of minority is more than an academic or helping exercise" (p.482).	*Skills* "Culturally skilled counselors take responsibility in educating their clients to the processes of psychological intervention, such as goals, expectations, legal rights, and the counselor's orientation" (p.483).

Sue and his colleagues (1992) developed and contributed to the mental health field by defining and explaining the importance of cultural competency. Sue et al. (1992) also developed the three dimensions (knowledge, attitudes, and skills) and the three characteristics of cultural competency. Cross et al. (1989) contributed to the literature by creating the essential elements of cultural competence and went a step further to create a continuum to measure levels of cultural competence.

Assessing cultural competence

Scholars created continuums to identify the agencies' and professionals' level of cultural competence (Cross, Bazron, Dennis, & Isaacs, 1989; Mason, 1993). Other scholars (LaFromboise, Coleman, & Hernandez, 1991; Dana, Behn, & Gonwa, 1992; Gamst, Dana, DerKarabetian, Aragon, Arellano, Morrow, & Martenson, 2004; Siegel, Haugland, & Davis-Chambers, 2003; Siegel, Davis-Chambers, Haugland, Bank, Aponte, & McCombs, 2000; Andrulis, 1999; Mason, 1995; Bernal, & Froman, 1987; Krainovich-Miller, Yost, Norman, Auerhahn, Dobal, Rosedale, Lowry, Moffa, 2008; Sheu, & Lent, 2007; Switzer, Scholle, Johnson, & Kelleher, 1998; Cornelius, Booker, Arthur, Reeves, & Morgan, 2004; Lie, Boker,

Crandall, DeGannes, Elliott, Henderson, Kodjo, & Seng, 2008) created instruments to measure cultural competence at the agency, professional, and consumer level. A high level of cultural competence is necessary when the clientele served is culturally diverse. Cross, Bazron, Dennis, and Isaacs (1989) created the first model of cultural competency to assist states and communities in providing culturally and racially appropriate services to severely emotionally disturbed children. Cross et al.'s (1989) monograph examined how the system could be more effective when assisting those from different cultures and providing appropriate treatment. Cross et al. (1989) defined and created a six-point cultural competency continuum. Cross et al. (1989) also identified the essential elements necessary for a system or an organization to become culturally competent, in terms of appropriate services for minority children with severe mental disorders. The purpose of the continuum is to identify, assist, and improve the actions of the system, agency, and professionals who serve culturally diverse youth.

Given the developmental nature of cultural competency, Cross et al. (1989) created a continuum of cultural competency ranging from cultural destructiveness, the lowest level of cultural competency, to cultural proficiency, the highest level of cultural competency. The continuum identifies cultural competency at the macro level, focusing on the institutions and its policies. The goal for the system as a whole is to be culturally proficient. Refer to Figure 3 to view the continuum.

Figure 3: Cultural Competence Continuum

Negative End (low-end)   *Positive End (high end)*

Cultural Destructiveness	Cultural Incapacity	Cultural Blindness	Cultural Pre-competence	Cultural Competence	Cultural Proficiency
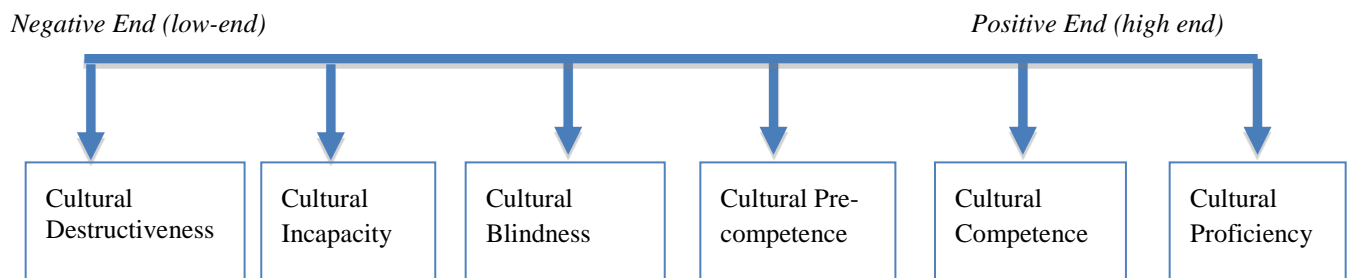
The first level at the lower end of the continuum is cultural destructiveness. Cultural destructiveness indicates that there is no cultural competency or there is a lack of cultural sensitivity. If a system, policy, or practice is culturally destructive, the activities are not sensitive to different cultures. Cross et al. (1989) explains an example of cultural destructiveness as a process of "dehumanizing or subhumanizing minority clients" (p.14). At the cultural destructive level, one race or culture is superior to the lesser race or culture.

The second level at the lower end of the continuum is cultural incapacity. Cultural incapacity is not as severe as cultural destructiveness. The system, policies, or practices do not intentionally negate culture, but the practices are often biased and do not benefit all individuals. During certain instances, there are discriminatory practices. Having lower expectations for clients of color is an example of such practices (Cross et al., 1989). At the culturally incapacity level, Cross et al. (1989) states "agencies may disproportionately apply resources, discriminate against people of color on the basis of whether they 'know their place'…" (p.15).

At the middle point of the continuum is cultural blindness. In a culturally blind system, the culture of the individual is not important. At this point, culture is not a significant factor in influencing behavior or implementing policy. All services in a culturally blind system are the same and cultural differences are not considered. At the culturally blind level, Cross et al. (1989) explains, "Such services ignore cultural strengths, encourage assimilation, and blame the victim for their problems" (p. 15). It is important to note that the dominant culture is used as a point of reference.

At the higher end of the continuum is cultural pre-competence. Cultural pre-competence implies a movement towards cultural competency within the system, including its policies and its practices. The professionals recognize that the system is not culturally competent and strive to

improve its services to benefit those of different cultures. One example of an agency at the pre-competence level is their goal to hire people of color. However, caution must be taken at this practice because people of color may not be culturally competent or sensitive to their own culture or other cultural groups (Cross et al., 1989).

Cultural competence is also towards the higher end of the continuum. Cultural competence refers to a system, agency, or professional that accepts, respects, and is knowledgeable about cultures, and the importance of cultural sensitivity. The professionals are willing and able to self-assess their behavior and attitudes, accept difference, and provide a variety of services to other cultural groups.

The highest level of cultural competence is cultural proficiency. The system, agency, and practitioner at this level holds culture at a high standard and implements the necessary strategies or practices to administer the services and treatment as fairly as possible to all clients.

Cross et al.'s (1989) continuum and LaFromboise et al. (1991) and other scholars' (Dana, Behn, & Gonwa, 1992; Gamst, Dana, DerKarabetian, Aragon, Arellano, Morrow, & Martenson, 2004; Siegel, Haugland, & Davis-Chambers, 2003; Siegel, Davis-Chambers, Haugland, Bank, Aponte, & McCombs, 2000; Andrulis, 1999; Mason, 1995; Bernal, & Froman, 1987; Krainovich-Miller, Yost, Norman, Auerhahn, Dobal, Rosedale, Lowry, Moffa, 2008; Sheu, & Lent, 2007; Switzer, Scholle, Johnson, & Kelleher, 1998; Cornelius, Booker, Arthur, Reeves, & Morgan, 2004; Lie, Boker, Crandall, DeGannes, Elliott, Henderson, Kodjo, & Seng, 2008) development of cultural competence instruments led organizations and professionals to recognize the importance of implementing and assessing cultural competency strategies when serving diverse clients.

In the present study, adjudicated male youths' perceptions of the juvenile justice staff's competency characteristics and dimensions were analyzed by using the Cross Cultural Competency Inventory-Revised (CCCI-R), which was developed by LaFromboise, Coleman, and Hernandez (1994). The CCCI-R is based on the Sue et al. (1992) model. LaFromboise et al. (1991) created the CCCI-R in response to the APA Division 17 report requesting cultural competence training for counselors. The CCCI-R is a 20-item revised self-administered instrument measuring the professional's level of cultural competence. The current project used CCCI-R because it can assess cultural competency from the standpoint of the recipient of client services rather than relying on the self-assessment of the service provider (Ramos-Sanchez, Atkinson & Fraga, 1999; Fuertes & Brosbt, 2002).

Although the scholars made essential contributions to the field of cultural competence, a few limitations exist. First, there is limited evidence on the actual effectiveness of the work by practitioners (Ridley, Baker, & Hill, 2001). The competency models in theory are important; but the impact of cultural competency interventions on the system needs assessment. Studies have provided recommendations on implementing cultural competency strategies; however, the recommendations are premature without rigorous analyses (S. Sue, 1998). Furthermore, the operationalization of cultural competency and multicultural competency is not clear and the differences between the two concepts are ambiguous (Ridley et al., 2001). In addition, the descriptive definition of cultural competence does not help explain its application in the field. Moreover, it is not clear how the interactions between professionals and clients are truly measured. Last, the literature focuses mostly on race, which does not explain the importance of other social identities such as age, gender, sexuality, and religion (Ridley et al, 2001).

After the comprehensive review of cultural competence, the next section focuses on the juvenile justice system and the improvements suggested by the federal government to make the system fair by reducing the disproportionate representation of youth of color in the system. The major assumption that is reinforced by scholars and practitioners is that implementing culturally competent strategies and having culturally competent professionals will reduce the disproportionate representation of minorities in the juvenile justice system. The next section includes the purpose of the juvenile justice system, the need to implement cultural competence in the system to reduce disproportionate minority contact, and the importance of cultural competence. The next section closes with an explanation of how certain factors relate to the adjudicated youth's psychosocial functioning and delinquent behavior.

The Juvenile Justice System & Process

Juvenile Justice System

The applications of the cultural competency models into the Juvenile Justice System originated from the Formula Grants Program of the Juvenile Justice and Delinquency Prevention Act (JJPDA) in 1974. The JJPDA provides financial assistance to states to improve their juvenile systems by responding to the issues of disproportionate minority confinement in the juvenile justice system (Nellis, 2005; Short & Sharp, 2005). The Act required grant-sponsored states to reduce disproportionate minority confinement and develop strategies to address other confinement issues (National Academy of Sciences, 2009). The Act specifically mandated four changes: 1) de-institutionalizing status offenders, 2) removing juveniles from adult facilities, 3) separating juveniles from adults so that youth do not hear or see confined adults while in the facilities, and 4) addressing disproportionate minority confinement (Cox, 2000). In 2002, Congress broadened the scope of the Act and changed "confinement" to "contact" recognizing

that minorities are disproportionately represented at all stages of the juvenile justice process, from initial police contact to confinement (Nellis, 2005; Short & Sharp, 2005).

Although the JJDPA mandated states almost 40 years ago to address disproportionate minority contact (DMC) issues, minority groups continue to be overrepresented in the juvenile justice system. According to the most recent data on DMC, the National Council on Crime and Delinquency (NCCD) reported that youth of color are disproportionately represented at all stages of the juvenile justice system, from arrest to confinement (Piquero, 2008). For example, in 2002 black juveniles comprised 16% of the general population, but were 29% of the delinquency caseloads (Snyder & Sickmund, 2006, p.163). Although white juveniles make up a majority of the delinquency caseloads (1,086,700 or 67%), black youth were disproportionately represented in the system (473,100 or 29%) (Snyder & Sickmund, 2006, p.163). Black and Latino youth have higher rates of formal charges, are sent to out-of-home placement, and stay longer periods in confinement as compared to white youth. Disproportional representation of minorities increases as minorities move further along into the juvenile justice process (Hyott et al., 2003; Snyder & Sickmund, 2006; Piquero, 2008). Fortunately, according to the data collected by DMC Relative Rate Index (RRI), the disproportionate representation of youth of color is decreasing in certain parts of the justice system. Snyder and Sickmund (2006) stated that the "degree of racial disparity in the juvenile justice system declined between 1992 and 2002, especially at two decision points: arrest and waiver to criminal court" (p. 190). However, DMC is still a reoccurring problem across systems within the states. The rates of disproportionate minority contact are important to understand because of the many different cultures in the minority groups that are overrepresented in the system. Juvenile justice staff must understand culture to effectively rehabilitate and deter youth involvement in criminal behavior upon release. The

purpose of the juvenile justice system is to rehabilitate and deter youth, but in order to accomplish such goals and to reduce DMC, the system as a whole, especially staff, must be culturally aware and sensitive to the individual needs of adjudicated youth.

Purpose of juvenile justice system

Historically, the primary goal of the juvenile justice system was to foster rehabilitation and individual justice (Forst & Blomquist, 1991) because juveniles were seen as "innocent and salvageable beings who must be kept away from adult criminals to enhance their chances of becoming productive citizens" (Slobogin & Fondacaro, 2009, p. 3). The purpose of the system was to act in the "best interest of the child" (Forst & Blomquist, 1991; Bazemore, 1992; Snyder & Sickmund, 2006). The system followed the *parens patriae* doctrine, which gives "the responsibility to the state to care for persons who are unable to care for themselves—the juvenile court judges were given authority to assert the state's guardianship over youthful offenders" (Forst & Blomquist, 1991, p.325). The juvenile justice system changed because the Supreme Court provided juveniles with more procedural justice, similar to adults. However, youth had the "worst of both worlds," ineffective rehabilitation and inadequate legal protections (Fondacaro, Slobogin, & Cross, 2005, p.988). During the 1970s and 80s, a retributive model dominated the system due to the increase in serious crimes committed by juveniles and the public's demand for harsher punishment.

Currently, the system uses a blended model called "diminished-retribution," which includes both rehabilitative and retributive approaches (Fondacaro, Slobogin, & Cross, 2005). Scholars suggest that the juvenile justice system needs to focus on the fundamental fairness of decision-making procedures and continue with rehabilitative approaches and prevention goals. The combination of these approaches and goals allows juveniles to receive the procedural

safeguards that provide fairness and accuracy in decision-making (Fondacaro, Slobogin, & Cross, 2005). In addition, when the least restrictive methods are applied, youth receive the most help through intervention programs. Similarly, Slobogin and Fondacaro (2009) suggest an "individual prevention model" that provides specific deterrence through treatment methods and, if needed, incapacitation (Slobogin & Fondacaro, 2009, p.11). The individual prevention model provides intervention to juveniles, depending on their risk assessment.

Academic scholars suggest that fairness, deterrence through treatment, and the least restrictive methods are necessary to reduce future juvenile crimes (Fondacaro, Slobogin, & Cross, 2005; Slobogin & Fondacaro, 2009). Examining the weaknesses of the rehabilitative model, the results show the juvenile justice system failed to rehabilitate juveniles because of the lack of resources and poorly prepared staff that focuses more on punishment rather than treatment (Simpson, 1976). Treatment is not the same as rehabilitation. The rehabilitation model assumes that youth are not fully responsible for their actions. The treatment model focuses on the youths' responsibility and the appropriate methods necessary to help prevent youth from committing future crimes (Slobogin & Fondacaro, 2009). For the purpose of this study, rehabilitation will be referred to as a goal that focuses on youth responsibility and the necessary prevention methods that should be offered by staff. Therefore, for this particular study rehabilitation is similar to the treatment definition offered by Slobogin & Fondacaro (2009). Simpson (1976) stated that "the same problems of funding and lack of trained personnel that have bedeviled juvenile justice systems generally threaten to undermine the effectuation of this right [to treatment] in those jurisdictions where it is recognized" (p. 998). Therefore, it is necessary to have staff trained to effectively treat and assist youth to become law-abiding individuals. Thus, the assumption is that an effective juvenile justice system is one with adequate

resources and trained staff to help the youth with their rehabilitation process. Staff can assist youth tremendously in their rehabilitative process and change their future behaviors because the staff members interact daily with these adjudicated youth. The continued interactions between staff and youth reinforce the ideals of the system, possibly reducing the youths' delinquent behavior.

The ultimate goal of the juvenile justice system is to create an "environment and process that is fair and more responsive to the needs of children, while providing safety nets that reduce the likelihood of recidivism. Good communication and cultural understanding are prerequisites to a fair, efficient, and effective justice system" (Villanueva, 2007, p. 2). In order for the juvenile justice system to rehabilitate and deter youthful offenders' criminal behavior, it is important that staff are fully prepared to meet the needs of those in the system as fairly as possible. Implementing cultural competence into the system's goals, policies, and staff training will allow staff to assist adjudicated young people.

Implementing cultural competence

In order to provide effective treatment, one critical recommendation in the disproportionate minority contact literature is to create a culturally knowledgeable system, policies, and staff. Youth of color encompass different cultures, languages, religion, experiences, and family structures that all influence thoughts and behaviors. Therefore, it is necessary to have a culturally sensitive system, policies, and staff to provide effective rehabilitation for adjudicated youth (Pattison, 1998). A culturally sensitive system or a culturally trained professional understands diverse backgrounds and can integrate ethnically or culturally appropriate services into the rehabilitation process. Another important factor to address is the large number of youth with mental issues in the juvenile justice system. Research has found that youth of color with

mental health issues in the juvenile justice system deal with stress, anger, depression, and attachments differently than white youth (Pattison, 1998); therefore, these issues are calling for effective rehabilitative services suitable for such a population.

Culturally competent and bilingual staff members can assist adjudicated youth in their rehabilitation process. Language barriers can create a struggle for youth to relate to staff and to understand the lessons offered by the justice system. Although there are mixed findings from the literature about the effectiveness of recruiting minority staff, juvenile justice practitioners recommend hiring ethnically similar staff to help improve youth-staff relationships (Armour & Hammond, 2009; Cox, 2000; Cox & Bell, 2001; "Building Blocks for Youth Initiative," 2005). It is important to have culturally appropriate policies and staff training. It is important for juvenile justice professionals to understand the young persons' cultural background because their "cultural traits, behaviors, or beliefs will likely be misinterpreted as dysfunctions to be overcome" (Pattison, 1998; p. 581). Scholars need to conduct research on the association between understanding culture, interaction with juvenile justice professionals, and behavior.

Young people of color have different experiences and influences in society because of the racial discrimination, segregation, high crime neighborhoods, and poverty deeply rooted in their life circumstances and surroundings. Youth of color in the system have also experienced institutional racism and discrimination within juvenile facilities (Synder & Sickmund, 1995; Pattison, 1998). For example, youth of color from inner city neighborhoods are in facilities far from home making it difficult to effectively rehabilitate young people because of the lack of family support and connection. The distance makes it difficult for family members to visit and participate in the treatment and reentry process. Additionally, rural facilities have predominately homogeneous staff that may not be best suited to relate to youth of color (Pattison, 1998). These

issues show the need for culturally sensitive policies and practices that will assist adjudicated youths' within their rehabilitation process. Once implemented, further research must be conducted on the effectiveness of these services.

Most juvenile justice systems are culturally biased (Isaacs-Shockley, 1994). The system does not cater to the needs of culturally diverse youth. The programs implemented and offered in the system rarely ever have any real commitment to cultural competency and diversity (Isaacs-Shockley, 1994). For example, the programs offered may not be relevant to the realities of those from diverse backgrounds. Isaac-Shockley (1994) stated that most juvenile justice agencies function at the lowest cultural competence levels on the continuum, such that the policies, practices, and attitudes of the organizations do not appreciate the importance of culture. Minorities are disproportionately represented and the lack of cultural competency questions the fundamental fairness of the system as a whole, as well as the treatment of minority youth. Cultural incompetence and insensitivity in the system may negatively influence minority youth behavior. Minority youth are overrepresented in the juvenile offender population, which indicates the need to develop culturally competent approaches (Toralla et al., 2002) to improve the fundamental fairness of the adjudicated youths' treatment in their system and improve their rehabilitative process.

Issues to investigate

If a juvenile justice professional is not culturally competent, his or her practices and leadership may be culturally insensitive (Cross et al., 1989; Mason, 1993), albeit, without the professionals' malicious intent. The professional's behavior and tone of voice may be insensitive to the youth's culture. Confusion or miscommunication may occur because of the different cultural backgrounds and experiences of the youth and staff members. The rehabilitation process

that the juvenile justice system offers will not work for youth who do not understand the purpose, the goals, and the overall lessons offered by the system as a whole. The language barriers that exist can lead the youth to miss important information about their daily tasks and activities, the overarching lessons about why they are involved in the system, and the goals of the rehabilitative services offered. The learning aspect of the socialization process in the juvenile justice system may also be miscommunicated because of the possible cultural barriers. If juvenile justice professionals and youth do not have open lines of communication or have constant miscommunication, this can lead youth to act inappropriately. The acts can potentially lead the juvenile justice professional to punish the youth, instead of providing alternative services necessary to assist the youth. In sum, it is necessary to analyze the levels of cultural competency of the juvenile justice professionals and see how those levels relate to the youths' psychosocial functioning and behavior. The issues within the juvenile justice system indicate the need for culturally competent policies, practices, and staff training (Isaacs-Shockley, 1994). Staff's lack of cultural competency can relate to the youths level of self-restraint as the youth may not comprehend the larger lessons offered by the system, and become more committed to delinquency instead of the expected law-abiding behavior. Ultimately, the juvenile justice system hopes to provide effective opportunities for youth to change their behaviors and this research can help provide essential recommendations.

Recommendations from juvenile justice practitioners

Cultural competency can be measured at the macro and micro levels, agency to practitioner. For the purpose of this project, the professionals' level of cultural competency was assessed from the perceptions of adjudicated male youth. The only research conducted on cultural competence in the juvenile justice field thus far consists of a few juvenile justice

committees implementing strategies that were recommended in the mental health field. Based on the reactions to disproportionate minority representation, a few counties such as Multnomah, Cook, Sacramento, and Santa Cruz have implemented baseline strategies and provided cultural competency recommendations. The first recommendation was to increase bilingual services (Cox, 2000; Cox & Bell, 2001). The second was to rely on community-based services such as alternatives to incarceration programs (Armour & Hammond, 2009; Cox, 2000). The third was to modify the risk assessments used during the intake process (Armour & Hammond, 2009). The fourth was to provide cultural competence training for the juvenile justice professionals such as police, probation officers, judges, and attorneys (Cox, 2000; Cox & Bell, 2001). The fifth was to hire more people of color (Armour & Hammond, 2009; Cox, 2000; Cox & Bell, 2001; Building Blocks for Youth Initiative, 2005).

Culturally appropriate services are theoretically driven, but not empirically tested. A large number of juvenile justice professionals do not understand the concept of cultural competence or culturally appropriate services, let alone know how to implement such services. Even though the counties recommended and implemented particular cultural competency strategies to reduce disproportionate minority contact, none of the practitioners and researchers discuss how cultural competency is directly linked to reducing disproportionate minority contact (DMC), and how cultural competency can relate to the youths' experiences and behaviors (Cabaniss et al., 2007). In addition, since there were a number of changes implemented into each of the counties at the same time, it was unclear which cultural competency strategies, if any, played a role in positively changing the juvenile justice systems and youth. It was also unclear how the studies defined and measured cultural competence. Furthermore, the evaluations were not rigorously assessed (Piquero, 2008). Last and most importantly, the research did not analyze

how the cultural competency of juvenile justice professionals relate to the youths' perceptions of the law, the system, their psychosocial functioning, or their likelihood of their engaging in delinquent behaviors.

Although there are a number of critiques against culturally appropriate treatment or services, research studies are not conducted comparing culturally appropriate services and general services with an indication of which services are better for young people. The general services are ineffective because researchers argue that youth come out of the system more dangerous than before they went in (Schwartz, 1989). Although the argument was made many years ago, young people are recidivating at high rates (OCFS Press Release, 2008; JJC, 2007). Therefore, the justice system is not as effective as it can be. More research is needed to examine the extent to which cultural competency is relevant to the capacity of juvenile justice system professionals to rehabilitate and deter adjudicated youth. There are a number of key juvenile justice professionals interacting with adjudicated youth throughout the system, but the focus of this project is on police and correctional officers. Future research should assess other key actors such as lawyers, judges, case managers, other correctional staff, and reentry staff. It is necessary to understand the importance of police and correctional officers in the juveniles' experience from arrest to release to comprehend the necessary elements for a successful rehabilitation and reentry process for youth.

Juvenile Justice Process

Young people interact with juvenile justice professionals at an array of points; depending on how far through the system, the youth is processed. At the initial point of contact, the youth interact with police. The police make the decisions on where to patrol and whom to arrest. Lawyers make the decision to charge and prosecute. The discretion used by these key actors can

lead police and prosecutors to charge youth of color more (Cox & Bell, 2001). Youth develop perceptions of the juvenile justice system and professionals based on their interactions and experiences. Unfair treatment, racial disparity, or miscommunication based on cultural differences can lead to negative experiences. There are also a number of challenges for youth while in the system and upon release that influence their perceptions of the juvenile justice system professionals and youth behaviors.

Police interactions

Police are the gatekeepers of the criminal and juvenile justice systems, and youth interact with police in a variety of instances. Police address suspicious, deviant, and criminal behavior. Snyder & Sickmund (2006) stated that in 2003, there were 2.2 million arrests of individuals less than 18 years of age (p.125). Police officers use discretion when approaching youth because of a suspicious, deviant, or criminal act. The officers' actions are based on their discretion and departmental policies. During police-youth interaction, the police have two main options: (1) release youth to parents with a warning or (2) arrest youth, formally charge them, and bring them directly to Family Court (or hold until court opens) (Hurley, 2009). Police are more likely to take option two. In 2002, police accounted for 82% of all delinquency cases referred to the juvenile court (Snyder & Sickmund, 2006, p.157).

Police frequently interact with youth and those interactions have an impact on youth. Therefore, understanding what occurs at initial contact and the outcomes of the interaction between police and juveniles is important. Youth of color may experience racial disparities at initial contact with the juvenile justice system. Hoytt, Schiraldi, Smith, and Ziedenberg (2003) state that in New York City (and Cook County), police arrest an overwhelming number of

minority youth. Police policies and practices may make it more likely that police arrest youth of color compared to white youth engaging in similar behavior (Hoytt et al., 2003).

Short and Sharp (2005) state that "in every offense category, including personal, property, drug, and public order offenses, the police detained a significantly larger percentage of African-American youth than White youth" (p. 3). Studies have found that across the U.S., youth of color are more likely to be charged formally than white youth for similar offenses (Poe-Yamagata & Jones, 2000). The Juvenile Justice Commission (JJC) of New Jersey also recognized the disproportionately high rates of arrest for youth of color compared to white youth. The JJC states that the rates are high because of the different risk factors of those living in urban cities and the differential patrol practices by police officers in New Jersey. For example, when police interact with minorities in certain areas, law enforcement may resort to racial profiling techniques or stereotypes. Some of the police practices include target patrolling in low-income or ethnic neighborhoods that can lead to more arrests of certain groups.

Perceptions of police

Often times, youth experiences and perceptions are ignored by the system that creates sanctions and interventions to improve the outcomes for those same young people. The system devalues the perceptions of young people. However, in 2002 the Office of Juvenile Justice and Delinquency Prevention (OJJDP) created innovative ways to collect data about young people in juvenile justice facilities (Sedlak & McPherson, 2010). A survey captured the viewpoints of young people within the facilities (Sedlak & McPherson, 2010). Fortunately, there is a growing recognition as to the importance of these young people's perceptions and experiences.

Youth perceptions toward police are important because the type of interaction determines the youths' attitudes towards police (Scaglion & Condon, 1980; Brandl, Frank, Warden, &

Byrum, 1994; Leiber, Nalla, & Farnworth, 1998). Leiber et al. (1998) sampled 337 males in juvenile facilities and found that the development of perceptions of the juvenile's attitudes toward police was based on the juvenile's interactions with police (p.158). Leiber et al. (1998) also found that young people from a lower socioeconomic status and those who believed in the delinquent subculture perceived police as less fair (p.162).

Hurst and Frank (2000) also conducted a study on youths' perception of police. Youth perceptions are necessary to study as their opinions can determine their future interactions with authority figures (Hurst & Frank, 2000). Adults typically have more favorable attitudes towards police than juveniles do. Hurst and Frank's study assessed youths' perspectives while previous studies looked at adult perceptions. This study was important because police interact with young people frequently (Synder & Sickmund, 1996). The researchers collected data from 852 high school students in Ohio. A critical finding in this study is that "there is not overall widespread support for police that others have found in extant studies of attitudes toward the police" (195). Hurst and Frank (2000) found a positive relationship between age and attitudes towards police. Hurst and Frank (2000) explained that younger individuals tend to have less favorable attitudes towards police because their interactions are often hostile. In addition, the results concluded that young people of color and those who live in communities with high crime had less favorable attitudes towards police.

Hurst, Frank, and Browning (2000) conducted a study comparing black and white youth's perceptions of police using the same data collected from Hurst and Frank (2000). The study focused on the three police functions: order maintenance, service, and law enforcement. The results indicated that black youth had less favorable attitudes towards police than white young people did. Over half of the white participants agreed that police conducted their activities

appropriately, while less than half of the African American youths agreed (p.45). Blacks had negative attitudes towards police because of their experiences being stopped while driving, but when other factors were introduced such as gender, age, and residency, race was no longer a significant factor (Hurst, Frank, & Browning, 2000). These results indicated that race was not the only significant factor to consider in perceptions of police-citizen interactions. However, it is still important to note that black youth were less likely to have faith in the system and its professional staff because white youth were treated differently and better than youth of color (Hoytt, Schiraldi, Smith, & Ziedenberg, 2003).

Another study focusing on juveniles' attitudes towards police found that juveniles had indifferent opinions (Taylor, Turner, Esbensen, & Winfree Jr., 2001). Taylor et al. (2001) found that Blacks and Hispanics had the least favorable attitudes towards police officers as compared to Whites and Asians. Minority youth believed that police officers were rude, prejudiced, and dishonest. According to Taylor et al. (2001), the largest differences existed for the question about police officers' honesty. About 57% of Whites, 51% of Asians and 30 % of Native Americans agreed that police officers were honest (p.300). However, only 15% of African Americans agreed that police officers were honest (p.300). The perceptions of those policed are important to analyze as they may be based on previous experiences. In addition to race, area of residency was significant. Taylor et al. (2001) found that young people from rural areas had positive attitudes towards police compared to young people from urban areas. Drawing from these studies, it is assumed that previous experiences relate to current perceptions.

Police officers' perceptions are also important to identify. The police can perceive a juvenile's behavior as deviant, but the interaction may be interpreted in a biased manner. The young person may act out because of a misunderstanding during the interaction between the

police and youth. In addition, the youth may act out because they believe police have preconceived biases towards young people of color. Unfamiliar gestures, body language, or tone of voice by a police officer can lead the youth to pass negative judgment on the officer. For example, Hoytt and colleagues (2003) conducted an interview with an African American youth who stated that the police were scared of youth of color. Fear can cause someone, like an officer, to react more harshly instead of acting fairly or in the best interest of the child. Furthermore, for the person receiving the unfair treatment, such as a youth in this instance, the sense of unfairness leads one to become defensive and respond with a lack of respect towards the authority figures. Therefore, the police officer's perceptions relate to youth behavior. For this particular project, only the perception of the adjudicated youth was assessed. Future research should assess youths' perceptions of juvenile justice professionals, such as probation officers, attorneys, judges, facility staff, aftercare staff, and parole officers.

In the Hoytt et al. (2003) study, the youth described their interactions with police as unimportant because police already stereotype youth of color from particular communities. Regardless of the current interaction, the preconceived attitudes of police influence their current and future interactions. One youth explained, "we just don't be caring, you know. The cops are everywhere. They've been messing with you so long, it's like you know… I don't care no more" (p.26). The negative attitudes from the police and youth may be due to a lack of cultural understanding or cultural competence. As suggested by Piquero (2008), more research needs to be conducted on juveniles and police contact, as police are a "critical part of the decision-making system and are afforded far more discretion than any other formal agent of social control" (p.69).

The policing research analyzed the factors that contributed to youths' attitude towards the police. Youths' attitudes toward the juvenile justice professionals may be different depending on

their age. It is unclear if young people under the age of 17 have different experiences and attitudes towards police than those over the age of 18. Future research needs to compare perceptions of juvenile justice professionals across ages. Perceptions may vary by age as age signifies experience and knowledge. From the literature, the types of previous and current interactions youth have with police influence their perceptions of police. Other factors that may lead to perceptions include the sociocultural environment and deviant norms of youth. The existing literature does not address youths' perspectives on police officer's cultural knowledge or sensitivity. Previous studies also do not examine how police officers' cultural understanding relates to youth behavior. Although research on perceptions was conducted previously, it is unclear if perceptions relate to behavior.

Residential placement

Depending on the severity of the juvenile's offense, the youth may be placed in detention, which is placement while awaiting adjudication, disposition, or placement somewhere else. Typically, violent youthful offenders are placed in detention. Youth may be committed, which refers to the youth's placement in a secure residential facility to serve out their punishment or court-ordered disposition. In 2006, the Office of Juvenile Justice and Delinquency Prevention reported that between 1985 and 2002, the number of youth sent to detention increased 42%. Most of the youth in detention are there for drug related offenses, followed by crimes against persons and public order crimes (p.168). In the U.S., youths' commitment referrals to residential placements increased 44% from 1985 to 2002 (Synder & Sickmund, 2006, p.174). In October of 2003, nationally about 92,000 juvenile delinquents were committed and held in residential placement (Snyder & Sickmund, 2006, p.198).

As discussed previously, minorities are disproportionately represented at every stage in the juvenile justice system. The disproportionate representation increases as minority youth move further along into the juvenile justice process (Hyott et al., 2003; Snyder & Sickmund, 2006; Piquero, 2008). In 1999, nearly all states had a disproportionate number of minorities in residential placement (Sickmund, 2004, p.10). In the same year, minority youth accounted for seven out of ten juveniles held in custody for a violent offense (Sickmund, 2004, p.9). In 2002, the Relative Rate Index (RRI) found more racial disparity at arrest and detention than any other point in the process (Snyder & Sickmund, 2006, p. 189).

Youth of color are more likely than white youth to be incarcerated for longer periods of time. On average black youth are confined 61 more days than white youth (Piquero, 2008, p. 62). Latino youth are confined 112 more days than white youth for similar offenses (Piquero, 2008, p. 62). Hispanics are more likely than white youth to be found in securely locked facilities. In 2003, almost half of the states had a higher ratio for minority youth detained in public and private facilities than white youth (Snyder & Sickmund, 2006, p.214). However, according to the data collected by DMC Relative Rate Index (RRI), the disproportionate representation of youth of color is decreasing in certain parts of the justice system. For example, as Snyder and Sickmund (2006) stated, the "degree of racial disparity in the juvenile justice system declined between 1992 and 2002, especially at two decision points: arrest and waiver to criminal court" (p. 190).

With an overwhelming number of youth of color incarcerated, some state laws have declared a need to provide "culturally appropriate treatment" for these young people (Pattison, 1998). Culturally appropriate treatment is "treatment adapted to the unique needs of minority adolescents" (Pattison, 1998, p. 577). Some states have created alternative to incarceration programs, which involve culturally appropriate programming. For example, the Oregon Youth

Authority implemented culturally appropriate treatment and required staff to be cognizant of and sensitive to the different experiences for youth of color. Minnesota also mandated programming tailored to each juvenile's ethnic and cultural heritage (Pattison, 1998).

Juvenile justice professionals such as police or correctional officers' sense and understanding of cultural differences relate to youths' behavior through their interactions. Young people are socialized in the juvenile justice system. These young people spend a number of days, weeks, and months in the system interacting with these professionals. Young people develop a unique set of values and beliefs that influence their perceptions of authority and potentially influence their future behavior, depending on the length of time they are involved in the system. It is important to study how these beliefs and values relate to the interactions relate to youth behavior. Perceptions may be based on interactions. Therefore, it is necessary to study the youth's perceptions of juvenile justice professionals, especially police and correctional officers. Correctional officers especially, spend a large amount of time with incarcerated youth.

Perceptions of facility staff and environment

Data and research are limited in examining the relationship between facility staff and juvenile offenders. There are even fewer studies analyzing youths' perspectives on facility staff. Some studies conducted on facility environments imply the importance of the relationships between staff members and incarcerated youth. The relationship between facility staff and juvenile offenders is important because the offenders' interpretation of the situation, rules, and experiences may relate to youth behavior as staff and youth interact daily within the facilities (Peterson-Badali and Koegl, 2002). Furthermore, youth require effective relationships with adults to learn how to accept, care, trust, and empathize with others for a successful reentry into society (Marsh & Evans, 2006).

One study analyzed the effects of staff members' role in facility violence from the perceptions of youth (Peterson-Badali and Koegl, 2002). The purpose of the study was to see if correctional officers play a role in peer violence, by initiating or allowing such behaviors while youth were incarcerated. A small study sampled one hundred juvenile offenders in Canada. Using semi-structured interviews with the youth, the researchers asked, "What is it like being in secure custody" (p.44)? Seventy-seven juveniles responded to the questions (p.44). Fifty-eight percent of youth explained negative experiences (p.44). Forty-five percent stated that the issue with confinement was the lack of freedom, thirty percent stated concerns about their safety, twenty-six percent stated problems with staff members, and about sixteen percent said that there was a sense of "emptiness and lack of caring attitudes inside the institution" (p.44). Youth were questioned about their treatment by facility staff. About a quarter of the youth responded that the staff treated them negatively. One youth stated, "The guards are supposed to be there to stop the fights, but they get into it. You get more injured by them than in the fight itself" (p.44). About half of the youth responded that the treatment by staff depended on the staff person in question. For example, one staff member may treat the youth unfairly, while another may be respectful toward the same youth. One youth explained that, "I did have a good experience with one guard who talked to me one time because he noticed that I was feeling down. So not all the guards are A-holes, but the majority are" (p.44).

Peterson-Badali and Koegl (2002) found that 89% of the participants agreed that staff members do not treat all juveniles equally (p.44). Eighty-six participants stated that unequal treatment was based on (1) the youths' attitudes and behavior, (2) demographic factors such as race and socioeconomic status, and (3) case specific factors such as type of offense. Even though a majority of the youth believed they were treated unfairly, about 83% of the participants

believed they were treated fairly by at least half of the staff (p.45). The other three-quarters of the respondents believed they were treated fairly by at least forty percent of the staff (p.45).

The researchers concluded that youth had less favorable attitudes towards facility staff such as correctional officers when youth were treated unfairly, were not provided with treatment, and were not provided with a safe environment (Peterson-Badali & Koegl, 2002). Punitive and unfair correctional officers made it difficult for youth to develop supportive relationships with these staff members. Peterson-Badali & Koegl (2002) stated, "How events are interpreted and construed by young people while in custody is an important determinant of their behavior and of the meaning that they ultimately attach to the custodial experience, irrespective of the accuracy of such accounts" (p. 42). Thus, it is necessary to analyze the importance of youth-staff interactions and its association with youth behavior while in the facility and upon release.

Three other studies captured the perceptions of the facility environment by incarcerated youth. These studies briefly mention the relationship between youth and staff. The first study by Abrams (2006) analyzed the type of facility environment and its impact on youth behavior. The second study by Mulvey, Schubert, and Odgers (2010) assessed and compared the organizational functions of the juvenile justice system. The last study by Schubert, Mulvey, Loughran, and Losoya (2012) focused on the institutional experience and its influence on juvenile behavior. Schubert et al. (2012) emphasized the importance of studying the perceptions of juveniles.

Abrams (2006) conducted an ethnographic study analyzing the type of facility environment and young people's likelihood of committing future delinquent acts. Although not specifically studying juvenile justice staff, this study referred to the importance of the youth-staff relationships based on the facility environment. The study analyzed the youths' perspectives on the treatment process and changes in their behavior. Abrams (2006) observed two felony level

residential facilities in Minnesota. One of the facilities was a dormitory treatment facility and had a family-oriented climate where young people developed relationships with the staff and attended therapy sessions. The second facility was a strict, prison-like environment where young people did not have family-oriented relationships with staff.

Abrams (2006) conducted in-depth interviews with nineteen young males between the ages of fourteen and eighteen. Abrams (2006) found that youthful offenders in treatment were confused. The staff expected young people to understand the therapeutic climate and have an adult understanding of their own behavior. Abrams (2006) also found that those young people who felt cynical about their treatments also experienced pressure to move through the program levels quickly. The pressure forced many juveniles to "fake" their success. Most of the juveniles admitted to "faking it" at some point during their commitment to the dormitory style facility.

Some clients had positive relationships with the facility staff. Many of the staff members became mentors to the juveniles. Abrams (2006) observed that these client-staff relationships represented a new and more consistent form of authority. One of the participants at the treatment facility stated that he appreciated the relationships and communication with the staff because he stated that his own dad "never sat down and talked with me, never congratulated me on things. Just didn't bring me support I needed. This place has done that. Talked to me, congratulated me, made me feel good about myself" (Abrams, 2006, p. 71). However, some young people at the treatment facility did not trust the staff members. According to one client, "the staff sometimes will give you violations or something for bogus reasons that aren't even in the rulebook. If you disagree with them or express your opinion, they're just going to punish you. So you can't speak out, if something isn't fair. You just have to take it" (Abrams, 2006, p. 72). At the strict prison-like facility, some young people had positive relationships with staff members. Some juveniles

even continued communication after their release from the facility. One participant stated that the staff members were "caring, funny and helpful" (Abrams, 2006, p. 78). Another participant stated, "Like they (staff) cared. 'Cause—when I was—well I have four felonies—which got me to Cottage Grove. And I just—I got so much prison time over my head, y'know, its—I can have anywhere from like one to 15 years over my head right now. And they just like motivated me" (Abrams, 2006, p. 78).

Abrams (2006) also found that secure confinement did not have a significant deterrent effect on the participants, especially those accustomed to institutional life. The participants did not fear future incarceration. In addition, regardless of the institutional placement, the young people would believe in their ability to change if what they were learning were applied to their real world situations (Abrams, 2006).

Incarcerated youth provided their perceptions of staff in two studies. The two studies used data from a larger study conducted by Mulvey, Steinberg, Fagan, Cauffman, Piquero, Chassin, Knight, Brame, Schubert, Hecker, & Losoya (2004) on pathways to desistance. The participants were serious juvenile offenders from Arizona and Pennsylvania. The participants completed time-point interviews during their initial enrollment while incarcerated, at a six month interval for the first three years, and then yearly for the next seven years. The same participants continued to be interviewed. The questions focused on the participants' functioning, psychosocial development, attitudes, and their relationships with family and friends. The study participants also completed interviews after their release from incarceration. Those questions focused on the clients' perceptions of different aspects of their experience while incarcerated (Mulvey et al., 2004).

Mulvey, Schubert, and Odgers (2010) conducted a study allowing residents to assess and compare institutional environments. The data from the study was obtained through the Pathways to Desistance project, which was a longitudinal study of serious juvenile offenders from two states (see Mulvey et al., 2004). The purpose of the Mulvey et al. (2004) study was to assess the reduction in criminal behavior as youth aged. The researchers focused on eight dimensions of residential placement: safety, institutional order, harshness, caring adults, fairness, antisocial peers, services, and reentry planning. The findings suggest that "juvenile offenders can provide reliable and internally consistent ratings regarding several dimensions of an institutional environment using straightforward and relatively easily administered standard instruments" (p. 1270). The residents reported certain dimensions such as institutional order, harshness, level of services, and release planning differed among institutions. However, other dimensions such as safety, peer influence, and fairness did not.

Mulvey et al. (2010) suggested further research into this area, but concluded that a prison-like environment does not prepare young people for successful reentry into society. The goal of such an environment is punitive and retributive, not rehabilitative. However, facilities with caring professionals and therapeutic programs may be more beneficial to youthful offenders. A program that can help young people while incarcerated can provide the necessary skills for better opportunities after their release.

Schubert, Mulvey, Loughran, and Losoya (2012) conducted a study using the same release data from the Pathways to Desistance project (see Mulvey et al., 2004). Schubert et al.'s (2012) study analyzed the experiences of juveniles within residential facilities to see if their experiences influenced youth behavior upon release back into the community. The researchers analyzed data from 519 serious juvenile offenders released from a facility. The purpose of the

study was to test (1) whether the institutional environment related to the outcomes after controlling for background characteristics and (2) whether the institutional environment had any predictive power regarding outcomes across the different types of facilities. The outcome variable measured was involvement in antisocial activity. The researchers analyzed how the clients' experiences related to their outcomes once released from the facility. The participants from the study were mostly males (92%) and came from diverse backgrounds (p.77)

Schubert et al. (2012) found that youth's institutional experience is related to future involvement in the system and antisocial behavior. Specifically, for institutional experiences, those participants who reported having a primary caregiver and aftercare planning release counselor had a reduction in system involvement. In addition, reported institutional order, harshness, and anti-social peers had a statistically significant relationship with antisocial activity. In general, the findings suggest that youth who experience more negative peer influence and behavior in the facility have a greater chance of engaging in antisocial behavior after their release.

Schubert et al.'s (2012) findings also suggest that it is important to understand staff-youth interactions and their influences on youth behavior after their release. Schubert et al. (2012) stated that facility staff must provide young people with consistent messages to create normative behavior within the facility and upon release back into the community. Schubert et al. (2012) also stated that positive role models and strong connections between juvenile justice professionals and youth create a rehabilitative environment, which will then reduce youth involvement in antisocial behavior. The relationship and environment will help young people control their anger and resentment, which is largely associated with antisocial behavior.

Studies conducted on adjudicated youths' perceptions while in the system suggest that staff-youth relationships are important. The facility environment, type of relationship, and sense of fairness during staff-youth interactions influences the youth's rehabilitative process upon release. The reentry process is important to understand because the goals of the juvenile justice system are rehabilitation and deterrence. Any obstacles and challenges faced by young people during their reentry process need to be met adequately during their involvement in the system to change their behavior upon release from the system

Reentry

About 200,000 of the 700,000 released from state and federal prisons (adult and juvenile) are young people under the age of twenty-four (Mears & Travis, 2004, p.3). Young people between the ages of ten to twenty-four make up one third of all people who will experience the reentry process each year (Mears & Travis, 2004, p.3). This is an important population to survey, as these young people are frequently involved in the system and have high rates of recidivism. Recidivism is measured in a variety of ways. There is no agreed upon way to measure recidivism. However, the most common way to measure recidivism is by re-arrests, referrals to court, reconvictions, or reconfinement (Harris, Lockwood, & Mengers, 2009).

New York recidivism

In an Office of Children and Family Services press release, 80% of the children who enter the juvenile justice system in New York are likely to return within three years of their release (2008, p.3). About 49% of the Office of Children and Family Services (OCFS) juvenile delinquents and offenders released in 2008 were re-arrested within a year of their release (OCFS, 2011, p.3). About 25% of the young people released in a year were reconvicted (OCFS, 2011, p.3). About 66% of young people were re-arrested within two years, and 47% were reconvicted

(OCFS, 2011, p.3). The longer young people are in society, the higher the likelihood of re-arrest and reconviction. Re-arrest and reconviction rates are higher for males than females (OCFS, 2011, p.3). These statistics are important because if young people are returning at high rates after their release, this indicates that young people are not provided with the necessary programs and experiences to prepare them upon release.

New Jersey recidivism

In New Jersey, the Juvenile Justice Commission (JJC) conducted two studies that explained and compared recidivism rates. One study looked at recidivism rates in 1998 and the other in 2004. For juveniles released from incarceration in 1998, 39% recidivated within a two-year period, while 28% recidivated within six month of their release (p.3). About 34% of youth released in 2004 recidivated within a two-year period, while 17% of adjudicated youth recidivated within a six-month period of release (p.2). The numbers in 2004 are lower when compared to juveniles released in 1998. The JJC recognizes the struggles young people endure upon release as the "young offenders who have made it to the deep end of the system often arrive encumbered with numerous risk factors (and closely related needs and deficits) that are predictive of continued involvement in law breaking" (2007, p. 4). Again, these numbers show that this population needs extra assistance to prevent their involvement in future criminal behavior. The New York and New Jersey recidivism statistics show that young people have trouble successfully returning to society after confinement.

In general, incarcerated young people face a number of obstacles. These young people are adjusting to their new responsibilities while incarcerated and adjusting after their release (Altschuler & Brash, 2004; Sullivan, 2004). Adjudicated young people have an additional burden that the average teenager (not involved in the system) does not experience. According to

Altschuler and Brash (2004), teenagers are still at a critical point in their development. Teenagers are developing socially, mentally, physically, and emotionally during this critical point in their lives. When confined, youth have a delay in their psychosocial development (Mears & Travis, 2004) and incarceration may not help in their development. Mears and Travis (2004) stated, "A youth's level of development may affect their experiences of incarceration, and the incarcerative experience in turn may affect the youth's development" (p. 7). During late adolescence, youth develop relationships that encompass trust, honesty, empathy, and some forms of maturity (Altschuler & Brash, 2004). Young people need a strong positive connection with a caring adult to develop resiliency (Altschuler & Brash, 2004). Experience with law enforcement officers may not provide such caring relationships that are necessary for youth development. In addition, young people are undergoing a process of "experimentation, rebellion, impulsiveness, insecurity, and moodiness" (p. 72). Time spent in facilities may not help youth adjust, feel secure, become goal-oriented, or develop a positive self-worth. The additional obstacles that incarcerated young people experience may be the reasons why so many are becoming repetitively involved in the system after their release. Most young people released back into the community have experienced the reentry process more than once, indicating that they have failed previously (Synder & Sickmund, 2006).

More specifically, incarcerated youth may experience additional obstacles after their release from a facility. Their family may be dysfunctional and their neighborhood may have high crime rates (Altschuler & Brash, 2004; Sullivan, 2004; Mears & Travis, 2004). Adjudicated youths' peer groups prior to their placement may provide negative influences after release (Altschuler & Brash, 2004). These young people must overcome the temptations and influences they experienced prior to and after their placement. Incarcerated young people are typically not

in their appropriate grade levels in school (Mears & Travis, 2004). If youth experience a number of disruptions in education, it is difficult for them to grasp the material and a lack of diploma or post-secondary degree reduces their ability to find employment (Altschuler & Brash, 2004; Sullivan, 2004; Mears & Travis, 2004). In addition, if young people are behind developmentally or academically, they may not understand the lessons offered by the system as a whole and those offered by practitioners. These obstacles are important to understand since the juvenile justice systems' goal is to rehabilitate youth; therefore, it is necessary to understand the individual experiences and circumstances that relate to successful reentry.

In addition, some states make juvenile records public. A juvenile record in addition to a limited education reduces youth's ability to find employment. These challenges make it difficult to find legal income. Furthermore, how young people spend their leisure time can add to their delinquent behavior. If youth do not become involved in prosocial activities such as school teams or clubs, they may spend their time consuming drugs or alcohol or committing other deviant acts (Altschuler & Brash, 2004). In addition, some young people in facilities have mental health issues, and the facilities are not equipped to handle such youth. Often, these troubled youth may not even be diagnosed with mental health issues, making their rehabilitation process all the more difficult (Mears & Travis, 2004). Understanding the factors and challenges youth face upon release reinforces the idea that young people in confinement need specialized facilities, programs, staff, and resources to help them successfully reenter the community.

The large number of young people undergoing the reentry experience and their specific challenges set the foundation for the current study. This project assessed youths' perspectives on a staff's level of cultural competency and its association with the psychosocial functioning and delinquent behavior of adjudicated youth. Youth assessment of staff is important because youth

continuously interact with staff and youth can provide an informative evaluation of their experiences with staff. It is important to assess youths' perceptions of the law, authority, fairness in sanctions, and its association with youths' psychosocial functioning and behavior.

Legitimacy of the Law, Its Actors, and Sanctions

Youths' experiences with the law, system, and legal professionals have an association with youth behavior. Researchers have conducted studies on the factors that contribute to law-abiding behavior, youth perceptions of legitimacy of the law, its actors, fairness in punishment, and their likelihood of committing future criminal acts.

In Tyler's (1997) review of the literature, he explained some of the factors that contribute to the likelihood that people would voluntarily obey laws. He notes that people typically obey the law because they believe it is the right thing to do, and they obey the law when it is administered fairly. Fairness includes trust, good quality of services and treatment, neutrality, and participation in the process (Tyler, 1997). People trust legal actors who explain the purpose of their behaviors and decisions. People respect authority when their interactions with authority figures are respectful. Neutrality refers to the law and authority figures enforcing the laws impartially and professionally. Last, participation refers to the degree to which people get to voice their opinions to legal actors. People are satisfied when they have the opportunity to express their views about their experiences, especially if this information informs the legal actor's decision. Tyler's (1997) conclusions can be applied to youth. He refers to youth briefly citing Fondacaro & Dunkle's (1996) study on procedural justice in family disputes, which emphasizes that youth react to the types of interactions they have with authority figures such as parents. Similar to adults, youth expect to be treated fairly, look for trustworthy relationships, and want to be heard.

Youths' developmental processes influence their experiences within the system and their relationship with juvenile justice professionals (Fagan & Tyler, 2005). Fagan and Tyler (2005) note that, "what adolescents see and experience through interactions with police and other legal actors subtly shapes their perceptions of the relations between individuals and society" (p.220). In addition, children are influenced by the attitudes and experiences of their neighbors, peers, and family members. The feeling that the system is fair shapes the youths' reasons to respect and obey the law, as well as respect and obey law enforcement officers. Fagan and Tyler (2005) conducted a cross-sectional study of randomly selected Brooklyn households, gathering 215 children between the ages of ten to sixteen. The researchers used six instruments to collect information about the youths' demographics, personality and temperament, social context, legal socialization, procedural justice, and self-reported delinquency. Social context refers to (1) exposure to violence, (2) family supervision, (3) association with delinquent friends, and (4) perceived risks and benefits of crime. Legal socialization refers to legitimacy of the law and moral disengagement. Legitimacy refers to youth's perception of fair and equal treatment by legal actors, while moral disengagement refers to youth's perception of how others are treated by legal actors. Procedural justice refers to the quality of interactions with legal actors such as police, school security, and store security. The subscales used to measure procedural justice include ethicality, fairness, representation, consistency, respect, and correctability.

Fagan and Tyler (2005) stated that youth became cynical toward legal actors at an early age (12 years old). The researchers found that "moral disengagement is highest at age 14 but then declines to its lowest point at age 15" (p.229). The participants' levels of moral disengagement declined, as youth aged, so did their perceptions of the legitimacy of the law. In other words, youth have negative perceptions of police because of how others are treated by

these legal actors. "How children experience the law, or how they believe others experience the law, shapes their evaluations of legal actors and the underlying social norms that inform the law" (Fagan & Tyler, 2005, p. 231). Furthermore, the neighborhood contexts and experiences with legal actors shape the outcomes of this process. Fagan and Tyler (2005) found that youth who had positive interactions with legal actors and rated their treatment as fair had a higher level of legal legitimacy and respect for authority, whereas youth with negative experiences developed weak ties with legal actors and participated in antisocial behavior. Additionally, the researchers found legitimacy significantly related to self-reported delinquency. Poorer evaluations of the legitimacy of law enforcement and the courts were associated with higher rates of delinquency. Interestingly, youth who came from safer and more affluent neighborhoods had higher rates of delinquency compared to those who did not come from such neighborhoods. Overall, the "results suggest that legal actors may play a role in socialization processes that lead to compliance with or rejection of legal and social norms" (Fagan & Tyler, 2005, p. 217). Fagan and Tyler's (2005) study initiates the investigation of youth perceptions of the fairness of legal actors and its influence on behavior, but further research must be conducted on this relationship. The current study adds to this body of literature by analyzing the association between youths' interactions with juvenile justice professionals, youths' level of self-restraint, and self-reported delinquency. The common threads with the Fagan and Tyler (2005) study and the current project are that youth provide their perceptions of authority figures representing the law.

Similar to Fagan and Tyler's (2005) study on the relationship between the legal actor's enforcement of laws and recidivism, Sherman (1993) examined how legal sanctions can influence youths' participation in future crimes. In reviewing the relevant literature, Sherman (1993) realized that punishment sometimes increased recidivism rates. For example, if a person

felt disrespected or believed interactions with authority were unfair, they were more likely to retaliate and commit a crime. Sherman (1993) concluded that generally, people believe they deserve respect. Youth demand respect from peers, family, and authority figures; otherwise, they feel ashamed and act out. Sherman (1993) explained that youth must understand the purpose of their punishment to prevent them from feeling attacked or isolated. Punishment must be fair and authority figures must act respectfully. Some as young as 10 years old require fairness and respect in the delivery of punishment, as discussed in Sherman's (1993) article about his son's personal experience. Sherman (1993) stated, "similar sanctions have opposite or different affects in different social settings, on different kinds of offenders and offenses, and at different levels of analysis" (p. 449). At the individual level of analysis, factors such as personality type, employment, age, and legitimacy affect people differently. Age relates directly to the current project hypothesis. Sherman (1993) states, "criminal sanction threats to deter older people more effectively than younger people" (p. 451). Older individuals may understand the purpose of the sanctions more than young people. Sherman cited Durkheim's hypotheses that "for any penalty to have an educational influence it must seem worthy of respect to the person on whom it is inflicted" (p. 448). For the current project, Sherman's discussion on age differences show that age may have an association with perceptions of juvenile justice staff, youths' level of self-restraint, and youth behavior.

Sherman (1993) concluded that "people obey the law more when they believe it is administered fairly than when they don't" (p. 452), a conclusion that echoes Tyler's (1990) findings. Tyler (1990) conducted a survey with 1,500 Chicago community members about their levels of compliance. Tyler (1990) found that people who felt the criminal justice professionals (police and courts) treated them unfairly reported lower rates of legitimacy and compliance. In

sum, authority figures need to be fair in enforcing the laws and be respectful towards individuals, otherwise the sanctions and experiences with law enforcement and the system may increase the individuals' participation in future crimes.

These studies all show that fairness, trust in law, respectful interactions with authority figures, and participation in the process are all important to youths' perceptions of law, authority, and their risk of committing future delinquent acts. Similar to Sherman's (1993) focus on the relationship between legal sanctions and future crimes and Tyler's (1997) study on procedural fairness and compliance with the law, this dissertation assessed the association between cultural competence and legal compliance as reflected in self-reported juvenile delinquency. Specifically, this project examined youth perceptions of juvenile justice professionals' level of cultural competency and its association with youths' level of self-restraint and delinquent behavior.

Psychosocial Functioning and Future Delinquency

Self-restraint

Youths' experiences with juvenile justice professionals in the system may have an association with youth's level of self-restraint. Self-restraint is one's ability to control impulses, suppress aggression, be considerate of others, and be responsible (Feldman & Weinberger, 1994). Feldman and Weinberger (1994) examined the relationship among self-restraint, family influences, and delinquency among male teenagers. The researchers tested whether self-restraint mediated the influences of families on boys' delinquent behavior. The results of the study indicated that boys who came from homes with effective parenting and a functioning family were less likely to engage in delinquent behavior such as stealing, abusing drugs, or owning a weapon. Self-restraint also proved to be a strong mediator between parenting practices measured in preadolescence and delinquent behavior (Feldman & Weinberger, 1994). In addition, general

family functioning at preadolescence related to boys' levels of self-restraint and delinquent behavior. Feldman and Weinberger (1994) also found that effective parenting helped the boys develop self-regulatory skills.

Adolescents involved in the system interact with juvenile justice professionals' daily and are dependent on staff as their guardians; therefore, young people interact with staff as much as they would interact with their parents if they were home. This study assessed self-restraint as a possible mediating variable between perceptions of cultural competency and engagement in delinquent behavior.

Continuing with studies identifying the factors that are associated with youth recidivism, Tinklenberg, Steiner, Huckaby, and Tinklenberg (1996) conducted a study analyzing and predicting the future behaviors of incarcerated youth. These youth committed physical and sexual assaults. Tinklenberg et al. (1996) reviewed records of young males in a correctional facility from June 1973 to March 1977. One hundred and fourteen young men were interviewed. The researchers explained two dimensions of personality theory that predict recidivism among juvenile offenders: the ability to restrain oneself and the perception of one's emotional distress. The researchers expected that those youth with low levels of self-restraint and high levels of distress would recidivate. The researchers found that self-restraint was a significant predictor of arrests. Higher levels of self-restraint predicted fewer arrests in the ten-year follow-up after their first incarceration. Distress was not a significant predictor. Thus, self-restraint has an impact on delinquent behavior. This dissertation is similar to Tinklenberg et al. (1996), as it analyzed the relationship between staff and youth; however, this project differs as it analyzed the relationship between the youths' perspective on the staffs' level of cultural competency and its association with the juveniles' self-restraint, distress, and delinquent behavior.

Similar to the juvenile justice system, the mental health field is challenged with providing fair and culturally competent policies and staff training to improve the services for their diverse clients. After reviewing the juvenile justice literature on experiences and perceptions, the next section provides a comprehensive review of the counselors' implementation and assessment of cultural competency strategies. Counselors created a list of research-based recommendations for their system to improve services for the diversity of the clients. The results indicate that cultural competence improved mental health outcomes. In addition, counselors examined the different aspects of cultural competency such as the importance of ethnic matching and similarity as well as the client's preferences for particular therapists and the clients' likelihood of attending future sessions. Client preferences and their assessment of professionals are essential to capture, as their perspectives may be different from a self-reported assessment conducted by professionals. The next section provides a review of examples in the mental health field on how to assess cultural competency from the client's perspective. This section sets an important foundation for this dissertation that assessed youth perspectives on the staffs' level of cultural competency and its association with psychosocial functioning and delinquent behavior.

Cultural Competency in the Field of Mental Health Counseling

Mental health practitioners recommend that organizations serving people of color must improve their services. Betancourt, Green, and Carrillo (2002) reviewed literature and identified emerging frameworks and practical approaches to implementing cultural competence in health care. The key recommendations were to make the leadership diverse by hiring more minorities, involving community members in organizations, and providing interpreters and information packets in a variety of languages for clients. Further, cross-cultural training should be made available for physicians. Workshops or pamphlets should also be provided to patients to educate

them about the healthcare process. Interviews with key leaders in the healthcare field provided support for the notion that implementing culturally competent practices would contribute to the improvement of services and patient satisfaction (Betancourt et al., 2002). Stanley Sue (1998) stated that it is important in the counseling field "to know the culture of clients, to be sensitive, and flexible in dealing with the clients, and to achieve credibility" (p. 441).

Various researchers suggested that racial disparities in mental health treatment outcomes and services utilization explain the need to implement culturally competent practices in the mental health field (Sue, 1998; Bentancourt et al., 2002; Breda, 2002). Culturally competent practices are comprised of many factors, as demonstrated by the multitude of recommendations proposed by Sue (1977) and Bentancourt et al. (2002). However, studies have not rigorously analyzed the effects of implementing culturally competent practices on patient outcomes (S. Sue, 1998). In the past two decades, there have been a number of studies in the mental health field that focus on two areas related to cultural competency, specifically the effects of ethnic matching and the clients' ethnic preferences of mental health providers. The results indicate that there is mixed support for ethnic matching and clients' ethnic preferences.

Ethnic matching

Halliday-Boykins, Schoenwald, and Letourneau (2005) analyzed the effects of the caregiver-therapist ethnic similarities and the youths' outcomes in a Multisystemic Therapy (MST) program. MST is an intensive family treatment program. The program helps delinquent youth who are at risk of incarceration or out of home placement. The therapist helps the primary caregiver, who implements a majority of treatment services. The findings indicated that ethnic similarity is important for the treatment outcomes in MST programs. When the caregiver and the therapist are of the same ethnicity, the youths' symptoms reduced. Youth stayed in treatment

longer than those who did not have ethnically similar caregivers and therapists (Halliday-Boykins et al., 2005). The findings suggest that ethnically similar caregivers are more likely to have a positive association with youth functioning.

Stanley Sue (1998) conducted a study to identify factors associated with cultural competency during counseling sessions. Sue (1998) found that Asian American, Mexican American, African American, and white client outcomes improved with ethnically similar counselors. The clients continued to attend more sessions with ethnically similar counselors. The clients also had lower dropout rates when they attended sessions with the therapists of the same ethnic background. Sue (1998) emphasized that during counseling sessions, ethnic matches between counselor and client (depending on race) can help clients attend more sessions and have a positive influence on treatment outcomes. Therefore, ethnically similar counselors have an impact on client outcomes. Sue (1998) suggested that the important ingredients in cultural competency are "therapists'' scientific mindedness, dynamic-sizing, and culture-specific expertise" (p.440). One weakness to Sue's (1998) study is that there was no determination as to why some groups had better outcomes with ethnic matching than other groups.

Zane, Sue, Chang, Huang, Lowe, Srinivasan, Chun, Kurasaki, and Lee (2005) conducted a study analyzing the degree of cognitive match between clients and their therapists. Cognitive matches refer to problem perceptions and attitudes about coping. The study focused on problem perception, coping orientation, and goals for treatment. Sixty clients from a San Francisco community health agency participated in the study. The results indicated that the client-therapist cognitive matches predicted the impact of the session, which included the depth of the session, the sense of comfort, and the clients' positive feeling during the session. Client-therapist cognitive matches also predicted psychosocial discomfort and functioning (distress). Zane et al.

(2005) found that clients who had perceptions similar to their therapists about distress prior to treatment did better in short-term therapy than those who did not have similar perceptions about the problems. The researchers suggested that cognitive matches were important, even while ethnic matches and language preferences of clients were controlled. As suggested by the researchers, this study was important to make sure clients and therapists had a good rapport, trust, and an alliance with each other to improve client outcomes (Zane, et al., 2005)

Client preferences

Lopez, Lopez, and Fong (1991) conducted three studies on clients' ethnic preferences for counselors. Lopez et al. (1991) predicted that Mexican-Americans prefer racially and ethnically similar counselors. The researchers sampled and compared college students who thought about obtaining counseling for a variety of personal problems and those who did not. Lopez et al. (1991) found that Mexican-American clients preferred Mexican-American counselors. However, the clients also responded that there were still other factors more important than the ethnicity of the counselor, such as the counselors' education and age (Lopez, Lopez, & Fong, 1991).

Ramos-Sanchez, Attinson, and Fraga (1999) conducted a study allowing clients' to rate counselors' credibility after listening to hypothetical transcripts of counselors speaking English only or English with a Spanish accent. One hundred and eighty six Mexican-American college students participated in the experiment. Participants were randomly assigned to one of the four experimental conditions which included counselor ethnicity (Mexican or Canadian American) indicted by name (Maria Elena Martinez or Mary Ellen Martin) and counselor language (English only, English with Spanish terms) indicated by accent. After listening to the tapes, the participants identified the ethnicity and language spoken by the counselor. Next, the participants rated the counselors' credibility with the Counselor Effectiveness Rating Scale (CERS) and rated

the level of cross-cultural competency with the Cross Culturally Competency Inventory-Revised (CCCI-R). The researchers revised the CCCI-R to allow the student participants to assess the counselors' cultural competency as opposed to a counselor's self-assessment. Ramos-Sanchez et al. (1999) findings did not support their hypotheses that counselor language and counselor ethnicity influenced the participants' perceptions of counselor credibility. Rather, the researchers found that participants' primary language was related to their perceptions of counselors' credibility and cross-culture competence. In other words, participants whose primary language was Spanish and who were bilingual (English and Spanish) gave higher ratings of counselors on both the CERS and CCCI-R. English speaking only participants provided lower ratings of counselors on the CERS and CCCI-R. In addition, first- and second-generation participants rated the counselors higher on the CERS than third-generation participants. On the CCCI-R, first-generation participants rated counselors as more credible than did third-generation participants.

Overall, the findings of the Ramos-Sanchez et al. (1999) study suggest that as Mexican Americans become more acculturated their appraisals of the cultural competency and credibility of counselors declines.   This study is particularly relevant to the present study in that it used the CCCI-R to assess cultural competency from the standpoint of the client rather than the counselor. Likewise, the present study adapted the CCCI-R so that it could be used to assess cultural competency from the standpoint of the juvenile offenders.

Fuertes and Brobst (2002) also conducted a study analyzing the clients' perspective on the counselors' multicultural competency. Fuertes and Brobst (2002) surveyed 85 graduate students who attended personal counseling. The researchers measured the client perceptions of the (1) counselor's attractiveness, trustworthiness, and expertness, (2) counselor's empathy, and (3) counselor's multicultural competence as they relate to the client's satisfaction and the client's

persistence in therapy. The researchers also measured the differences between ethnic minority counselors and Euro-American counselors and client perceptions of multicultural competency. The researchers revised the Cross Cultural Competency Inventory—Revised for clients to complete instead of the counselor's self-assessment. The researchers used the Counselor Rating Form—Short, Barrett-Lennard Relationship Inventory, and the Miville-Guzman Universality-Diversity Scale—Short. The findings indicate that the participants' perception of the counselors strongly correlated with the counselors' attractiveness, trustworthiness, and expertness in counseling. In addition, the researchers found that those counselors who were strong in general counseling were also strong in multicultural counseling and visa-versa. Clients' perceptions of multicultural competency accounted for a small, yet significant amount of variance in their satisfaction. Last, the minority clients perceived the counselors' multicultural competency as more important compared to the Euro-Americans.

Studies have found weak support for clients' preferences for ethnically similar counselors. However, some scholars have found clients do not prefer ethnically similar counselors. Porche and Banikiotes (1982) conducted a study examining the racial and attitudinal factors affecting the youth's perceptions of their counselors. The study included 247 black youth participants from high schools in the Midwest. The youth completed a survey about their attitudes toward a hypothetical counselor. The youth explained that having counselors with the same racial background was not an important factor. Rather, the counselor's ability to understand what the youth needed was important. The overall findings contradict the assumption that black youth prefer black counselors. In fact, this study found that youth rated white female counselors as experts and the black female counselors as the least expert counselors (Porche & Banikiotes, 1982).

Helms and Carter (1991) also conducted a study on clients' preferences for counselors. In two separate studies, the researchers measured the relationships among white and black clients' racial identities and the demographic representation of the counselors. First, Helms and Carter (1991) assessed the white clients' racial attitudes towards their counselors. The findings suggest that white clients preferred white counselors. The second study sampled black clients. The findings suggest that black male clients and the poor black clients preferred white male counselors. The researcher questioned whether the black clients based their decision on race or possibly a preference for a counselor of the same gender or social class. According to Helms and Carter (1991), "Black men may be as receptive as White men to the predominant kinds of counselors in the mental health professions, (i.e., White men) and perhaps more receptive than Black women and White women" (p.456).

The researchers Vera, Speight, Milder, and Carlson (1999) conducted a study analyzing the clients' preferences for counselors with similar and different backgrounds from the clients. Forty-seven individuals participated in the study, all from two community health agencies. Each of the participants attended individualized therapy. Ninety-one percent of the sample responded that having a similarity with the counselor helped the relationship, but clients focused more on the personality and professional traits as opposed to the race and gender of the counselor (1999, p.280). The researchers sampled clients who attended therapy, rather than college students in previous studies. However, one of the limitations to the study was the small sample size and the possible self-selection bias.

Johnson, Slusar, Chaatre, and Johnsen (2006) conducted a study assessing the perceptions of cultural competency among elderly (61-75 years old) African-American patients. The researchers hosted two focus groups with 23 African-American residents in West Philadelphia

and Southwest Philadelphia. The results indicated that African-American residents were not receiving adequate care because of the insensitivity of the doctors. The lack of adequate care negatively affected the doctor-patient relationship. Interestingly, the race or ethnicity of the doctor was not important to these groups so long as they received adequate health care. For example, one participant stated, "color doesn't make a difference as long as they do their job" (p. 781). These studies contradict practitioners' recommendations and previous findings suggesting the need to increase the number of people of color in leadership and line staff positions. The participants rated understanding and respecting culture as important, but what the patients suggested as the most important quality was effective communication. The participants believed that doctors should also be sensitive to the patient's needs, expectations, and attitudes towards treatment.

Most of the cultural competence literature in the mental health field focuses on ethnic matching and client preferences. The purpose of these studies was to help improve the effectiveness of counseling in general and for racial or ethnic minority clients. These studies reinforced the importance of therapist understanding their clients' expectations and needs, effective communication between both parties, and therapist respecting clients' attitudes towards treatment. Each of these factors should be considered when developing cultural competency strategies.

This dissertation was similar to the previous studies as it measured clients' preferences. This study assessed juvenile justice professionals' level of cultural competency from the perspective of juveniles involved in the system. The project examined the effectiveness of the system and services in terms of the relationship among youth perceptions, their psychosocial functioning (self-restraint and distress), and delinquent behavior. It is important to understand

how interactions and the relationship between staff and adjudicated youth are linked to youths' perceptions of the staffs' cultural competency and its association with youths' psychosocial functioning and behavior. In theory, symbolic interaction explains the link between interaction, perception, and behavior. Symbolic interactionism is the theoretical framework that guided this study.

Theoretical Analysis

This project is based on the assumption that the cultural competence of juvenile justice professionals is association with youths' successful rehabilitation process. This study is premised on the idea that culturally sensitive interactions between youthful offenders and juvenile justice professionals carry important meanings. The assumption is that interactions between youthful offenders and juvenile justice professionals carry a tone, and create a feeling of value and respect. Symbolic interactionism guides this project because it links the importance of interaction to interpretation, perception, and the level of skills (Blumer, 1969), such as self-restraint and behavior. The theoretical section of this paper reiterates the purpose of the juvenile justice system, previous literature, and the significance of this study. More importantly, this section describes the theory of symbolic interactionism that guides this project.

The primary goal of the juvenile justice system is to punish and rehabilitate youthful offenders in order to prevent future crimes (Fondacaro, Slobogin, & Cross, 2005). It is assumed by practitioners that staffs' level of cultural competency will create a fair process and experience for youth, reduce disproportionate minority contact, and be associated with behavior. Juvenile justice practitioners recommend increasing the racial and ethnic diversity of staff as a method of achieving cultural competence to improve communication and interactions (Armour & Hammond, 2009; Cox, 2000; Cox & Bell, 2001, "Building Blocks for Youth Initiative", 2005).

However, these recommendations are not rigorously assessed. In addition, there are no published findings on cultural barriers or the importance of culture and its association with the interactions between juvenile justice staff and adjudicated youth. Prior to this study, as indicated in the literature review, there has been no research to support the idea that the level of cultural competency of juvenile justice professionals' is associated with aspects of adjudicated youths' rehabilitation process.

The theory of symbolic interactionism explains why staffs' level of cultural competency relates to adjudicated youths' level of self-restraint and delinquent behaviors. The outcome variables in this project include self-restraint and delinquent behavior. This project is based on the assumption that self-restraint is an important factor as it inversely relates to youth's engagement in delinquent behaviors as suggested by scholars in previous studies (Feldman & Weinberger, 1994). This project is based on the assumption that the level of cultural competency of juvenile justice professionals' is associated with adjudicated youths' level of self-restraint, and behavior.

Symbolic interactionism is a sociological perspective that was first created by George H. Mead (1934) and later shaped and published by Herber Blumer (1969). One central idea of symbolic interactionism is how society develops the self. The self is about being reflexive. Reflexivity is the ability for individuals to look at and evaluate their actions. The self develops through interactions with significant and general others. The significant other is someone important. The significant other is someone the individual looks up to and admires, such as a teacher or a parent. The general other is the public, usually the point of reference for the individual, such as a community or a team. The significant and general others allow individuals to see themselves reflected in others. An individual's behavior can depend on how the significant

and general others see the individual, which relates to their level of self-restraint and behavior. This is the process called the "looking glass-self" (Cooley, 1902).

For the current study, it is argued that adjudicated youth see juvenile justice professionals as the "other". For some youth, particularly adjudicated young men, the professionals are either the significant or general other, depending on how often the two interact. More often than not, young men are in and out of the system. Adjudicated young men can spend a few days to a few years in the system. The young men see themselves reflected in how the professionals see the young men. Therefore, the interactions between the young men and juvenile justice professionals are important to study because the interactions may relate to perceptions and youth's level of self-restraint. The relationships between the professional and youth may relate to skills such as self-restraint and allow youth to become independent law-abiding individuals. A skill such as self-restraint can have a negative association with criminal behavior.

The second central idea of symbolic interactionism is that individuals live in a symbolic domain. Symbols are created through culture. Culture is defined as the "integrated patterns of human behavior that include thoughts, communications, actions, customs, beliefs, values, and institutions of a racial, ethnic, religious, or social group (Cross et al., 1989, p.3). Culture helps people understand reality. Reality is learned through one's own traditions, socialization, and acceptance within their groups. Cultures have shared meanings for objects and behavior. Symbols are developed through shared meanings and communicated through social interaction. People use symbols to let others know how well they are doing and if the behavior is acceptable. "How people view reality then depends on the content of the messages and situations they encounter, the subjective interpretation of these interactions, and how they shape future behavior" (Siegel, 2009, p. 214). Through interactions, people learn skills that influence

behavior. However, the issue is that in reality, the meanings placed on symbols change according to cultures. Different cultures have a variety of interpretations for meanings placed on objects, symbols, behaviors, and interactions.

In symbolic interactionism, an "individual's identity and self-concept, cognitive processes, values, and attitudes are seen as existing only in the context of society acting, reacting, and changing in social interaction with others (Akers, 2000, p. 122). More specifically, symbolic interactionism is the "exchange of meanings communicated in face-to-face interaction through language, verbal utterances, and gestures, and the interplay of this interaction with an individual's self-identity" (Akers, 2000, p. 122). Symbolic interactionism is important to understand because the meanings placed on interactions and relationships help explain why people do what they do. The theory of symbolic interactionism suggests that actions are influenced by the meanings derived from social interactions and interpretations of those interactions (Blumer, 1969). In sum, symbolic interactionism explains the role of social meaning in the construction of self-concept, skills such as self-restraint, and behavior.

This study is based on the assumption that understanding culture helps juvenile justice professionals understand youth behavior. Juvenile justice professionals should respond with cultural sensitivity to assist youth from different cultural backgrounds. A culturally competent system or professional is prepared to treat all individuals fairly. Cultural competence "is the belief that people should not only appreciate and recognize other cultural groups but also be able to effectively work with them" (S. Sue, 1998, p. 440). A culturally competent professional responding to the individual needs of adjudicated youth, teaching important skills such as self-restraint, and having a meaningful relationship can be associated with behavior.

For the current project, symbolic interactionism's central ideas of the "other" and symbolic domain help explain the importance of culture. The juvenile justice professionals can send clear and understandable messages regarding the goals of the system that young men could implement in their own cultures and lives after being released from a facility. The fair interactions with juvenile justice professionals can teach adjudicated youth lessons that help them become law-abiding citizens. For example, within juvenile facilities, authority figures such as correctional officers send messages by teaching young people how to follow specific rules and norms set by the institution. If the rules are enforced unfairly, the rules are less likely to be followed; therefore, rehabilitation, a goal of the system, may be unsuccessful. In addition, adjudicated youths' preoccupation with the unfair treatment makes it difficult for youth to understand the institutional messages about following rules and respecting authority. The interactions may be related to how respected youth feel, how much youth respect authority figures, and the degree to which youth respect and understand the law, which can be related to perceptions, skills, and behavior. In sum, as suggested by Blumer (1969), the actions are influenced by meanings, which later influence behavior. The actions taken by juvenile justice professionals have meanings and lessons that were taught to adjudicated youth, which can be associated with youths' level of skills such as self-restraint and behavior.

As previously discussed in the literature review, Fagan & Tyler (2005) have demonstrated that youths' experiences with police officers shape their behaviors insofar as the degree to which they obey the law and authority figures. At least in theory, symbolic interactionism can explain this finding. Youth involved in the system may interact with authority figures, including police and correctional officers. Given the social importance of power, and given that youth are actively developing a sense of self-worth, capacity for self-restraint, and

skills of self- sufficiency (Altschuler & Brash, 2004), it is likely that youths' observations of and interactions with authority figures are influential in conferring meaning on certain behaviors and youths' ideas about themselves in relation to authority.

Blumer (1969) explains symbolic interactionism with three basic premises: (1) individuals act toward things based on meanings that things have for them, (2) the meanings of things derive from social interaction, and (3) these meanings are dependent on and changed by the interpretative process of the people who interact with one another. The third central idea is the underlying factor in all three premises: meaning. Meaning is defined by the actions and consequences of those actions. Meanings are learned through interactions. For example, if the meaning of the term "robbery" is clear and everyone consents to its meaning as well as the act is wrong, it is accepted and certain actions will less likely occur because of society's shared meaning and understanding of the term and act of "robbery." However, if the meaning of the term is unclear and ambiguous depending on the cultural backgrounds of individuals within the shared society or certain behaviors are acceptable depending on the situation defined by the culture, then communication and behavior are problematic. Again, meanings depend on the process of interpretation and negotiation of those interacting with significant and general others. Clear messages teaching about appropriate skills, such as self-restraint, and appropriate conduct are necessary for youth to be law-abiding individuals.

For this study, it is important to understand that young people learn from their cultures and interactions. Different cultures may have different meanings for terms, objects, symbols, and behaviors. One concept may be defined differently, depending on the culture and community. In addition, previous interactions lead to perceptions. Young people develop their perceptions of others (e.g. juvenile justice professionals) through interactions. Young people are either

encouraged or discouraged from creating strong relationships or connections with authority figures. Youth interact respectfully with an authority figure and if the officer explains the reasons for the stop or correction, the youth is more likely to respect authority and develop a positive perception of authority. Youth feel understood and accepted even while juvenile justice professionals are correcting youth. If the relationship is positive, the youth can learn important lessons that may be related to the youth's level of skills such as self-restraint and behavior. However, if an interaction with an authority figure (such as parents, teachers, or juvenile justice professional) is constantly negative, the youth is less likely to respect and attach to authority figures; therefore, youth can lack respect for the law and rules enforced by authority. As a result, youth develop negative perceptions and may detach themselves from others to avoid future negative encounters.

According to Blumer (1969), the interpretive process includes role taking, which is the ability to interpret the responses of others. Much of this process occurs early in life, during childhood, as young people learn social roles and associate values, beliefs, and attitudes with those roles. Family, also known as the significant others, is the beginning point of socialization. Young people learn culture and acceptable social roles, and acquire skills such as self-restraint in order to behave appropriately in different social settings. Society, also known as the general others, may later reinforce or change the expectation of the individual's role.

For this study, it is important to understand that adjudicated youth are in their prime developmental stages in their lives when they are learning what social roles are acceptable or unacceptable. In a young person's circle of significant others, behavior may be acceptable, but for their general others, may be unacceptable. The adjudicated youth are trying to understand what values, beliefs, and attitudes are appropriate and accepted during their daily interactions.

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Communication is important in sending appropriate messages to young people about what behavior is allowed depending on the social settings, for example behavior around family members or friends. Professionals dealing with this special population need to understand adjudicated youths' role in society. Professionals must understand that youth are trying to figure out who they are (their 'self'), still learning skills such as self-restraint, which may be associated with a successful rehabilitation process for adjudicated youth.

Previous research on symbolic interactions assessed family dynamics, specifically, how family dynamics influenced the development of socialization, adaptation, role making, and self-concept. Family research from a symbolic interactionist perspective deals with the stages of family life, acceptance of gender roles, how children transition to adulthood and how events impact roles, performance, behavior, and issues within families (Hutterm, 1985; Hochschild, 1989). In addition, studies assessed how culture was passed down from generation to generation and how cultural perspectives influenced self-concepts, ethnic identities, and self-structure (Gecas & Schwalbe, 1986; Peterson & Rollins, 1987; Derne, 1999). Similar to how symbolic interactionism guides family research and its influence on socialization, skills, and behavior, it also guides this project because young people involved in the juvenile justice system interact with staff as often as they may interact with family, their significant others. The significant and general others may come from the juvenile justice system and the relationship with others may be associated with young people's level of self-restraint and behavior.

Symbolic interactionism informs this project because it is assumed that professionals' understanding of adjudicated youths' culture, symbols, meanings, and interactions with others are associated with a juvenile's level of self-restraint and behavior. Young people involved in the juvenile justice system have a unique experience within the system and with the staff. It is

important to study how youths' relationships with staff may be associated with behavior, similar to what symbolic interaction theorists argue (Blumer, 1969; Cooley, 1902). It is also important to study how authority figures' knowledge about culture is associated with youths' socialization process and youths' behavior. Youths' interactions with professionals in the juvenile justice system provide opportunities for socialization and forming social bonds with authority figures that may lead to positive relationships, involvement in structured activities, teaching opportunities, potential investment in pro-social behaviors, and respect for authority figures and the law.

In sum, symbolic interactionism explains the importance of culture and messages communicated between adjudicated youth and juvenile justice professionals, their interactions, and how each of these components are associated with youths' level of self-restraint and delinquent behaviors. In this project, adjudicated male youths' perceptions of juvenile justice professionals' level of cultural competency was assessed. This project also examined the extent to which juveniles' perceptions were associated with their psychosocial functioning (self-restraint and distress) and behavior. This research is the first of its kind in the juvenile and criminal justice fields. The next chapter explains the methods used to conduct this study.

CHAPTER 3: METHODOLOGY

Purpose of the Study

The purpose of this study was to assess adjudicated male youths' perceptions of the level of cultural competency of the police and juvenile correctional officers they interacted with in the New York and New Jersey juvenile justice systems. The study assessed male youths' appraisals of the staff's level of cultural competency and its association with psychosocial functioning and delinquent behavior among participants.

The first section of this chapter begins by explaining the research questions followed by the corresponding hypotheses that guided this project. The second section describes the development of an instrument packet with definitions of key concepts, as well as how the concepts were operationalized. An explanation of the level of reliability and validity are also discussed. This section explains the data collection procedures, locations, and the participants selected for the study. This chapter also explains the consent procedures, confidentiality, and compensation for the participants. This section closes with an explanation of how the data was statistically analyzed.

The first part of this study measured adjudicated male youths' perceptions of cultural competence as they vary across demographic characteristics of study participants (race, age, and prior involvement) and as they vary among characteristics of juvenile justice professionals (police and juvenile correctional officers). Drawing on relevant theory and research, the second part of the study examined the extent to which adjudicated male youths' perceptions of cultural competence of juvenile justice professionals related to the participants' self-restraint, distress, and delinquency.

Research questions and hypotheses

Part I: How do male youth in the juvenile justice system perceive the level of cultural competence of police and correctional officers? Do perceptions vary based on demographic characteristics of adjudicated male youth such as race, age, and prior involvement in the juvenile justice system (first-time vs. repeat offenders)?

Hypothesis 1: African-American and Latino male youth would provide lower appraisals of the juvenile justice professionals' (police and correctional officers) level of cultural competency than white male youth would provide.

Hypothesis 2: Younger male youth would rate the level of cultural competency of juvenile justice professionals (police and correctional officers) as low compared to older male youth.

Hypothesis 3: Young males with prior involvement in the juvenile justice system would provide lower appraisals of the juvenile justice professionals' (police and correctional officers) level of cultural competency than young males without prior involvement with the juvenile justice system.

Part II: How are adjudicated male youths' appraisals of the cultural competency of juvenile justice professionals (police and correctional officers) correlated with their engagement in delinquent or criminal behaviors? Is there a difference in appraisals after controlling for demographic characteristics? Hypotheses four through six were developed using the existing theoretical and empirical literature relevant to cultural competence and psychosocial functioning.

Hypothesis 4: Male youths' rating of the cultural competency of juvenile justice professionals (police and correctional officers) would be positively related to the male youths' adaptive psychosocial functioning (high self-restraint).

Hypothesis 5: Male youths' rating of the cultural competence of juvenile justice professionals (police and correctional officers) would be negatively correlated to male youths' negative psychosocial functioning (distress and delinquency).

Hypothesis 6: Male youth who have lower appraisals of cultural competency of juvenile justice professionals (police and correctional officers) would have lower levels of self-restraint that would partially mediate the relationship between cultural competency and delinquency.

Figure 1 summarizes the hypothesized correlational model for the current study. The model was based in the analytic framework outlined by Baron and Kenny (1986). The orange box in the model includes the independent variables. For this project, the individual variables are youths' perceived level of police and correctional officers' cultural competency. The green box in the model represents the mediator variables. In this study, the mediator variable is youths' self-restraint. The blue box in the model represents the outcome variables. For this study, the delinquency and criminal behavior are the outcome variables. Additional variables for this study are in the purple box in the model. For the current study, the additional variables are the participants' demographic characteristics. The demographic variables include race, age, and prior involvement in the system, residency, and religion.

Figure 1: Hypothesized Correlational Model
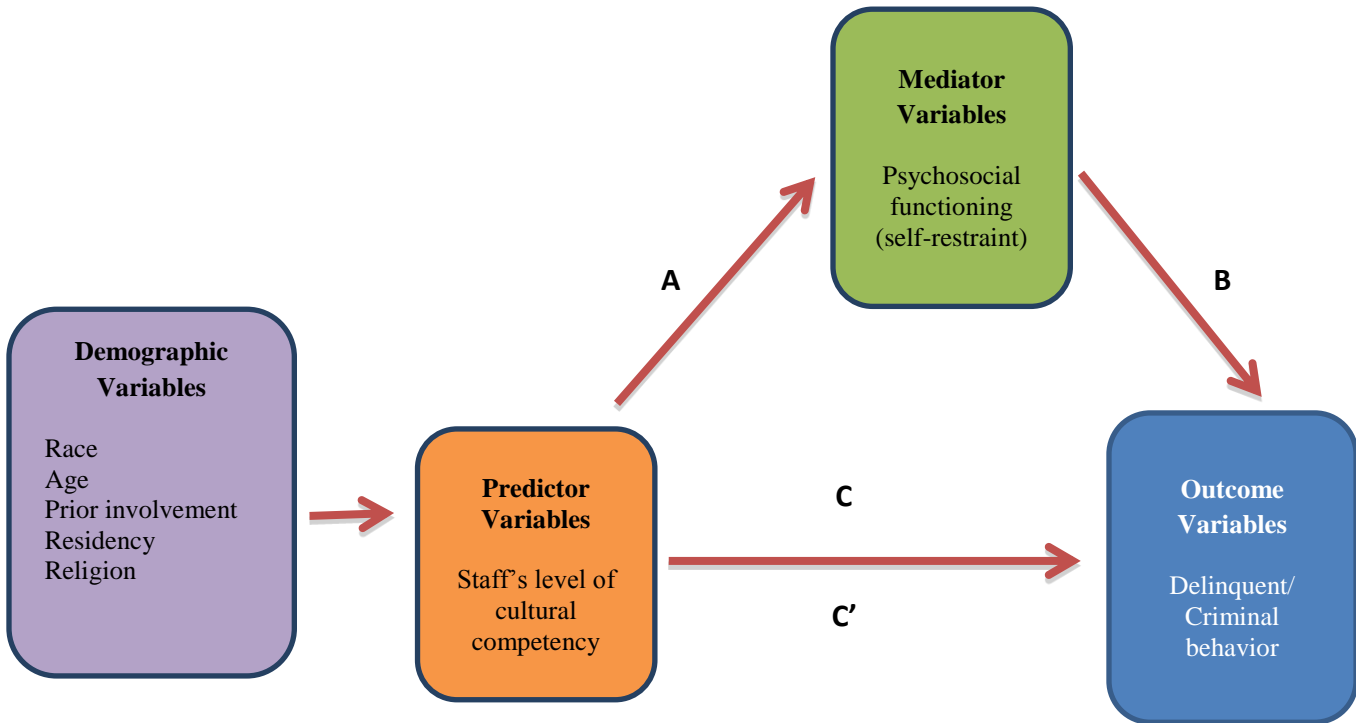
Measures

Juvenile appraisals of cultural competency focus on two specific groups that are instrumental to youth experiences in the juvenile justice system: police and correctional officers. Police were selected because they are the gatekeepers of the justice system and they have the authority to use their discretion to (1) informally sanction (warn the youth or contact their parents and let them address the problem) or (2) formally process the youth (arrest). Correctional officers were selected for the study because they interact with young people on a daily basis while in a facility. Their interactions heavily influence young people. During this project, adjudicated young men were asked to assess retrospectively their experiences with police and correctional officers in the juvenile justice system.

The data was collected using a self-reported questionnaire, which was modified for the purpose of this study. The previously validated instruments were combined to assess the

constructs of cultural competency, delinquency, and psychosocial functioning. The instruments were modified to relate directly to the youth and staff in the juvenile justice system. The title of the instrument packet is "Justice Survey" (Refer to Appendix: J). A pilot study was conducted to verify that the modified sections were understandable for participants. The instrument packet included the following sections: (1) participant demographics, (2) participant perception of the staff members' level of cultural competency, (3) the participants' deviant or criminal behavior, and (4) how the participant felt (psychosocial factors) (Refer to Appendices: B, C, D, & E). The instrument authors were emailed to obtain permission to use their questionnaires for the purpose of this project. Theresa LaFromboise, Ph.D granted permission to use and modify the CCCI-R. Daniel Weinberger, Ph.D granted permission to use the Weinberger instrument. The National Youth Survey is a publically available instrument.

Section 1: Demographics

The demographic section of the survey was designed to gather the background characteristics of the participants. This section included questions about the participants' age, residency, juvenile facility location, their family residency, educational level, race and ethnicity, religion, month and year of arrest, number of times involved in the system, and type of crime(s) committed. The participants enter their ages and number of times involved in the system. The other categories, such as facility location and residency, race, religion, and type of crime(s) committed, included a list of options for the participant to select. The demographic section included 11 questions.

Section 2: Cultural competency

This study measured cultural competency using the Cross Cultural Competency Inventory—Revised (CCCI-R). The original instrument by LaFromboise (1991) measured the

counselor's level of cultural skills, awareness, and sensitivity. The original instrument rated counselors.

The CCCI-R is made-up of three subscales developed by Sue and colleagues (1982). The three dimensions in the CCCI-R assessed the extent to which the professionals display attitudes of understanding their own culture and the culture of others, are knowledgeable about differences between groups and the struggles experienced by certain groups, and have the skills to communicate and respond appropriately to different groups. The subscales were defined and modified for the purpose of this juvenile justice study as:

Attitudes/beliefs

1. The juvenile justice professional respects the differences of others by becoming culturally knowledgeable about his or her own cultural background (Sue et al., 1982).

2. The juvenile justice professional is cognizant of his or her own culture (traditions, beliefs and values) and biases and how he or she influences young people. The staff member avoids relying on stereotypes, prejudices, and labeling (Sue et al., 1982).

3. The juvenile justice professional is comfortable with the differences between the staff and the youth. Differences refer to race, beliefs, religion, and traditions. The professional does not believe the young person is deviant because he or she is different (Sue et al., 1982).

4. The juvenile justice professional understands personal bias and how it influences behavior. The juvenile justice professional understands that there may be a connection between a staff person of the same race or culture as the young person. The professional is open to referring the young person to other staff members of similar backgrounds to the young person (Sue et al., 1982).

Knowledge

1. The juvenile justice professional understands the negative impact of oppression on minority groups in general. The juvenile justice professional has a good understanding of the historical and current struggles and treatment of youth of color in the U.S. The juvenile justice professional also understands the current overrepresentation of youth of color in the justice system (Sue et al., 1982).

2. The juvenile justice professional has a knowledgeable understanding of the group(s) the staff person is working with (Sue et al., 1982).

3. The juvenile justice professional is cognizant of the hurdles that exist within the juvenile justice system for youth of color (Sue et al., 1982).

Skills

1. The juvenile justice professional uses a variety of verbal and non-verbal responses when communicating with youth. The staff member responds differently, depending on the situation (Sue et al., 1982).

2. The juvenile justice professional sends and receives both verbal and non-verbal messages correctly. The staff person communicates his or her thoughts and feelings with the youth in an appropriate manner. The professional receives the youth's messages (verbal and non-verbal) correctly (Sue et al., 1982).

3. The juvenile justice professional uses the skills obtained during training to help or find strategies to help the youth succeed within the system or upon release.

The CCCI-R survey demonstrated high levels of reliability and validity (LaFromboise, Coleman, and Hernandez, 1991; Hoyt, 2004). As done in previous studies, the CCCI-R was modified to allow the clients, in this study adjudicated male youth, to assess the staff's level of

cultural competency (Ramos-Sanchez, Atkinson, & Fraga, 1999; Fuertes & Brosbt, 2002). The participants assessed whether the police and correctional officers understood and behaved respectfully toward those from diverse backgrounds. The original instrument rated the counselor. For the current study, counselor from the original instrument was changed to police officer and correctional officer to relate directly to the participants' assessments of the juvenile justice professionals. For example, a revised statement reads, "If your cultural background is very different from the police officer, he or she is willing to have you talk with another officer whose background is more similar to yours." In the CCCI-R instrument, a few terms were changed and definitions were provided so participants can comprehend the difficult statements. For example, the original questionnaire stated, "The counselor is aware of institutional barriers which might affect client's circumstances." The statement was changed to "The police officer knows the institutional barriers (policies or procedures that are not fair to all ethnic/racial groups) that can influence your situation/circumstances."

In order to verify that the participant was rating one juvenile justice professional, two specific questions were included in the beginning of the police and correctional officer rating section. The two specific questions asked about the officers' race and gender. The participants were instructed to focus on one police officer and one correctional officer. The participants circled their responses to each statement for the race and gender of each officer. The participants rated the level of cultural competence on a Likert scale ranging from (1) strongly disagree to (6) strongly agree. Each section included twenty-three questions per staff member for the young person to assess. Forty-six questions in total measured the perceived level of police and juvenile correctional officers' cultural competency.

LaFromboise and colleagues (1991) suggested computing total scores for the general cultural competency factors. For this study, separate total scores were computed for each officer. A pilot study was conducted to test the modifications of the survey. The young people in a New York City community organization verified that those changes were understandable.

Section 3: Delinquency

Delinquent behavior is defined as actions that violate the cultural and social norms of society, including formal laws and informal rules. Delinquent behavior was measured using the Self-Report Delinquency Scale. Elliott and colleagues (1985) constructed the Self-Report Delinquency Scale to represent a range of acts which young people can be arrested for. The Self-Report Delinquency section of the survey was gathered from the National Youth Survey (NYS) (Elliott, Huizinga, & Menard, 1989). The instrument included questions about deviant and criminal behavior. The questions included a range of index offenses from the Uniform Crime Report (with the exception of homicide) such as minor assaults, robbery, grand theft, aggravated assault, and petty larceny. Other offenses such as public order crimes and school delinquency are included on the questionnaire. Similar to previous studies, the variables were categorized into three sets of delinquency scales (Elliot, et al., 1983; Elliot, et al., 1986). First, the offense-specific scales included homogenous groups of categories such as felony assault, robbery, felony theft, and damaged property. Second, offense-category scales represented a more general group of actions such as illegal services, status offenses, crimes against persons, and public order crimes. The last scale was a summary scale, which included a list of all criminal acts. High scores on each variable indicate that the participant completed the specific acts.

Recidivism is defined as repeated criminal or delinquent behavior. The Self-Report Delinquency Scale measured the continuation of criminal or delinquent behavior. For this

particular study, recidivism was measured by asking youth about their behavior after their release from the facilities. The survey instructions for measuring delinquency and criminal behavior read, "For the following, choose a number from (1) for never to (5) for often that best describes how often since your release from the juvenile facility you have done the following."

Self-reported delinquent behavior was measured on a 5-point Likert scale with the responses of (1) never, (2) seldom (not often), (3) sometimes, (4) fairly often, and (5) often. Male youth were asked to focus on their behavior since their release from a juvenile facility. Examples from the survey include "stolen things worth $5.00 or less," "been involved in gang fights," "run away from home," and "hit someone because you didn't like something they said or did." Thirty questions measured deviant behavior.

There are a number of studies that discuss the reliability and validity of self-reported delinquency instruments (Hindelang et al., 1981; Huizinga & Elliot, 1984). Elliot, Huizinga, and Morse (1986) explained that the test-retest reliability for the National Youth Survey ranges between .70 to .95 (p.480). According to Elliott and Ageton (1980) "the National Youth Survey data are more consistent with official arrest data than are data from most prior self-report studies" (p.107). Therefore, these studies indicate that there are high levels of reliability and validity for the Self-Report Delinquency Scale portion of the National Youth Survey for the 1977 wave. The measure has also been regularly used since its development, and researchers in general recognize the strengths of using self-reported measures (Piquero, Macintosh, & Hickman, 2002).

Section 4: Psychosocial functioning

Psychosocial functioning was measured using the Weinberger Adjustment Inventory—Long Form (WAI). The WAI was created to assess "self-restraint and emotional distress in older

children, adolescents, and adults" (Farrell & Sullivan, 2000, p. 394). The WAI measures three components: (1) distress, (2) self-restraint, and (3) defensiveness. Distress is the propensity to exhibit psychological characteristics such as anxiety, depression, low self-esteem, and low well-being (Weinberger & Schwartz, 1990, p. 382). Self-restraint refers to skills an individual has such as self-direction and self-focus. Self-restraint includes four subscales: impulse control, suppression of aggression, consideration of others, and responsibilities. These skills allow individuals to work toward long-term goals and not immediate gratification. Defensiveness refers to the tendency to repress and deny distress (Feldman & Weinberger, 1994).

The original WAI instrument described in Weinberger's (1989) study measured distress and restraint. For the current study, specific components of WAI such as self-restraint and distress were tested. "The WAI asks individuals to describe themselves…in terms of what they have *usually* been like or felt like over the 'past year'" (Weinberger, Tublin, Ford, & Feldman, 1990, p. 1377). Part I of the survey includes a 5-point Likert scale with a total of forty-five questions. For the current study, a participant responding with a high score on the Likert scale indicates that the individual has a high level of distress or high level of self-restraint. Some distress and self-restraint variables were reversed coded. An example of a question states, "There are times when I'm not very proud of how well I've done something." The participants had five responses to select from: (1) false, (2) somewhat false, (3) not sure, (4) somewhat true, and (5) true. Part II also includes a 5-point Likert scale. Selections include: (1) almost never, (2) not often, (3) sometimes, (4) often, and (5) almost always. Thirty-nine questions are in part two. The WAI captures the emotional distress and self-restraint of those involved in the juvenile justice system. Eighty-four questions measure the psychosocial functioning of the youth.

Weinberger and Schwartz (1990) explained that the WAI factor structure was confirmed using a multimethod confirmatory factor analysis. "The factor structure of distress and restraint scales are highly comparable from preadolescence to older adulthood in both clinical and normative samples" (Weinberger & Schwartz, 1990, p.382). The distress and restraint scales were similar for adults and youth. Both factors had high internal consistencies and strong test-retest reliabilities (Weinberger, 1989). Farrell & Sullivan (2000) also found high levels of validity and reliability for the WAI. Huckaby, Kohler, Garner, and Steiner (1998) state that the WAI is an easy read and good instrument to use for a population with learning disabilities that may impair their understanding of the material. This type of instrument was necessary for the sampled participants.

Reliability of Measures

Four methods were used to establish reliability for the current project. First, a pilot test of the survey packet was conducted on young people between the ages of eleven and nineteen who were involved in a community organization in New York. Second, multiple indicators were used for each variable. For example, the instrument measuring the cultural competency of each professional included twenty-three questions. Similarly, there were eighty-four questions measuring psychosocial risk factors and thirty questions measuring juvenile delinquency. Third, most of the variables were measured using a Likert scale and, at the minimum, were measured at the ordinal level. Fourth, the survey packet included instruments that were modified versions from previous studies measuring cultural competency, psychosocial functioning, and delinquency, which were analyzed and found to have acceptable levels of reliability. The reliability levels for the instruments in this study are acceptable. This is the first study that assessed adjudicated male youths' perceptions of the level of cultural competency of juvenile

justice professionals and their relationship with adjudicated male youths' psychosocial functioning and delinquent behaviors.

Validity of Measures

The concepts have face validity and content validity. The concepts are defined, operationalized, and measured similarly to previous studies. However, this project modified the definitions to relate to juvenile justice staff and adjudicated youth. In addition, the instruments have concurrent validity because the variables and measurements were from pre-existing instruments that tested similar concepts. The instruments have an acceptable level of validity especially since the justice packet is composed of modified instruments that have been tested previously. Again, this is the first study to assess youths' perceptions of staffs' level of cultural competency and its relationship with youths' psychosocial outcomes and delinquency.

Data Collection Procedures

The current project was a cross sectional study. Each participant completed one survey packet. Participants were asked to retrospectively assess police and correctional officers' levels of cultural competency. The surveys were distributed and administered at selected sites.

Four steps were conducted prior to the start of the research project. First, approval was obtained from the selected program directors and institutional review boards. Second, the survey packet was validated through a pilot study. Next, the participants were recruited on a volunteer basis from each site. Last, an orientation was hosted in each program, which included a discussion about this project, assent or consent procedures followed by a distribution of the survey packet.

Step 1: Approval

The agencies' (including the pilot study agency) directors reviewed the proposal, provided suggestions, and approved the project. An agreement letter from each director was obtained. The City University of New York (CUNY) Human Resource Protection Program (HRPP) staff also reviewed the proposal and provided feedback. Once CUNY HRPP approved of the project, the study was conducted.

Step 2: Pilot study

A pilot study included nine young people from a local New York City community organization. Similar to the larger research project, consent from the agency and participants was obtained. Specific assent and consent forms were created for the pilot study (Refer to Appendices: C & D). After consent from the agency director was granted, the director sent an email with the project flyer attached to all program participants. The pilot study was hosted during two weekly club meetings. Young people interested in the project participated in the pilot study. A brief orientation was hosted for those interested in the project. At the orientation, the project was discussed. The participants also completed an assent or a participant consent form at the orientation. The potential participants were informed that an individual orientation and one-on-one assistance with the consent procedures could be provided to prevent others from knowing they were potential subjects in the research project. All of the young people agreed to participate in a group setting. Since parental or guardian permission was waived, the participants attended the orientation, completed the assent or consent forms, and completed the surveys all in one sitting.

The pilot survey only included two of the four sections of the survey packet. The first two sections of the survey included demographic questions about the participants and the cultural

competence measurement for police and correctional officers. Previous studies validated the delinquency and psychosocial risk factors sections of the survey packet (Elliot & Ageton, 1980; Weinberger, 1989; Farrell & Sullivan, 2000). Therefore, there was no need to include the last two sections of the overall survey packet in the pilot study. This procedure saved time for the pilot study participants.

Similar to the larger research project procedures, the researcher read instructions and questions on the survey while the pilot study participants followed along and responded to the questions anonymously in their survey packets. The participants were asked to circle any questions or words they did not understand. The pilot participants provided valuable feedback. The pilot study suggestions were as follows:

Group 1

Three pilot participants attended the first group meeting. A twelve-year-old Hispanic-white male, an eleven-year-old Hispanic-black female, and a fourteen-year-old white female participated in the study. Before the surveys were distributed to the group, the purpose of the juvenile justice system and study was briefly explained.

The participants recommended not filling in the circles for the instructions and selection criteria on the first page of the survey packet. Rather, the participants suggested only filling in the circles for the criteria the potential participants did not meet. This would reduce the amount of work for the participants. According to the participants, question #4 was confusing. The question was changed from "where were you living during your placement or while you were in detention" to "where was your family living during your placement or while you were in the juvenile facility?" The eleven-year-old female participant did not understand what perceptions refer to in the cultural competency section of the instructions. Therefore, the first sentence of the

instructions was changed from "The purpose of this survey is to measure your perceptions of the cultural competence of the juvenile justice staff…." to "The purpose of this survey is to find out your thoughts about the cultural competence of the juvenile justice staff…" "Please" was deleted from the instructions of the cultural competence section because it was repetitive. The instructions were changed from "Also, please remember to: (1) Please circle the appropriate rating under each statement, (2) Please circle one response for each statement" to "Also, please remember to: (1) Circle the appropriate rating under each statement and (2) Circle one response for each statement."

All of the participants suggested being more specific in the instructions of the cultural competence section of the survey. This section was changed from "The following questions are based on the police officer" to "The following instructions are based on your interactions with the arresting police officer." The participants were not clear what strongly disagree and strongly agree referred to in the response section. Therefore, under the cultural competence scale response section of strongly disagree to strongly agree, "do not believe" was added below the "strongly disagree" and "do believe" was added below strongly agree. The additional explanation under the responses makes the available options clear. This applied to both scale responses measuring police and correctional officers.

Ten statements measuring the cultural competency of police and correctional officers were changed for more clarification. For example, the participants did not understand the terms verbal and non-verbal. The statement was changed for clarification from "the police officer is able to send and receive verbal and non-verbal communications that you can understand" to "the police officer is able to send and receive verbal (with words) and non-verbal communications

(body language, eye contact, etc.) that you can understand." The same change applied to statement 48, which measured the cultural competency of correctional officers.

Another example that required more clarification was statement number 26. The participants did not understand "send messages". Therefore, the statement was changed from "the police officer sends messages that are appropriate to communicate with you" to "the police officer sends messages (verbally or non-verbally) that are appropriate to communicate with you". The same change applied to statement 51, which assessed the cultural competency of correctional officers.

The eleven-year-old participant needed clarification on the term "minority" in statements 31 and 56. The statement was changed from "The police officer respects your social status as an ethnic minority" to "The police officer respects your social status as an ethnic minority (as a person of color)." The same change applied to statement 56, which assessed the cultural competency of correctional officers.

All of the changes suggested during the first pilot study were completed prior to the second group meeting. The second meeting included a different group of participants. The changes were tested on the second group.

Group 2

Six young people, two males and four females, participated in the second pilot study group. The males were seventeen and eighteen years of age. The females were fifteen, seventeen, and nineteen years of age. Similar to the first group, the participants were given a brief explanation about the juvenile justice system and the purpose of the study during the orientation. All of the participants agreed that they understood the directions on the first page of the survey. All of the participants agreed that they understood questions one through eleven on

the demographic section of the survey packet. The eighteen-year-old male participant suggested changing question eleven from "please circle" to "please circle all that apply." The participant explained how a young person might be arrested and charged with more than one crime. The change was made on the survey.

Fifteen statements measuring the cultural competency of police and correctional officers were changed for more clarification. For example, not all of the participants understood how young people could answer statement 21 because they did not understand the decision-making process. After briefly explaining the juvenile justice process to the participants, statement 21 was changed to "The police officer shows he or she has a clear understanding of the juvenile justice system (like the right procedures)." The same concern existed for statement 46, which assessed correctional officers. Statement 46 was changed to "The correctional officer shows he or she has a clear understanding of the juvenile justice system (like the right procedures)."

The cultural competency instruments were revised for young participants to understand the questions and respond accurately. The second pilot group agreed to the changes suggested by the first pilot group. The pilot participants provided valuable feedback.

Step 3: Meeting with selected program staff

The meetings with the program directors and supervisors provided an opportunity to set the dates and times and to reserve rooms for the project. In addition, during the initial meetings the director and staff were provided with a script of their limited responsibilities in this project (Refer to Appendix: E). The staff members were advised only to inform potential participants about contacting the student researcher for information about the project or direct the potential participants to an informational flyer when needed. During the meetings, a discussion about the expectations and a tentative timeline for the project was provided to the staff. Though the

directors and staff may have known who was interested and who participated, they did not know how any of the participants responded to any of the questions since the surveys did not record any identifiable information.

Step 4: Orientation and survey completion at selected programs

Before the survey was distributed at the specific locations, a brief orientation was hosted to introduce the project to potential participants. The orientation included the following information: (1) the purpose of the project, (2) the project goals, (3) the participants' role, (4) what the researcher will do with the information, and (5) confidentiality. The potential participants were informed that one-on-one assistance with the consent procedures were available to prevent others from knowing they were potential subjects in the research project. All of the participants agreed to have the orientation in a group setting.

During the orientation, the assent and consent forms were handed out to all of the participants. Those young people who did not want to participate were thanked for their time and were asked to leave the room. Those young people who wanted to participate were asked to stay, complete the assent or consent form, and complete the survey. The assent and consent forms were read to the group while the participants followed along. The participants all provided written consent prior to beginning the surveys. The survey took about forty-five minutes to complete. Once the participants handed in the completed survey packet, they received a referral sheet to ensure the safety and well-being of all participants (Refer to Appendix: K). The referral list included telephone numbers and websites the participants could contact if the survey questions made them remember any negative interactions that created any negative emotions. The participants also received a $10.00 gift card for their participation in the study. After the first meeting, additional informational flyers were posted around the common areas in the agencies

with future meeting times for other young men to participate if they could not attend the first meeting (Refer to Appendix: G).

Locations

A quota sample was collected for this study. A quota sample is a non-random sample of participants that allows adjudicated young men who fit the criteria to participate in the study (Neuman, 2003). The participants were selected from sites in New York and New Jersey. Each program hosts a variety of activities that involve a diverse group of young people who have been involved in the system. In New York, three program directors provided consent to allow their young men to participate in the project. In New Jersey, one main agency was contacted and the director provided consent for four programs to participate in the study.

Participants

This project used a quantitative research design. Eighty-one adjudicated young men involved in the juvenile justice system at one point were surveyed. The young men must have met the required selection criteria to participate in this study. First, the participants must have been previously arrested. Second, the participant must have been placed in a juvenile residential facility. The selected youth were between the ages of sixteen to twenty-one. In New York, the participants were between the ages of sixteen to twenty-one. In New Jersey, only young men between the ages of eighteen to twenty-one participated. Males from any racial, ethnic, or religious group participated in the study.

To minimize selection bias, all possible agencies that fit the criteria for this study were contacted. This procedure provided an equal opportunity for agencies to participant. Only those agencies that volunteered to participate were included in the project. The study was advertised through flyers that were posted around each agency. The flyers notified all potential participants

about the study. Only those adjudicated youth who volunteered to participate were included in the present study. The researcher asked the participants to spread the word about the study to encourage others to participate. To reduce attribution bias, all surveys were entered into the database. No surveys were discounted.

This project is a correlational study that analyzed the relationship between variables. The project did not intend to prove a causal relationship. It is possible that self-selection bias occurred in this study, as there may be differences in agencies and youth that volunteered to participate and those that did not. However, to minimize self-selection bias, all adjudicated male youth were notified that they would receive a gift card for their participation. The gift card was a resource of interest for these adjudicated young men.

Consent

Two forms of consent were obtained for this project. The first was a letter of agreement from each program supervisor and the second from the participant under the age of eighteen (*Assent Form*) or one from the participant over the age of eighteen (*Participant Consent Form*). (Refer to Appendix H for the *Assent Form and* Appendix I for the *Participant Consent Form).* A signed assent or consent form indicated that the participant was willing to be a part of the study and understood the projects' expectations and procedures.

Confidentiality

All identifying information was kept confidential. All of the documents were securely stored in a filing cabinet. A list was maintained containing the participants' first names and first letter of their last names, whether consent was obtained, whether the survey was completed, whether they received a referral sheet, and a gift card. The list ensured that all participants completed the required documents prior to and after their participation. The list prevented a

participant from completing more than one survey and receiving more than one gift card as compensation. The identifying information on the assent or consent forms and list were stored separately from the completed surveys. The consent and assent forms and the list could not be directly linked to the responses on the survey. After the data collection phrase was completed, the list was destroyed.

The questionnaires did not ask for the participants' names. The completed questionnaires were numbered to ensure accurate data entry, but the questionnaire numbers had no association with the participants' identifying information.

Compensation

The researcher received the Doctoral Student Research Grant Competition # 7 from the Graduate School and University Center at the City University of New York. The participants received a ten-dollar gift card as compensation for participating in the study. The participants selected a gift card from McDonalds, Burger King, Walmart, or Target. The participants received the gift card once they handed in the completed survey packet.

Data Analyses

There are two goals for this project. The first part of this project identified any differences in the perceptions of adjudicated male youth. The initial research question asked how do male youth in the juvenile justice system perceive the level of cultural competence of police and correctional officers? Do perceptions vary based on demographic characteristics of adjudicated male youth such as race, age, and prior involvement in the juvenile justice system (first-time vs. repeat offenders)? Prior to testing the hypotheses, frequency distributions were conducted. Frequency distributions were conducted to provide basic information on each selected variable. The frequency distributions show how many data values are in each variable

(Diekhoff, 1996). Frequency distributions were conducted on race, age, and prior involvement in the juvenile justice system, residency, religion, overall perceived rating of police and correctional officers' cultural competency, self-restraint, distress, and delinquency.

The first research question included three hypotheses that were tested for this project. To test the first hypothesis and identify the differences between race and perceived level of cultural competency of police and correctional officers, One-way Analysis of Variance (ANOVA) was conducted. The purpose of ANOVA is to "evaluate the statistical significance of differences between two or more sample means" (Diekhoff, 1996, p. 227). The "one-way" refers to the sample being compared or defined as a single variable. Each analysis was conducted separately for police and correctional officers. *Post Hoc* comparisons were conducted to compare the sample means and to identify the source of the significant F. The F statistic is the ratio of between and within-group variance. F reflects the size of the difference. Specifically for this ANOVA analysis, Tukey's HSD ("honestly significant difference") and LSD *Post Hoc* analyses were conducted to compare the sample means.

To test the second hypothesis on the differences in age and perceived level of cultural competency of police and correctional officers, Independent Sample T-tests were conducted. An Independent Sample T-test was used to compare two samples to determine if they are significantly different. Independent refers to the two samples having no influence on each other (Diekhoff, 1996). Each analysis was conducted separately for police and correctional officers. The age variable was measured at a categorical level. Age was categorized as younger (ages 15-18) and older youth (19-21 years of age). Youth perceived ratings of police officer and correctional officers were measured at the interval level.

To test the third hypothesis on the differences in prior involvement in the juvenile justice system and perceived level of cultural competency of police and correctional officers, Independent Sample T-tests were conducted. Each analysis was conducted separately for police and correctional officers. Prior involvement in juvenile justice system was measured at the nominal level and ratings of officers (police and correctional) were measured at the interval level.

The second research project question was how are adjudicated male youths' appraisals of the cultural competency of juvenile justice professionals (police and correctional officers) correlated with their engagement in delinquent or criminal behaviors? Is there a difference in appraisals after controlling for demographic characteristics? This research question included three hypotheses that were tested for this project.

To test hypothesis four, bivariate correlations were conducted to identify the relationship between male youths' ratings and self-restraint (psychosocial functioning). Bivariate correlations test the relationship between variables. Correlational procedures "measure the strength of the relationship, the degree to which the variables are 'linked' or 'go together'" (Diekhoff, 1996, p.304). To test hypothesis five, bivariate correlations were also conducted to identify the relationship between male youths' ratings, distress, and delinquency (negative psychosocial functioning).

To test hypothesis six, linear regressions were conducted to see if the relationship between male youths' ratings and delinquency were partially mediated by self-restraint. Drawing from Baron and Kenny's (1986) methods, four regressions analyzes were conducted. First, the dependent variable was regressed on the independent variable (path C). Second, the mediator was regressed on the independent variable (path A). Third, the dependent variable was regressed

on the mediator (path B). Last, the dependent variable was regressed on the independent and mediator variable (path C') (p. 1177).

Figure 4: Baron & Kenny's Mediation
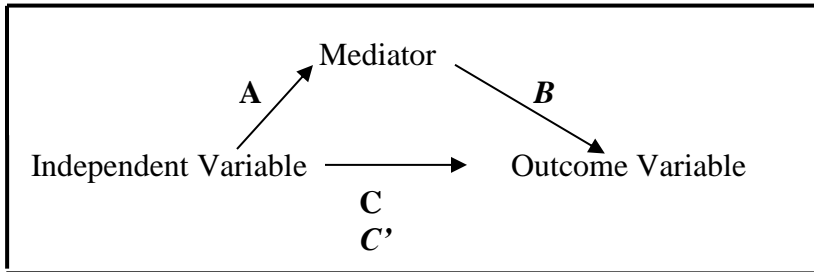
Additional separate analyses were conducted using Independent Sample T-tests to analyze the relationships between (1) residency and perceptions and (2) religion and perceptions.

The qualitative data was gathered through the open-ended question on the survey. The last question on the survey was an open-ended question, which allowed the participants to add any additional information about their experience in the system and with the juvenile justice professionals. Key themes were identified in the youths' open-ended responses.

CHAPTER 4: RESULTS

This chapter focuses on the project results. It opens with a discussion on the number of participants and a description of the demographic data of the sampled population. Correlations, Analysis of Variance (ANOVA), and Linear Regression tests were conducted to analyze the relationships between variables. In this chapter, a description of each hypothesis is followed by the results for each corresponding analysis.

The goal of the study was to collect 100 surveys, but only 81 adjudicated male youths participated. After six months of repeated visits to each program site, the programs did not have any incoming adjudicated male youth to survey. Thus, the surveys were no longer distributed. The agency directors and staff were thanked for their time and assistance.

Demographics

Out of the 81 participants, 77.5 percent were from New York and 22.5 percent were from New Jersey. The participants ranged in age from 15 to 21. Seventy-four percent of the participants were between the ages of 17 to 19. About 55.6 percent of the sample had some previous involvement in the juvenile justice system, while 44.4 percent were involved in the system for the first time during this study. For those with previous involvement, 40 percent were involved in the system between two to five times.

As for the racial/ethnic background of the participants, 25.9 percent classified themselves as Latino, 63 percent classified as black, and 8.6 percent classified themselves as white. The participants' were mostly religious: 55.6 percent classified themselves as Catholic, Christian, Muslim, or Jewish, while 44.4 percent of the participants did not classify themselves as religious. Most of the participants were in grades 10-12. More than 75% of the participants committed robbery, aggravated assault, and other crimes, which led them to juvenile justice facilities. Other

crimes referred to drug related offenses. The two figures below show the participants' educational level and type of crime committed.

Table 1: Grade level completed

Grade	Percentage
Below 9th grade	13.5
10th-12th grade	75.3
GED	9.9
Other	1.2

Table 2: Types of offenses

Offense type	Percentage
Robbery	45.7
Aggravated assault	21
Burglary	7.4
Larceny	1.2
Rape	1.2
Motor Vehicle Theft	1.2
Simple assault	4.9
Other	16

Hypothesis 1

African-American and Latino male youth would provide lower appraisals of the juvenile justice professionals' (police and correctional officers) level of cultural competency than white male youth would provide.

A one-way analysis of variance (ANOVA) was conducted to compare whether youth from different racial/ethnic backgrounds varied in their perceptions of police officers' levels of cultural competency. The race variable only included the following categories: Latino, black, and white youth. The race variable that was used for the ANOVA analysis did not include the "other" group. There was a significant difference by race on perceived level of police officer cultural competency (F [2,76] = 3.394, p <.05). *Post hoc* comparisons were conducted to compare all possible pairs of groups to determine which groups differed significantly from each other. Tukey's HSD and LSD *post hoc* comparisons indicated that the mean score for the Latino youth (M=55, SD=20.484) was significantly lower than the mean score for white youth (M=80,

SD=18.255). Tukey's HSD and LSD *post hoc* comparisons indicated that the mean score for the black youth (M=59, SD=24.080) was significantly lower than the mean score for white youth (M=80, SD=18.255).

The same statistical analyses were conducted for racial/ethnic background and ratings of correctional officers. A one-way ANOVA was conducted to compare whether youth from different racial/ethnic backgrounds (Latino, black, and white) varied in their perceptions of correctional officers' level of cultural competency. The results indicate that there were no significant differences in perceived level of cultural competency of correctional officers by Latino youth (M=87 SD=33.13), black youth (M=85, SD=32.26), and white youth (M=85, SD= 18.56), F [2,70] = .036, p =.964.

Hypothesis 2

Younger male youth would rate the level of cultural competency of juvenile justice professionals (police and correctional officers) as low compared to older male youth.

The ratio level variable of age was changed into a categorical variable of younger (15 to 18 years of age) and older (19 to 21 years of age) youth. An independent-sample t-test was conducted to examine whether younger and older youth differed in their ratings of police officers' levels of cultural competency. There was a significant difference in the scores for younger (M=55.78, SD=22.274) and older youth (M=66.71, SD=23.169); t(79)=-2.150, p = .035. As predicted, these results suggested that younger participants perceived police officers as less culturally competent compared to older participants.

Similar analyses were conducted to examine whether there were age differences in perceived ratings of correctional officers. No significant differences were found for perceived

ratings of correctional officers by age group. There were no differences between younger youth (M=84, SD= 35.95) compared to older youth (M= 89, SD= 24.45); t(73)=-.725, p = .471.

Hypothesis 3

Young males with prior experience in the juvenile justice system would provide lower appraisals of the juvenile justice professionals' (police and correctional officers) levels of cultural competency than young males without prior experience in the juvenile justice system.

For this analysis, prior involvement was measured at a nominal level. An independent-sample t-test was conducted to analyze the relationship between prior involvement and ratings of police officer cultural competence. No significant differences in perceived ratings were found for those with prior involvement (M=57, SD=64.47) and those without prior involvement in the system (M=64, SD=21.157); t(73)=.153, p=.879.

Similar analyses were conducted to test the relationship between prior involvement and ratings of correctional officers' cultural competence. No significant differences were found in perceived ratings for those with prior involvement (M=86, SD=32.661) and those without prior involvement in the system (M=85, SD=29.195); t(73)=.153, p=.879.

Hypothesis 4

Male youths' ratings of the cultural competency of juvenile justice professionals (police and correctional officers) would be positively related to the male youths' adaptive psychosocial functioning (high self-restraint).

Bivariate correlations were conducted to test the relationships between self-restraint and ratings of police and correctional officers. Self-restraint was not significantly related to youths' appraisals of police, r(75)= .195, p=.094 or correctional officers, r(71)= .109, p=.364.

Hypothesis 5

Male youths' ratings of the cultural competence of juvenile justice professionals (police and correctional officers) would be negatively correlated with male youths' negative psychosocial functioning (distress and delinquency).

Bivarate correlations were conducted for the negative psychosocial function of distress and perceived level of police and correctional officers' cultural competency. Distress was also not significantly related to youths' appraisals of police, $r(77)= -.007$, $p=.952$. Distress was significantly related to youths' appraisals of correctional officers, $r(72)= -.253$, $p=.032$. Although the relationship was weak, youth with high appraisals for correctional officers had lower levels of distress.

Separate bivariate correlations were also conducted to test the relationship between Delinquency A, Delinquency B, and ratings of police and correctional officers. Delinquency A variable includes a list of 35 possible offenses such as serious violent crimes, public order, and minor delinquency crimes. Delinquency B variable included 25 possible offenses, similar to Delinquency A, but Delinquency B does not include the public order or delinquency crimes. Youths' appraisals of police, $r(79)= -.128$, $p=.261$ and correctional officers, $r(73)= -.191$, $p=.106$ were not significantly related to Delinquency A. Furthermore, youths' appraisals of police, $r(79)=-.121$, $p=.287$ and correctional officers, $r(73)=-.170$, $p=.15$ were not significantly related to Delinquency B.

Hypothesis 6

Male youth who have lower appraisals of cultural competency of juvenile justice professionals (police and correctional officers) would have lower levels of self-restraint that would partially mediate the relationship between cultural competency and delinquency.

As shown in Table 3, self-restraint was investigated as a possible mediator between perceived level of police cultural competency and delinquent behavior using four regression analyses outlined by Baron and Kenny (1986). Figure 5 depicts the graphical design of the analyses. First, the dependent variable was regressed on the independent variable (path C). In this case, appraisals of police officers' level of cultural competency was not related to delinquent behavior β=-.128, t(80)=-1.131, p=.261. Next, the mediator was regressed on the independent variable (path A). In this case, appraisals of police officers level of cultural competency was not related to youths' level of self-restraint, β=.195, t(80)=1.695, p= .094. Third, the dependent variable was regressed on the mediator (path B). Self-restraint was significantly related to delinquent behavior β=-.484, t(80)=-4.657, p=.000. Self-restraint explained 23% of the variation in general delinquency, R^2= .234, F(1,71)=21.688, p=000. As self-restraint increased by one unit, general delinquency decreased on average by .484. Finally, the dependent variable was regressed on both the independent and mediator variable to determine whether an effect of the independent variable was reduced when controlling for the mediator (path C') and whether the effect of the mediator variable was still significant when controlling for the independent variable. In this case, appraisals of police officers level of cultural competency was not related to delinquency, β=-.074, t(80)= -.699, p= .487. Self-restraint and delinquency were still significantly related, β =-.469, t(80)= -4.409, p= .000. Once accounting for the net effect of self-restraint on delinquency, the expected effect on appraisals of police officers level of cultural competency decreased, but still was not significant.

Table 3: Testing Self-restraint as a Mediator for Perceived Level of Police Officer Cultural Competency and Delinquent Behavior

Model	B	Beta (β)	T
(1) Path C: Appraisals of police officers level of cultural competency on delinquent behavior.	-.116	-.128	-1.131
(2) Path A: Appraisals of police officers level of cultural competency on self-restraint	.102	.195	1.695
(3) Path B: Self-restraint on delinquent behavior	-.835	-.484	-4.657**
(4) Path C': Appraisals of police officers level of cultural competency on delinquent behavior while controlling for self-restraint.	-.067	-.074	-.699

*p<0.01; **p<0.001.

Figure 5: PO Mediation
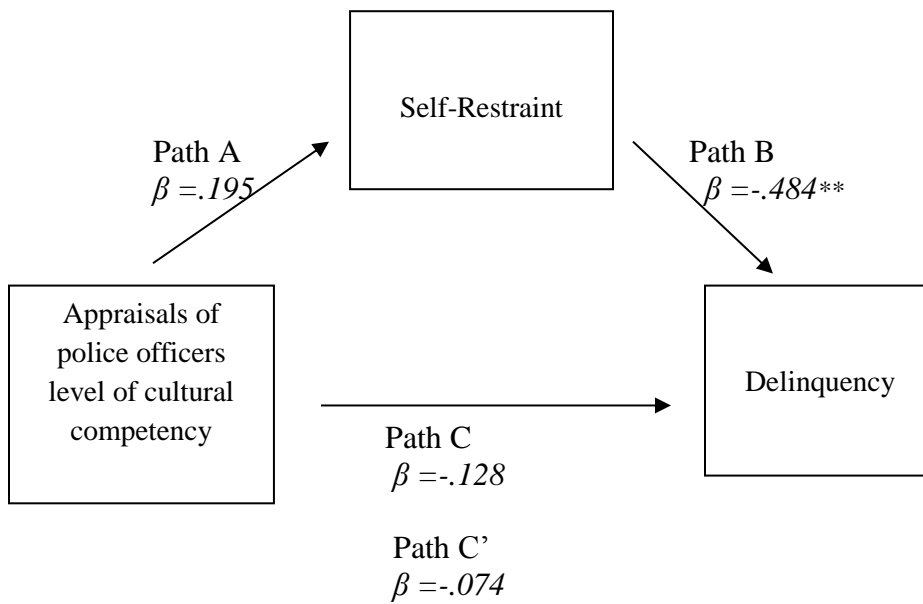
Figure 5 Self-restraint does not mediate the relationship between appraisals and delinquency.

As shown in Table 4, self-restraint was investigated as a possible mediator between perceived level of correctional officers' cultural competency and delinquent behavior using four regression analyses outlined by Baron and Kenny (1986). Figure 6 depicts the graphical design of the analyses. First, the dependent variable was regressed on the independent variable (path C). In this case, appraisals of correctional officers level of cultural competency was not related to

delinquent behavior β =-191, t(80)=-1.638, p=.106. Next, the mediator was regressed on the

independent variable (path A). In this case, appraisals of correctional officers level of cultural

competency was not related to youths level of self-restraint, β=.109, t(80)=.913, p=.364. Next,

the dependent variable was regressed on the mediator (path B). Self-restraint was significantly

related to delinquent behavior β=-.484, t(80)=-4.657, p=.000. Self-restraint explained 23% of the

variation in general delinquency, R^2= .234, F(1,71)=21.688, p=000. As self-restraint increased

by one unit, general delinquency decreased on average by .484. Finally, the dependent variable

was regressed on both the independent and mediator variable to determine whether an effect of

the independent variable was reduced when controlling for the mediator (path C') and whether

the effect of the mediator variable was still significant when controlling for the independent

variable. In this case, appraisals of correctional officers level of cultural competency were not

related to delinquency, β =-.148, t(80)= -1.394, p= .168. Self-restraint and delinquency was still

significantly related, β =-.482, t(80)= -4.558, p= .000. Once accounting for the net effect of self-

restraint on delinquency, the expected effect on appraisals of correctional officers level of

cultural competency decreased, but still was not significant.

Table 4: Testing Self-restraint as a Mediator for Perceived Level of Correctional Officer Cultural Competency and Delinquent Behavior

Model	B	Beta(β)	T
(1) Path C: Appraisals of correctional officers level of cultural competency on delinquent behavior.	-.131	-.191	-1.638
(2) Path A: Appraisals of correctional officers level of cultural competency on self-restraint	.043	.109	.913
(3) Path B: Self-restraint on delinquent behavior	-.835	-.484	-4.657**
(4) Path C': Appraisals of correctional officers level of cultural competency on delinquent behavior while controlling for self-restraint.	-.100	-.148	-1.394

*p<0.01; **p<0.001.

Figure 6: CO Mediation
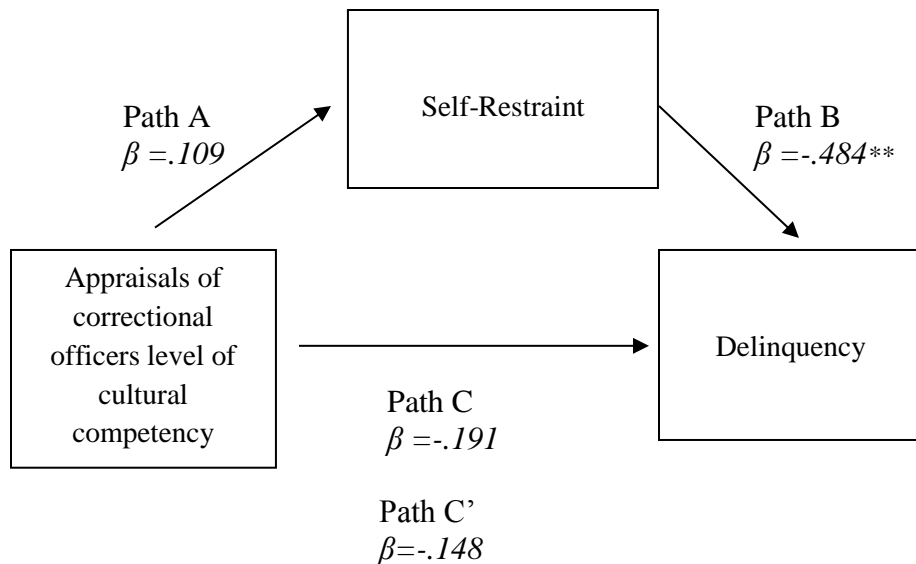
Figure 6 Self-restraint does not mediate the relationship between appraisals and delinquency.

Additional analyses

Additional analyses were conducted on selected variables of interest. The supplementary analyses were conducted on ratings of officers, religion, and residency.

Although not all of the relationships between ratings of officers' and race, age, prior experience, and self-restraint were significant, the mean ratings between appraisals of police were lower than those of correctional officers. Therefore, correlations were conducted on ratings of police and correctional officers to see if there was a significant difference between youths' ratings of officers.' Youth ratings of police and correctional officers' were positively correlated, r(75)=.363, p=.001. A paired sampled t-test was conducted to measure the mean rating differences between police and correctional officers' level of cultural competency. The difference in score ratings was statistically significant, youth rated police officers' level of cultural competency (M= 60.77, SD= 23.267) on average 25 points lower than correctional officers' level of cultural competency (M=86.01, SD=31.029); t(74)=-6.983, p=.001. Despite the

significant difference in mean ratings, there was a positive relationship (r=.363, p<.001) between the perceived level of cultural competency for police and correctional officers. In other words, those youth who gave higher ratings to correctional officers, on average also gave higher ratings of police officers. Even with this trend, there is a large difference between perceptions of officers' level of cultural competency.

Next, separate independent sample t-tests were conducted on perceived level of police and correctional officers' cultural competency and residency. The relationship between perceived level of police officers' cultural competency and residency approached significance; t(78)-1.84, p=.069. New York participants (M=58.47, SD=22.538) rated police officers as less culturally competent than New Jersey participants (M=69.61, SD=22.765). The same analyses were conducted to compare perceived level of correctional officers' cultural competency and residency; however, there were no significant differences found for appraisals and those from New York (M=83.34, SD=32.255) or New Jersey (M=93.28, SD=26.918); t(72)=-1.180, p=.242.

Last, analyses were conducted on religion and perceived level of officers' cultural competency. Religion was coded into a categorical variable: religious and non-religious. An independent sample t-test was conducted on perceived level of officers' cultural competency and religiosity. There were no significant differences found for perceived level of police officers' cultural competency of those who were religious (M=61.76, SD=23.988) or those not religious (M=58.94, SD=22.345), t(79)=-.540, p=.591). The same analysis was conducted for perceived level of correctional officers' cultural competency and religiosity. There were no significant differences found for perceived level of correctional officers cultural competency and those who were religious (M=83.14, SD=27.767) or those not religious (M=89.88, SD=35.026), t(73)=-.929, p=.356.

Qualitative Responses

Nineteen out of 81 participants responded to the open-ended question on the survey. It states, "Any other thoughts: Please feel free to write any thoughts you have about your juvenile justice experience with police and juvenile correctional officers." Space was provided to allow the participants to write openly about their experiences. The question allowed the participants to write about any feelings or thoughts after completing the quantitative portion of the survey. After reviewing the surveys, the youth responses included two major themes. Twelve of the nineteen opened-ended responses included negative experiences about police and correctional officers. Seven of the participants' responses focused around the theme of responsibility.

Of the twelve participants who replied negatively in their open-ended responses, four wrote negatively about the entire system. For example, an 18-year-old Latino male from New York who committed burglary stated, "I feel like the system is very corrupted especially when they are dealing with minorities." The second participant, 18-year-old Latino male youth from New York who committed robbery stated, "they don't care what happens they are abusive and raceist [racist]." Another participant, a 21-year-old black male youth from New Jersey who committed robbery stated, "I have encountered a tremendous amount of police officers and correctional officers throughout my young life and I learned that no matter what level of cultural competency they have they still have a job to do and that job often stands in the way of true understanding." The last participant, a 17-year-old black male youth from New York who committed aggravated assault stated, "being in the juvenile system is pretty bad because a lot of people look at you differently and a lot of people don't care about you such as police officers and C.O's [correctional officers]."

Six of the twelve participants who replied negatively focused their open-ended responses on police. For example, a 17-year-old male black youth from New York who committed robbery stated, "Personally I think that all cops are crooked and someone needs to put a stop to police brutality around the world once and for all." Another 17-year-old male black youth from New York who committed robbery stated, "police need to stop harassing [harassing] young black males." In addition, a 17-year-old male Latino youth from New York who committed robbery stated, "I was unecesserily [unnecessarily] assaulted by a police officer." In addition, a 21-year-old black male youth from New York who committed burglary stated, "I was pleased with them they really seemed to understand what I was going through (correctional officers). But the NYPD were not so understanding they were accusing, blaming and criticizing. They had me guilty before I seen the judge." Last, a 17-year-old male black youth from New York who committed aggravated assault stated, "Some cops are racist."

Two of the twelve participants who responded negatively wrote about their experiences with correctional officers. For example, a 20-year old black youth from New Jersey who committed aggravated assault stated, "The correctional officers who are different skin color than you often say things that they know would make you do more time. Such as 'fuck your set, or fuck your kids, or fuck your dead relative or homie' just so you can attack them then they would press charges against you. They want us locked up and treated as slaves." In addition, a 19-year-old white male youth from New York who committed robbery stated, "a lot of times correctional officers act as if they feel they are better than me or other inmates because they are in charge of us." The comments were similar for both police and correctional officers.

An 18-year-old Latino male youth from New Jersey who committed a drug crime stated, "Parole officers should have a data log book when coming to residents houses so that they will

not be able to back track things if they are not doing their jobs the way it should be done." Although the study did not ask about parole officers, a youth found this important enough to write in his response to the open-ended question.

Seven participants who responded to the open-ended question focused on responsibility. Six of the participants focused on their own responsibility. The participants mentioned how they learned their lesson from their experiences within the system. An 18-year-old black male youth from New Jersey who committed robbery stated, "I feel as though I did something wrong now I'm doing the time. I'll be home soon." Another 18-year-old Latino male youth from New Jersey who committed a simple assault stated, "I feel that juvenile justice system is not for me. A lot going on in here." A 20-year-old black male youth from New York who committed robbery stated, "being locked up is not a good thing because your not going to see your family that often and your going to get tired of seeing the same people and the walls all day and staying locked in for some of the day that why I don't want anyone to go to jail." A fourth participant, 19-year-old black male youth from New York who committed robbery stated, "I will never get locked up again. In addition, a 17-year-old male Latino youth from New York who committed burglary stated, "I feel like being in jail wasn't a good experience. I hated being locked up. I realized the mistakes I have made and they won't happen again. The people in jail are disgusting. I will never forgot [forget] the horrible experience." Last, an 18-year-old black male youth from New York who committed gang assault stated, "my experience was enlightening because it cause me to realize that there more to life and I can be whatever I want to be."

Only one participant commented on the system's responsibility to change and improve its services. A 20-year-old Latino male youth from New Jersey who committed aggravated assault

stated, "I just believe that there is not euff [enough] time taken to really help the youth in my generation. Weither [whether] the help is wanted to not, people should try harder to do better."

Although only nineteen of the 81 participants answered the open-ended response, the qualitative portion of the survey provided some insight into the adjudicated youth's experiences with juvenile justice professionals.

CHAPTER 5: DISCUSSION, LIMITATIONS, AND IMPLICATIONS

This chapter discusses the significance of this study's findings and explains how the results inform policy implications for juvenile justice practitioners. This chapter closes with a description of the study's limitations and recommendations for future research.

This study attempted to identify whether demographic characteristics (race, age, prior involvement in the system, residency, and religion) of adjudicated male youths were related to their appraisals of officers' cultural competence. This study also examined the relationships among youths' perceived level of officers' cultural competency, psychosocial functioning, and self-reported delinquency.

Youth from different racial groups have different experiences with police officers. These findings may indicate that there is differential treatment for certain groups involved in the system. In previous studies, the common findings were that young people of color had less favorable attitudes towards police officers (Hurst & Frank, 2000; Hurst, Frank, Browning, 2000; Taylor, Turner, Esbensen, & Winfree, 2001; Hyott et al., 2003). Similarly, in the current study, Blacks and Latinos perceived police officers as less culturally competent than did white youth. These findings are important because the juvenile justice system has a disproportionate number of black and Latino youth in the system. The system needs to change the quality of services and improve interactions between professionals and adjudicated youth. The recommended changes can create a more fair system for all youth.

Although there are limited studies examining the relationship between correctional officers and young people in the system, a few studies have found young people to have negative and mixed perceptions of facility staff (Schubert et al., 2012; Mulvey et al., 2010; Mulvey, Schubert, and Odgers, 2010; Abrams, 2006; Peterson-Badali and Koegl, 2002). For the current

study, the demographic factors did not account for differences in appraisals of correctional officers. However, overall the mean ratings for correctional officers were higher than the mean ratings for police officers. A comparison of the mean ratings suggested that youth perceived correctional officers as having higher levels of cultural competency than police officers. Although there were no significant relationships found among the demographic characteristics and perceptions, this may be due to the small sample size. It is important to have future research conducted on the relationship between facility staff's level of cultural competence and the psychosocial outcomes of adjudicated youth. Studies should compare the differences among facility staff such as correctional officers, teachers, counselors, and medical professionals, as each may have a different relationship with young people's psychosocial outcomes (self-restraint, distress, and delinquency).

As predicted, younger (15-18 years of age) male youth perceived police officers as less culturally competent compared to older (19-21 years of age) male youth. Previous research has not identified whether there is a difference between younger and older youth and their interactions with officers. The literature does discuss how youth as young as 12 years of age become cynical of legal actors (Tyler, 2005) and how (Hurst & Frank, 2000) adults have more favorable attitudes towards police than juveniles do.

In this study, the relationship between age differences and perceived ratings of correctional officers were not statistically significant. Future researchers should conduct a study with a larger sample of participants. A larger sample may have resulted in significant findings leading to valuable recommendations for juvenile justice professionals. Although there were no significant differences between age groups and perceived cultural competency of correctional

officers, the mean ratings for correctional officers were higher than the mean ratings for police officers. Youth perceive correctional officers as more culturally competent than police officers.

The paired sampled t-tests showed that there was a positive correlation between youth appraisals of police and correctional officers. In other words, youth who rated correctional officers as higher also rated police officers as higher. Even though there was a positive correlation, the significant mean difference in ratings of officers indicate that youth were objective and provided separate judgments about the cultural competency of each officer.

The assumption for this study was that prior involvement in the juvenile justice system leads one to have lower appraisals of juvenile justice professionals (police and correctional officers) than those without prior involvement. No significant differences were found for perceived level of police officers' cultural competency and prior involvement. However, given that police are on the frontline of the juvenile justice system, future studies should be conducted with a larger sample. The analyses almost approached significance for correctional officers, indicating a possible negative relationship between priors and perceived levels of correctional officers' cultural competency. Prior involvement in the juvenile justice system led the adjudicated youth to rate correctional officers as having lower levels of cultural competency. This finding indicates that the types of relationships and interactions are important. If correctional officers are strict, uncaring, confrontational, and disrespectful the young people may have lower appraisals of the officers. In addition, if a larger sample existed for this project, it is highly likely that the results would reach significance. Therefore, it is important to further investigate the relationship between prior experience in the system and correctional officers' level of cultural competence.

Appraisals of police officers' level of cultural competence were not significantly related to self-restraint and distress. Self-restraint may not be related to appraisals because the system as whole may not be currently prepared to help youth develop such skills as control their impulses, suppress their aggression, be considerate of others, and take responsibility for their actions. All juvenile justice professionals should be trained and prepared to assist youth develop self-restraint for a more successful reentry process.

Appraisals of correctional officers' levels of cultural competence were related to youths' levels of distress. Distress reflects negative psychosocial functioning, which may be related to whether youth successfully reenter society after release from the facility (Weinberger & Schwartz, 1990). Researchers argue that those with high levels of distress are likely to have low levels of self-restraint. Self-restraint is particularly important for youth to successfully reenter into society (Weinberger & Schwartz, 1990). For the current study, youth with low levels of distress had higher appraisals of correctional officers. This finding is important. Youth spend a large amount of time with correctional officers while incarcerated. During those interactions, respect and knowledge of culture, understanding of backgrounds, and similar spoken languages are just a few skills correctional officers need to effectively assist youth during their time in a facility. The assistance youth receive in the system can help them upon release. Correctional officers' interactions can help youth develop positive psychosocial functioning such as self-restraint and decrease youths' levels of distress. This type of relationship is described by the theory of symbolic interaction. Interactions help explain the development of skills and influence behavior. If the system's goal is to rehabilitate and deter future criminal behavior, it is important to investigate youths' level of distress and how it relates to interactions with correctional officers. Juvenile justice professionals prepare these adjudicated youth for release. Interactions

with correctional officers may have a significant association with these young people's release and future interactions with authority in general.

No relationship exists for youth appraisals of officers and their delinquency post-incarceration. This finding may have occurred because of the small sample size. Future research should test this possible association with a larger randomized sample of participants. With a larger sample, it is assumed that correctional officers' cultural competency will have a significant association with youths' psychosocial functioning and future behavior because of the amount of time these officers interact with adjudicated youth, compared to police officers.

Future research should assess whether police and correctional officers' cultural competency is related to youths' successful reentry. Juvenile justice professionals and practitioners must think about release upon entry into the system. At some point, most of these adjudicated youth will be released from the facility and experience the reentry process.

Policy Implications

The results of this study imply policy and practice recommendations for the juvenile justice system that are based on relevant data and findings. Since minorities (Blacks and Latinos) have less favorable views of officers, it is important that juvenile justice practitioners treat all youth with respect during their interactions, regardless of their ethnic or cultural backgrounds. All youth should receive supportive programming and assistance within the system and upon release. Juvenile justice professionals should also receive cultural competence training.

Educating police and correctional officers about cultural differences is important. Officers should be informed about the following: (1) cultural differences between staff and youth, (2) the communities these young people are from and have to return to upon release, and (3) the adversity these youth experience prior to, during, and upon release from the system. As

an incentive, juvenile justice professionals should be paid to attend cultural competence training. Cultural competence is a developmental process; all juvenile justice professionals can improve their levels of cultural competence. Cultural competence "is the belief that people should not only appreciate and recognize other cultural groups but also be able to effectively work with them" (S. Sue, 1998, p.440). Cultural competence training can help professionals become aware, knowledgeable, and prepared to work with a diverse group of young people involved in the system.

The training should focus on valuing diversity and identifying cultural similarities and differences between the juvenile justice professionals and adjudicated youth. The professionals should understand and effectively respond to cultural differences between the professionals and youth. Also, the services should be adapted to the needs of the youth. In addition, cultural knowledge should be institutionalized. In other words, policies are practices should be culturally centered. Furthermore, professionals should continuously assess their own levels of cultural competence to improve their development over the course of their careers. These recommendations are similar to what Cross et al. (1989) suggested in their monograph.

Professionals should also create partnerships with cultural organizations to help youth once they are released from the system. As an example, the Oregon Youth Authority created the Office of Inclusion and Intercultural Relations to "guide and coordinate culturally competent services for all youth in the agency's care and custody" (p. 1). The services include translating documents for youth and their families, programs to assist the diverse group of young people, youth empowerment programs, transitional support, and workshops for cross-cultural awareness. Culturally enriching programs such as those offered in the Oregon Youth Authority teach staff about issues and the consequences of stereotypes and prejudices. Cross et al. (1989) stated, "By

creating such programs, the system can begin to institutionalize cultural interventions as a legitimate helping approach" (p. 21).

The goal of the juvenile justice system is to create an environment that is fair to all youth. Villanueva (2007) stated, "good communication and cultural understanding are prerequisites to a fair, efficient, and effective justice system" (p.2). Appropriate training for officers can improve the youths' experiences within the system by developing more officers who are respectful and knowledgeable about diverse backgrounds. Paying officers for having more skills or attending training to earn certificates can help these officers interact more competently with young people of different backgrounds. Extra pay for officers can be an incentive for them to obtain additional skills and attend cultural competence training. To create an environment, culturally competent juvenile justice professionals can provide effective rehabilitation for adjudicated youth (Pattison, 1998). Also, culturally competent professionals may reduce the disproportionate minority contact with the justice system, especially at the frontline of the system with police. Culturally competent police may decide not to formally process so many youth of color. Also, culturally competent police may not participate in selective patrols of particular urban communities and discriminatory stop and frisk policies.

An environment that is culturally centered allows adjudicated young people to develop self-restraint when they are in the justice system. It is imperative that juvenile justice practitioners, especially those in the juvenile facilities, help increase youths' levels of self-restraint and reduce youths' levels of distress. Distress is the propensity to exhibit psychological characteristics such as anxiety, depression, low self-esteem, and low well-being (Weinberger & Schwartz, 1990). Self-restraint refers to skills an individual has such as self-direction and self-focus. Self-restraint includes impulse control, suppression of aggression, consideration of others,

and responsibilities (Weinberger & Schwartz, 1990). A reduction in distress and increased self-restraint allows individuals to work toward long-term goals and not immediate gratification.

Correctional officers interact with young people at high rates and their interactions may have an impact on the young peoples' development of self-restraint. The current study found that young people with lower levels of distress had higher appraisals of correctional officers. As previously discussed, one central idea of symbolic interactionism is how society helps develop the self. The self is about being reflective. The self is developed through interactions with the significant (close individuals) and general (public) others. Depending on how long the adjudicated youth is incarcerated, the correctional officer may be the young person's significant or general other. Both have an influence on behavior. Although correctional officers are charged with keeping the facilities safe and young people in control, they must also communicate the overall institutional goals and show these young people a level of respect during interactions. These adjudicated young people are learning lessons from their interactions and if authority figures show no care for the individual youth, the youth will not care about themselves or others. These lessons must be provided in an environment conducive to treatment. Both Abrams (2006) and Mulvey et al. (2010) found prison-like (harsh) environments do not prepare adjudicated youth for a successful release. A balance must be created between safety, punishment, and rehabilitation. In the end, a majority of these young people will be released and their experiences may dictate their future behavior. This is a difficult task, but if practitioners want young people to become law-abiding citizens contributing to our society, juvenile justice professionals must invest in youths' education and future during their involvement in the system.

Some young people are learning to take responsibility for their actions, while some youth continue to blame others for their behaviors. It is important for juvenile justice practitioners to

help young people take ownership of their behaviors. This starts with the practitioners themselves. Practitioners must lead by example. Also, practitioners must help young people understand why their behaviors are unacceptable in our society. Many young people may have different cultural goals (family background or street culture) and do not know what other possibilities are available for them after release.

Reentry and transition planning must begin upon entry into the system and involve family members. Young people need to develop skills that can help them go back to school or find jobs after their release from the facility. Most of the young people who participated in this study committed monetary crimes (robbery, burglary, auto theft, drugs) or crimes in which offenders demand respect (aggravated or simple assault). Young people need to learn how to achieve in their home environments where there are many temptations to return to criminal behavior. As previously discussed, the theory of symbolic interactionism explains how adjudicated youth are influenced by their significant and general others. Youth return to their social environments where they are surrounded by family and friends. The significant others (family and friends) and the general others (public) each have different expectations and therefore influence youth behavior during the reentry process. Juvenile justice professionals need to reinforce the goals and expectations for adjudicated youth. Family involvement (significant others) during the youth's placement and during their release can help provide the additional support necessary for youth to reenter successfully. These young people need to learn how to legally earn money and feel respected in their home environments. The juvenile justice system may be the only avenue where these young people are able to learn the skills necessary to earn money and gain respect. The rehabilitation process starts with young people taking responsibility for their actions and having reentry and transitional plans set prior to their release.

The next step is to teach these young people valuable skills such as reading, math, writing, communication, good health and hygiene, goal setting and attainment, finding and keeping a job, time management, anger management, and the ability to find resources in their communities and ask for help. Young people also need to learn trades such as cooking, mechanics and repair, computer engineering, childcare, driving, and electrical engineering. Young people should leave the system with more than just criminal records, but degrees (high school or associates degree) or certificates validating their vocational training. Assisting young people with finding opportunities while in the system can help them with the reality that exists once they are released. Goals and plans should be set while the youth are in the facilities. Changing adjudicated youths' expectations and realities while in the system can prepare these young people for a successful reentry process. However, all of this begins with understanding where these young people are coming from and where they are going. Practitioners having a more complete cultural understanding will benefit these young people and help them set goals that are attainable once they are released. The goals and plans must be realistic for these young people. Employers must accept young people with criminal records. Applications to high schools, colleges, or on-the-job training should begin while the youth are incarcerated. Again, skills must be relevant and applicable to society. Professionals should help adjudicated youth plan for limited opportunities upon their release. Also, reentry and transitional planning must begin once the youth enter the system to effectively prepare the youth for their release.

Limitations and Future Research

This study was the first project to assess perceived levels of cultural competency and their relationship to adjudicated youths' psychosocial functioning and delinquent behavior.

Although this study adds knowledge to the juvenile justice field, it does include a number of limitations that require caution when generalizing the results.

First, this study only surveyed young men involved in one of the selected programs. The study did not capture the experiences of those who were directly released from the facilities without participating in one of the selected programs.

Second, this study may have selection bias. A number of agencies were contacted in New York and New Jersey to get their approval to survey their adjudicated male youth. Only the agencies that consented had their male youth sampled. Although all participants who fit the criteria were allowed to participate, there may have been some differences between those interested in participating and those not interested in participating in the study. In addition, the young people were gathered using a small quota sample. Therefore, the participants may not be representative of the population and the results need to be interpreted with caution when generalizing to the entire adjudicated youth population. Future research should include a larger sample.

Third, the surveys were only written in English and not translated into any other languages. Future research should create surveys in multiple languages to gather feedback from all youth involved in the system. This procedure will help to identify whether the practitioners recommendations to hire bilingual officers are actually necessary.

Fourth, this study did not include female's perceptions of officers' level of cultural competency. Adjudicated female youth may have different experiences and perceptions of juvenile justice professionals compared to adjudicated male youth. Future research should randomly sample adjudicated male and female youth.

Another limitation is that only police and correctional officers were assessed by adjudicated male youth. Other juvenile justice professionals play an important role. Future research should allow young people to assess the cultural competency of juvenile justice professionals such as lawyers, judges, probation officers, parole officers, other correctional staff (teachers, counselors, and medical doctors), and aftercare staff.

In addition, the juvenile justice professionals were not participants and were not asked to measure their own levels of cultural competency. Furthermore, young people may not be able to accurately assess others' level of knowledge, skills, and attitudes. Youth's assessments are based on their interactions and experiences with juvenile justice professionals. Future research should allow staff members to self-assess their levels of cultural competency. Future research can compare the results from the current study on adjudicated male youths' perceptions to the staff members' self-assessment. If differences exist, conducting qualitative work with juvenile justice professionals and young people may be appropriate to capture a better understanding of why these findings exist.

Also, the race of the juvenile justice professionals may have influenced the appraisals of adjudicated male youth. The race of the professionals was not held constant or controlled for in this project. In addition, it is expected that adjudicated youth from urban areas have more contact with police compared to suburban areas. Therefore, adjudicated male youths' location may influence perceptions. Furthermore, socioeconomic status of the staff may be related to youths' appraisals. Future research should identify whether the race and socioeconomic status of the professionals are related to youth perceptions. Finally, research should compare urban to suburban youth perceptions.

Although limitations exist for this project, it was the first of its kind. This study on cultural competency within the juvenile justice field is intended to help improve the services and experiences of adjudicated young people. In addition, the recommendations can help the system achieve its goals to rehabilitate and deter adjudicated youth from committing future crimes.

Conclusion

The present study contributes to the literature by identifying and assessing the cultural competence of the staff members. Juvenile justice professionals suggest implementing cultural competency, yet it is not rigorously assessed to see if it works (S. Sue, 1998; Ridley et al, 2001). Although cultural competency strategies are highly recommended by many (Cross, Earle, Solie, Manness, 2000; Research Institute for Human Services, 2002; Betancourt, Green, Carrillo, & Anarrieh-Firempare, 2003; Lavizzo-Mourey, 1995; Betancourt, Green, & Carrillo, 2002; Isaac-Shockley, 1994;Armour & Hammond, 2009; Cox, 2000; Cox & Bell, 2001; Building Blocks for Youth Initiative, 2005), it is not always clear how juvenile justice practitioners are supposed to implement and practice these suggestions. The current study took the first step in assessing cultural competency. This project identified demographic differences (race, age, prior involvement in the system, residency, and religion) among adjudicated male youths and their perceptions of staffs' cultural competency. This study also identified the relationship between youths' perceived level of police and correctional officers' cultural competency and self-restraint, distress, and self-reported delinquency.

Additionally, this study made methodological contributions to the field by allowing adjudicated youth to assess the cultural competency of the staff. Very rarely, if at all, are young people asked to evaluate the work of juvenile justice practitioners. Young people's views on these practitioners help identify key issues within the system from people who have first-hand

experiences. Youth perceptions highlight issues that staff may not address during their self-assessments. Finally, the results suggest important policy implications to improve the juvenile justice system. The system can effectively and efficiently assist adjudicated youth while in the system and upon release.

In conclusion, this study provided some evidence that juvenile justice staffs' level of cultural competency is related to adjudicated youths' interactions, experiences, and psychosocial functioning. Similar studies should be conducted on a larger scale to rigorously assess the effects of juvenile justice staffs' level of cultural competency and adjudicated youths' psychosocial outcomes.

APPENDIX A: LETTER TO AGENCIES

John Jay College of Criminal Justice
The City University of New York
Doctoral Office-Room 636T
899 Tenth Ave. NY. NY 10019
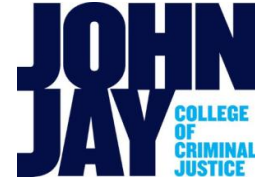
Agency Contact Person

Agency Address

Date

Dear _____

The study

A CUNY Graduate Center/John Jay College doctoral student is requesting permission for youth at your agency to participate in a study to prevent future delinquency. This study is designed to allow young males to evaluate the cultural competency of juvenile justice professionals (police and facility). The study wants to see how the staff's level of cultural competency influences the young males' psychosocial outcomes and future behavior. The agency and youth must agree to participate in order for the study to be conducted.

Participation is voluntary

Participation in the study is completely voluntary. If the young person expresses a desire to participate in the study and all parties agree the young person may participate.

Survey

The project attempts to survey about 150 male youth between the ages of 15-21. The selected participants must have been previously arrested, placed in a facility and previously or currently be in an aftercare/reentry or alternative to incarnation program. The survey will take about 40-45 minutes to complete. The survey has four sections. The questions on the survey ask the participants about their background, experiences with juvenile justice professionals, their behavior and, how they feel about themselves. The surveys will be distributed and collected by the doctoral student researcher. The consent forms and surveys will be stored separately in a locked filing cabinet accessible only to the graduate student and kept confidential.

How the information will be used

The results of the study will be used for the doctoral student's dissertation. The information gathered from the survey packets will be published in journal articles and presented at different academic conferences. Identifying information such as the names of organizations, the staff members, parents, or children will not be made public.

Risks & Benefits

There are minimal to no risks to the agency or the young person participating in the study. The questions asked are unlikely to produce any negative emotional effects on the child. However, if a question triggers a negative memory or emotion, all participants will receive a general counseling referral list to ensure the safety and well-being each participant. The young person's input will help provide policy recommendations for the juvenile justice system in hopes to improve the experiences of other youth served by the justice system.

Assistance needed from agency

The doctoral student is requesting the following from your agency:

- A letter from your agency specifying that you are in agreement with allowing the graduate student researcher to visit, distribute and collect surveys at your agency with your youth.
- Have a pre-meeting with staff to discuss their limited participation in the project. Review the director/staff script.
- A space/room for the researcher to distribute the surveys and for young people to complete them.
- Host an orientation with the young men to discuss the project, distribute assent forms/participant consent forms and collect parent/guardian information (for those under 18).
- Allow fliers to be posted in your agency about the research study
- Leave additional flyers at the front desk for interested potential participants.
- If given permission, the researcher will provide the participants with a gift card thanking them for their participation.

What to expect from study

Please be prepared to expect:

- The student researcher will visit the agency once a week until 150 young people complete the survey. Anticipated time of complete data collection is 10-16 weeks.
- Constant and open communication via email or phone between researcher and agency staff to ensure strong and reliable research methods.
- The agency receives a copy of the final paper.

Contact Information

If you have any questions, please feel free to contact the graduate student Crystal Rodriguez via phone at 646-408-1515 or by email at crodriguez@jjay.cuny.edu. Also, feel free to contact the dissertation mentor Mark Fondacaro, J.D., Ph.D at mfondacaro@gmail.com.

Young Volunteers Needed

Pilot study: Help evaluate the cultural competency of juvenile justice staff!!

o   Are you between the ages of 8-21?
o   Do you have 20-25 minutes of free time?
o   Would you like to volunteer?

If you answered yes to all of the above questions than you can participate in this pilot study.

Participation needs your consent and for you to fill out a survey that should take about 20-25 minutes at your program.

For more information, please call the student researcher Crystal Rodriguez at 347-978-6586 or email her at crodriguez@jjay.cuny.edu.

Your director will tell you time, date, and place of the survey AS SOON AS POSSIBLE.

Participation in this study (or not participating) will not affect in any way the treatment, services, or privileges that you receive from your current program.

Thank you!

Assent Form: Pilot Study

What is this project about?
The student researcher Crystal Rodriguez from CUNY Graduate Center/John Jay College is doing a research project for school. She is inviting you to participate in a part of research project, which is the pilot study. The pilot study is conducted before the actual research project to make sure the survey questions are understandable and clear and the responses make sense to someone your age. <u>Although you may never have had any experience with the juvenile justice system, the student researcher is asking you to read these questions and give her feedback on which questions are clear or not so clear.</u> Only answer the highlighted questions such as age, where you live, last grade completed etc. You do not have to answer any of the other questions. If you do not understand certain questions or responses, please place a star (*) next to the question and we will discuss it one on one. With your help once this pilot study is completed, the research project will allow young people to evaluate the cultural competency of police and facility staff that they have interacted with during their involvement in the juvenile justice system.

What does cultural competency mean?
A <u>culturally competent person</u> is someone who understands and respects people of different backgrounds. Police officers and facility staff members that are culturally competent think diversity is important and behave fairly even if the person is from a different race, ethnicity, culture, speaks a different language, etc. The larger research project wants to see how the staff's level of cultural competency is related to young people's behavior.

Who can participate?
The pilot study is surveying about 20 young people between the ages 11 and 18.

What is on the survey?
You will fill out a one-time pilot survey. The survey has two sections. The questions on the survey ask about your (1) background (examples: age, race, religion) and your (2) experiences with the juvenile justice staff. The survey will take about 15-20 minutes to fill out. The student researcher will read the questions to the group and you will follow along. Again, the student researcher is asking for you to identify any questions that are not clear and difficult to understand.

What if I do not want to do this?
You don't have to be in this study. No one will be mad at you if you don't want to do this. If you don't want to be in this study, just tell the student researcher. If you want to be in this pilot study, just tell the student researcher. Remember, it is ok to say yes now and change your mind later. If you and your parents/guardian agree to your participation and you change your mind, that is fine. While filling out the survey, you may decide not to answer some questions and may decide to stop completing the survey, and that is fine too. Nothing will happen to you if you decide to stop. Participation in this study will not affect in any way the treatment, services, or privileges that you receive from your current program.

How will the information on the survey be used?
The student researcher is collecting the surveys and using the information for her school project. The results from the study will be published in journal articles and presented at different academic conferences.

Will anyone know I was involved?
All identifying information will be kept confidential/private. Your name and the fact that you are in this study will be kept confidential/private. The surveys and consent forms will be placed in a locked filing cabinet at John Jay College where only the student researcher has access to it. The assent and consent forms only include your first name and first letter of your last name. No documents include your full name. The surveys do not ask for your name. You will not write your names on the surveys. Identifying information (such as your name) on assent and consent forms will be stored separately from the surveys. There is no way to connect your participation in the project with your answers on the survey. The student researcher will make sure all identifying information is kept confidential/private.

Will I get hurt?
No, but you may remember some bad interactions with staff members. If you are bothered by these memories, the student researcher will provide you and all participants with a general referral list that has information about counseling services with someone available to talk with you about your feelings and concerns.

Who can I talk to about this study?
If you have any questions, please talk to the student researcher Crystal Rodriguez via phone at 347-978-6586 or by email at crodriguez@jjay.cuny.edu.

Who can I call about my rights as a research subject?
If you want to talk to someone about your rights as a research subject, or to make a complaint, please contact the John Jay HRPP Office at CUNY: by Telephone: 212-237-8961 or by Email: jj-irb@jjay.cuny.edu.

<u>**Participant keeps this portion of the assent form.**</u>

Assent Form: Pilot Study

Do you want to participate in this study? ☐ *Yes* ☐ *No*

Please check the boxes that apply to you:
- o Yes, I have read the assent form or had this assent form read to me.
- o Yes, I understand what is being asked of me.
- o Yes, I voluntarily agree to participate in this study.

Participant's first name and first letter of last name: _____

Participant's initials only: _____

Principal Investigator Printed Name: _____

Principal Investigator Signature: _____

Date: _____

Please return this portion of the form to the student researcher. Thank you!

APPENDIX D: Pilot Study- Participant Consent Form
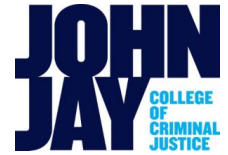
<u>**Participant Consent Form: Pilot Study**</u>

What is this project about?

The student researcher Crystal Rodriguez from CUNY Graduate Center/John Jay College is doing a research project for school. She is inviting you to participate in a part of research project, which is the pilot study. The <u>pilot study</u> is conducted before the actual research project to make sure the survey questions are understandable and clear and the responses make sense to someone your age. <u>Although you may never have had any experience with the juvenile justice system, the researcher is asking you to read these questions and provide your feedback on whether the question is clear.</u> Only answer the highlighted questions such as age, where you live, last grade completed etc. You do not have to answer any of the other questions. If you do not understand certain questions or responses, please place a star (*) next to the question and we can discuss it one on one. With your help once this pilot study is completed, the research project will allow young men to evaluate the cultural competency of police and facility staff that they have interacted with during their involvement in the juvenile justice system.

What does cultural competency mean?

A <u>culturally competent person</u> is someone who understands and respects people of different backgrounds. Police officers and facility staff members that are culturally competent think diversity is important and behave fairly even if the person is from a different race, ethnicity, culture, speaks a different language, etc. This project wants to see how the staff's level of cultural competency is related to young male's behavior.

Who can participate?

The pilot study is surveying about 20 young people between the ages 11 and 18.

What is on the survey?

You will fill out a one-time pilot survey. The survey has two sections. The questions on the survey ask about your (1) background (examples: age, race, religion) and your (2) experiences with the juvenile justice staff. The survey will take about 15-20 minutes to fill out. The student researcher will read the questions to the group and you will follow along. Again, please place a star next to the questions that are not clear and difficult to understand.

What if I do not want to do this?
You don't have to participate in this pilot study. No one will be mad at you if you don't want to do this. If you don't want to be in this pilot study, just tell the student researcher. If you want to be in this pilot study, just tell the student researcher. Remember, it is ok to say yes now and change your mind later. If you agree to your participate and you change your mind, that is fine. While filling out the survey, you may decide not to answer some questions and may decide to stop completing the survey, and that is fine too. Nothing will happen to you if you decide to stop. Participation in this study will not affect in any way the treatment, services, or privileges that you receive from your current program.

How will the information on the survey be used?
The student researcher is collecting the surveys and using the information for her school project. The results from the study will be published in journal articles and presented at different academic conferences.

Will anyone know I was involved?
All identifying information will be kept confidential. Your name and the fact that you are in this pilot study will be kept confidential. The surveys and consent forms will be placed in a locked filing cabinet at John Jay College where only the student researcher has access to it. The consent forms only include your first name and first letter of your last name. No documents include your full name. The surveys do not ask for your name. You will not write your names on the surveys. Identifying information (such as your name) on the consent forms will be stored separately from the surveys. There is no way to connect your participation in the project with your answers on the survey. The student researcher will make sure all identifying information is kept confidential.

Will I get hurt?
No, but you may remember some bad interactions with staff members. If you are bothered by these memories, the student researcher will provide you and all participants with a general referral list that has information about counseling services with someone available to talk with you about your feelings and concerns.

Who can I talk to about this study?
If you have any questions, please talk to the student researcher Crystal Rodriguez via phone at 347-978-6586 or by email at crodriguez@jjay.cuny.edu.

Who can I call about my rights as a research subject?
If you want to talk to someone about your rights as a research subject, or to make a complaint, please contact the John Jay HRPP Office at CUNY: by Telephone: 212-237-8961 or by Email: jj-irb@jjay.cuny.edu.

<u>**Participant keeps this portion of the assent form.**</u>

Participant Consent Form: Pilot Study

Do you want to participate in this study? ☐ *Yes* ☐ *No*

Please check the boxes that apply to you:
- o Yes, I have read the consent form or had this consent form read to me.
- o Yes, I understand what is being asked of me.
- o Yes, I voluntarily agree to participate in this study.

Participant's first name and first letter of last name: _____

Participants initials only: _____

Principal Investigator Printed Name: _____

Principal Investigator Signature: _____

Date: _____

Please return this portion of the form to the student researcher. Thank you!

Justice Survey- Pilot Study

The survey that you are about to fill out asks questions about your background and your experiences with juvenile justice staff (police and correctional staff). The survey has two sections. The student researcher will read the instructions and questions to the group. Please follow along with the student researcher and give your feedback on each question. You do not need to respond to the questions. Please place a star (*) next to any questions or responses that you do not understand or that are not clear. If the question is clear and you understand the responses, please move on to the next question. Your feedback is VERY important for this study. The survey should take about 15-20 minutes to finish.

Please fill out survey <u>ONLY</u> if you answer <u>yes</u> to all of the questions below:

- ⭘ I am between the ages of 11 and 18.

- ⭘ I have signed the assent form.

- ⭘ I have not filled out this survey before.

- ⭘ I want to fill out the survey.

- ⭘ I know that if I do not want to fill out the survey I do not have to.

- ⭘ I will focus on my juvenile justice system experiences and interactions.

<u>A pilot survey is a pre-test of the questionnaire to make sure the questions and answers make sense. Please provide any comments about the questions and responses next to the specific question or response.</u>

The survey does not ask for your name. <u>Please do not write your name on any of the pages.</u>

Section I: QUESTIONS ABOUT YOUR BACKGROUND

These questions are about you. Please fill in or circle the answer that describes you.

1. How old are you? _____

2. Where do you currently live? (Circle one)

New York:

Bronx	Manhattan	Queens	Brooklyn	Staten Island	Other:_____

New Jersey:

Atlantic	Bergen	Burlington	Camden	Essex	Hudson
Mercer	Monmouth	Ocean	Somerset	Union	Other:_____

3. Where was your placement (juvenile detention facility) located? (Circle one)

New York:

Bronx	Manhattan	Queens	Brooklyn	Staten Island	Other:_____

New Jersey:

Atlantic	Bergen	Burlington	Camden	Essex	Hudson
Mercer	Monmouth	Ocean	Somerset	Union	Other:_____

4. Where was your family living while you were in the juvenile detention facility? (Circle one)

New York:

Bronx	Manhattan	Queens	Brooklyn	Staten Island	Other:_____

New Jersey:

Atlantic	Bergen	Burlington	Camden	Essex	Hudson
Mercer	Monmouth	Ocean	Somerset	Union	Other:_____

5. What was the last grade you finished? (Circle one)

5th Grade	6th Grade	7th Grade	8th Grade	9th Grade
10th Grade	11th Grade	12th Grade	G.E.D	Other: _____

6. What is your race? (Circle all that apply)

Latino/Hispanic	Black/African American	White (non-Hispanic)	Native American/Indian American	Asian/Asian American	Other:_____

7. What is your religion? (Circle one)

Catholic	Muslim	Jewish	Protestant	Other:_____	Not religious

8. Date/Year of arrest: _____ (the arrest that led to your time in a juvenile justice facility)

9. Is this your first time in the juvenile justice system? (Circle one)

No *(go to question __)*	Yes *(go to question __)*

10. If this is not your first time in the juvenile justice system, how many times have you been through the juvenile justice system? _____

11. Which crime did you commit to get arrested and then sent to a juvenile justice facility?
(Please circle)

Aggravated Assault	Robbery	Burglary	Arson	Larceny	Rape	Motor Vehicle Theft	Simple Assault	Other:_____

Section II: Modified CCCI-R-Juvenile Justice System Version (CCCI-R-JJS)

The purpose of this survey is to find out your thoughts about the Cultural Competence of the juvenile justice system staff, including the police and correctional officers. We are interested in your opinion so please make a judgment based on what the statements in this survey mean to you. Please think about and rate each juvenile justice staff member separately. For the police officer, focus on the interactions with the police officer that resulted in your placement in a juvenile justice facility. For the juvenile correctional officer, please rate your interactions with the correctional officer you had the most contact with. Also, please remember to:

- Circle the appropriate rating under each statement.
- Circle one response for each statement.
- Be sure you check every answer to make sure you have responded to each question.

ARRESTING POLICE OFFICER

12. The race of the arresting police officer was:

Latino/Hispanic	Black/African American	White (non-Hispanic)	Native American	Asian/Asian American	Other:_____

13. The gender of the arresting police officer was:

Male	Female

The following questions are based on your interactions with the arresting police officer	Strongly disagree (do not believe)	Disagree	Slightly disagree	Slightly agree	Agree	Strongly agree (Do believe)
14. The police officer is aware of his or her own cultural background (including attitudes, beliefs and traditions).	1	2	3	4	5	6
15. The police officer values and respects cultural differences (including attitudes, beliefs and traditions).	1	2	3	4	5	6
16. The police officer is aware of how his/her own values (beliefs) might affect you.	1	2	3	4	5	6
17. The police officer is comfortable with differences between police officer and you.	1	2	3	4	5	6
18. If your cultural background is very different from the police officer, he/she is willing to have you talk with another officer whose background is more similar to yours.	1	2	3	4	5	6
19. The police officer understands the current socio-political system (like having low income, a single parent, or street culture) and how it impacts on you.	1	2	3	4	5	6
20. The police officer shows he or she knows your culture (attitudes, beliefs and traditions).	1	2	3	4	5	6
21. The police officer has a clear understanding of the juvenile justice system decision-making process.	1	2	3	4	5	6
22. The police officer knows the institutional barriers (policies or procedures that are not fair to all ethnic/racial groups) that can influence your situation/circumstances.	1	2	3	4	5	6
23. The police officer is able to get you to communicate verbally (with words) and non-verbally (your eye contact, hand movements, personal space).	1	2	3	4	5	6
24. The police officer is able to send and receive verbal (with words) and non-verbal (your eye contact, hand movements, personal space) communications that you can understand.	1	2	3	4	5	6
25. The police officer gives you good suggestions on programs to help you.	1	2	3	4	5	6
26. The police officer sends messages (like verbal messages or attitude) that are appropriate to communicate with you.	1	2	3	4	5	6
27. The police officer tries to understand the problem from your point of view (based on your cultural experiences, values, and/or lifestyle).	1	2	3	4	5	6
28. The police officer presents/shows his/her own values (beliefs) to you.	1	2	3	4	5	6
29. The police officer is comfortable speaking with you.	1	2	3	4	5	6
30. The police officer knows the cultural differences (attitudes, beliefs and traditions) between the police officer and you.	1	2	3	4	5	6
31. The police officer respects your social status as an ethnic minority (a person of color).	1	2	3	4	5	6
32. The police officer knows the professional and ethical (know right or wrong) duties of a police officer.	1	2	3	4	5	6
33. The police officer knows and is comfortable with cultural differences (attitudes, beliefs and traditions).	1	2	3	4	5	6
34. The police officer speaks the same language as you.	1	2	3	4	5	6
35. The police officer understands you.	1	2	3	4	5	6
36. The police officer can relate to you.	1	2	3	4	5	6

The next section focuses on your experiences with the juvenile correctional officer.

JUVENILE CORRECTIONAL OFFICER

37. The race of the correctional officer was:

Latino/Hispanic	Black/African American	White (non-Hispanic)	Native American	Asian/Asian American	Other:_____

38. The gender of the correctional officer was:

Male	Female

The following questions are based on your interactions with the juvenile correctional officer	Strongly disagree (Do not believe)	Disagree	Slightly disagree	Slightly agree	Agree	Strongly agree (Do believe)
39. The correctional officer is aware of his or her own cultural background (including attitudes, beliefs and traditions).	1	2	3	4	5	6
40. The correctional officer values and respects cultural differences (including attitudes, beliefs and traditions).	1	2	3	4	5	6
41. The correctional officer is aware of how his/her own values (beliefs) might affect you.	1	2	3	4	5	6
42. The correctional officer is comfortable with differences between correctional officer and you.	1	2	3	4	5	6
43. If your cultural background is very different from the correctional officer, he/she is willing to have you talk with another officer whose background is more similar to yours.	1	2	3	4	5	6
44. The correctional officer understands the current socio-political system (like having low income, a single parent, or street culture) and its impact on you.	1	2	3	4	5	6
45. The correctional officer shows he or she knows your culture (attitudes, beliefs and traditions).	1	2	3	4	5	6
46. The correctional officer has a clear understanding of the juvenile justice system decision-making process.	1	2	3	4	5	6
47. The correctional officer knows the institutional barriers (policies or procedures that are not fair to all ethnic/racial groups) that can influence your situation/circumstances.	1	2	3	4	5	6
48. The correctional officer is able to get you to communicate verbally (with words) and non-verbally (your eye contact, hand movements, personal space).	1	2	3	4	5	6
49. The correctional officer is able to send and receive verbal (with words) and non-verbal (your eye contact, hand movements, personal space) communications that you can understand.	1	2	3	4	5	6
50. The correctional officer gives you good suggestions on programs to help you.	1	2	3	4	5	6

The following questions are based on your interactions with the juvenile correctional officer	Strongly disagree (Do not believe)	Disagree	Slightly disagree	Slightly agree	Agree	Strongly agree (Do believe)
51. The correctional officer sends messages (like verbal messages or attitude) that are appropriate to communicate with you.	1	2	3	4	5	6
52. The correctional officer tries to understand the problem from your point of view (based on your cultural experiences, values, and/or lifestyle).	1	2	3	4	5	6
53. The correctional officer presents/shows his/her own values (beliefs) to you.	1	2	3	4	5	6
54. The correctional officer is comfortable speaking with you.	1	2	3	4	5	6
55. The correctional officer knows the cultural differences (attitudes, beliefs and traditions) between the correctional officer and you.	1	2	3	4	5	6
56. The correctional officer respects your social status as an ethnic minority (a person of color).	1	2	3	4	5	6
57. The correctional officer knows the professional and ethical (know right and wrong) duties of a correctional officer.	1	2	3	4	5	6
58. The correctional officer knows and is comfortable with cultural differences (attitudes, beliefs and traditions).	1	2	3	4	5	6
59. The correctional officer speaks the same language as you.	1	2	3	4	5	6
60. The correctional officer understands you.	1	2	3	4	5	6
61. The correctional officer can relate to you in any way.	1	2	3	4	5	6

62. Any other thoughts: Please feel free to write any thoughts you have about your juvenile justice experience with police and juvenile correctional officers.

_____

_____

Thank you for taking this survey. Please hand in this completed survey to the student researcher.

Drinks and snacks are available as a thank you for your participation in this pilot survey.

APPENDIX F: Director/Staff Protocol

<u>Director/Staff Protocol</u>

<u>Project title:</u> *"Assessing Young Males' Perspectives on the Cultural Competency of Juvenile Justice Staff and Predicting Psychosocial Functioning"*

Thank you again for allowing me to conduct the surveys at your program. It is very important that any youth who participate in this study remain anonymous and that their responses to the surveys be kept confidential. To help insure anonymity and confidentiality, I am providing the following guidelines. Thank you again for all your help.

Protocol for Program Directors/Supervisors/Staff

- **Publicizing the project**?
    With your permission, the student researcher will post signs around your agency. The student researcher will also leave copies of the flyers/advertisement at the program. Please feel free to post the signs around your agency. The flyers/advertisement includes the date, time and location of the orientation. If the potential participants have any questions please ask them to contact the student researcher or suggest that they attend the orientation which is described on the flyer/advertisement.

    The student researcher will notify the potential participants of the project's purpose and tell them what will be expected of them. The student researcher will also notify the potential participants of the time, date and location of the orientation/survey distribution.

    The supervisors, directors, staff and the student researcher should inform the potential participants that their participation is voluntary and that whether or not they decide to participate, their treatment, services, or privileges at the program will not be affected.

- **If a male youth asks about the project**?
    Please provide him with the flyer/advertisement. The flyer includes the orientation date, time and location. Copies will be left at the program. Please have him contact the student researcher for further information about the project.

- **If a male youth asks to participate**?
    Please provide him with the flyer/advertisement. The flyer includes the orientation date, time and location. Copies will be left at the program. Please have the youth contact the student researcher for further information about the project.

- **If a female youth asks to participate**?
    Please inform her that the project is only for young males. If she has any questions, please feel free to provide her with a flyer/advertisement and encourage her to contact the student researcher.

- **If the male youth is not interested in the study?**
     The supervisors, directors, staff and the student researcher should inform him that whether or not they decide to participate, their treatment, services, or privileges at the program will not be affected.

Protocol for Program Directors/Supervisors/Staff

- **If a male youth needs more information?**
     Please provide him with the flyer/advertisement. The flyer includes the orientation date, time and location. Copies will be left at the program. Please suggest that he attend the orientation if he wants to learn about the project and encourage him to contact the student researcher for further information about the project.

- **If a male youth needs an assent form?**
     Please provide the youth with a flyer/advertisement for the next orientation date. At the orientation the assent and consent forms will be handed out and collected. There will be more than one orientation at the programs. Updated flyers/advertisements will be posted at the programs. Please have the youth contact the student researcher if he has any questions. The student researcher's contact information is on the assent form and the flyer/advertisement.

APPENDIX G: Youth Advertisement

Help evaluate the cultural competency of juvenile justice staff!!

- o   Are you between the ages of 15-21?
- o   Been involved in the **Juvenile Justice System**?
- o   Been arrested?
- o   Placed in a **juvenile facility**?

<u>If yes</u> to all of the above questions, you can volunteer to participate.

Participation requires your consent and for you to fill out a survey that should take about 40-45 minutes at your program.

<u>Receive a gift card as a thank you for your time and participation.</u>

For more information please call the student researcher Crystal Rodriguez at 347-978-6586 or email her at crodriguez@jjay.cuny.edu.

Date: **Time:**   **Place:**

Participation in this study (or lack of participation) will not affect in any way the treatment, services, or privileges that you receive from your current program.

Thank you!

APPENDIX H: Assent Form

<u>Assent Form</u>

What is this project about?
The student researcher Crystal from CUNY Graduate Center/John Jay College is doing a research project for school. She is inviting you to participate in a research project. The project will allow you to evaluate the cultural competency of police and facility staff that you have interacted with during your involvement in the juvenile justice system.

What does cultural competency mean?
A culturally competent person is someone who understands and respects people of different backgrounds. Police officers and facility staff members that are culturally competent think diversity is important and behave fairly even if the person is from a different race, ethnicity, culture, speaks a different language, etc. This project wants to see how the staff's level of cultural competency is related to your behavior.

Who can participate?
The project is surveying about 150 young people between the ages 15 and 21. Survey participants must have been previously arrested, placed in a juvenile facility and currently in an aftercare/alternative to incarceration program.

What is on the survey?
You will fill out a one-time survey. The survey has four sections. The questions on the survey ask about your (1) background (examples: age, gender, race), (2) experiences with the juvenile justice staff, (3) your behavior and, (4) how you feel about yourself. The student researcher will hand out and collect the surveys at the aftercare/alternative to incarceration program. The survey will take about 40-45 minutes to fill out.

What if I do not want to do this?
You don't have to be in this study. No one will be mad at you if you don't want to do this. If you don't want to be in this study, just tell the student researcher. If you want to be in this study, just tell the student researcher. Remember, it is ok to say yes now and change your mind later. If you and your parents/guardian agree to your participation and you change your mind, that is fine. While filling out the survey, you may decide not to answer some questions and may decide to stop completing the survey, and that is fine too. Nothing will happen to you if you decide to stop. Participation in this study will not affect in any way the treatment, services, or privileges that you receive from the aftercare/reentry program.

How will the information on the survey be used?

The student researcher is collecting the surveys and using the information for her school project. The results from the study will be published in journal articles and presented at different academic conferences.

Will anyone know I was involved?

All identifying information will be kept confidential/private. Your name and the fact that you are in this study will be kept confidential/private. The surveys and consent forms will be placed in a locked filing cabinet at John Jay College where only the student researcher has access to it. The assent and consent forms only include your first name and first letter of your last name. No documents include your full name. The surveys do not ask for your name. You will not write your names on the surveys. Identifying information (such as your name) on assent and consent forms will be stored separately from the surveys. There is no way to connect your participation in the project with your answers on the survey. The student researcher will make sure all identifying information is kept confidential/private.

Will I get hurt?

You may remember some bad interactions with staff members. If you are bothered by these memories, the student researcher will provide you and all participants with a referral list that has information about counseling services with someone available to talk with you about your feelings and concerns.

Is there compensation for my participation?

Yes, you will receive a $10.00 gift card after completing the youth survey.

Who can I talk to about this study?

If you have any questions, please talk to the student researcher Crystal Rodriguez via phone at 347-978-6586 or by email at crodriguez@jjay.cuny.edu.

Who can I call about my rights as a research subject?

If you want to talk to someone about your rights as a research subject, or to make a complaint, please contact the John Jay HRPP Office at CUNY: by Telephone: 212-237-8961 or by Email: jj-irb@jjay.cuny.edu.

<u>Participant keeps this portion of the assent form.</u>

Assent Form

Do you want to participate in this study? ☐ *Yes* ☐ *No*

Please check the boxes that apply to you:
- o Yes, I have read the assent form or had this assent form read to me.
- o Yes, I understand this study and its procedures.
- o Yes, I understand my role in this study.
- o Yes, I voluntarily agree to participate in this study.

Participant's first name and first letter of last name:_____

Participants initials only: _____

Principal Investigator Printed Name: _____

Principal Investigator Signature: _____

Date: _____

Please return this portion of the form to the student researcher. Thank you!

APPENDIX I: Participant Consent Form

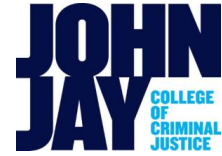**Participant Consent Form**

What is this project about?
The student researcher Crystal from CUNY Graduate Center/John Jay College is doing a research project for school. She is inviting you to participate in a research project. The project will allow you to evaluate the cultural competency of police and facility staff that you have interacted with during your involvement in the juvenile justice system.

What does cultural competency mean?
A culturally competent person is someone who understands and respects people of different backgrounds. Police officers and facility staff members that are culturally competent think diversity is important and behave fairly even if the person is from a different race, ethnicity, culture, speaks a different language, etc. This project wants to see how the staff's level of cultural competency is related to your behavior.

Who can participate?
The project is surveying about 150 young people between the ages 15 and 21. Survey participants must have been previously arrested, placed in a juvenile facility and currently in an aftercare program.

What is on the survey?
You will fill out a one-time survey. The survey has four sections. The questions on the survey ask about your (1) background (examples: age, gender, race), (2) experiences with the juvenile justice staff, (3) your behavior and, (4) how you feel about yourself. The student researcher will hand out and collect the surveys at the program. The survey will take about 40-45 minutes to fill out.

What if I do not want to do this?
You don't have to be in this study. No one will be mad at you if you don't want to do this. If you don't want to be in this study, just tell the student researcher. If you want to be in this study, please tell the student researcher. Remember, it is ok to say yes now and change your mind later. While filling out the survey, you may decide not to answer some questions and may decide to stop completing the survey, and that is fine too. Nothing will happen to you if you decide to stop. Participation in this study will not affect in any way the treatment, services, or privileges that you receive from the aftercare/reentry program.

How will the information on the survey be used?
The student researcher is collecting the surveys and using the information for her school project. The results from the study will be published in journal articles and presented at different academic conferences.

Will anyone know I was involved?
All identifying information will be kept confidential. Your name and the fact that you are in this study will be kept confidential. The surveys and consent forms will be placed in a locked filing cabinet at John Jay College where only the student researcher has access to it. The consent forms only include your first name and first letter of your last name. No documents include your full name. The surveys do not ask for your name. You will not write your names on the surveys. Identifying information (such as your name) on assent and consent forms will be stored separately from the surveys. There is no way to connect your participation in the project with your answers on the survey. The student researcher will make sure all identifying information is kept confidential.

Will I get hurt?
You may remember some negative interactions with staff members. If you are bothered by these memories, the student researcher will provide you and all participants with a referral list that has information about counseling services with someone available to talk with you about your feelings and concerns.

Is there compensation for my participation?
Yes, you will receive a $10.00 gift card after completing the youth survey.

Who can I talk to about this study?
If you have any questions, please talk to the student researcher Crystal Rodriguez via phone at 347-978-6586 or by email at crodriguez@jjay.cuny.edu.

Who can I call about my rights as a research subject?
If you want to talk to someone about your rights as a research subject, or to make a complaint, please contact the John Jay HRPP Office at CUNY: by Telephone: 212-237-8961 or by Email: jj-irb@jjay.cuny.edu.

Participant keeps this portion of the consent form.

Participant Consent Form

Do you want to participate in this study? ☐ *Yes* ☐ *No*

Please check the boxes that apply to you:
- o Yes, I have read the consent form or had this consent form read to me.
- o Yes, I understand this study and its procedures.
- o Yes, I understand my role in this study.
- o Yes, I voluntarily agree to participate in this study.

Participant's <u>first name</u> and <u>first letter of last name</u>: _____

Participants <u>initials only</u>: _____

Principal Investigator Printed Name: _____
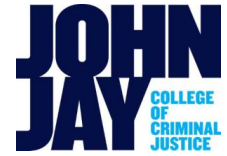
Principal Investigator Signature: _____

Date: _____

<u>Please return this portion of the form to the student researcher. Thank you!</u>

Justice Survey

This survey has four sections. This survey that you are about to fill out asks questions about your background, your experiences with juvenile justice staff (**police and juvenile correctional officer**), your behavior and about how you feel about yourself. Please answer all of the questions the best you can. The student researcher will read the instructions and questions. Please follow along with the student researcher and answer the questions. The survey should take about 40-45 minutes to finish.

Please fill out this survey <u>ONLY</u> if you answer <u>yes</u> to all of the questions below:

- ⭕ I am male

- ⭕ I between the ages of 15 and 21.

- ⭕ I have been arrested

- ⭕ I sent to a juvenile facility

- ⭕ I have signed the assent form (if I am under the age of 18) or participant consent form (if I am over the age of 18).

- ⭕ I have not filled out this survey before.

- ⭕ I want to fill out the survey.

- ⭕ I know that if I do not want to fill out the survey I do not have to.

- ⭕ I will focus on my juvenile justice system experiences and interactions.

The survey does not ask for your name.

<u>**Please do not write your name on any of the pages.**</u>

Section I: QUESTIONS ABOUT YOUR BACKGROUND

These questions are about you. Please fill in or circle the answer that describes you.

1. **How old are you?**   _____

2. **Where do you currently live?** (Circle one)

New York:

Bronx	Manhattan	Queens	Brooklyn	Staten Island	Other:_____

New Jersey:

Atlantic	Bergen	Burlington	Camden	Essex	Hudson
Mercer	Monmouth	Ocean	Somerset	Union	Other:_____

3. **Where was your placement (juvenile facility) located?** (Circle one)

New York:

Bronx	Manhattan	Queens	Brooklyn	Staten Island	Other:_____

New Jersey:

Atlantic	Bergen	Burlington	Camden	Essex	Hudson
Mercer	Monmouth	Ocean	Somerset	Union	Other:_____

4. **Where was your family living while you were in the juvenile facility?** (Circle one)

New York:

Bronx	Manhattan	Queens	Brooklyn	Staten Island	Other:_____

New Jersey:

Atlantic	Bergen	Burlington	Camden	Essex	Hudson
Mercer	Monmouth	Ocean	Somerset	Union	Other:_____

5. **What was the last grade you finished?** (Circle one)

5th Grade	6th Grade	7th Grade	8th Grade	9th Grade
10th Grade	11th Grade	12th Grade	G.E.D	Other: _____

6. **What is your race?** (Circle all that apply)

Latino/Hispanic	Black/African American	White (non-Hispanic)	Native American	Asian/Asian American	Other:_____

7. **What is your religion?** (Circle one)

Catholic	Muslim	Jewish	Protestant	Other:_____	Not religious

8. **Month/Year of arrest**: _____ (the arrest that led to your time in a juvenile justice facility)

9. **Is this your first time in the juvenile justice system?** (Circle one)

Yes (go to question #11)	No *(go to question #10)*

10. **If this is not your first time in the juvenile justice system, how many times have you been through the juvenile justice system?** _____

11. **Which crime did you commit to get arrested and then sent to a juvenile justice facility?** (Please circle all that apply)

Aggravated Assault	Robbery	Burglary	Arson	Larceny	Rape	Motor Vehicle Theft	Simple Assault	Other:_____

Section II: Modified CCCI-R-Juvenile Justice System Version (CCCI-R-JJS)

The purpose of this survey is to find out your thoughts about the Cultural Competence of the juvenile justice system staff, including the police and correctional officers. We are interested in your opinion so please make a judgment based on what the statements in this survey mean to you. Please think about and rate each juvenile justice staff member separately. For the police officer, focus on the interactions with the police officer that resulted in your placement in a juvenile justice facility. For the juvenile correctional officer, please rate your interactions with the correctional officer you had the most contact with. Also, please remember to:

- Circle the appropriate rating under each statement.
- Circle one response for each statement.
- Be sure you check every answer to make sure you have responded to each question.

ARRESTING POLICE OFFICER

12. **The race of the arresting police officer was:**

Latino/Hispanic	Black/African American	White (non-Hispanic)	Native American	Asian/Asian American	Other:_____

13. **The gender of the arresting police officer was:**

Male	Female

The following questions are based on your interactions with the arresting police officer	Strongly disagree (Do not believe)	Disagree	Slightly disagree	Slightly agree	Agree	Strongly agree (Do believe)
14. The police officer shows he or she is aware of his or her own cultural background *(including attitudes, beliefs and traditions)*.	1	2	3	4	5	6
15. The police officer shows he or she values and respects cultural differences *(including attitudes, beliefs and traditions)*.	1	2	3	4	5	6
16. The police officer shows he or she is aware of how his or her own values *(beliefs)* might affect you.	1	2	3	4	5	6
17. The police officer shows he or she is comfortable with differences between police officer and you.	1	2	3	4	5	6
18. If your cultural background is very different from the police officer, he or she is willing to have you talk with another officer whose background is more similar to yours.	1	2	3	4	5	6
19. The police officer understands the current socio-political system *(like growing up in a poor, a single parent family, and come different racial or religious group, and follow a different culture within your neighborhood)* and how it impacts you.	1	2	3	4	5	6
20. The police officer shows he or she knows your culture *(attitudes, beliefs and traditions)*.	1	2	3	4	5	6
21. The police officer shows he or she has a clear understanding of the juvenile justice system decision-making process *(like the right procedures)*.	1	2	3	4	5	6
22. The police officer knows the institutional barriers *(policies or procedures that are not fair to all ethnic/racial groups)* that can influence your situation/circumstances.	1	2	3	4	5	6
23. The police officer is able to get you to communicate verbally *(with words)* and non-verbally *(your eye contact, hand movements, personal space)*.	1	2	3	4	5	6
24. The police officer is able to send and receive verbal *(with words)* and non-verbal *(your eye contact, hand movements, personal space)* communications that you can understand.	1	2	3	4	5	6
25. The police officer gives you good suggestions on programs to help you.	1	2	3	4	5	6
26. The police officer sends messages *(like verbal or non-verbal)* that are appropriate to communicate with you.	1	2	3	4	5	6
27. The police officer tries to understand the problem from your point of view *(based on your cultural experiences, values, and/or lifestyle)*.	1	2	3	4	5	6
28. The police officer presents/shows his or her own values *(beliefs)* to you.	1	2	3	4	5	6
29. The police officer is comfortable speaking with you.	1	2	3	4	5	6
30. The police officer knows the cultural differences *(attitudes, beliefs and traditions)* between the police officer and you.	1	2	3	4	5	6
31. The police officer respects your social status as an ethnic minority *(a person of color)*.	1	2	3	4	5	6
32. The police officer knows the professional and ethical *(know right from wrong; fairness)* duties of a police officer.	1	2	3	4	5	6
33. The police officer knows and is comfortable with cultural differences *(attitudes, beliefs and traditions)*.	1	2	3	4	5	6
34. The police officer speaks the same language as you.	1	2	3	4	5	6
35. The police officer understands you.	1	2	3	4	5	6
36. The police officer can relate to you.	1	2	3	4	5	6

The next section focuses on your experiences with the juvenile correctional officer.

JUVENILE CORRECTIONAL OFFICER

37. The race of the correctional officer was:

Latino/Hispanic	Black/African American	White (non-Hispanic)	Native American	Asian/Asian American	Other:_____

38. The gender of the correctional officer was:

Male	Female

The following questions are based on your interactions with the juvenile correctional officer	Strongly disagree (Do not believe)	Disagree	Slightly disagree	Slightly agree	Agree	Strongly agree (Do believe)
39. The correctional officer shows he or she is aware of his or her own cultural background *(including attitudes, beliefs and traditions)*.	1	2	3	4	5	6
40. The correctional officer shows he or she values and respects cultural differences *(including attitudes, beliefs and traditions)*.	1	2	3	4	5	6
41. The correctional officer shows he or she is aware of how his or her own values *(beliefs)* might affect you.	1	2	3	4	5	6
42. The correctional officer shows he or she is comfortable with differences between correctional officer and you.	1	2	3	4	5	6
43. If your cultural background is very different from the correctional officer, he or she is willing to have you talk with another officer whose background is more similar to yours.	1	2	3	4	5	6
44. The correctional officer understands the current socio-political system *(like growing up in a poor, a single parent family, from a different racial or religious group, and follow a different culture within your neighborhood)* and how it impacts you.	1	2	3	4	5	6
45. The correctional officer shows he or she knows your culture *(attitudes, beliefs and traditions)*.	1	2	3	4	5	6
46. The correctional officer shows he or she has a clear understanding of the juvenile justice system decision-making process *(like the right procedures)*.	1	2	3	4	5	6
47. The correctional officer knows the institutional barriers *(policies or procedures that are not fair to all ethnic/racial groups)* that can influence your situation/circumstances.	1	2	3	4	5	6
48. The correctional officer is able to get you to communicate verbally *(with words)* and non-verbally *(your eye contact, hand movements, personal space)*.	1	2	3	4	5	6
49. The correctional officer is able to send and receive verbal *(with words)* and non-verbal communications *(your eye contact, hand movements, personal space)* that you can understand.	1	2	3	4	5	6
50. The correctional officer gives you good suggestions on programs to help you.	1	2	3	4	5	6
51. The correctional officer sends messages *(like verbal or non-verbal)* that are appropriate to communicate with you.	1	2	3	4	5	6
52. The correctional officer tries to understand the problem from your point of view *(based on your cultural experiences, values, and/or lifestyle)*.	1	2	3	4	5	6
53. The correctional officer presents/shows his/her own values *(beliefs)* to you.	1	2	3	4	5	6
54. The correctional officer is comfortable speaking with you.	1	2	3	4	5	6
55. The correctional officer knows the cultural differences *(attitudes, beliefs and traditions)* between the correctional officer and you.	1	2	3	4	5	6
56. The correctional officer respects your social status as an ethnic minority *(a person of color)*.	1	2	3	4	5	6
57. The correctional officer knows the professional and ethical *(know right from wrong; fairness)* duties of a correctional officer.	1	2	3	4	5	6
58. The correctional officer knows and is comfortable with cultural differences *(attitudes, beliefs and traditions)*.	1	2	3	4	5	6
59. The correctional officer speaks the same language as you.	1	2	3	4	5	6
60. The correctional officer understands you.	1	2	3	4	5	6
61. The correctional officer can relate to you.	1	2	3	4	5	6

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Section III: BEHAVIOR

A. <u>QUESTIONS ABOUT THINGS YOU HAVE DONE LATELY</u>
For the following, choose a number from (1) for Never to (5) for Often that best describes how often SINCE YOUR RELEASE FROM THE JUVENILE FACILITY you have done the following. Circle the number you choose. *(Seldom means not very often)

	Never	*Seldom	Sometimes	Fairly often	Often
62. Purposely damaged or destroyed property belonging to your parents or other family members.	1	2	3	4	5
63. Purposely damaged or destroyed property belonging to a school.	1	2	3	4	5
64. Purposely damaged or destroyed other property that did not belong to you.	1	2	3	4	5
65. Stolen (or tried to steal) a motor vehicle, such as a car or motorcycle.	1	2	3	4	5
66. Stolen (or tried to steal) something worth more than $50.	1	2	3	4	5
67. Knowingly bought, sold, or held stolen goods (or tried to do any of these things).	1	2	3	4	5
68. Thrown objects (such as rocks, snowballs or bottles) at cars or people.	1	2	3	4	5
69. Run away from home.	1	2	3	4	5
70. Lied about your age to gain entrance or to purchase something for example, lying about your age to buy liquor or get into a movie.	1	2	3	4	5
71. Carried a hidden weapon other than a plain pocket knife.	1	2	3	4	5
72. Stolen (or tried to steal) things worth $5.00 or less.	1	2	3	4	5
73. Attacked someone with the idea of seriously hurting or killing him or her.	1	2	3	4	5
74. Been involved in gang fights.	1	2	3	4	5
75. Cheated on school tests.	1	2	3	4	5
76. Hitchhiked where it was illegal to do so.	1	2	3	4	5
77. Stolen money or other things from your parents or other members of your family.	1	2	3	4	5
78. Hit (or threaten to hit) a teacher or other adult at school.	1	2	3	4	5
79. Hit (or threaten to hit) one of your parents.	1	2	3	4	5
80. Hit (or threaten to hit) other students.	1	2	3	4	5
81. Been loud, rowdy or unruly in public places (disorderly conduct).	1	2	3	4	5
82. Used force (strong-arm methods) to get money or other things from other students.	1	2	3	4	5
83. Used force (strong-arm methods) to get money or things from other people.	1	2	3	4	5
84. Avoided paying for such things as movies, bus or subway rides, and food.	1	2	3	4	5
85. Been drunk in public places.	1	2	3	4	5
86. Stolen (or tried to steal) things worth between $5.00 and $50.00.	1	2	3	4	5
87. Stolen (or tried to steal) something at school, such as someone's coat from a classroom, locker, or cafeteria, or a book from the library.	1	2	3	4	5
88. Broken into a building or vehicle (or tried to break in) to steal something or just to look around.	1	2	3	4	5
89. Begged for money or stolen something from strangers.	1	2	3	4	5
90. Failed to return extra change that a cashier gave you by mistake.	1	2	3	4	5
91. Made obscene telephone calls, such as calling someone and saying dirty things.	1	2	3	4	5

Please continue with the survey questions on the next page.

Section IV: Weinberger Adjustment Inventory

The purpose of these questions is to understand what you are *usually* like or what you have *usually* felt, not just during the past few weeks but over the past year or more.

Please read each sentence carefully and circle the number that best describes you. For each sentence in Part I, decide whether it is: (1) *false* or mostly false for you; (2) *somewhat* false, (i.e. more false than true): (4) *somewhat true*, (i.e. more true than false); or (5) *true* or mostly true for you. If you can't really say it's more true or more false, circle (3) *not sure*. Example: if a question were: "I spend a lot of time reading", and you read some but not that much, you would circle (2) *somewhat false*.

Part I:

	False	Somewhat False	Not Sure	Somewhat True	True
92. I enjoy most of the things I do during the week.	1	2	3	4	5
93. There have been times when I said I would do one thing and did something else.	1	2	3	4	5
94. I often feel that nobody really cares about me the way I want them to.	1	2	3	4	5
95. Doing things to help other people is more important to me than almost anything else.	1	2	3	4	5
96. I spend a lot of time thinking about things that might go wrong.	1	2	3	4	5
97. There are times when I'm not very proud of how well I've done something.	1	2	3	4	5
98. No matter what I'm doing, I usually have a good time.	1	2	3	4	5
99. I'm the kind of person who will try anything once, even if it's not that safe.	1	2	3	4	5
100. I'm not very sure of myself.	1	2	3	4	5
101. Some things have happened this year that I felt unhappy about at the time.	1	2	3	4	5
102. Once in a while, I don't do something that someone asked me to do.	1	2	3	4	5
103. I can remember a time when I was so angry at someone that I felt like hurting them.	1	2	3	4	5
104. I am answering these questions truthfully.	1	2	3	4	5
105. In recent years, there have been a lot of times when I've felt unhappy or down about things.	1	2	3	4	5
106. I usually think of myself as a happy person.	1	2	3	4	5
107. I have done some things that weren't right and felt sorry about it later.	1	2	3	4	5
108. I usually don't let things upset me too much.	1	2	3	4	5
109. I can think of times when I did not feel very good about myself.	1	2	3	4	5
110. I should try harder to control myself when I'm having fun.	1	2	3	4	5
111. I do things that are against the law more often than most people.	1	2	3	4	5
112. I really don't like myself very much.	1	2	3	4	5
113. I usually have a great time when I do things with other people.	1	2	3	4	5
114. When I try something for the first time, I am always sure that I will be good at it.	1	2	3	4	5
115. I never feel sad about things that happen to me.	1	2	3	4	5
116. I never act like I know more about something than I really do.	1	2	3	4	5
117. I often go out of my way to do things for other people	1	2	3	4	5
118. I sometimes feel so bad about myself I wish I were somebody else.	1	2	3	4	5
119. I'm the kind of person who smiles and laughs a lot.	1	2	3	4	5
120. Once in a while, I say bad things about people that I would not say in front of them.	1	2	3	4	5
121. Once in a while, I break a promise I've made.	1	2	3	4	5

	False	Somewhat False	Not Sure	Somewhat True	True
122. Once in a while, I get upset about something that I later see was not important.	1	2	3	4	5
123. Everyone makes mistakes at least once in awhile.	1	2	3	4	5
124. Most of the time, I really don't worry about things very much.	1	2	3	4	5
125. I'm the kind of person who has a lot of fun.	1	2	3	4	5
126. I often feel like not trying anymore because I can't seem to make things better.	1	2	3	4	5
127. People who get me angry better watch out.	1	2	3	4	5
128. There have been times when I did not finish something because I spent too much time "goofing off."	1	2	3	4	5
129. I worry too much about things that aren't important.	1	2	3	4	5
130. There have been times when I didn't let people know about something I did wrong.	1	2	3	4	5
131. I am never unkind to people I don't like.	1	2	3	4	5
132. I sometimes give up doing something because I don't think I'm very good at it.	1	2	3	4	5
133. I often feel sad or unhappy.	1	2	3	4	5
134. Once in a while, I say things that are not completely true.	1	2	3	4	5
135. I usually feel I'm the kind of person I want to be.	1	2	3	4	5
136. I have never met anyone younger than I am.	1	2	3	4	5

Part II: The questions in Part II relate to how *often* you think, feel, or act a certain way. Again, we want to know what is usual for you even if it hasn't happened in the past couple of days or last few weeks. After you read each sentence carefully, please *circle* how often it is true: (1) *almost never* or never, (2) *not often*, (3) *sometimes*, or on average amount, (4) *often*, or (5) *almost always* or always.

	Almost Never	Not Often	Sometimes	Often	Almost Always
137. I feel I can do things as well as other people can.	1	2	3	4	5
138. I think about other people's feelings before I do something they might not like.	1	2	3	4	5
139. I do things without giving them enough thought.	1	2	3	4	5
140. When I have the chance, I take things I want that don't really belong to me.	1	2	3	4	5
141. If someone tries to hurt me, I make sure I get even with them.	1	2	3	4	5
142. I enjoy doing things for other people, even when I don't receive anything in return.	1	2	3	4	5
143. I feel afraid if I think someone might hurt me.	1	2	3	4	5
144. I get into such a bad mood that I feel like just sitting around and doing nothing.	1	2	3	4	5
145. I become "wild and crazy" and do things other people might not like.	1	2	3	4	5
146. I do things that are really not fair to people I don't care about.	1	2	3	4	5
147. I will cheat on something if I know no one will find out.	1	2	3	4	5
148. When I'm doing something for fun (for example, partying, acting silly), I tend to get carried away and go too far.	1	2	3	4	5
149. I feel very happy.	1	2	3	4	5
150. I make sure that doing what I want will not cause problems for other people.	1	2	3	4	5
151. I break laws and rules I don't agree with.	1	2	3	4	5
152. I feel at least a little upset when people point out things I have done wrong.	1	2	3	4	5
153. I feel that I am a special or important person.	1	2	3	4	5

	Almost Never	Not Often	Sometimes	Often	Almost Always
154. I like to do new and different things that many people would consider weird or not really safe.	1	2	3	4	5
155. I get nervous when I know I need to do my best (on a job, team, etc.).	1	2	3	4	5
156. Before I do something, I think about how it will affect the people around me.	1	2	3	4	5
157. If someone does something I really don't like, I yell at them about it.	1	2	3	4	5
158. People can depend on me to do what I know I should.	1	2	3	4	5
159. I lose my temper and "let people have it" when I'm angry.	1	2	3	4	5
160. I feel so down and unhappy that nothing makes me feel much better.	1	2	3	4	5
161. In recent years, I have felt more nervous or worried about things than I have needed to.	1	2	3	4	5
162. I do things that I know really aren't right.	1	2	3	4	5
163. I say the first thing that comes into my mind without thinking enough about it.	1	2	3	4	5
164. I pick on people I don't like.	1	2	3	4	5
165. I feel afraid something terrible might happen to me or somebody I care about.	1	2	3	4	5
166. I feel a little down when I don't do as well as I thought I would.	1	2	3	4	5
167. If people I like do things without asking me to join them, I feel a little left out.	1	2	3	4	5
168. I try very hard not to hurt other people's feelings.	1	2	3	4	5
169. I feel nervous or afraid that things won't work out the way I would like them to.	1	2	3	4	5
170. I stop and think things through before I act.	1	2	3	4	5
171. I say something mean to someone who has upset me.	1	2	3	4	5
172. I make sure to stay out of trouble.	1	2	3	4	5
173. I feel lonely.	1	2	3	4	5
174. I feel that I am really good at things I try to do.	1	2	3	4	5
175. When someone tries to start a fight with me, I fight back.	1	2	3	4	5

176. Any other thoughts: Please feel free to write any thoughts you have about your juvenile justice experience with police and juvenile correctional officers.

_____

_____

_____

_____

Thank you for taking this survey. Please hand in this completed survey to the student researcher. You will now receive a gift card as a thank you.

APPENDIX K: General Referral List

General referral list

Your safety and well-being is very important. If filling out the survey made you remember any bad memories or the survey questions triggered any negative emotions, please feel free to contact the services in the chart below for help. All participants will receive this general referral list.

Counseling services available:

Name	Phone Number	Website
LifeNet	• 1-800-LifeNet (1-800-543-3638) (English) • 1-877-Ayudese (1-877-298-3373) (Spanish) • 1-877-990-8585 (Asian languages) • 1-212-982-5284 (TTY)	http://www.youthsuccessnyc.org/mental/resources
Safe Horizons	347-328-8110	http://www.safehorizon.org/index/what-we-do-2/safe-horizon-counseling-center-66.html

APPENDIX L: General Codebook

Question	Codename	Numerical representations
Demographic questions		
1. How old are you?	Age	OPEN
2. Where do you currently live?	Residency	Bronx= 1 Manhattan= 2 Queens= 3 Staten Island= 4 Brooklyn=17 Other =5 Atlantic= 6 Bergen= 7 Burlington =8 Camden= 9 Essex= 10 Hudson= 11 Mercer= 12 Monmouth= 13 Ocean= 14 Somerset= 15 Union=16
3. Where was your placement (juvenile facility) located?	Place	Bronx= 1 Manhattan= 2 Queens= 3 Staten Island= 4 Brooklyn=17 Other =5 Atlantic= 6 Bergen= 7 Burlington =8 Camden= 9 Essex= 10 Hudson= 11 Mercer= 12 Monmouth= 13 Ocean= 14 Somerset= 15 Union=16
4. Where was your family living while you were in the juvenile facility?	FamResidency	Bronx= 1 Manhattan= 2 Queens= 3 Staten Island= 4 Brooklyn=17 Other =5 Atlantic= 6 Bergen= 7 Burlington =8 Camden= 9 Essex= 10 Hudson= 11 Mercer= 12 Monmouth= 13 Ocean= 14 Somerset= 15 Union=16
5. What was the last grade you finished?	Grade	5th grade= 1 6th grade=2 7th grade=3 8th grade=4 9th grade= 5 10th grade=6 11th grade=7 12th grade=8 G.E.D= 9 Other= 10
6. What is your race?	Race	Latino/Hispanic=1 Black/AA= 2 White=3 Native American=4 Asian/Asian American= 5 Other=6
7. What is your religion?	Religion	Catholic= 1 Muslim =2 Jewish= 3 Protestant=4 Other=5 Not religious=6
8. Date/year of arrest:	DateArr	
9. Is this your first time in the JJS?	NumJJS	Yes= 1 No=0
10. If this is not your first time in the JJS, how many times have you been through the JJS?	TimesJJS	OPEN
11. Which crime did you commit to get arrested and then sent to the JJ facility?	Arrest	Aggravated Assault=1 Robbery=2 Burglary=3 Arson=4 Larceny=5 Rape=6 MVT= 7 Simple Assault= 8 Other=9
CCCI-R Questions		
12. Arresting PO: The race of the arresting PO was:	POrace	Latino/Hispanic=1 Black/AA= 2 White=3 Native American=4 Asian/Asian American= 5 Other=6
13. The gender of the arresting PO was:	POgender	Male=1 Female=0
Question	**Codename**	**Numerical representations**
14. The police officer shows he or she is aware of his or her own cultural background *(including attitudes, beliefs and traditions)*.	POownculture	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
15. The police officer shows he or she values and respects cultural differences *(including attitudes, beliefs and traditions)*.	POshow	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
16. The police officer shows he or she is aware of how his or her own values *(beliefs)* might affect you.	POaware	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
17. The police officer shows he or she is comfortable with differences between police officer and you.	POcomf	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
18. If your cultural background is very different from the police officer, he or she is willing to have you talk with another officer whose background is more similar to yours.	POback	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
19. The police officer understands the current socio-political system *(like growing up in a poor, a single parent family, and come different racial or religious group, and follow a different culture within your neighborhood)* and how it impacts you.	POsocpol	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6

Question	Codename	Numerical representations		
20. The police officer shows he or she knows your culture *(attitudes, beliefs and traditions)*.	POshcul	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
21. The police officer shows he or she has a clear understanding of the juvenile justice system decision-making process *(like the right procedures)*.	POclear	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
22. The police officer knows the institutional barriers *(policies or procedures that are not fair to all ethnic/racial groups)* that can influence your situation/circumstances.	POinst	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
23. The police officer is able to get you to communicate verbally *(with words)* and non-verbally *(your eye contact, hand movements, personal space)*.	POcom	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
24. The police officer is able to send and receive verbal *(with words)* and non-verbal *(your eye contact, hand movements, personal space)* communications that you can understand.	POverbal	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
25. The police officer gives you good suggestions on programs to help you.	POsugg	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
26. The police officer sends messages *(like verbal or non-verbal)* that are appropriate to communicate with you.	POsend	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
27. The police officer tries to understand the problem from your point of view *(based on your cultural experiences, values, and/or lifestyle)*.	POprob	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
28. The police officer presents/shows his or her own values *(beliefs)* to you.	POvalue	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
29. The police officer is comfortable speaking with you.	POspeak	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
Question	**Codename**	**Numerical representations**		
30. The police officer knows the cultural differences *(attitudes, beliefs and traditions)* between the police officer and you.	POdiff	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
31. The police officer respects your social status as an ethnic minority *(a person of color)*.	POstat	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
32. The police officer knows the professional and ethical *(know right from wrong; fairness)* duties of a police officer.	POprof	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
33. The police officer knows and is comfortable with cultural differences *(attitudes, beliefs and traditions)*.	POculdif	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
34. The police officer speaks the same language as you.	POlang	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
35. The police officer understands you.	POunder	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
36. The police officer can relate to you.	POrelate	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
37. The race of the CO was:	COrace	Latino/Hispanic=1 Native American=4 Other=6	Black/AA= 2 Asian/Asian American= 5	White=3
38. The gender of the arresting CO was:	COgender	Male=1 Female=0		
39. The correctional officer shows he or she is aware of his or her own cultural background *(including attitudes, beliefs and traditions)*.	COownculture	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
40. The correctional officer shows he or she values and respects cultural differences *(including attitudes, beliefs and traditions)*.	COshow	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
41. The correctional officer shows he or she is aware of how his or her own values *(beliefs)* might affect you.	COaware	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
42. The correctional officer shows he or she is comfortable with differences between correctional officer and you.	COcomf	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
43. If your cultural background is very different from the correctional officer, he or she is willing to have you talk with another officer whose background is more similar to yours.	COback	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6
44. The correctional officer understands the current socio-political system *(like growing up in a poor, a single parent family, from a different racial or religious group, and follow a different culture within your neighborhood)* and how it impacts you.	COsocpol	Strongly disagree= 1 Slightly agree=4	disagree=2 agree=5	slightly disagree=3 strongly agree=6

Question	Codename	Numerical representations
45. The correctional officer shows he or she knows your culture *(attitudes, beliefs and traditions)*.	COshcul	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
46. The correctional officer shows he or she has a clear understanding of the juvenile justice system decision-making process *(like the right procedures)*.	COclear	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
Question	**Codename**	**Numerical representations**
47. The correctional officer knows the institutional barriers *(policies or procedures that are not fair to all ethnic/racial groups)* that can influence your situation/circumstances.	COinst	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
48. The correctional officer is able to get you to communicate verbally *(with words)* and non-verbally *(your eye contact, hand movements, personal space)*.	COcom	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
49. The correctional officer is able to send and receive verbal *(with words)* and non-verbal communications *(your eye contact, hand movements, personal space)* that you can understand.	COverbal	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly sagree=6
50. The correctional officer gives you good suggestions on programs to help you.	COsugg	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
51. The correctional officer sends messages *(like verbal or non-verbal)* that are appropriate to communicate with you.	COsend	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
52. The correctional officer tries to understand the problem from your point of view *(based on your cultural experiences, values, and/or lifestyle)*.	COprob	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
53. The correctional officer presents/shows his/her own values *(beliefs)* to you.	COvalue	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
54. The correctional officer is comfortable speaking with you.	COspeak	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
55. The correctional officer knows the cultural differences *(attitudes, beliefs and traditions)* between the correctional officer and you.	COdiff	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
56. The correctional officer respects your social status as an ethnic minority *(a person of color)*.	COstat	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
57. The correctional officer knows the professional and ethical *(know right from wrong; fairness)* duties of a correctional officer.	COprof	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
58. The correctional officer knows and is comfortable with cultural differences *(attitudes, beliefs and traditions)*.	COculdif	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
59. The correctional officer speaks the same language as you.	COlang	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
60. The correctional officer understands you.	COunder	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
61. The correctional officer can relate to you.	COrelate	Strongly disagree= 1 disagree=2 slightly disagree=3 Slightly agree=4 agree=5 strongly agree=6
Behavior Questions		
62. Purposely damaged or destroyed property belonging to your parents or other family members.	Damagefam	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
63. Purposely damaged or destroyed property belonging to a school.	Damagesch	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
64. Purposely damaged or destroyed other property that did not belong to you.	Damageprp	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
Question	Codename	Numerical representations
65. Stolen (or tried to steal) a motor vehicle, such as a car or motorcycle.	Stolemv	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
66. Stolen (or tried to steal) something worth more than $50.	Stolemore	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
67. Knowingly bought, sold, or held stolen goods (or tried to do any of these things).	Stolegood	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
68. Thrown objects (such as rocks, snowballs or bottles) at cars or people.	Throwobj	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
69. Run away from home.	Runaway	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
70. Lied about your age to gain entrance or to purchase something	Lied	Never= 1 Seldom=2 Sometimes=3 Fairly often=4

for example, lying about your age to buy liquor or get into a movie.		Often=5
71. Carried a hidden weapon other than a plain pocket knife.	Weapon	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
72. Stolen (or tried to steal) things worth $5.00 or less.	Stoleless	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
73. Attacked someone with the idea of seriously hurting or killing him or her.	Attack	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
74. Been involved in gang fights.	Gangfight	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
75. Cheated on school tests.	Cheat	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
76. Hitchhiked where it was illegal to do so.	Hitchhike	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
77. Stolen money or other things from your parents or other members of your family.	Stolefam	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
78. Hit (or threaten to hit) a teacher or other adult at school.	Hitsch	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
79. Hit (or threaten to hit) one of your parents.	Hitfam	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
80. Hit (or threaten to hit) other students.	Hitstudent	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
81. Been loud, rowdy or unruly in public places (disorderly conduct).	Loud	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
82. Used force (strong-arm methods) to get money or other things from other students.	Forcestu	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
83. Used force (strong-arm methods) to get money or things from other people.	Forceppl	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
84. Avoided paying for such things as movies, bus or subway rides, and food.	Avoidpay	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
85. Been drunk in public places.	Drunk	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
86. Stolen (or tried to steal) things worth between $5.00 and $50.00.	Stolebtw	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
87. Stolen (or tried to steal) something at school, such as someone's coat from a classroom, locker, or cafeteria, or a book from the library.	Stolesch	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
88. Broken into a building or vehicle (or tried to break in) to steal something or just to look around.	Broken	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
89. Begged for money or stolen something from strangers.	Beg	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
90. Failed to return extra change that a cashier gave you by mistake.	Extrachg	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
91. Made obscene telephone calls, such as calling someone and saying dirty things.	Obphonecall	Never= 1 Seldom=2 Sometimes=3 Fairly often=4 Often=5
Weinberger Adjustment Inventory Part I		
92. I enjoy most of the things I do during the week.	Enjoy	False=1 SW False =2 Not Sure=3 SW True=4 True=5
93. There have been times when I said I would do one thing and did something else.	Didsomething	False=1 SW False =2 Not Sure=3 SW True=4 True=5
Question	**Codename**	**Numerical representations**
94. I often feel that nobody really cares about me the way I want them to.	Nocare	False=1 SW False =2 Not Sure=3 SW True=4 True=5
95. Doing things to help other people is more important to me than almost anything else.	Helppl	False=1 SW False =2 Not Sure=3 SW True=4 True=5
96. I spend a lot of time thinking about things that might go wrong.	Worry	False=1 SW False =2 Not Sure=3 SW True=4 True=5
97. There are times when I'm not very proud of how well I've done something.	Notproud	False=1 SW False =2 Not Sure=3 SW True=4 True=5
98. No matter what I'm doing, I usually have a good time.	Goodtime	False=1 SW False =2 Not Sure=3 SW True=4 True=5
99. I'm the kind of person who will try anything once, even if it's	Tryanything	False=1 SW False =2 Not Sure=3 SW True=4

not that safe.		True=5
100. I'm not very sure of myself.	Notsure	False=1 SW False =2 Not Sure=3 SW True=4 True=5
101. Some things have happened this year that I felt unhappy about at the time.	Unhappyr	False=1 SW False =2 Not Sure=3 SW True=4 True=5
102. Once in a while, I don't do something that someone asked me to do.	Dntdosomething	False=1 SW False =2 Not Sure=3 SW True=4 True=5
103. I can remember a time when I was so angry at someone that I felt like hurting them.	Angry	False=1 SW False =2 Not Sure=3 SW True=4 True=5
104. I am answering these questions truthfully.	Truth	False=1 SW False =2 Not Sure=3 SW True=4 True=5
105. In recent years, there have been a lot of times when I've felt unhappy or down about things.	Down	False=1 SW False =2 Not Sure=3 SW True=4 True=5
106. I usually think of myself as a happy person.	Happyme	False=1 SW False =2 Not Sure=3 SW True=4 True=5
107. I have done some things that weren't right and felt sorry about it later.	Sorrylater	False=1 SW False =2 Not Sure=3 SW True=4 True=5
108. I usually don't let things upset me too much.	Dontupset	False=1 SW False =2 Not Sure=3 SW True=4 True=5
109. I can think of times when I did not feel very good about myself.	Nogood	False=1 SW False =2 Not Sure=3 SW True=4 True=5
110. I should try harder to control myself when I'm having fun.	Control	False=1 SW False =2 Not Sure=3 SW True=4 True=5
111. I do things that are against the law more often than most people.	Againstlaw	False=1 SW False =2 Not Sure=3 SW True=4 True=5
112. I really don't like myself very much.	Nolike	False=1 SW False =2 Not Sure=3 SW True=4 True=5
113. I usually have a great time when I do things with other people.	Greatime	False=1 SW False =2 Not Sure=3 SW True=4 True=5
114. When I try something for the first time, I am always sure that I will be good at it.	Firstgood	False=1 SW False =2 Not Sure=3 SW True=4 True=5
115. I never feel sad about things that happen to me.	Sad	False=1 SW False =2 Not Sure=3 SW True=4 True=5
116. I never act like I know more about something than I really do.	Knowmore	False=1 SW False =2 Not Sure=3 SW True=4 True=5
117. I often go out of my way to do things for other people	Outway	False=1 SW False =2 Not Sure=3 SW True=4 True=5
118. I sometimes feel so bad about myself I wish I were somebody else.	Badself	False=1 SW False =2 Not Sure=3 SW True=4 True=5
119. I'm the kind of person who smiles and laughs a lot.	Smile	False=1 SW False =2 Not Sure=3 SW True=4 True=5
120. Once in a while, I say bad things about people that I would not say in front of them.	Firstbad	False=1 SW False =2 Not Sure=3 SW True=4 True=5
121. Once in a while, I break a promise I've made.	Promise	False=1 SW False =2 Not Sure=3 SW True=4 True=5
Question	**Codename**	**Numerical representations**
122. Once in a while, I get upset about something that I later see was not important.	Upsetlater	False=1 SW False =2 Not Sure=3 SW True=4 True=5
123. Everyone makes mistakes at least once in awhile.	Mistake	False=1 SW False =2 Not Sure=3 SW True=4 True=5
124. Most of the time, I really don't worry about things very much.	Notworry	False=1 SW False =2 Not Sure=3 SW True=4 True=5
125. I'm the kind of person who has a lot of fun.	Kind	False=1 SW False =2 Not Sure=3 SW True=4 True=5
126. I often feel like not trying anymore because I can't seem to make things better.	Nottry	False=1 SW False =2 Not Sure=3 SW True=4 True=5
127. People who get me angry better watch out.	Watchout	False=1 SW False =2 Not Sure=3 SW True=4 True=5
128. There have been times when I did not finish something because I spent too much time "goofing off."	Goof	False=1 SW False =2 Not Sure=3 SW True=4 True=5

129. I worry too much about things that aren't important.	Worryimp	False=1 SW False =2 Not Sure=3 SW True=4 True=5
130. There have been times when I didn't let people know about something I did wrong.	Knowrong	False=1 SW False =2 Not Sure=3 SW True=4 True=5
131. I am never unkind to people I don't like.	Unkind	False=1 SW False =2 Not Sure=3 SW True=4 True=5
132. I sometimes give up doing something because I don't think I'm very good at it.	Giveup	False=1 SW False =2 Not Sure=3 SW True=4 True=5
133. I often feel sad or unhappy.	Sadunhappy	False=1 SW False =2 Not Sure=3 SW True=4 True=5
134. Once in a while, I say things that are not completely true.	Notrue	False=1 SW False =2 Not Sure=3 SW True=4 True=5
135. I usually feel I'm the kind of person I want to be.	Want	False=1 SW False =2 Not Sure=3 SW True=4 True=5
136. I have never met anyone younger than I am.	Young	False=1 SW False =2 Not Sure=3 SW True=4 True=5
Weinberger Adjustment Inventory Part II		
137. I feel I can do things as well as other people can.	Dowell	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
138. I think about other people's feelings before I do something they might not like.	Otherppl	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
139. I do things without giving them enough thought.	Withouttht	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
140. When I have the chance, I take things I want that don't really belong to me.	Takebelong	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
141. If someone tries to hurt me, I make sure I get even with them.	Even	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
142. I enjoy doing things for other people, even when I don't receive anything in return.	Dontreceive	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
143. I feel afraid if I think someone might hurt me.	Afraid	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
144. I get into such a bad mood that I feel like just sitting around and doing nothing.	Badmood	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
Question	**Codename**	**Numerical representations**
145. I become "wild and crazy" and do things other people might not like.	Wildcrazy	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
146. I do things that are really not fair to people I don't care about.	Notfair	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
147. I will cheat on something if I know no one will find out.	Findcheat	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
148. When I'm doing something for fun (for example, partying, acting silly), I tend to get carried away and go too far.	Silly	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
149. I feel very happy.	Feelhappy	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
150. I make sure that doing what I want will not cause problems for other people.	Noprob	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5

151. I break laws and rules I don't agree with.	Nolaw	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
152. I feel at least a little upset when people point out things I have done wrong.	Upsetwrong	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
153. I feel that I am a special or important person.	Special	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
154. I like to do new and different things that many people would consider weird or not really safe.	Newdiff	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
155. I get nervous when I know I need to do my best (on a job, team, etc.).	Getnervous	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
156. Before I do something, I think about how it will affect the people around me.	Affectppl	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
157. If someone does something I really don't like, I yell at them about it.	Yell	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
158. People can depend on me to do what I know I should.	Depend	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
159. I lose my temper and "let people have it" when I'm angry.	Temper	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
160. I feel so down and unhappy that nothing makes me feel much better.	Unhappyfl	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
161. In recent years, I have felt more nervous or worried about things than I have needed to.	Nervous	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
162. I do things that I know really aren't right.	Notright	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
163. I say the first thing that comes into my mind without thinking enough about it.	Sayfirst	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
Question	**Codename**	**Numerical representations**
164. I pick on people I don't like.	Pick	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
165. I feel afraid something terrible might happen to me or somebody I care about.	Terriblecare	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
166. I feel a little down when I don't do as well as I thought I would.	Downthought	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
167. If people I like do things without asking me to join them, I feel a little left out.	Join	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
168. I try very hard not to hurt other people's feelings.	Hurtfeel	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
169. I feel nervous or afraid that things won't work out the way I would like them to.	Workout	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
170. I stop and think things through before I act.	Stopact	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5

171. I say something mean to someone who has upset me.	Mean	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
172. I make sure to stay out of trouble.	Trouble	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
173. I feel lonely.	Lone	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
174. I feel that I am really good at things I try to do.	Goodtry	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
175. When someone tries to start a fight with me, I fight back.	Fightback	Almost Never=1 Not Often=2 Sometimes= 3 Often=4 Almost Always =5
176. Any other thoughts: Please feel free to write any thoughts you have about your juvenile justice experience with police and juvenile correctional officers.	Anythoughts	OPEN

APPENDIX M: Delinquency Codebook

Offense specific	Offense- Category	Summary Scales
Felony Assault 1. Aggravated assault (Attack-73) 2. Sexual assault 3. Gang fights (Gangfight-74) **Minor Assault** 1. Hit teacher (Hitsch -78) 2. Hit parent (Hitfam-79) 3. Hit student (Hitstudent-80) **Robbery** 1. Strong armed students (Forcestu-82) 2. Strong armed teachers 3. Strong armed others (Forceppl-83) **Felony Theft** 1. Stole motor vehicle (Stolemv-65) 2. Stole something greater than $50 (Stolemore-66) 3. Broke into building/vehicle (Broken-88) 4. Held/brought stolen goods (Stolegood-67) **Minor Theft** 1. Stole something less than $5 (Stoleless-72) 2. Stole something $5-$50 (Stolebtw-86) 3. Joyriding **Damaged Property*** 1. Damaged family property (Damagefam-62) 2. Damaged school property (Damagesch-63) 3. Damaged other property (Damageprp-64) **Drug Use** 1. Hallucinogens 2. Amphetamines 3. Barbiturates 4. Heroin 5. Cocaine	**Illegal Services** 1. Prostitution 2. Sold marijuana 3. Sold hard drugs ***Public Disorder** 1. Hitchhiked (Hitchhike-76) 2. Disorderly conduct (Loud-81) 3. Public drunkenness (Drunk-85) 4. Panhandled (Beg-89) 5. Obscene calls (Obphonecall-91) ***Status Offenses** 1.Runaway (runaway-69) 2. Skipped classes 3. Lied about age (Lied-70) 4. Sexual intercourse ***School Delinquency** 1. Damaged school property (Damagesch-63) 2. Cheated on school tests (Cheat-75) 3. Hit teacher 4. Hit students (Hitstudent-80) 5. Strong armed students (Forcestu-82) 6. Strong armed teachers 7. Stole at school 8. Skipped classes ***Home Delinquency** 1. Damaged family property (Damagefam-62) 2. Runaway 3. Stole from family (Stolefam-77) 4. Hit parent (Hitfam-79) **Crimes Against Persons** 1. Aggravated assault (Attack-73) 2. Gang fights (Gangfight-74) 3. Hit teacher (Hitsch -78) 4. Hit parents (Hitfam-79) 5. Hit students (Hitstudent-80) 6. Sexual assault 7. Strong armed students (Forcestu-82) 8. Strong armed teachers 9. Strong armed others (Forceppl-83)	***General Delinquency A** 1. +Damaged family property (Damagefam-62) 2. +Damaged school property (Damagesch-63) 3. +Damaged other property (Damageprp-64) 4. Stole motor vehicle (Stolemv-65) 5. Stole something greater than $50 (Stolemore-66) 6. Bought stole goods (Stolegood-67) 7. Runaway (runaway-69) 8. +Lied about age (Lied-70) 9. Carried a weapon (Weapon-71) 10. Stole something less than $5 (Stoleless-72) 11. Aggravated assault (Attack -73) 12. Prostitution 13. Sexual intercourse 14. Gang fights (Gangfight-74) 15. Sold marijuana 16. +Hitchhiked illegally (Hitchhike-76) 17. Hit teacher (Hitsch -78) 18. Hit parent (Hitfam-79) 19. Hit student (Hitstudent-80) 20. Disorderly conduct (Loud-81) 21. Sold hard drugs 22. Joyriding 23. Bought liquor for minor 24. Sexual assault 25. Strong-armed students (Forcestu-82) 26. Strong-armed teachers 27. Strong-armed others Forceppl-83) 28. +Evade payment (Avoidpay-84) 29. +Public Drunkenness (Drunk-85) 30. Stole something $5-50 (Stolebtw-86) 31. Broke into building/vehicle (Broken-88) 32. Panhandled (Beg-89) 33. +Skipped classes 34. +Didn't return change (Extrachg-90) 35. +Obscene calls (Obphonecall-91)

* Note available in 1977

Offense Specific	Offense Category	Summary Scales
	General Theft 1. Stole motor vehicle (Stolemv-65) 2. Stole something greater than $50 (Stolemore-66) 3. Brought stolen goods (Stolegood-67) 4. Stole something less than $5 (Stoleless-72) 5. Stole something $5-$50 (Stolebtw-86) 6. Broke into building/vehicle (Broken-88) 7. Joyriding **Index Offenses** 1. Aggravated assault (Attack-73) 2. Sexual assault 3. Gang fights (Gangfight-74) 4. Stole motor vehicle (Stolemv-65) 5. Stole something greater than $50 (Stolemore-66) 6. Broke into building/vehicle (Broken-88) 7. Strong-armed students (Forcestu-82) 8. Strong armed teachers 9. Strong armed others (Forceppl-83)	**General Delinquency B** *Same as General Delinquency A except the + items omitted.* 1. Stole motor vehicle (Stolemv-65) 2. Stole something greater than $50 (Stolemore-66) 3. Bought stole goods (Stolegood-67) 4. Runaway (runaway-69) 5. Carried a weapon (Weapon-71) 6. Stole something less than $5 (Stoleless-72) 7. Aggravated assault (Attack-73) 8. Prostitution 9. Sexual intercourse 10. Gang fights (Gangfight-74) 11. Sold marijuana 12. Hit teacher (Hitsch -78) 13. Hit parent (Hitfam-79) 14. Hit student (Hitstudent-80) 15. Disorderly conduct (Loud-81) 16. Sold hard drugs 17. Joyriding 18. Bought liquor for minor 19. Sexual assault 20. Strong-armed students (Forcestu-82) 21. Strong-armed teachers 22. Strong-armed others Forceppl-83) 23. Stole something $5-50 (Stolebtw-86) 24. Broke into building/vehicle (Broken-88) 25. Panhandled (Beg-89)

| Subject Experience of Distress 29 Items	Question	Item No.	Label	Measure
A. Anxiety (ANX)	1. I spend a lot of time thinking about things that might go wrong	96	Worry	F=1 T=5
	2. I usually don't let things upset me too much.	108	Dontupset	F=1 T=5
	3. Most of the time, I really don't worry about things very much.	124	Notworry	F=1 T=5
	4. I worry too much about things that aren't important	129	Worryimp	F=1 T=5
	5. I get nervous when I know I need to do my best (on a job, team, etc)	155	Getnervous	AN=1 AA=5
	6. In recent years, I have felt more nervous or worries about things that I have not needed to.	161	Nervous	AN=1 AA=5
	7. I feel afraid something terrible might happen to me or somebody I care about.	165	Terriblecare	AN=1 AA=5
	8. I feel nervous or afraid that things won't work out the way I would like them to.	169	Workout	AN=1 AA=5
Subject Experience of Distress 29 Items	Question	Item No.	Label	Measure
B. Depression (DEP)	1. I often feel that nobody really cares about me the way I want them to.	94	Nocare	F=1 T=5
	2. In recent years, there have been a lot of times when I've felt unhappy or down about things.	105	Down	F=1 T=5
	3. I often feel like not trying anymore because I can't seem to make things better.	126	Nottry	F=1 T=5
	4. I often feel sad or unhappy.	133	Sadunhappy	F=1 T=5
	5. I get into such a bad mood that I feel like just sitting around and doing nothing.	144	Badmood	AN=1 AA=5
	6. I feel so down and unhappy that nothing makes me feel much better.	160	Unhappyfl	AN=1 AA=5
	7. I feel lonely.	173	Lone	AN=1 AA=5
Subject Experience of Distress 29 Items	Question	Item No.	Label	Measure
C. Low Self-Esteem (LSE)	1. I'm not very sure of myself.	100	Notsure	F=1 T=5
	2. I really don't like myself very much.	112	Nolike	F=1 T=5
	3. I sometimes feel so bad about myself that I wish I were somebody else.	118	Badself	F=1 T=5
	4. I usually feel I'm the kind of person I want to be.	135	Want	F=1 T=5
	5. I feel I can do things as well as other people can.	137	Dowell	AN=1 AA=5
	6. I feel that I am a special or important person.	152	Special	AN=1 AA=5
	7. I feel that I am really good at things I try to do.	174	Goodtry	AN=1 AA=5
Subject Experience of Distress 29 Items	Question	Item No.	Label	Measure
D. Low Well-Being (LWB)	1. I enjoy most of the things I do during the week.	92	Enjoy	F=1 T=5
	2. No matter what I'm doing, I usually have a good time.	98	Goodtime	F=1 T=5

	3. I usually think of myself as a happy person.	106	Happyme	F=1 T=5
	4. I usually have a great time when I do things with other people.	113	Greatime	F=1 T=5
	5. I'm the kind of person who smiles and laughs a lot.	119	Smile	F=1 T=5
	6. I'm the kind of person who has a lot of fun.	125	Kind	F=1 T=5
	7. I feel very happy.	149	Feelhappy	AN=1 AA=5

Subject Self-Restraint 30 Items	**Question**	**Item No.**	**Label**	**Measure**
A. Suppression of aggression (SOA)	1. People who get me angry better watch out.	127	Watchout	F=1 T=5
	2. If someone tries to hurt me, I make sure I get even with them.	141	Even	AN=1 AA=5
	3. If someone does something I really don't like, I yell at them about it.	157	Yell	AN=1 AA=5
	4. I lose my temper and "let people have it" when I'm angry.	159	Temper	AN=1 AA=5
	5. I pick on people I don't like.	164	Pick	AN=1 AA=5
	6. I say something mean to someone who has upset me.	171	Mean	AN=1 AA=5
	7. When someone tries to start a fight with me, I fight back.	175	Fightback	AN=1 AA=5

Subject Self-Restraint 30 Items	**Question**	**Item No.**	**Label**	**Measure**
B. Impulse Control (IMC)	1. I'm the kind of person who will try anything once, even if it's not that safe.	99	Tryanything	F=1 T=5
	2. I should try harder to control myself when I'm having fun.	110	Control	F=1 T=5
	3. I do things without giving them enough thought.	139	Withouttht	AN=1 AA=5
	4. I become "wild & crazy" and do things other people might not like.	145	Wildcrazy	AN=1 AA=5
	5. When I'm doing something for fun (IE: partying, acting silly) I tend to get carried away & go too far.	148	Silly	AN=1 AA=5
	6. I like to do new & different things that many people would consider weird or not really safe.	154	Newdiff	AN=1 AA=5
	7. I say the first thing that comes into my mind without thinking enough about it.	163	Sayfirst	AN=1 AA=5
	8. I stop and think things through before I act.	170	Stopact	AN=1 AA=5

Subject Self-Restraint 30 Items	**Question**	**Item No.**	**Label**	**Measure**
C. Consideration of Others (COO)	1. Doing things to help other people is important to me than almost anything else.	95	Helppl	F=1 T=5
	2. I often go out of my way to do things for other people.	117	Outway	F=1 T=5
	3. I think about other people's feelings before I do something they might not like.	138	Otherppl	AN=1 AA=5
	4. I enjoy doing things for other people, even when I don't receive anything in return.	142	Dontreceive	AN=1 AA=5
	5. I make sure that doing what I want will not cause problems for other people.	150	Noprob	AN=1 AA=5
	6. Before I do something, I think about how it will affect the people around me.	156	Affectppl	AN=1 AA=5
	7. 8. I try very hard not to hurt other people's feelings.	168	Hurtfeel	AN=1 AA=5

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Subject Self-Restraint 30 Items	Question	Item No.	Label	Measure
D. Responsibility (RES)	1. I do things that are against the law more often than most people.	111	Againstlaw	F=1 T=5
	2. When I have the chance, I take things I want that don't really belong to me.	140	Takebelong	AN=1 AA=5
	3. I do things that are really not fair to people I don't care about.	146	Notfair	AN=1 AA=5
	4. I will cheat on something if I know no one will find out.	147	Findcheat	AN=1 AA=5
	5. I break laws and rules I don't agree with.	151	Nolaw	AN=1 AA=5
	6. People can depend on me to do what I know I should.	158	Depend	AN=1 AA=5
	7. I do things that I know really aren't right.	162	Notright	AN=1 AA=5
	8. I make sure I stay out of trouble.	172	Trouble	AN=1 AA=5
Response set	**Question**	**Item No.**	**Label**	**Measure**
A. Validity	1. I am answering these questions truthfully.	104	Truth	F=1 T=5
	2. Everyone makes mistakes at least once in a while.	123	Mistake	F=1 T=5
	3. I have never met anyone younger than I am.	136	Young	F=1 T=5

APPENDIX O: Thank you letter

John Jay College of Criminal Justice
The City University of New York
Doctoral Office-Room 636T
899 Tenth Ave. NY. NY 10019
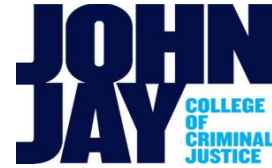
Agency Contact Person

Agency Address

Date:

Dear _____

Thank you for allowing the CUNY Graduate Center/John Jay College doctoral student to conduct the research study at your agency. The researcher appreciates the time, effort and energy used to assist in completing the goals of surveying adjudicated young men. Please send an extra thank you to the young men who volunteered to participate.

A final report will be sent to you as soon as it is completed. The researcher hopes the results will assist your agency and the larger juvenile justice system better service the young people. Thank you again.

Sincerely,

Crystal Rodriguez
Dissertation Candidate
CUNY Graduate Center/John Jay College

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