

**2011 Evaluation of Sunday Friends:
The Working Alternative to Charity**

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I. INTRODUCTION

Sunday Friends, a non-profit, nonsectarian organization located in the City of San José, California, was founded by a former Silicon Valley engineer in 1997. She created what the organization calls “The Working Alternative to Charity” (<http://www.sundayfriends.org/>). This organization has served thousands of children in the community with over 1,500 volunteers each year.

Specifically, Sunday Friends provides multiple activities for families who are in need of financial support. By participating in activities that in part benefit the larger community, family members earn tickets that are redeemed for needed and wanted items in the Sunday Friends store. The activities include, among other things, healthy cooking projects, “Thank You Letter” writing, English-as-a-Second-Language programs, crafts, and education in nutrition and in financial literacy. One of the goals of these activities is to encourage children and youth to express themselves fully, interact with others positively, improve their sense of self, and give back to the community that gives to them. Other goals for parents include assistance in achieving a sense of self-reliance and family unity. Receiving no government funding, Sunday Friends depends heavily on donations to the organization (especially for items in the store) and the commitments of local volunteers (particularly for activities) to accomplish its work.

This report presents the results of the 2011 program evaluation of Sunday Friends. The objective of this evaluation is to assess the effectiveness of Sunday Friends at accomplishing its goals. The organization follows the “Developmental Assets” approach developed by the Search Institute in Minneapolis (<http://www.search-institute.org/>) as a guiding framework to enable individuals and organizations to work together toward a common goal of supporting the healthy development of all children and youth. This Developmental Assets approach has been promoted by Santa Clara County’s Project Cornerstone which has partnerships with various other organizations in the area.

Our analysis was based on three sets of questionnaires—for parents, youths, and volunteers—for which questions were created to measure, among other things, applicable Developmental Assets (see Appendix A for a list of 40 Developmental Assets). These assets consist of external assets (i.e., support, empowerment, boundaries and expectations, constructive activities) and internal assets (i.e., commitment to learning, positive values, social competencies, and positive identity). In the following sections, we will present past research that can point to expected effectiveness of the program design, results of the current evaluation, and discussion and conclusions.

II. PROGRAM BACKGROUND AND DESIGN

Seligman (1975) coined the term “learned helplessness” for the concept where individuals from marginalized neighborhoods appear to be unable to practice self-reliance. In the reformulation of learned helplessness theory, Abramson, Seligman, & Teasdale (1978) explained that persons who attribute negative experiences to internal, global, and stable causes are more likely to experience helplessness and depression. The model indicates that persons ensnared within disadvantaged settings over long periods of time, who experience repeated failure to improve their conditions, are more likely to suffer helplessness and depression. The concept of “learned helplessness” invokes thoughts of inner city neighborhoods that have intractable social and economic barriers that are not easily overcome. However, even if not concentrated in inner cities, if immigrant families encounter a multitude of obstacles including language barriers, a lack of social capital, poverty, immigration status issues, limited employment opportunities, and other disadvantaged conditions, this perspective points out that “learned helplessness” is an expected outcome for them too.

On the other hand, financially strapped families often manage to survive with assistance of support networks such as friends, family members, church, government, and local non-profit organizations. Interventions that link persons to support networks and provide some personal and family success can modify the conditions that promote learned helplessness.

In the last decade, grassroots asset-building initiatives have emerged throughout the U.S. in order to strengthen community life for youths using the Developmental Assets framework (Mannes, Roehlkepartain and Benson 2005). In such a community-building initiative, Sunday Friends was created to provide a nurturing environment for low-income parents and youth where they learn work ethics, manners, English language, money management, and healthy living.

Developmental Assets

The “Developmental Assets” model of fostering success among children was developed by the Search Institute in Minneapolis. The Search Institute was initiated in 1958 by Merton Strommen who proposed a study to identify the concerns and needs of Lutheran youth with a survey of 520 items (<http://www.search-institute.org/about/history>). Strommen’s vision was to create a world where all young people are valued, and his mission was to provide leadership, knowledge, and resources to promote healthy children, adolescents, and communities. Years later in 1990, the concept of Developmental Assets was developed to link together both the prevention of high-risk behaviors and the promotion of school success, caring, and healthy communities for children and adolescents.

In 2003, the Developmental Assets Profile was released as a new measure of Developmental Assets for young people aged 11 to 18; it consisted of 40 Developmental Assets including external and internal assets 35 of which were adopted by Sunday Friends as goals and are used for evaluation purposes. Developmental Assets have since been modified to include lists of 40 assets specific to particular age groups. Appendix A contains the list for adolescents. The Search Institute’s framework of Developmental Assets represents the relationships, opportunities, and

personal qualities that young people need to avoid risks and to thrive (<http://www.search-institute.org/>). Mannes et al. (2005) claimed that the Search Institute's emphasis on positive human development and community-building resulted in reduced high risk behaviors (e.g., alcohol and illicit drug use, school problems, etc.) and increased thriving behaviors (e.g., danger resistance, impulse control, school success, etc.).

Locally, the Developmental Assets approach has been adopted by Project Cornerstone, a project of the YMCA of Silicon Valley (<http://www.projectcornerstone.org/>). Implemented through several local organizations, the approach is touted as an effective model for positive change that is appropriate for children and adolescents in Santa Clara County. While Sunday Friends is independent of Project Cornerstone, the goals of the program are consistent with it.

Sunday Friends Mission

An overarching goal of Sunday Friends is to guide low-income families to become self-empowered and self-reliant. A guiding principle of Sunday Friends is to not treat participants as charity cases, but rather as agents for community and social change. Their tagline, "a working alternative to charity," highlights this philosophy.

The Sunday Friends mission statement is:

Sunday Friends empowers families in need to break the cycle of poverty. Children and parents earn basic necessities while they contribute to their community, learn life skills and develop self-sufficiency.

To achieve their mission, Sunday Friends attempts to foster the growth of Developmental Assets in children. Parents are included so that positive influences will be practiced throughout the week in children's home settings. The efforts to improve Developmental Assets are rewarded with economic assistance, which is an opportunity to purchase necessities and other desired items using earned tickets.

The Program

Two Sundays each month, the participants in Sunday Friends (about 300 persons including children, adults, and volunteers) gather at Lowell Elementary School in San José. Although families and staff often arrive early, the activities begin at noon. Parents and guardians attend classes on money management, parenting effectiveness or health and nutrition, and children work with volunteers on craft projects that are educational and serve others (such as gifts for persons in convalescent homes). Crafts are typically seasonally appropriate (such as patriotic crafts for Independence Day).

The day progresses with children preparing and serving healthy foods. Adults and older children attend ESL classes. Other activities may include piano lessons, gardening, cleaning the school grounds, and other academic activities.

Participants earn “tickets” as they engage in various activities. These may be redeemed in the “Treasure Chest,” the Sunday Friends store, at the end of the day. Families take turns at the store with the assistance of volunteers who help them shop responsibly and within a short time span. The Treasure Chest remains open until all families have been served. The program typically closes around 7 PM.

At this time, Sunday Friends provides services for predominantly Mexican descendants, including first- and second-generation immigrants from Mexico. Program staff report that this ethnic make-up of participants is largely the result of Sunday Friends’ location in a neighborhood where a substantial number of persons from this group live. Such neighborhoods are common in San José. Separating out Hispanics, San José’s racial/ethnic profile in 2008 was as follows: 31.5 percent Hispanic, 31.4 percent Asian or Pacific Islander, 31.4 percent White, 2.9 percent African American, and 4.8 percent Other (<http://www.bayareacensus.ca.gov/cities/SanJose.htm>).

As demonstrated in past research, a large number of immigrants face multiple obstacles in the host society. In particular, however, Karcher (2008: 100) noted that Latino youths are “the one most at-risk ethnic group for underachievement and drop-out.” Karcher’s view was supported by Rodriguez and Morrobel (2004) who stated that “Latino youths . . . have high rates of developmental deficits” (p. 107). Rodriguez and Morrobel (2004) further stressed that “attention to youth development is potentially our greatest strategy in building communities” (p.107).

Academic Activities at Sunday Friends

In its effort to “break the cycle of poverty,” Sunday Friends uses education as an intervention for the parents and their children. Education, seen as a pathway out of poverty, is consistently emphasized at the program. Primary activity goals are to teach English language skills, financial literacy, nutrition, and caring for community and family. These are taught in classes (such as ESL—English as a Second Language—classes) and through program rules and types of program activities. Routinely, adults take English classes, usually directed by a volunteer from the community who teaches speaking, reading, and writing. Children and youth’s educational activities include letter writing, educational games, food preparation, and crafts for the community.

Typically, multiple lessons are contained in each activity. For example, adults and children alike write letters to the donors who support Sunday Friends. The letters are written, decorated with colorful pictures, and sealed. This activity provides practice writing in English, an opportunity to express gratitude, and, because it is rewarded with tickets, experience handling currency. These educational activities may be sustained and the lessons internalized because they are rewarding, both intrinsically (fun to do) and extrinsically (with payment using tickets).

Sunday Friends Economy

Sunday Friends maintains an economic infrastructure that is intended to motivate self-reliance and working for the common good. The Sunday Friends economic system, in many ways, structures activities and behaviors at Sunday Friends. Although the goals of the organization are humanitarian, participants learn capitalist work ethics and responsibilities. Both parents and children earn tickets as a result of their work doing activities, and they are able to purchase goods and everyday necessities, such as soap, toothbrush and toothpaste, diapers, clothes, school

supplies, toys, and even bicycles, by cashing in earned tickets. However, children are unable to purchase candy and sweets, since a competing goal of this organization is to promote healthy eating habits.

Items in the Treasure Chest come from donations to the organization. The prices of those items are set by volunteers who attempt to match ticket prices with dollar prices at discount stores. Some necessities that advance the goals of Sunday Friends, such as school supplies, are often sold at low cost. Like in other stores, items in abundant supply or that do not sell well are put on sale.

Another part of the Sunday Friends economy is a banking system, which parallels the structure of the typical U.S. bank. This system gives low-income and immigrant families banking experiences that they may not have had prior to program participation. Family members are likely to be inexperienced with banking because (1) low-income persons and immigrants may be focused on immediate concerns due to hardships and may therefore be less able to save money at a bank, (2) low-income persons and less educated immigrants may not yet possess banking skills (e.g., balancing a checkbook or account), and (3) immigrant families may distrust banks because in their previous countries of residence such institutions may be unreliable, corrupt, or lack safeguards found in U.S. systems (e.g., FDIC).

Through Sunday Friends' banking system, participants are socialized to banking, learning how to, among other things, balance accounts, save, and withdraw tickets. The bank pays interest on tickets saved, and persons may use, give away, store, or exchange tickets at will. Another financial benefit of the program is that participants get help with looking up their credit scores (in the U.S. economy). In addition, workshops are offered to teach individuals about the process of opening checking accounts and managing them (e.g., how to keep them from overdrafting).

Social scientists would loosely refer to the Sunday Friends economic system as a "token economy." A token economy's goal is positive behavior modification. A specified number of symbolic objects (tickets) that can be exchanged for other reinforcers (goods in the Treasure Chest) are used to reward select target behaviors (program activities). The token economy system is used at Sunday Friends to encourage participation in all activities in order to promote "self-sufficiency." However, while rewarded activities, rates, and prices are set by staff in advance, the Sunday Friends economy is less tightly regulated than is the norm in other behavior modification programs.

Development of Social Capital at Sunday Friends

Social Capital is an important component of building trust and networks between community members. Putnam (2000) defines social capital as "the features of social organizations such as networks, norms and social trust that facilitate the coordination and cooperation for mutual benefit." While low income communities often have strong concentrations of social capital, networks rarely extend beyond class boundaries, which makes it difficult to access the privileges associated with wealthier networks. Within the Sunday Friends program, there is an opportunity for social capital to transfer between the wealthier volunteers and low-income participants to aid in meeting the program's goal.

Sunday Friends and Healthy Eating

The Sunday Friends organization promotes healthy eating habits for both adults and children. Each Sunday, families participate in a potluck, with some on-site cooking and food preparation. The food offered to the participants is routinely screened. Food believed to be high in fat or sugar content is removed from the menu for the day. Food screening reinforces the importance of healthy eating.

Other activities also center on the preparation of healthy food. An adult or volunteer will lead cooking sessions. For instance, during one of our visits, children were preparing yogurt cups with granola and fruit. One objective of these cooking activities is for adults and children to collectively practice healthy eating habits via fun, exciting, and tasty food preparation.

In addition, Sunday Friends offers classes for parents and teens in nutrition while children and volunteers play board games designed to promote healthy eating. The ticket-reward system also applies to this and other health education projects.

III. RESEARCH ON PROGRAM DESIGN

This section is a discussion of social and behavioral sciences research on programmatic aspects of Sunday Friends. The review is focused on Developmental Assets, academic activities, program economies, social capital, and healthy eating.

Developmental Assets

The “Developmental Assets” approach to helping families fits within a broader framework called “positive youth development” (Damon 2004; Catalano et al. 2002) that seeks understanding of how to foster healthy development and avoid negative outcomes for children and youth. This approach focuses on the resiliency and potential that resides in each young person, and asserts that the experiences that promote success are very often those that prevent failure; initiating supportive engagement with children and youth can simultaneously promote the positive and prevent the negative. It also asserts that intervention for children and youth should be multifaceted, not focused on a particular problem or crisis.

While positive youth development has been fairly recently promulgated (Damon 2004; Catalano et al. 2002), albeit thoroughly substantiated, it can be linked conceptually to, and supported by, earlier efforts to explain what factors help youths and adolescents develop a positive sense of self and become responsible adults. Reckless and Dinitz (Reckless et al. 1956; Reckless 1967) developed the concepts of inner containment (e.g., positive sense of self) and outer containment (e.g., supervision and discipline) to explain why most kids in bad environments do not become delinquent. They argued that a combination of internal psychological containment, which is developed in the family, and external social containment, which is a reflection of social relationships with teachers and conventional people in the community, are important sources of preventing youths from becoming delinquent.

The containment framework suggests that sources of deviation from social norms include, but are not limited to, discontent with living conditions and family conflicts, aggressiveness and hostility, and frustration and boredom which may stem from lack of employment or interests in school, or from a minority group membership. Internal containments, such as a positive self-image, are a necessary determinant for a law-abiding behavior in a complex society like ours (Akers and Sellers 2008). Containment ideas are clearly reflected in the theoretical framework of positive youth development and Developmental Assets, suggesting that by building “external assets in families, schools, and communities, the chances should increase that adolescents will develop internal assets to guide them . . .” (Scales 1997: 613). Catalano et al. (2002) found that effective positive youth development interventions typically promote (1) personal and social competencies, (2) self-efficacy, (3) social norms for youth, (4) social bonds with various others, (5) increased opportunities, and (6) recognition for accomplishments.

There are a number of studies that examined the well-being of youths using the Search Institute’s developmental model. Ersing (2009) is one of the researchers who examined the roles that community cultural arts play in empowering marginalized youths to become confident adults and leaders of the community. His cultural arts program aimed to strengthen “. . . the resilience of young people struggling with emotional stressors that may lead to risk-taking behavior” (p. 26).

Ersing maintained that it is “. . . the disparity found among the necessary opportunities and supports within communities that poses a significant threat to a positive youth development” (p.30). He concluded that in order to mitigate low-income youths’ obstacles, the communities have to offer resources (e.g., community art programs) to support their developmental process as they reach adulthood.

Other researchers, such as Edington and Randall (2005), maintained that agencies in which families and youth are actively involved enhance their learning and development and make their bonds stronger. Catalano et al. (2002) reiterated that bonding or emotional attachment between youths and their family, peer group, school, community or culture is crucial in establishing self-motivation and trust in others. Parents play “important, continuing roles as sources of support, caring, control, and values for youth.” Youth, especially young adolescents, “need continued attachment and connection to their parents.” (Scales 1997, p.612). Similarly, youths who feel connected to their parents and receive the appropriate types and amounts of discipline and moral guidance demonstrate higher levels of self-control, conflict resolution, peer resistance and overall psychosocial adjustment (Nandeau, Cunningham, Lundberg and McGinnia 2008).

Conversely, lack of strong bonds and of positive social relationships were found to lead to greater feelings of insecurity and self-doubt in one’s abilities (Catalano et al. 2002). Furthermore, programs such as job training have a positive effect in both the relationship between youths and their parents including both the fathers and mothers (Anderson, Kohler and Lateicq 2002). Additionally, structured programs, such as after-school programs are correlated to better social skills and academic performance in children, compared to informal adult supervision (Wright, John, Alaggia and Sheel 2006; Posner and Lowe 1994). Scales (1997) maintained that young people need supportive connections and competencies in the family, in schools and in communities, which become a part of their Developmental Assets, thereby reducing risks of dropping out of school and/or becoming delinquent.

Supporting the Search Institute’s Developmental Assets model, Mannes et al. (2005) found that youths, regardless of their levels of assets (i.e., the number of assets out of a total of 40 assets), who lived in low-income families were twice as likely as other youths to engage in delinquent behavior. By contrast, low-asset youths, regardless of their family economic status, were at least four times as likely to engage in such behavior (Mannes et al. 2005). In particular, Latino/a youths who reported that they had 0 to 10 of the 40 Developmental Assets engaged in an average of 2.7 of the 8 thriving behaviors, while those with 31 to 40 assets engaged in 6.1 of the 8 thriving behaviors (Mannes 2005).

Likewise, using the Developmental Assets model, Quane and Rankin (2006) examined African-American youth participation in local organizations and found that their participation is greater in more disadvantaged neighborhoods and that such participation has positive effects on their self-concept and educational expectations. Specifically, they reiterated that if youths participate in organized and challenging leisure activities that require perseverance and dedicated efforts, their free time has a positive impact on their social development.

In order to have successful outcomes at community organizations, the involvement of volunteers is necessary. Thus, studying the effect of volunteers is also critical. Research shows that

adolescents often look to volunteers in a parental fashion (de Anda 2001). Especially if youths' experiences are supplemented with adults, whom they consider to be trustworthy and role models, the role of volunteers is more beneficial. It is also important to note that not only program participants, but also volunteers themselves experience feelings of empowerment (Bell and Carrillo 2007). Furthermore, volunteers are critical in promoting relationships among youths, but the former mediate and foster positive relationships between parents and youths as well (Barron-McKeahagney, Woody and D'Souza 2001).

Past research indicates that the Developmental Assets approach to intervention with children and youth is an effective way to foster healthy outcomes. The Sunday Friends model, using this approach, has a solid foundation.

Academic Activities

Children who grow up in low-income families typically have lower academic achievement and subsequently as adults higher rates of unemployment, addictions, and criminality (Benzies et al. 2010). Promoting jobs, through job training and other education intervention programs, significantly increases employment rates and decreases rates of poverty especially in single parent households. For example, in 1989 the poverty rate was 32.2 percent among all female headed households. However, poverty dropped to 20.6 percent among female heads who worked at any time during the year (1989), and to only 7.1 percent among those who worked full-time, full-year (Mead, 1992).

Schools in lower income areas, however, are of lower quality, restricting educational outcomes for area inhabitants (Darling-Hammond 2004). Low-income families typically have one or both parents who did not graduate from high school (Choy 2001), further restricting poor children's opportunities for success. Special efforts can, however, help children score higher on their reading and language skills (Benzies et al. 2009). Therefore, Sunday Friends' emphasis on educational activities is appropriate for their target families.

When designing an early intervention program for low-income families it is important to target the specific needs of the groups in order to improve the outcomes (Benzies et al. 2009). Since the majority of the families that attend Sunday Friends are immigrant Latino, with Spanish as their first language, the major emphasis on English language activities at Sunday Friends is especially appropriate. Lacking English language skills is a barrier to success, not just in terms of education. There are also financial consequences of not knowing English such as restricted employment opportunities and getting locked into occupations with lower wages (McLaughlin, Rodriguez, Madden 2008). One also gets locked into particular economic networks. For example, the lack of proficiency in written English, regardless of skill in spoken English, appears to lead Hispanic homebuyers into dealing with Hispanic lenders only; those with greater skill are more likely to choose non-Hispanic lenders (Toussaint-Comeau and Rhine 2000).

The way that Sunday Friends approaches English as a Second Language (ESL) learning, as a component of an active community, may be beneficial. Adult ESL learning may be more effective when taken out of traditional classrooms. Larrotta (2009) asserted that belonging to the learning community increases motivation and participation. Adult ESL learning is more effective

when topics of relevance to adults are discussed and culture-based identities can be expressed and appreciated through activities in the learning community.

Program Economy

As stated above, the Sunday Friends economy fits the framework of a token economy. In terms of private not-for-profit interventions targeting families to improve success of children, the Sunday Friends token economy is novel. Interventions for low-income persons typically do not make attaining goods contingent upon rewarded behaviors. While rewards programs similar to Sunday Friends may exist, a comprehensive review of evaluations of incentive-based interventions uncovered none that targeted overall success in general, or Developmental Assets in particular (Kavanaugh et al. 2006).

In addition, our search for research on token economies shows that this model is predominantly applied in only one of four settings: 1) mental health treatment, 2) educational interventions, 3) juvenile justice and adult corrections, or 4) medical settings to improve healthy behaviors and treatment compliance. Each of these is a specialized institution that focuses on problem behaviors among a problem population; the use of token economies typically targets change in a particular behavior. Overall, basic research (Hackenberg 2009) and evaluation reports across the various types of settings—mental health (Glynn 1990), education (Reitman, et al. 2004), corrections (Andrews et al. 1990), and treatment compliance (Bernard and Cohen 2004)—demonstrate the effectiveness of token economies; they improve targeted behaviors in humans (and animals). While token economy systems are effective with “problem” populations, limited research shows that they also have demonstrated effectiveness elsewhere. For example, token economies have been used to improve safety in hazardous occupations (Fox, Hopkins, and Anger 1987).

Token economies are not effective for every person if rigidly implemented. Flexibility—variations in rewards given, ways to be rewarded, altering costs of items (having a sale), allowing participants to distribute their earnings to other participants—has been shown to expand responsiveness to token economy rewards (Kazdin 1982). In addition, the research on sustained token economies shows that changes in participants are partially maintained long after participation in the intervention, and across types of treatment settings (Kazdin 1982).

The economy at Sunday Friends, while not designed according to formal specifications of a token economy, has characteristics that would encourage targeted behaviors. While Sunday Friends does not target particular behaviors, it does reward with tickets participation in pro-social and educational activities. Therefore, it should be expected that participants in Sunday Friends would show increases in attitudes and behaviors fostered by the program.

A note about financial literacy is warranted. The Sunday Friends families are from a demographic set—immigrant, lower income, Hispanic—that is often outside the mainstream financial system (Osili and Paulson 2007). The lower rates of checking and savings accounts, homeownership, investments and so forth lead to higher costs and disadvantages such as fees from check cashing services, hindered wealth accumulation, poorer living conditions, poorer schools, and so forth. Sunday Friends, among other things, helps families understand and learn

about their own credit scores, models financial system participation (through its own ticket economy), and encourages savings through its bank. These efforts promote financial literacy, a touted solution to disadvantage (Osili and Paulson 2007).

Social Capital

The concept of social capital can be thought of like other forms of capital such as human and physical capital. Whereas human capital consists of individual skills and knowledge, and physical capital constitutes tangible tools and machines, social capital is the ability for a person to leverage their social ties to accomplish a task. Scholars have varying conceptualizations of social capital, but Robert Putnam's definition is among the most common. Putnam defines social capital as "the features of social organizations such as networks, norms and social trust that facilitate the coordination and cooperation for mutual benefit" (Putnam 2000, p. 19).

The linked networks, norms, and trust that constitute social capital have many benefits such as increased solidarity, community involvement, and empowerment, but they are typically outcomes of exclusion. For example, Putnam (2000) writes that social capital is often exclusionary along race, class and gender lines. The shared norms and trust that constitute social capital facilitate frequent relationships among homogeneous groups, but persons that have different norms are alienated which perpetuates inequality. Acknowledging the dividing aspects of social capital, Putnam defines two types of social capital: bridging and bonding. Bonding occurs within homogeneous social groups, while bridging establishes links between different bonded social groups for access to "external assets and information diffusion" (Putnam 2000, p. 22).

Examining the bridging and bonding types of social capital described by Putnam (2005), Schneider (2006) critically examines the role social capital plays in community based organizations for low income persons. Schneider feels the term "closed" is more appropriate than bonding, since it better describes the benefits of particular networks that are inaccessible to others. However, Schneider feels that bridging is an important component of successful community based organizations since it fosters trust and connections between low-income participants and wealthier program staff. Schneider emphasizes that developing bridging social capital between closed groups is a deliberate and time intensive process since shared norms and tolerance must be developed.

The concept of bridging is used to evaluate the effectiveness of social capital transmission between different groups in community based organizations that aid low-income persons (Lockhart 2005, Schneider 2006). In research on secular and faith-based poverty-to-work programs, Lockhart (2005) examines how social capital transfers between more affluent program organizers and their low-income participants. Lockhart finds that consistent participation from regular program staff was essential for constructing bridging social capital. Specifically, Lockhart discovered that program may staff, in addition to offering activities, share information on job searching, family rearing, and coping strategies for common living difficulties.

Paralleling the findings from Lockhart (2005), Brisson and Usher (2005) found that community based organizations are essential places for developing bridging social capital in low income

communities. They also found that organizations are important places for stimulating “bonding” social capital since the programs are seen as safe environments which allow participants to build ties, networks, and trust between members of the community. Brisson and Usher discovered that these outlets are especially important for low-income African American and Hispanic women who are often isolated in their communities.

Past research indicates that bridging social capital can improve the living conditions of low-income and minority persons. The Sunday Friends model includes components that contribute to bridging social capital. These include consistent programming of activities using experienced volunteers who work with families that attend over long periods of time. Bonding social capital may be enhanced as participants work together, and if participants take pro-social attitudes learned at Sunday Friends with them into their communities.

Healthy Eating

Hispanic people have one of the highest diabetes rates in the nation. They also have higher adverse consequences from the disease, including more hospitalizations and a greater likelihood of dying (<http://www.nclr.org/images/uploads/pages/Question1.pdf>). Of additional concern is that almost 40 percent of Hispanic children and adolescents, ages 2-19, are overweight or obese, presaging continued high rates of diabetes and other health problems (http://www.nclr.org/images/uploads/pages/Jan12_Profiles_Issue_2.pdf). Given these diabetes and obesity rates, it is appropriate that Sunday Friends emphasizes the importance of healthy nutrition for its Hispanic families.

Conclusions

Previous research supports the design of the Sunday Friends program as appropriate for achieving its goals. The focus on work, education, English Language skills, financial literacy, and healthy eating are fitting for the social group being served. Specifically, Sunday Friends’ activities and ticket system is likely to encourage gains in Developmental Assets for children and youth, a positive academic outlook, and social capital, among other positive self-concept and pro-social characteristics.

In the next section, we report what families have to say about Sunday Friends and the ways that the program affects them. We also report what volunteers think of the program and how the program affects them. The primary focus is on reporting whether there is evidence consistent with Sunday Friends having a successful economy and being a program that effectively fosters Developmental Assets, learning, social capital, healthy eating, and other positive outcomes among participants.

IV. RESEARCH OBJECTIVES

This evaluation is intended to determine the effects that Sunday Friends is having on the low-income families that it serves, especially in terms of whether Developmental Assets are being promoted among the children and youth who attend the program. In addition, this evaluation will examine whether there is evidence that the economy works to promote program goals, whether educational activities are working, and whether Sunday friends fosters social capital and healthy eating. Finally, this evaluation will examine family members and volunteers' experiences with, and reactions to, Sunday Friends' activities, with an eye toward satisfaction with Sunday Friends activities.

V. METHODS

Compared with the last evaluation of Sunday Friends (in 2009), this 2011 evaluation covers a broader set of themes. The purpose was to build on lessons from the previous evaluation and to make the current version more comprehensive. Therefore, items were added primarily to measure social capital and the extensiveness to which experiences at Sunday Friends are transferred to participants' lives at home, school, and their communities. On the other hand, there is less emphasis within the evaluation on healthy eating; the number of items used to assess this component of the program were reduced.

Subjects

Families (children, youth, parents and guardians) and volunteers at Sunday Friends participated in this research. Surveys were completed by families over four Sundays (in March and April, 2011) during regular program hours. The families were recruited in person by the evaluation team and program staff onsite. The questionnaires were written in English and Spanish (with the choice of which to use made by respondents), and participants were interviewed by trained researchers, with most interviews being conducted by bilingual interviewers. Only persons who had attended at least two programs were recruited, while a handful not meeting this criterion may have participated due to the difficulty communicating and enforcing this requirement. No child under seven years of age was allowed to participate.

The Sunday Friends volunteers who were targeted to participate were identified by program personnel. These were volunteers who were currently active and who were considered core volunteers, having participated in multiple programs. They were recruited to the study mostly on site by program staff. The remainder of the targeted group was sent an email invitation to participate from the evaluation team. All volunteer questionnaires were administered online via the platform surveymonkey.com.

Having received approval from San José State University's Institutional Review Board, the evaluation team followed standard consent procedures; respondents were informed that participation was voluntary and that they could withdraw from the study at any time without

consequences. Even though the survey questions did not center on sensitive topics, the participants were informed that they could skip any question or questions that created discomfort or misunderstanding. Children and youth were paid 150 tickets for filling out their survey, while adults were paid 200 tickets for filling out their much longer survey. Recall that the tickets are currency in the Sunday Friends economy that participants may exchange for goods at the Sunday Friends store or deposit in the bank. Tickets are the standard way that Sunday Friends compensates families, and the compensation rate for this project was like that for other activities.

Questionnaire

Families answered questions about Sunday Friends and themselves, and parents or guardians also answered questions about their children. In general, the questions can be classified as (1) reports about demographic information, (2) questions about core issues (Developmental Assets, academic activities, program economy, social capital, and healthy eating), (3) reports about the influence of Sunday Friends on daily living, and (4) satisfaction with Sunday Friends. There were two versions of the questionnaire: English and Spanish (with translation from English, with professional verification of translation accuracy). The survey items are included in APPENDIX B. Each questionnaire was administered through a face-to-face interview. The respondents were shown cards displaying response options for most of the questions to assist them in answering. Each interviewer wrote answers down on a questionnaire booklet. These were later entered into a data file by the evaluation team.

Sunday Friends volunteers answered questions about themselves and Sunday Friends activities in English only (see Appendix B). Their answers were automatically entered into a database by [surveymonkey.com](https://www.surveymonkey.com). Questions generally asked for volunteers' opinions of the effects of Sunday Friends on families. They were also asked to report demographic information about themselves and to report the ways that Sunday Friends participation may have affected them personally.

VI. RESULTS

Before addressing more substantial results, a note must be made about the background of the Sunday Friends families. Given the sign-in information given when families register, it is generally believed that the Sunday Friends families come primarily from the neighborhoods surrounding Lowell Elementary School. However, this appears to be contradicted by the evaluation results that indicate that Sunday Friends' location is independent of attending families' neighborhoods.

The assumption about where families live was tested in a novel way in the current evaluation. Children and youth were asked to report the school that they attended. While young people may not know where they live in terms of regional geography, they most likely know which school they attend during the week.

There was much more variability in the results than anticipated. The schools are scattered across San José (see map, Chart 1), with a weighted (per respondent) average driving distance between program site and school of 3.9 miles. In all, twenty-seven schools were named (Table 1). With school attendance usually tied to neighborhood residence, the findings here indicate that the Sunday Friends program is not as strongly tied to a particular neighborhood, but rather to a network of persons from across the San José region.

Chart 1. Map of Schools Attended by Sunday Friends Children and Youth.

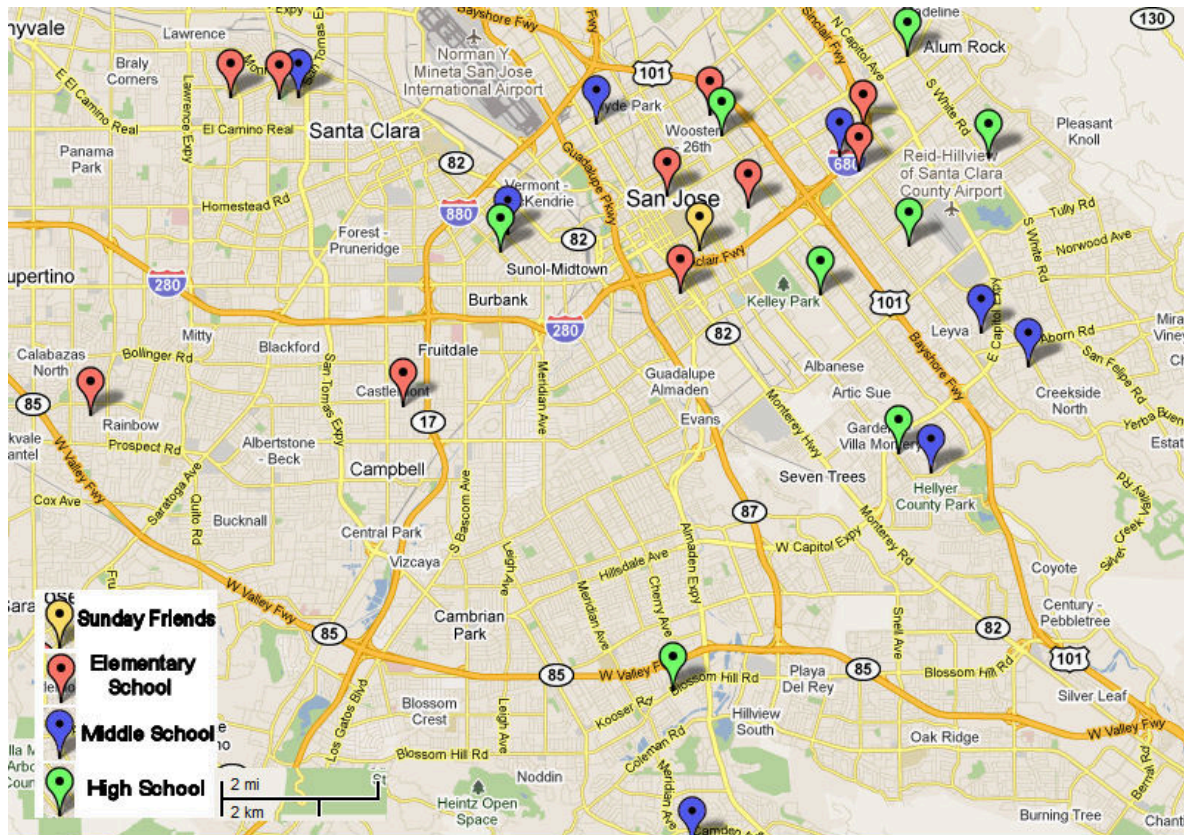


Table 1. Schools that Children and Youth Attend and Distance from Sunday Friends.

School Name	Number Attending	Distance by Car to SF*
<i>Elementary Schools:</i>		
Arbuckle Elementary	1	2.6
Bowers Elementary	1	11.0
Briarwood Elementary	1	10.4
Castlemont Elementary	1	7.2
Empire Gardens Elementary†	1	3.8
Horace Mann Elementary†	1	1.2
John Muir Elementary	1	11.1
Lowell Elementary†	9	0.0
Olinder Elementary†	1	0.9
Rocketship Elementary	1	3.2
Washington Elementary†	1	0.9
<i>Middle Schools:</i>		
Ace Charter School	1	2.4
Cabrillo Middle School	1	5.5
Castillero Middle School†	2	10.6
Hoover Middle School†	1	3.7
John J. Montgomery Middle Sch.	1	5.9
Leyva Middle School	2	5.1
<i>High Schools</i>		
Andrew Hill High School	1	6.4
James Lick High School	1	3.6
Leadership High School	1	2.7
Lincoln High School†	1	4.6
Mount Pleasant High School	1	5.7
Pioneer High School†	1	8.3
San Jose High Academy†	1	3.2
Yerba Buena High School	1	3.0

*Distance by car was generated by Google Maps.

†School is within San José Unified School District.

Of course, transfers within school districts are sometimes permitted. Lowell Elementary is part of the San José Unified School District. This district cuts a path from downtown San José to the city's southernmost boundaries. For this reason, Table 1 also indicates which schools are within this district. Considering the highly unlikely scenario that all students attending district schools live near Lowell Elementary, we still find that almost half do not attend school within the district.

The possibility exists that there is systematic exclusion of Lowell-area children and youth (e.g., there may be more Lowell families with younger children, and those under eight years old may not participate in the study), but these results still demonstrate that a large group are not from the same neighborhood. Therefore, characteristics of the Lowell Elementary area cannot solely be used to gain insight into most participants, and the program's impact will not be concentrated into one location.

The geographical spread of the families should be kept in mind when interpreting the results that follow. Caution should be used when imagining neighborhood contexts that might influence program attendance or be locations affected by Sunday Friends families. Regardless of respondents' neighborhood characteristics, the current evaluation will provide evidence about whether Sunday Friends is meeting its goals and the ways that participants and volunteers view Sunday Friends activities. To preview the findings, children and youth, parents or guardians, and volunteers all report positive impressions of the program, and by all measures, the economy is effective, Developmental Assets, social capital, and healthy eating are fostered by Sunday Friends. There are mixed results for the effectiveness of the academic activities.

The results of the survey of Sunday Friends families and volunteers will be presented in three sections: Children and Youth, Parents or Guardians, and Volunteers. Because children and youth are the focus of Sunday Friends' activities, their attitudes and experiences are most critical for understanding whether Sunday Friends is achieving its stated goals.

VI.1 Children and Youth

This section presents the results of the survey of children and youth. Thirty-nine children and youth participated in the survey (after gaining parent or guardian permission). Children under eight years old were not allowed to participate. Demographics of these respondents are presented first, followed by their reports of feelings and behaviors attributed to Sunday Friends attendance. Children and Youth are quite diverse in terms of their age and grade-level, but not much else. They like the program a great deal, and indicate that the program has positive effects on their feelings and behaviors. This section shows that children and youth answer in ways that support the Sunday Friends economic system and its goal of increasing Developmental Assets, educational engagement, and social capital.

Demographics

The majority of children and youth in the sample are girls, although if younger children had been included the proportion that is male might have been greater (Table 2). Children and youth participating in the evaluation ranged in age from eight to 17 (Table 3), with the most common age being 9 ($f=10$). Grade-level ranged from third grade to eleventh (Table 4). An overwhelming majority (76.9 percent) of children and youth in the program identify as Hispanic (Table 5).

Table 2. Sex of Children and Youth Respondents.

Gender	Frequency	Percent
Male	15	38.5
Female	23	59.0
No Answer	1	2.6

Table 3. Age of Children and Youth Respondents.

Age	Frequency	Percent
8	3	7.7
9	10	25.6
10	4	10.3
11	6	15.4
12	3	7.7
13	2	5.1
14	5	12.8
15	1	2.6
16	4	10.3
17	1	2.6

Table 4. Grade-Level of Children and Youth.

Grade	Frequency	Percent
3	9	23.1
4	5	12.8
5	6	15.4
6	3	7.7
7	5	12.8
8	3	7.7
9	2	5.1
10	3	7.7
11	3	7.7

Table 5. Race and Ethnicity Reported by Children and Youth.

Race/Ethnicity	Frequency	Percent
Black/African American	4	10.3
Hispanic	30	76.9
White (not of Hispanic origin)	2	5.1
Multiethnic/Mixed Race	1	2.6
Other	1	2.6
No Answer	1	2.6

More than half of the children and youth reported that they attend Sunday Friends with family (Table 6). Almost 18 percent attend with only their mothers, but none of the children and youth respondents attend with only their fathers. Most of the young persons (82.1 percent) reported living with both their mother and father (Table 7). Therefore, as reported by children and youth, the families that attend Sunday Friends have “traditional” structures.

Table 6. Persons with Whom Children and Youth Attend Sunday Friends.

Relationship	Frequency	Percent
Only Mom	7	17.9
Only Dad	0	0.0
Both Mom and Dad	4	10.3
Your Family	21	53.8
Brother(s) or Sister(s)	2	5.1
Relatives (Grandparents, Aunts, Uncles, Cousins)	4	10.3
Other	1	2.6

Table 7. Persons with Whom Children and Youth Live.

Category	Frequency	Percent
Only Mom	5	12.8
Only Dad	1	2.6
Both Mom and Dad	32	82.1
Relatives (Grandparents, Aunts, Uncles, Cousins)	1	2.6

The next two sections reveal the feelings that children and youth have about their experiences with Sunday Friends. They were asked to rate their emotions, motivations, reactions to the program, and so forth. Overall, as the results below reflect, most of the children indicated that they are very pleased with Sunday Friends. They also reported behaviors encouraged by the Sunday Friends program. Charts 2-12 show the children and youth’s responses to questions about specific feelings and/or emotions they experience while attending Sunday Friends and while away from Sunday Friends.

Reports of Feelings While at Sunday Friends

Charts 2 through 7 show findings about emotions and experiences while at Sunday Friends. Children and youth were asked, “When you are at Sunday Friends, do you feel...” As seen in Chart 2, when asked to report their positive feelings while at Sunday Friends, the overwhelming majority of children and youth reported feeling fairly or very safe (92.3 percent), happy (87.1 percent), proud of themselves (92.3 percent), and successful (76.9 percent). A large 69.2% reported feeling *very* safe and *very* happy while at Sunday Friends.

Children and youth were also asked the degree to which they feel responsible, eager to participate, motivated, and respected. In all items (Chart 3), over 50 percent of the children and youth reported feeling “very” responsible (64.1%), eager to participate (51.3%), motivated (51.3%), and respected (69.2%).

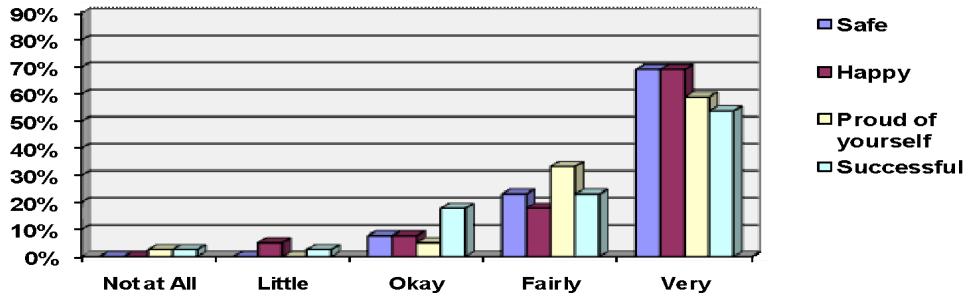


Chart 2. Reports of Feeling Safe, Happy, Proud of Themselves, or Successful While at Sunday Friends, Children and Youth.

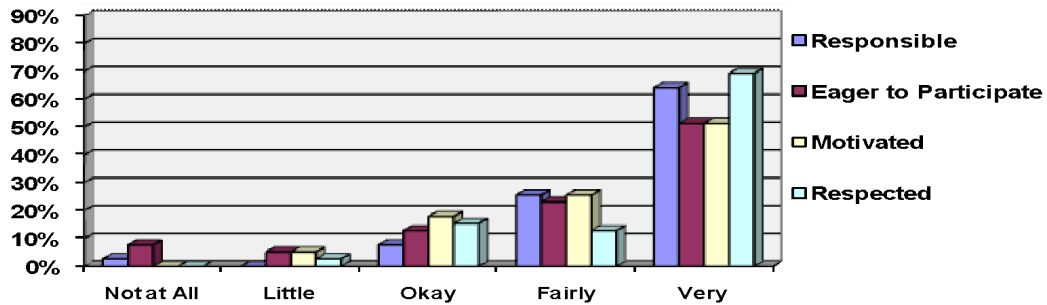


Chart 3. Reports of Feeling Responsible, Eager to Participate, Motivated, or Respected While at Sunday Friends, Children and Youth.

Children and youth were also asked to report about negative feelings while at Sunday Friends. Consistent with the highly positive emotions reported above, the vast majority of children and youth reported feeling “not at all” or “little” negative emotions (Chart 4). Few reported feeling “fairly” or “very” sad (7.7 percent), lonely (7.7 percent), not part of the Sunday Friends Community (18 percent), unnoticed (13.2 percent), or bored (10.2 percent) while at Sunday Friends. The fact that negative emotions are reported with very low frequency not only indicates that children and youth are engaged in a positive way, it also supports the validity of these data. It is clear that children and youth did not show response set bias, but actually attended to the questions and responded intentionally to each one.

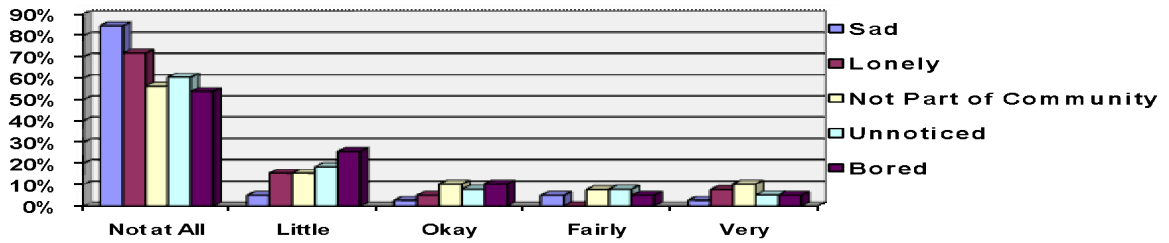
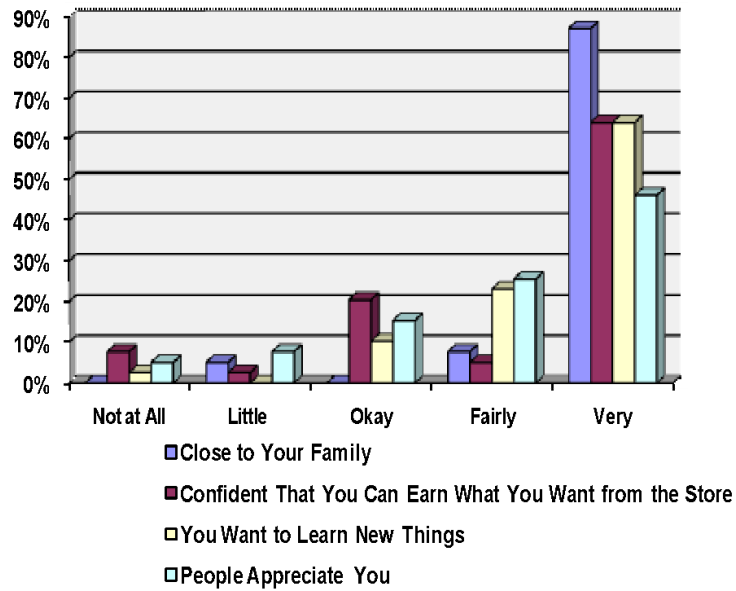


Chart 4. Reports of Feeling Lonely, Bored, Excluded, Sad, or Unnoticed While at Sunday Friends, Children and Youth.

Children and youth reported other reactions to being at Sunday Friends. Charts 5 and 6 show that they responded very positively (agreement of “fairly” or “very”) to the eight items within them. They feel close to their family (94.9 percent), confident that they can earn what they want from the Sunday Friends store (69.2 percent), they want to learn new things (87.2 percent), people at Sunday Friends appreciate them (71.8 percent), they help make things better (84.2 percent), are willing to try new things (89.7 percent), are hopeful about themselves (86.9 percent), and are confident in themselves (84.6 percent).

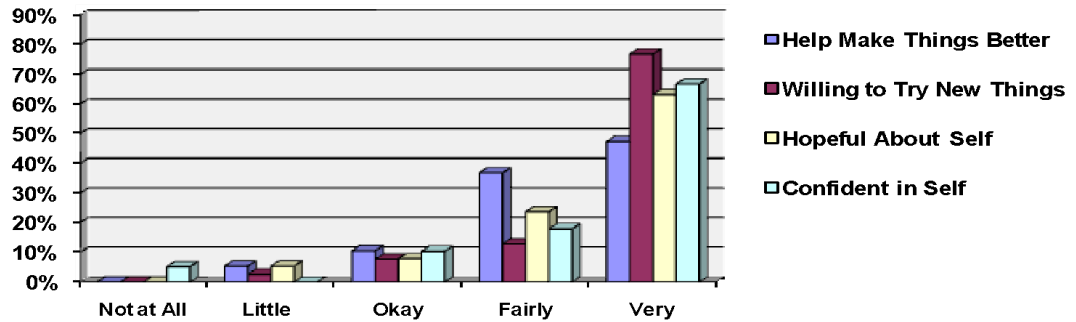
Chart 5. Reports of Feeling Close to Family, Confidence in Earning Things Wanted from

the Store, Wanting to Learn New Things, or Being Appreciated While at Sunday



Friends, Children and Youth.

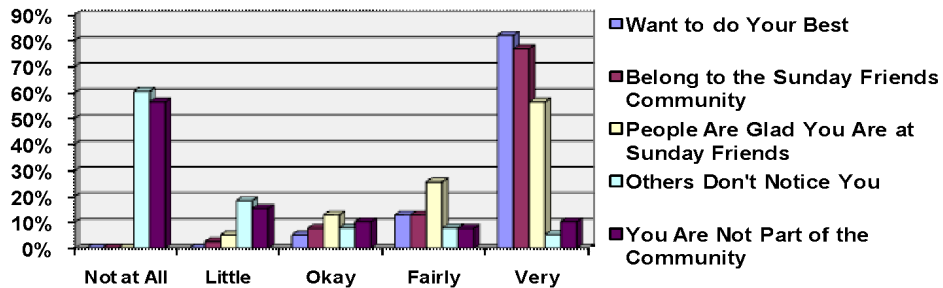
Chart 6. Reports of Helping Make Things Better, Being Willing to Try New Things, Being Hopeful about Self, or Confident in Self While at Sunday Friends, Children and



Youth.

Chart 7 shows the three remaining positive items and two additional negative items that measure ways that children and youth feel while at Sunday Friends. These five items also show that the respondents are being influenced by Sunday Friends in ways consistent with the program’s goals. Grouping responses of “fairly” and “very,” 94.9 percent want to do their best, 89.7 percent feel that they belong to the Sunday Friends community, and 82 percent feel that people are glad that they are there at the Sunday Friends program. On the contrary, when asked if they feel that others don’t notice them while at Sunday Friends, the majority of children and youth (60.5 percent) responded that they do not feel that way at all. And when asked if they feel that they are not part of the Sunday Friends community, again the majority of children and youth (56.4 percent) responded that they do not feel that way at all.

Chart 7. Reports of Wanting to Do Their Best, Belonging to the Sunday Friends Community, Feeling that People are Glad that They Are at the Sunday Friends Program, Feeling that Others Don't Notice Them, or that They Are Not Part of



the Sunday Friends Community, Children and Youth.

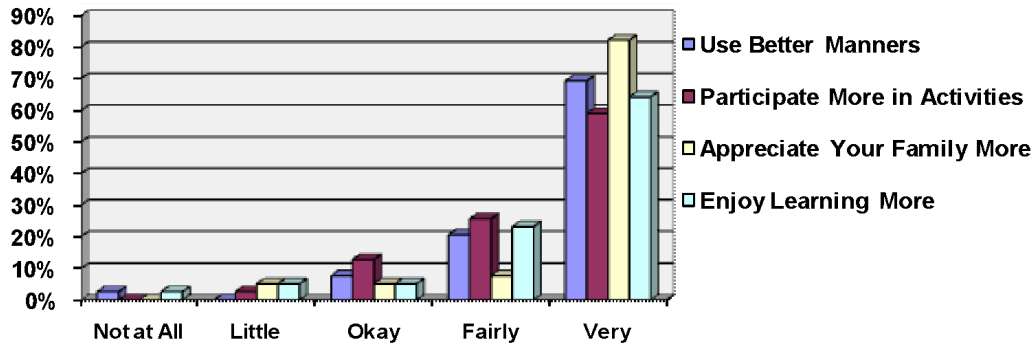
Experiences at Sunday Friends Compared with Other Places

Young respondents were also asked to compare their feelings at Sunday Friends with those they have when at other places during the week. Results of these questions (Charts 8 through 13) also point to positive benefits of Sunday Friends. On all items, responses strongly indicate that children and youth are learning pro-social values (they report better attitudes, manners, and behaviors while at Sunday Friends compared with other settings). For children who do not have many positive experiences, engagement with Sunday Friends could make a critical difference in whether or not they learn and develop positive habits that will serve them in the broader society.

Children and youth were asked, “Compared to other times during the week, when you are at Sunday Friends, do you...” followed by several individual item choices with responses ranging from “not at all” to “very.” In the following paragraphs, agreement will again be reported as the total of the responses of “fairly” and “very” for each item.

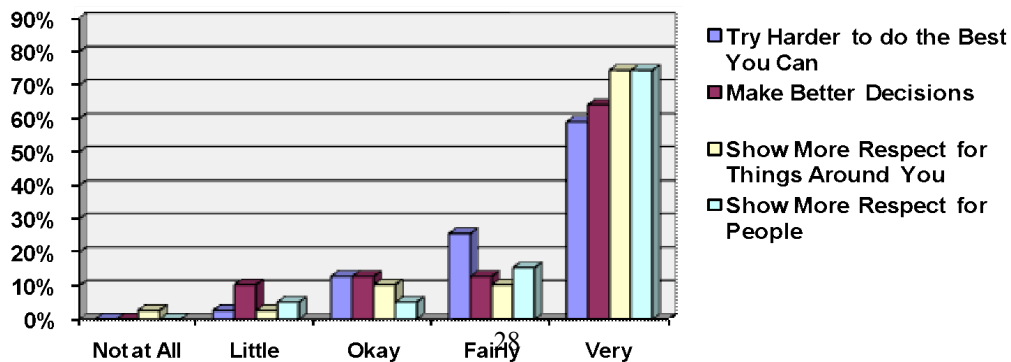
In Chart 8, agreement with each item is strong: 89.7 percent that they use better manners, 94.6 percent that they participate more in activities, 89.8 percent that they appreciate their family more, and 87.2 percent that they enjoy learning more. Strong agreement follows in Chart 9 as well. 84.6 percent agree that they try harder to do their best, 76.9 percent make better decisions, 84.7 percent show more respect for things, and 89.8 percent show more respect for people.

Chart 8. Reports of Using Better Manners, Participating More in Activities, Appreciating Family More, or Enjoying Learning More While at Sunday Friends Compared



with Other Places, Children and Youth.

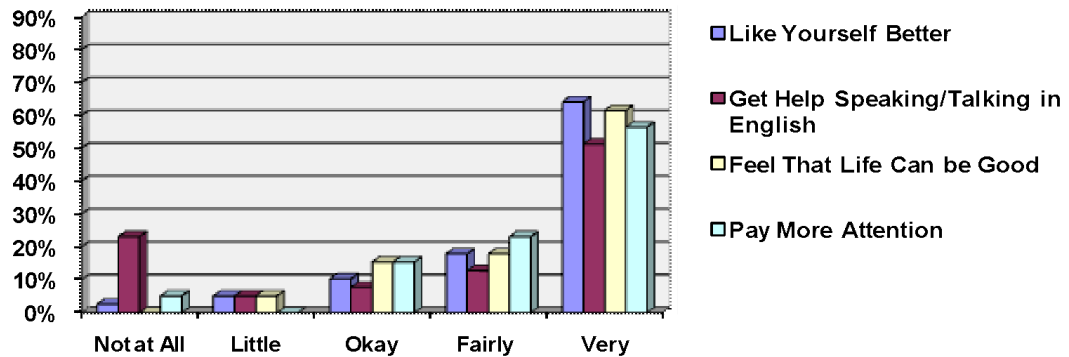
Chart 9. Reports of Trying Harder to Do The Best They Can, Making Better Decisions, Showing More Respect for Things Around Them, or Showing More Respect for



People While at Sunday Friends Compared with Other Places, Children and Youth.

Finally, in Chart 10, strong agreement continues among items measuring positive experiences at Sunday Friends compared with other places. A large majority of children and youth agree (marking fairly or very) that they like themselves better (82 percent), get help with oral English (64.1 percent), feel that life can be good (79.4 percent), and pay more attention (79.5 percent). The lower number for help with English likely corresponds with the fact that children and youth, as supported by 87 percent answering the survey in English, already consider themselves proficient at speaking English.

Chart 10. Reports of Liking Self Better, Getting Help with Talking or Speaking English, Feeling That Life Can be Good, or Paying More Attention While at Sunday



Friends Compared with Other Places by Percent, Children and Youth.

When not at Sunday Friends

Four questions were added to the 2011 evaluation to better determine whether effects of Sunday Friends continue into living at home and school. Each measure addresses a different concern. Children were asked, “When you are not at Sunday Friends, do you...” Results from these items indicate that Sunday Friends experiences follow younger participants home.

When not at Sunday Friends (grouping “fairly” and “very”), 76.9 percent of children and youth indicate that they practice using English with others; 59 percent talk about Sunday Friends with others. An impressive 92.3 percent feel proud when they work for things they want, and 77 percent try to belong to activity groups (like sports teams, school clubs, youth groups, or others) when not at Sunday Friends (Chart 11).

Two findings should be highlighted here. First, self-sufficiency is a primary goal of Sunday Friends. The item indicating that children and youth feel proud when they work for things is solid evidence consistent with this goal being met. As participants in a capitalist economy, pride over work will help these young people thrive. The second, that children and youth try to belong to activity groups, shows evidence of developing social capital.

Finally, six other items new to the 2011 evaluation were added for the first time to assess the degree to which Sunday Friends affects relations with others, attitudes about Sunday Friends volunteers, and whether children and youth enjoy attending Sunday Friends. Participants responded to the prompt, “I think that...”

The results for the six items appear in Chart 12, and they are quite complimentary of Sunday Friends. Combining “fairly” and “very” to define agreement, we find that 82 percent of the children and youth believe that Sunday Friends helps them to like other people better, and 74.4 percent believe that it helps make them a leader. Assessing volunteers, the participants give high marks, with 82 percent saying that they would like to be like the volunteers, and 92.3 percent believing that the volunteers are nice to them. 89.7 percent report that they really like attending Sunday Friends. On the other hand, 76.9 percent report “not at all” in response to the statement that they attend only because their parents or family members make them.

Chart 11. Reports of Practicing English with Others, Talking about Sunday Friends with Others, Feeling Proud When Working for Things that are Wanted, or Trying to Belong to Activity Groups When Not at Sunday Friends, Children and Youth.

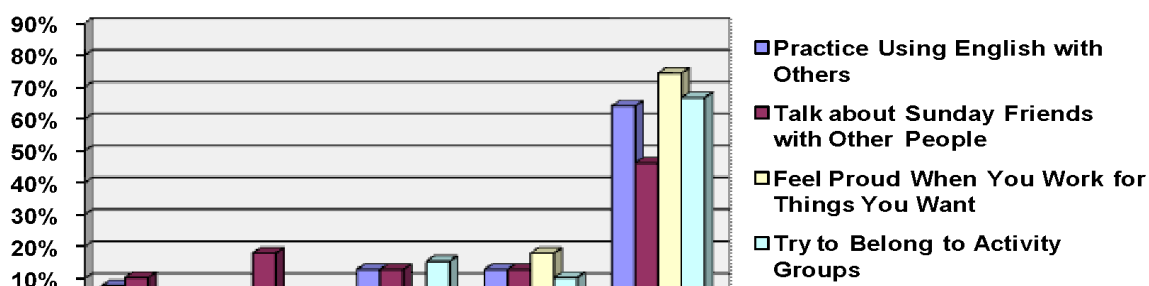
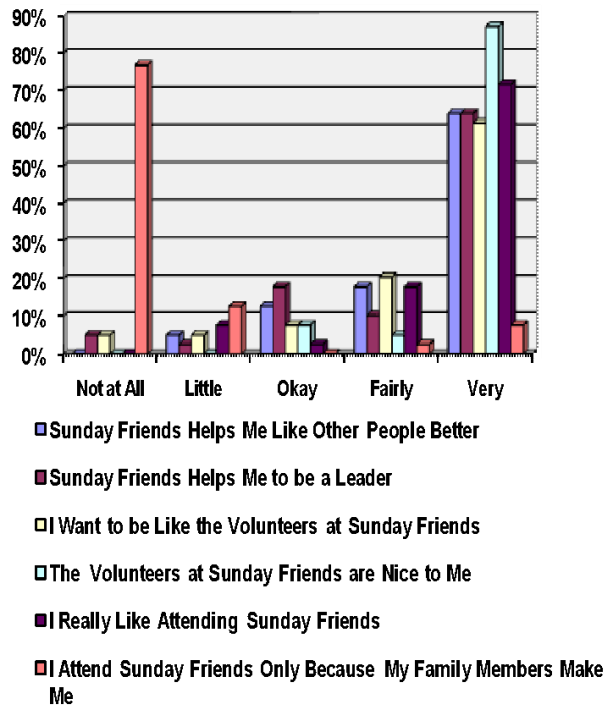


Chart 12. Reports of Sunday Friends Encouraging Human Relations, Attitudes about



Volunteers, or Desire to Attend Sunday Friends, Children and Youth.

These data reveal that children and youth attend the program because they like it and the volunteers. This is a very encouraging sign, indicating that values and behaviors that are encouraged will be well received, and that bridging social capital is likely being formed. In addition, the fact that the children and youth believe that the program encourages engagement with others points to the potential for greater social capital and pro-social engagement outside of Sunday Friends programming.

Conclusions

Self-reports of children and youth indicate that Sunday Friends helps to generate positive self concepts and pro-social engagement. Sunday Friends, with its apparently functioning economy, appears to be achieving its goals of fostering Developmental Assets through engaging program activities. In addition, Sunday Friends encourages development of social capital and positive educational attitudes. Program effects appear to continue into the home and school life of children and youth who participate in the program.

VI.2 Parents or Guardians

Parents or guardians, who participate in the program with their children, were also asked to respond to questions about Sunday Friends. Forty-nine parents or guardians chose to participate in the survey. The results from these respondents are presented below, beginning with a demographic description of the group, followed by impressions of the ways the program affects their children, and then by the ways the program affects them.

Demographics

The following section presents a demographic profile of the parents or guardians who participated in the survey. Almost all respondents in this group (87.8 percent) were women (Table 8). The median age group of the parents or guardians is in the thirties, with ages ranging from 21 to 84 years old (Table 9).

Table 8. Sex of Parents or Guardians.

Gender	Frequency	Percent
Male	6	12.2
Female	43	87.8

Table 9. Age of Parents or Guardians.

Age	Frequency	Percent
21-30	7	14.3
31-40	20	40.8
41-50	13	26.5
51-60	2	4.1
61-70	1	2.0
71-80	2	4.1
81-90	1	2.0
No Answer	3	6.1

The families participating in Sunday Friends are overwhelmingly Hispanic or Latino (93.9 percent of adults, Table 10). Almost all of the parents or guardians came from outside the United States, with most having come from various places in Mexico (77.6 percent). However, 92 percent of the parents or guardians have been living in the United States for more than six years (Table 12). Reflecting this ethnic and geographic profile, adults overwhelmingly speak Spanish at home (89 percent, Table 13). Consistent with this finding, all but four of the parents or guardians chose to be interviewed in Spanish (quite the opposite of the children and youth).

These demographic data make clear that Sunday Friends primarily serves more established immigrant families. The fact that parents primarily speak Spanish creates challenges. As noted before, language barriers affect opportunities for educational and economic success. In addition, children and youth are likely used as an English language resource for navigating the larger society. Parental barriers and demands placed on younger family members places a drag on their ability to live up to their potential. English language programming at Sunday Friends should be a high priority.

Table 10. Race/Ethnicity of Parents or Guardians.

Race/Ethnicity	Frequency	Percent
Black/African American	1	2.0
Hispanic	46	93.9
No Answer	2	4.1

Table 11. Birthplace of Parents or Guardians.

Country / City	Frequency	Percent
Guatemala		6.1
Centroamerica	1	2.0
Esquintla	1	2.0
Jutiapa	1	2.0
Mexico		77.6
Acapulco	1	2.0
Durango	1	2.0
Federal District	4	8.2
Guadalajara	4	8.2
Jalisco	4	8.2
Lagos de Moreno	1	2.0
Mexico City	4	8.2
Michoacan	9	18.4
Nayarit	3	6.1
Oaxaca	3	6.1
Puerto Vallarta	2	4.1
Tijuana	1	2.0
Zacatecas	1	2.0
Nicaragua		2.0
Managua	1	2.0
Peru		4.1
---	1	2.0
Lima	1	2.0
USA		6.1
Lucedale, MS	1	2.0
Palo Alto, CA	1	2.0
Santa Clara, CA	1	2.0
No Answer	2	4.1

Table 12. Length of Time Living in the United States, Parents or Guardians.

Length of Time	Frequency	Percent
Less Than 1 Year	0	0
1-3 Years	0	0
4-6 Years	1	2
More Than 6 Years	45	91.8
No Answer	3	6.1

Table 13. Language Used at Home by Parents or Guardians.

Home Language	Frequency	Percent
English	5	10.2
Spanish	44	89.8

Income data show that at least 89.8 percent of respondents’ households made less than \$50,000 last year, indicating that they are financially disadvantaged (Table 14). Although number of persons in the household is not requested in the questionnaire, it is reasonable to assume that almost all families meet local standards of very low income. According to the guidelines from the Housing Authority of the County of Santa Clara (http://www.hacsc.org/p_rentlimits.php), a family of four with income below \$51,750 is below 50 percent of median area income (considered very low). US citizens who meet this criterion are eligible for Section 8 housing assistance.

Table 14. Total Family Income in the Past Year, Parents or Guardians.

Total Income	Frequency	Percent
Less Than \$50,000/year	44	89.8
\$50,000/year	0	0
More Than \$50,000/year	1	2.0
No Answer	4	8.2

Most of the families have a working parent or guardian, although most of the survey respondents are neither working full-time nor part-time (Chart 13). The fact that respondent and spouse or significant other are typically *not* both working is reflected in previously mentioned incomes. Consistent with the income and employment data, educational achievement in this group is also low. Chart 14 shows that only a handful (14.3 percent) of parents or guardians have completed college, and an additional 38.8 percent report being high school completers.

When asked with whom their children normally live, 38.8 percent reported that the children live with both their mom and dad (Table 15). Almost half (46.9 percent) reported that their children live only with mom. These results contradict those of the children and youth where the “traditional” family was the reported norm. Parent or guardian reports indicate that the single-parent home is the norm.

The results for income, employment, education, and family structure paint a picture of disadvantage for the Sunday Friends families. Families like these are typically caught in economic and social conditions that create obstacles to children’s success.

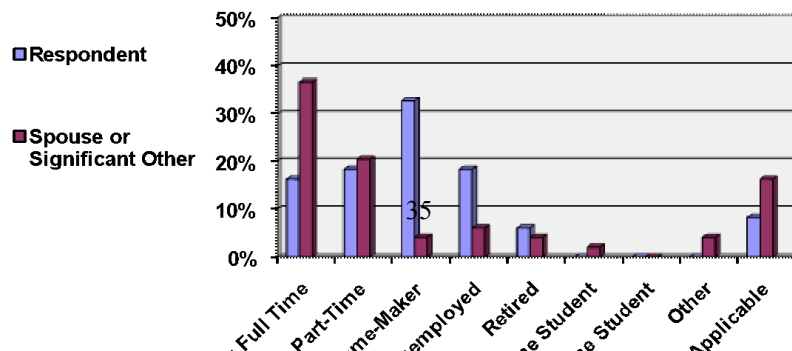


Chart13. Employment Status of Parents or Guardians and Their Partners.

Chart 14. Highest Level of Education of Parents or Guardians and Their Partners.

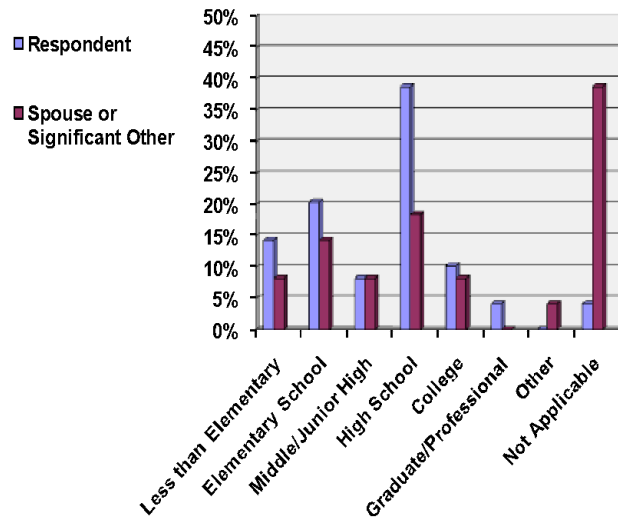


Table 15. With Whom Their Children Live, Parents or Guardians.

Live With	Frequency	Percent
Only Mom	23	46.9
Only Dad	1	2
Both Mom and Dad	19	38.8
Relatives (Grandparents, Aunts, Uncles, Cousins)	1	2
Other	1	2
No Answer	4	8.2

Most of the families (75.5 percent) live in a rented apartment or house (Table 16), and about 61 percent have been living in the same place for three or more years (Table 17). This latter finding indicates that the housing for the Sunday Friends participants is fairly stable even though they are largely renters.

Table 16. Family Housing Situation, Parents or Guardians.

Residence	Frequency	Percent
Rented House/Apartment	37	75.5
Self-Owned House/Apartment	7	14.3
Relative's House/Apartment	1	2
Friend's House/Apartment	0	0
Shelter	0	0
Other	2	4.1
No Answer	2	4.1

Table 17. Length of Stay in Current Home, Parents or Guardians.

Length of Stay	Frequency	Percent
1-6 Months	8	16.3
7-11 Months	1	2
1-2 Years	8	16.3
3-5 Years	8	16.3
More Than 5 Years	22	44.9
No Answer	2	4.1

It was noted before that children and youth report a wide geographic variation in the schools that they attend. That scatter of participants throughout San José is reflected in the high percentage of those families that drive a vehicle to get to Sunday Friends. Fifty-five percent of families drive to Sunday Friends while only 35 percent walk (Chart 15). Other forms of transportation are rarely used. Mode of transportation to Sunday Friends is also an indicator of the economic position of families. Access to a car is a valuable resource that is not typically available to extremely poor persons. It appears that at least half of the families are not in economic straits.

Chart 15. Mode of Transportation to Sunday Friends, Parents or Guardians.



The demographic data point out a few important facts about the Sunday Friends families. They are generally from “broken” families that are near the socioeconomic margins. This group consists of working poor and lower class persons who are perhaps working to maintain or improve their disadvantaged standard of living. The parents or guardians are predominantly immigrant Mexican Americans who are not fluent in English. While disadvantaged, most are able to garner resources allowing them to attend Sunday Friends, a program not within walking distance of their homes.

Attendance at Sunday Friends

Almost half of the families report that they have been attending Sunday Friends for over three years (approximately 45 percent), with a sizeable proportion reporting that they have been attending for over nine years. Less than a third have been attending for under a year (Table 18). There appears to be much loyalty to Sunday Friends among some of the families. Whether this represents entrenched financial hardship cannot be determined, but some families see value in staying connected with the program. These data are consistent with program strategies. Sunday Friends positioned itself to allow long-term engagement because of the correct belief that interventions are more effective when relationships are built over longer periods of time.

When asked about their family’s attendance in the past 12 months, over half reported having gone to 21-26 programs (Table 19), which was the maximum number of programs offered for the year. Therefore, most respondents are high frequency participants at Sunday Friends. Only eighteen percent have attended only one to five programs in the past 12 months.

Table 18. Duration of Program Attendance, Parents or Guardians.

Length of Time	Frequency	Percent
1-6 months	12	24.5
7-11 months	3	6.1
1-2 years	10	20.4
3-5 years	10	20.4
6-8 years	2	4.1
9+ years	10	20.4
No Answer	2	4.1

Table 19. Number of Program Visits in the Past 12 Months, Parents or Guardians.

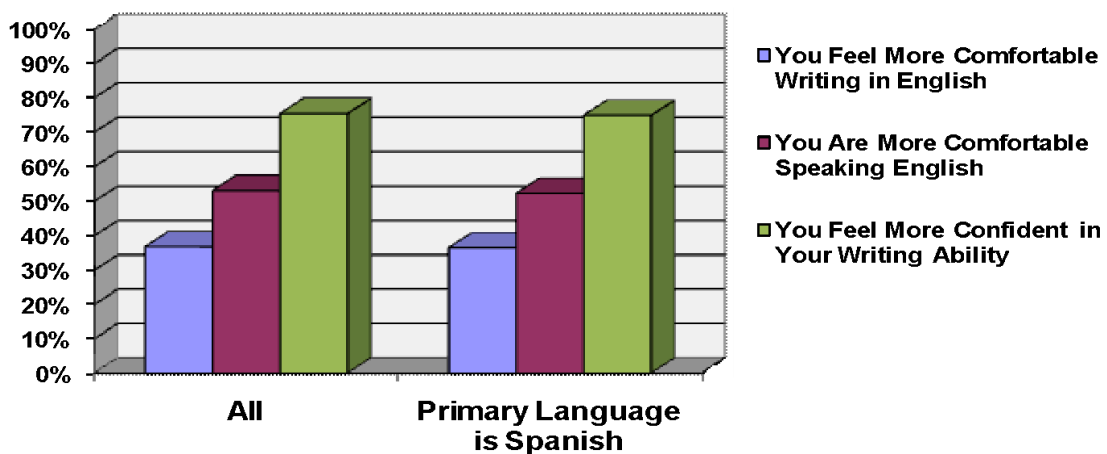
Number of Visits	Frequency	Percent
1-5 Programs	9	18.4
6-10 Programs	4	8.2
11-15 Programs	5	10.2
16-20 Programs	3	6.1
21-26 Programs	26	53.1
No Answer	2	4.1

Language Skills

One objective of Sunday Friends is to improve the competencies or skills of its families. As discussed previously, a highly important competency is the ability to read, write, and speak in English. If Sunday Friends were to meet its objective to improve English language skills, the families' prospects for success would largely improve. The results show that parents or guardians send mixed messages on the effects of the Sunday Friends program on these skills.

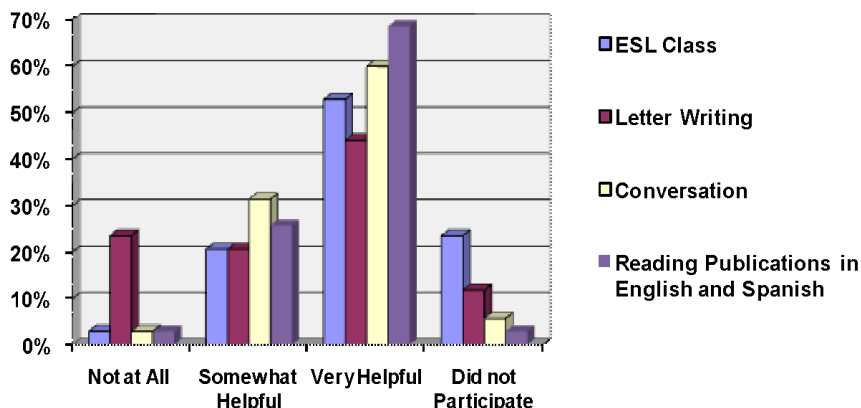
Echoing very similar results from the 2009 evaluation, parents or guardians are not very positive when assessing the effects of Sunday Friends on their ability to write in English, and results are similar for all respondents compared with those for primarily Spanish speakers broken out (Chart 16). When asked to assess communication skills, only about one-third reports that Sunday Friends has made them feel more comfortable writing in English (36.7 percent of all). As to speaking in English, about half say that they are more comfortable (53.1 percent of all). On the contrary, most feel more confident (75.5 percent of all) in their general writing ability. The English language findings noticeably deviate from the overwhelmingly positive assessments of other areas of the program.

Chart 16. Percent of Parents or Guardians Reporting Positive Effects of Sunday Friends on Their Communication Skills by All Respondents and Spanish Speakers.



In contrast, among those who reported mostly speaking Spanish and not being fluent in English, 85.4 percent (not shown) report that their English language skills improved as a result of attending Sunday Friends. Those saying that their English language skills had improved were asked how much each language enhancing activity at Sunday Friends (ESL Class, letter writing, conversation, and reading publications in both English and Spanish) helped them improve. Patterns are similar to those in 2009, but letter writing has less support—a nearly 20 point drop in “very helpful” and 10 point increase in “not at all”—while conversation has more saying “very helpful” than before. Over 60 percent report that each language activity was somewhat or very helpful (Chart 17). ESL classes had the highest nonparticipation rate (23.5 percent), perhaps signaling that these could be made more attractive to adult family members. Also noteworthy is that letter writing received the highest percentage (23.5 percent) reporting that it was “not at all” helpful. Although useful for pro-social purposes, with so many finding the activity without merits, this finding could be taken as a call to identify other ways to enhance language skills.

Chart 17. Percent of Spanish Speakers Not Fluent in English Rating Various Activities on Helpfulness for Learning English, Parents or Guardians.



Reports of Children’s Feelings

Parent or guardian respondents were asked to report about their children’s positive experiences as a result of Sunday Friends activities. They were asked, “When you are at SUNDAY FRIENDS with your children, do you think your children feel . . . ,” with various mood states being rated. These correspond with those that children and youth reported about themselves (in section VI.1. Children and Youth). Charts 18 – 22 display the results of the parent or guardian respondents’ ratings.

Almost all parents or guardians agree or strongly agree that their children are having positive feelings or experiences while at the program. Put another way, very few respondents responded with neutral, “disagree,” or “strongly disagree” when prompted with positive self concept and pro-social items. The items with strongest agreement (in terms of marking “strongly agree,” Charts 18 - 22) include that their children were happy (72.3 percent), close to their family (72.3 percent), respected (71.7 percent), motivated (69.6 percent), proud of themselves (67.4 percent), successful (67.4 percent), and eager to participate (67.4 percent).

Less strong, but still showing that a *large majority* of parents or guardians agree with them are that their children feel that they want to do their best (continuing to report strongly agree only, 63.0 percent), people are glad they are there (60.9 percent), they are willing to try new things (60.9 percent), safe (59.6 percent), they belong (56.5 percent), people appreciate them more (55.3 percent), confident in themselves (54.3 percent), and they want to learn new things (52.2 percent).

The weakest agreement for positive items is seen with that they help make things better (50.0 percent), responsible (45.7 percent), confident that they can earn what they want from the store (45.7 percent), and that they are hopeful about themselves (33.3 percent). Although lower on strong agreement, these weaker positive items still gain a *large majority* of parent or guardian respondents agreeing with them.

Chart18. Perception That Their Children Feel Safe, Happy, Proud of Themselves, or Successful While at Sunday Friends, Parents or Guardians.

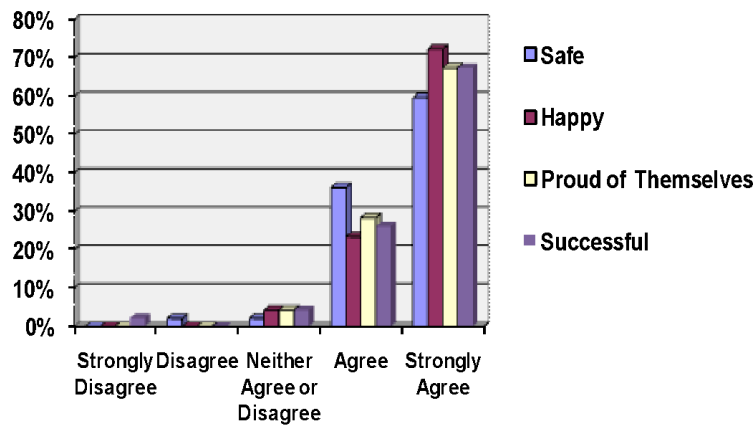
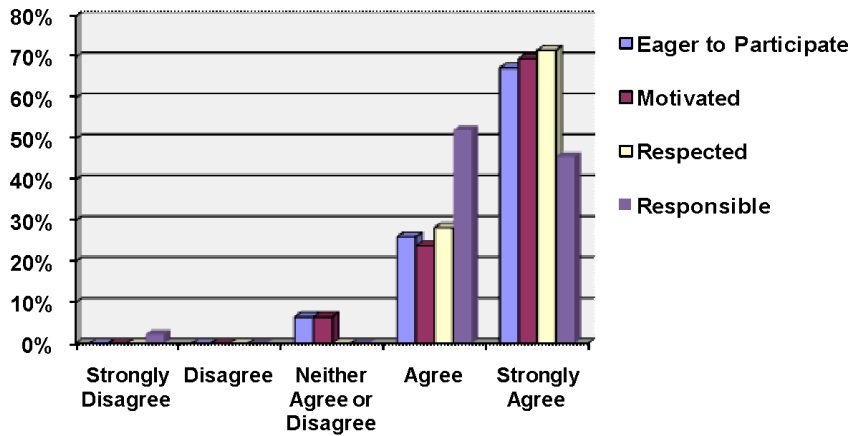


Chart19. Perception That Their Children Feel Eager to Participate, Motivated, Respected, or



Responsible While at Sunday Friends, Parents or Guardians.

Chart 20. Perception That Their Children Feel Close to Family, Confident that They Can Earn What they Want from the Store, Like Learning New Things, or Appreciated More While at Sunday Friends, Parents or Guardians.

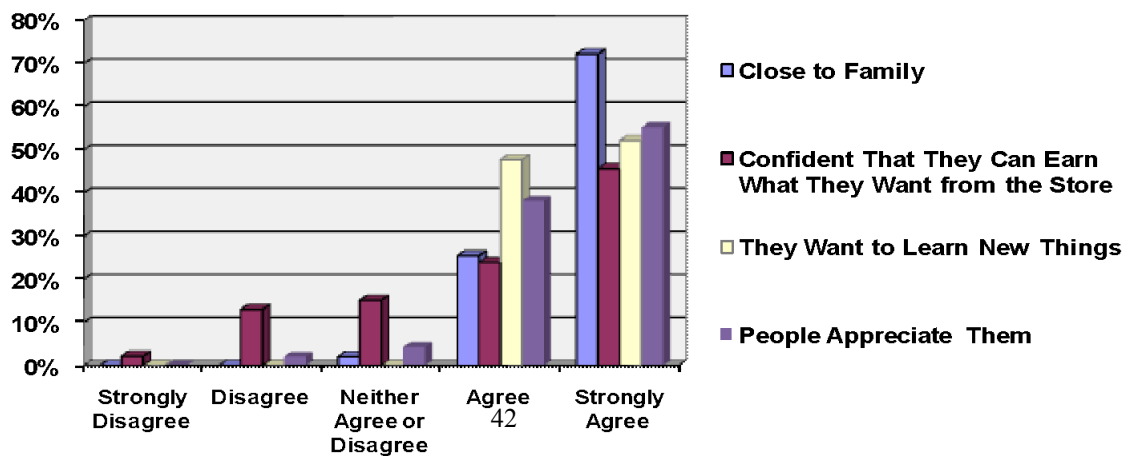


Chart 21. Perception That Their Children Feel That They Help Make Things Better, Are Willing to Try New Things, Are Hopeful About Themselves, or Are Confident in Themselves While at Sunday Friends, Parents or Guardians.

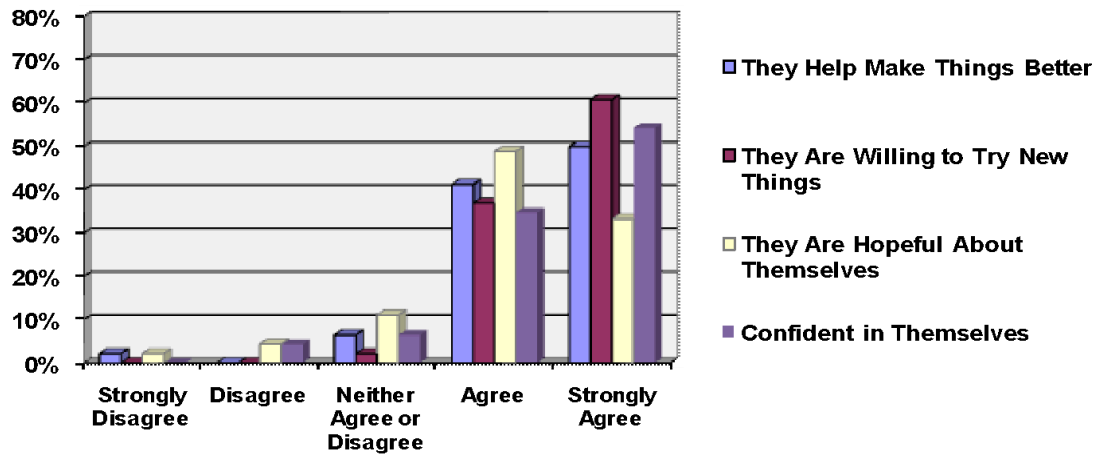
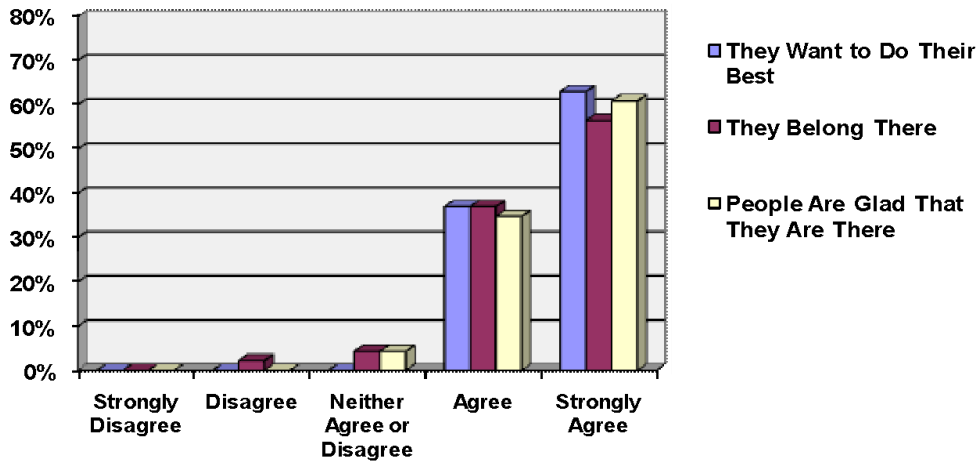
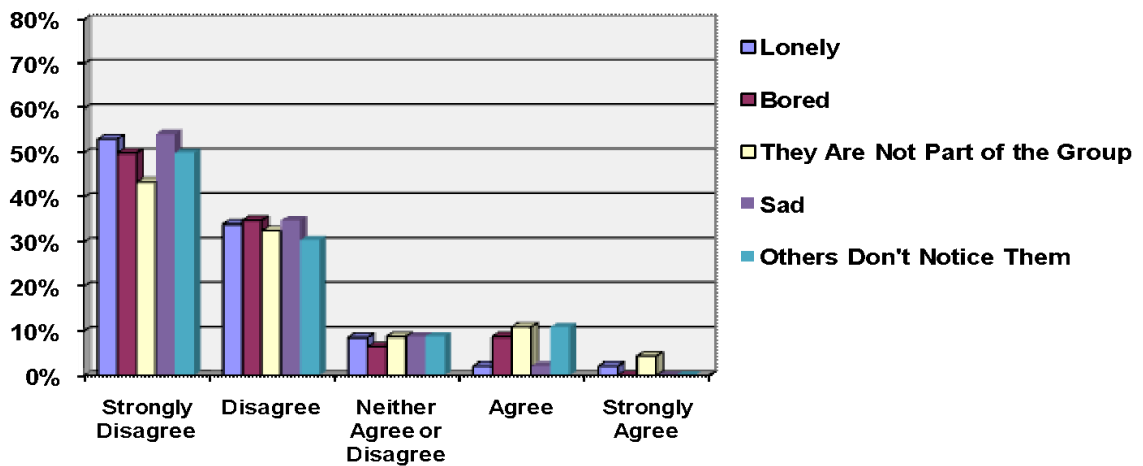


Chart 22. Perception That Their Children Feel That They Want to Do Their Best, They Belong There, or People Are Glad That They Are There While at Sunday Friends, Parents or Guardians.



Parents or guardians were also asked to report on a few negative feelings that their children might experience while at Sunday Friends. Chart 23 displays the results of the parent or guardian responses to whether their children feel lonely, bored, that they are not part of the group, sad, or that others do not notice them while at Sunday Friends.

Chart23. Perception That Their Children Feeling Lonely, Bored, They Are not Part of the Group, or Sad While at Sunday Friends, Parents or Guardians.



Over two-thirds strongly disagree or disagree to each item. Almost half of the parents or guardians were in strong disagreement with each item. The fact that Sunday Friends does not produce negative feelings indicates once again that the program is a positive environment for children and youth.

Like in the children and youth results, the parents or guardians' responses to the negative items support their positive claims. In addition, the reversed pattern shows that parents were paying attention (the negative items were interspersed with the positive items in the questionnaire). We can trust that parents intended to report positive impressions of their children's experiences at Sunday Friends.

The parents or guardians' reports that their children have positive feelings (and not negative feelings) while at Sunday Friends are consistent with the reports from children and youth discussed in the previous section. Recall that children and youth were overwhelmingly positive (even more than their parents or guardians are here) in their assessments of their behaviors and feelings while at Sunday Friends and when comparing Sunday Friends to other contexts. These results make it clear that Sunday Friends is a positive environment for young persons.

Perceived Influence of Sunday Friends in General

Parents or guardians were asked to report about ways that Sunday Friends has influenced their children's behaviors more generally, including while away from the Sunday Friends program. Positive results to these items could indicate that Sunday Friends is having a more durable influence on the young participants and not just temporarily altering feelings and behaviors.

Charts 24 – 27 show that all 16 of the items measured reveal that parents or guardians overwhelmingly believe that Sunday Friends positively influences their children's behaviors and experiences in general. Respondents were prompted with this statement, "Tell us in what ways do you think your children's participation in Sunday Friends has influenced their life?" They then responded to particular items as indicated below.

Combining the responses of "agree" and "strongly agree," Children are said to use better manners (91.3 percent), participate in more activities (91.3 percent), appreciate their family more (95.7 percent), enjoy learning more (95.7 percent), try to do the best they can (97.9 percent), make better decisions (93.5 percent), do better in school (84.4 percent), feel more proud when they work for the things they want (95.7 percent), show more respect for the things around them (93.5 percent), show more respect for people (97.8 percent), like themselves better (97.9 percent), get help with speaking English (76.1 percent), feel more that life can be good (91.3 percent), pay more attention (93.4 percent), act more like a leader (80.0 percent), and belong to more activity groups (77.7 percent).

There is little disagreement by adult respondents via items measured that Sunday Friends improves Developmental Assets, educational and pro-social attitudes and behaviors, and social capital, among their children. Only two items showed noticeable disagreement; a small 10.8 percent of parents or guardians disagreed or strongly disagreed that their children get help with English (Chart 26) and 15.5 percent that their children belong to more activity groups (Chart 27).

Another important finding is that parents believe that their children have been influenced to be proud of working for the things they want. This finding is further evidence (see the results from

children and youth for the corresponding item on their questionnaire) that the economy of Sunday Friends is helping to develop a positive attitude toward work. This will certainly ease children and youth’s integration into our capitalist economy, as well as lowering the likelihood that they will expect to rely on charities or public assistance in the future.

Chart24. Perception That Sunday Friends Has Influenced Their Children to Use Better Manners, Participate More in Activities, Appreciate Their Family More, or Enjoy Learning More, Parents or Guardians.

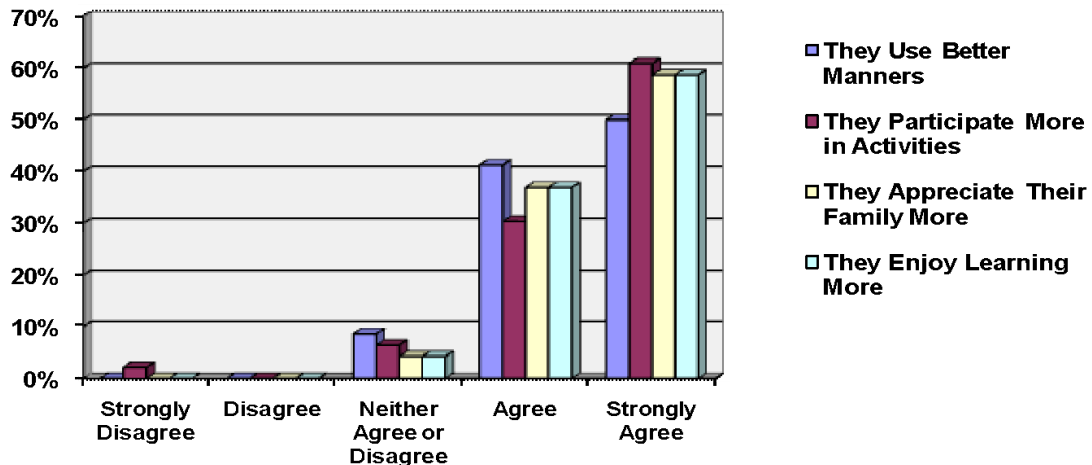


Chart25. Perception That Sunday Friends Has Influenced Their Children to Try to Do the Best They Can, Make Better Decisions, Do Better in School, or Feel More Proud Working for What They Want, Parents or Guardians.

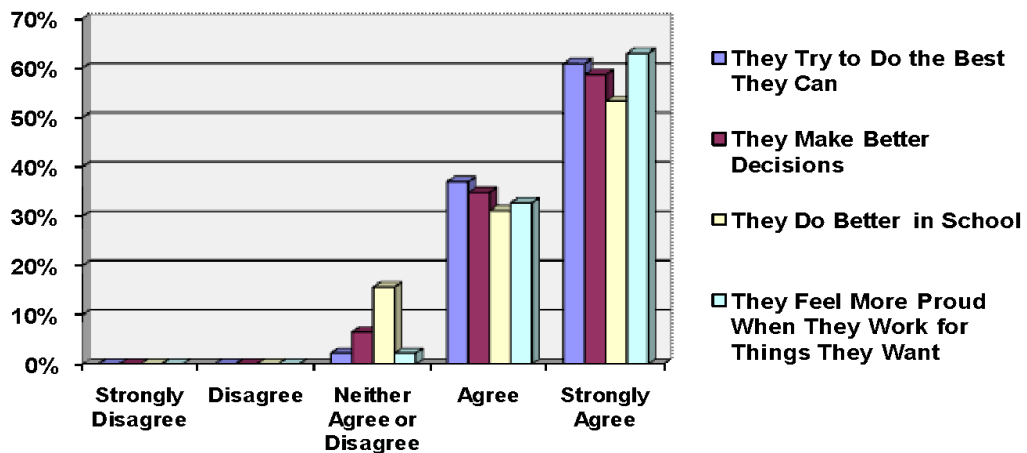


Chart26. Perception That Sunday Friends Has Influenced Their Children to Show More Respect for Things Around Them, Show More Respect for People, Like Themselves Better, or Get Help With Speaking English, Parents or Guardians.

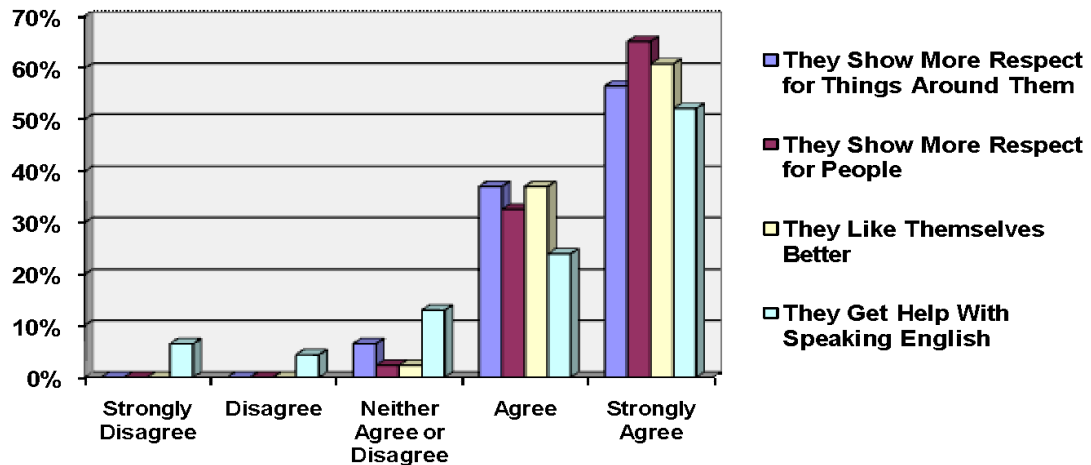
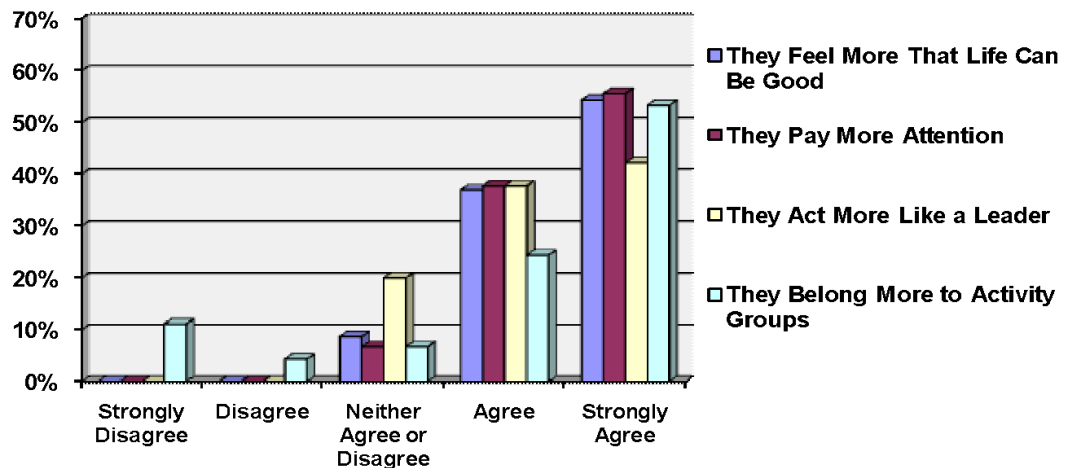


Chart27. Perception That Sunday Friends Has Influenced Their Children to Feel More That Life Can Be Good, Pay More Attention, Act More Like a Leader, or Belong More to Activity Groups, Parents or Guardians.



Overall, parents or guardians' assessments of how their children behave in general, not just at Sunday Friends, indicate that the impact of Sunday Friends extends beyond the program. This indicates that programming is effective at improving the lives of children and youth, and supports findings in the section on children and youth.

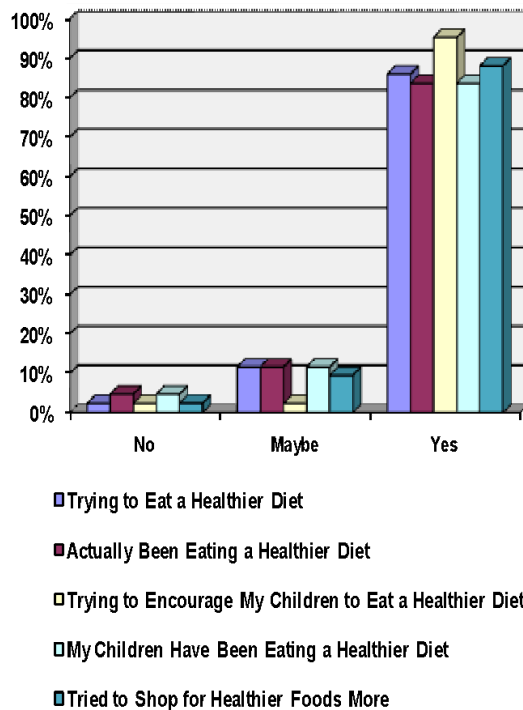
Nutrition

Another objective of the Sunday Friends program is to teach and reinforce good nutrition habits. One rule, for example, is that no junk food is allowed in the Sunday Friends area. To the degree that the program can teach families to eat nutritiously, they may improve the well-being of the children far into the future. Because of this emphasis, a few questions about the effects of Sunday Friends on eating habits were asked of parents or guardians.

Those who had been attending Sunday Friends for more than two months were asked to report on what they and their children have done with nutrition since they started attending the program. Chart 28 shows the results for these items.

Providing evidence consistent with a program influence, respondents overwhelmingly report better nutritional habits since attending Sunday Friends. Over 80 percent of those responding reported that they try to and have been eating healthier, that they encourage their children to eat healthier and that they actually do, and that they try to shop for healthier foods. Perhaps the brightest spot in these findings is that almost all parents or guardians report encouraging their children to eat a healthier diet. The efforts of the program to encourage healthy eating may be working.

Chart 28. Eating Habits Since Attending Sunday Friends Reported by Parents or Guardians Attending for More than Two Months.

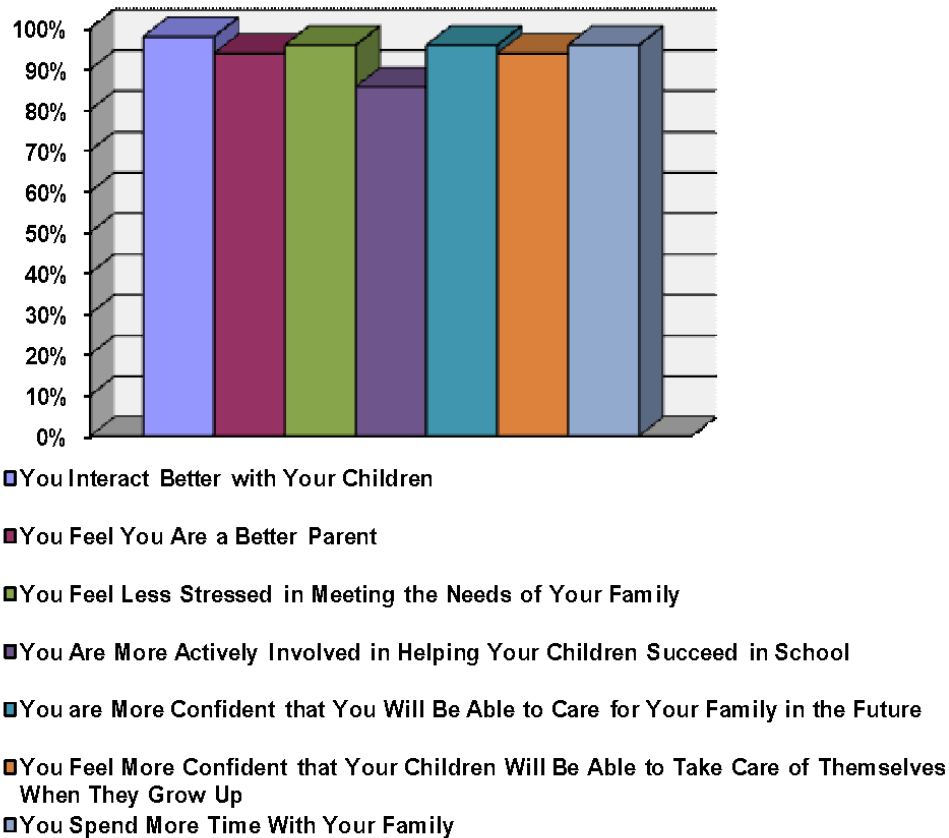


Program Impact on Parents or Guardians

We turn now to the ways that Sunday Friends may be affecting the parents or guardians. Although Sunday Friends has a primary focus on influencing the lives of young persons, parents or guardians determine the social environment that shapes their lives. Therefore, Sunday Friends hopes to influence the attitudes and behaviors of adults too. This evaluation measures that influence with a series of items through which parents or guardians reported the ways that Sunday Friends has had positive influence on them. They were asked “Tell us in what ways do you think your participation in Sunday Friends has made a positive change in your life.” They marked each item that applied to them, checking it or leaving it blank. Overall, parents and guardians reported that Sunday Friends is having a positive influence on their lives.

First is a look at the perceived effects of Sunday Friends on respondents’ family life. As Chart 29 indicates, there is overwhelming belief among the parents or guardians that Sunday Friends has affected their family in positive ways. Almost all say that Sunday Friends has helped them interact better with their children (98.0 percent), made them a better parent (93.9 percent), helped them feel less stressed in meeting the needs of their family (95.9 percent), made them more

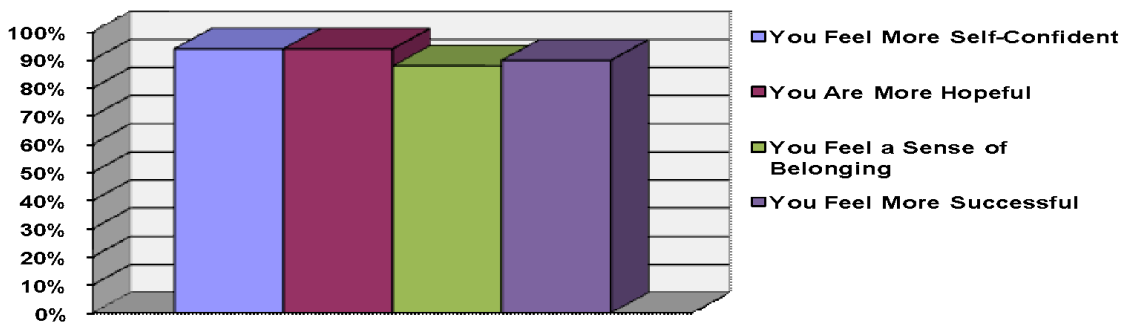
Chart 29. Percent of Parents or Guardians Reporting Positive Effects of Sunday Friends on Their Relationships with Their Families.



actively involved in helping their children succeed in school (85.7 percent), made them more confident that they will be able to care for their family in the future (95.9 percent), made them more confident that their children will be able to take care of themselves when they grow up (93.9 percent), and helped them spend more time with their family (95.9 percent). These high numbers indicate that parents give Sunday Friends much credit for actions and attitudes that foster success in children.

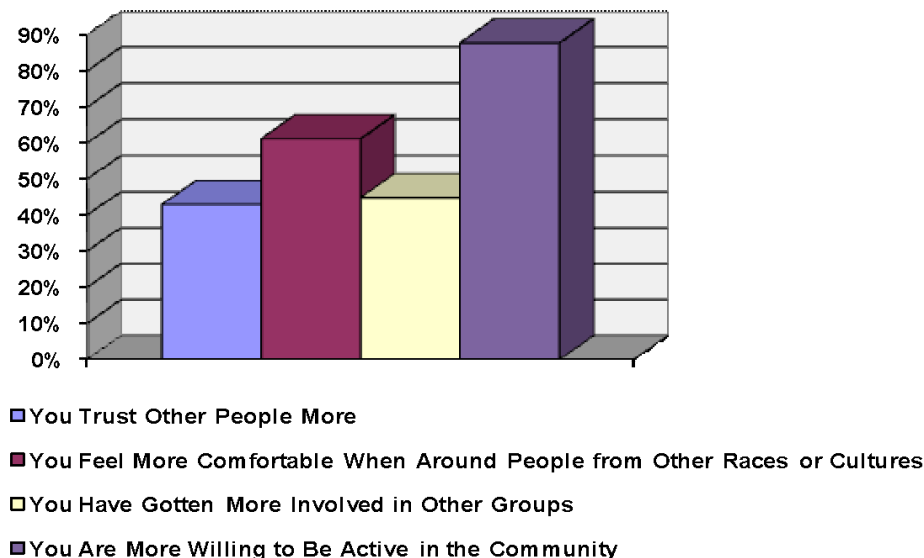
We also asked parents or guardians to report on whether Sunday Friends helped them to develop positive attitudes about themselves. Chart 30 shows high agreement with the claims that Sunday Friends helped them to feel more self-confident (93.9 percent), more hopeful (93.9 percent), a sense of belonging (87.8 percent), and more successful (89.8 percent). Such positive attitudes are consistent with a home environment that will encourage positive development among their children.

Chart 30. Percent of Parents or Guardians Reporting Positive Effects of Sunday Friends on Their Attitudes.



Finally, adult participants were asked to indicate ways that Sunday Friends has affected their relationships with others in the community. These items are used as indicators of social capital. This is one of the few areas where responses were less positive. Chart 31 shows that only 42.9 percent say that they trust others more, 61.2 percent feel more comfortable around persons from other races or cultures, and only 44.9 percent have gotten more involved in community groups (such as religious, parents', neighborhood). However, when asked to rate their willingness to be active in their community, more, 87.8 percent, indicated that Sunday Friends has positively affected them in that area. As social capital indicators, higher agreement on these would indicate that Sunday Friends is helping families establish relationships that could serve as resources for success. While adults are more willing to develop greater ties to others, their responses indicate that fewer are actually improving in this area. As models for their children, it would be helpful if parents or guardians formed more ties with others.

Chart 31. Percent of Parents or Guardians Reporting Positive Effects of Sunday Friends on Their Relationships with Others in the Community.



The impact of Sunday Friends on the Parents is mixed. There is pronounced evidence that Sunday Friends is a positive force in their relationships with their families and in positive attitudes about themselves. On the other hand, Sunday Friends is not as influential over relationships with others in the community.

Indicators of Program Quality

Parents or guardians were also asked to react to five statements that were intended to measure effects of the program on learning, extensiveness of program effects, and attitudes about program volunteers. In all but one of these items, respondents once again gave Sunday Friends very high ratings. As seen in Chart 32 respondents agreed (combining “agree” and “strongly agree”) that the classes meet their needs (93.5 percent) and are interesting (92.4 percent). In addition, the volunteers are thought to be good role models for their children (93.6 percent), and they are friendly (97.9 percent). The other families are also seen as friendly (89.4 percent).

Similarly, Chart 33 shows that respondents feel that the program is organized well (combining “agree” and “strongly agree,” 83.0 percent), that they share things learned at the program with others they know (95.7 percent), and that they encourage others in their community to attend Sunday Friends (95.7 percent). The only exceptions to the high agreement came from a smaller number (66 percent) that reported practicing English with others when they are not at Sunday Friends, and with an even smaller number believing that treasure chest items are reasonably priced (29.8 percent).

Chart 32. Perceptions of Sunday Friends Program Quality, Parents or Guardians.

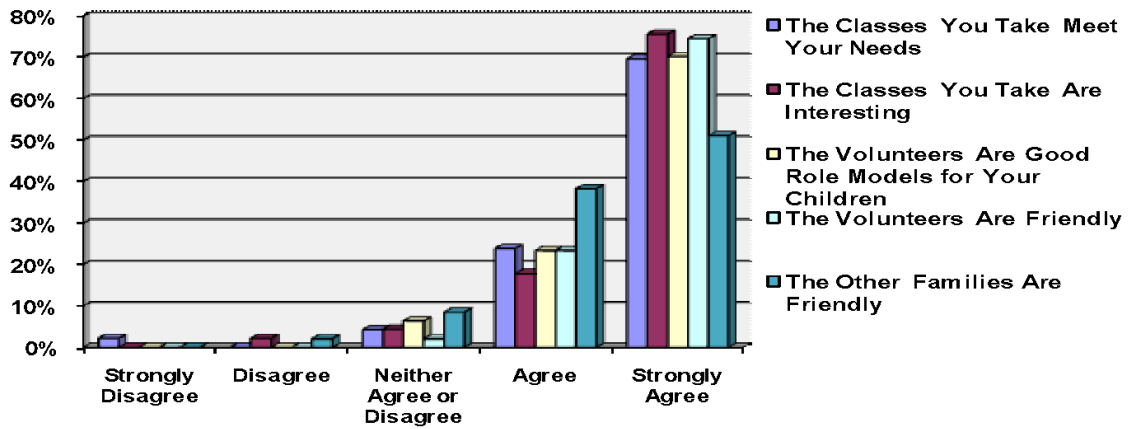
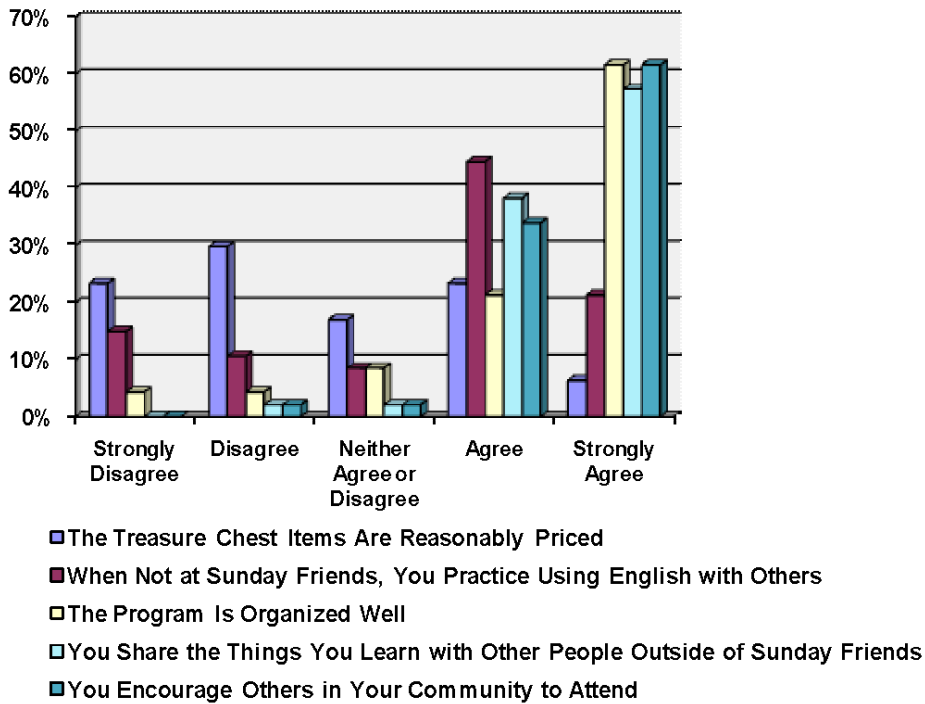


Chart 33. Perceptions of Sunday Friends Program Quality, Parents or Guardians.



Sunday Friends may need to review prices to ensure that families are motivated to participate, but it is likely that lower income families would find prices unreasonable at most stores. Recall that the Treasure Chest prices are roughly equivalent to those at discount stores.

The English language response is consistent with other lower evaluations of this component, indicating the need to strengthen this area of programming. However, participants do not indicate that classes are not appropriate for them; they find high value in the classes that are currently offered.

In a very bright spot for the program, the volunteers are thought to be good role models for the children, and they are considered friendly. Indeed, volunteers are thought to be friendlier than other families. This finding indicates that although volunteers are quite dissimilar to the families (see demographic information on volunteers in the next section, VI.3 Volunteers), they are very likely influential over participants. With volunteers typically being financially better off and educated, the fact that parents or guardians would like for their children to be like them shows that they will push their children in ways that will foster success. These findings also establish the potential for families to form ties that bridge social boundaries, making it possible for families to gain access to more community resources.

Factors Important for Participating in a Program

The final component of the findings from parents or guardians concerns those things about Sunday Friends which motivates them to attend programs. Respondents were asked to report the importance of particular reasons for participating in a program like Sunday Friends (choosing from “not at all important,” “fairly important,” or “very important”). They were asked, “How important do you consider the following reasons in deciding to participate in a program like Sunday Friends?” Most parents or guardians reported all of the reasons as very important.

In continuity, Charts 34 and 35 show in descending order of rated importance (percent marking “very important”) the items to which that parents or guardians responded. In order, respondents thought that it was very important for a program like Sunday Friends to offer opportunities to earn tickets for participating and purchase items from the store (100 percent), followed by treating persons with dignity and respect and offering opportunities for families to participate together, each at 97.9 percent. Next, at 95.8 percent each, are learning opportunities for parents and opportunities to practice the English language. This is followed by the ability to suggest changes to improve the program, no cost to participate, and having their children be with positive role models, each at 95.7 percent.

Continuing in Chart 35, the next most important attribute of a program is preparing and serving nutritious food (93.8 percent). Next is a safe environment (91.5 percent), followed by learning opportunities for children (89.6 percent). The next tier of importance starts with creating a feeling that they are part of a community (89.4 percent), and continues with opportunities to practice writing (85.4 percent). Of least importance to the adult family members are opportunities to give back to the community (85.1 percent), doing crafts (83.3 percent), and bringing together people from diverse backgrounds (82.6 percent).

Chart 34. Reasons for Participating in a Program Like Sunday Friends, Parent or Guardian Respondents.

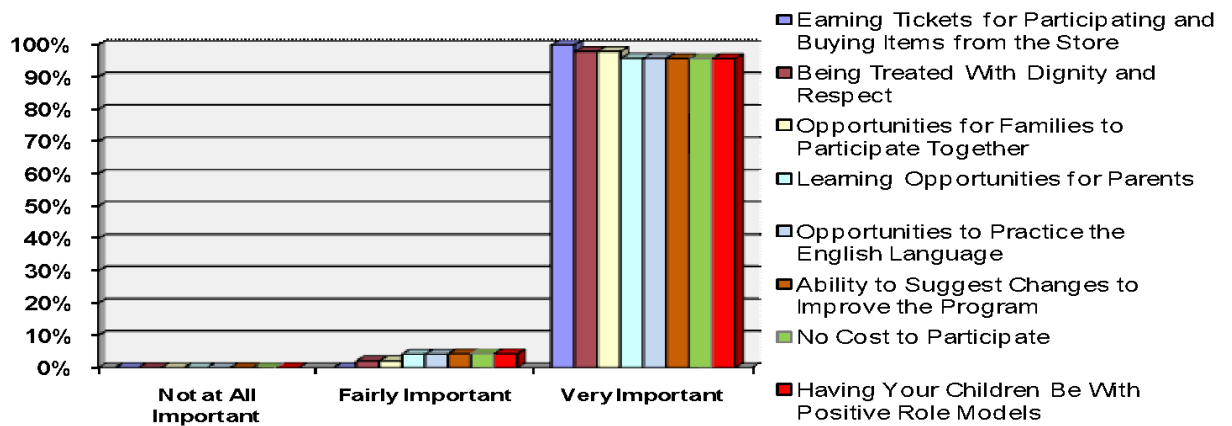
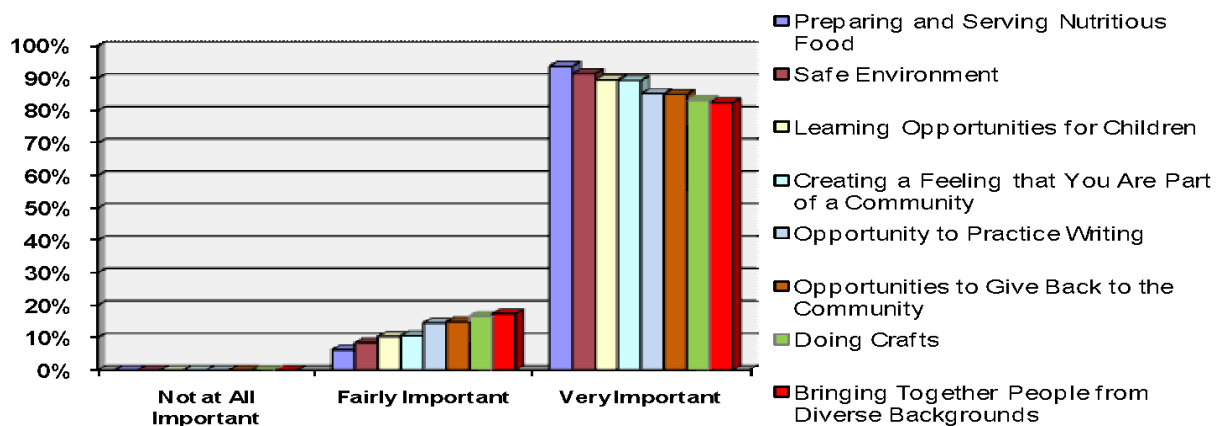


Chart 35. Reasons for Participating in a Program Like Sunday Friends, Parent or Guardian Respondents.



In support of the economy of Sunday Friends, the most important aspect of the program is the ability to work for or earn items in the store. The families who attend clearly embrace the concept of not receiving handouts. Education is also highly valued, indicating that the lagging success of the English language programs may not be a product of parents or guardians lacking motivation. Beyond this, most of the parents or guardians indicated that they thought all the various dimensions asked about were very important—they buy into the program’s concept and goals. Since all of the items are things that Sunday Friends strives to provide, it is reasonable to

conclude that the parents or guardians who attend Sunday Friends are pleased with the programming that is offered there.

The current evaluation also included an additional, open-ended, question to determine factors that parents or guardians found appealing about the program. The respondents were asked, “After your first visit to Sunday Friends, what about the program made you come back?” Allowing respondents to volunteer reasons for attending could help identify other things that the staff and evaluators had not considered. Table 20 shows categories within which respondents’ answers were grouped, with answers possibly falling into more than one category.

Table 20. Program Qualities That Made Parents or Guardians Want to Return After First Visit.

Reason	Frequency	Percent
The Treasure Chest/Earning Things	20	40.8
The Classes, Benefits, and Learning New Things	20	40.8
The Volunteers/How the Families Are Treated	9	18.4
The Sense of Community	8	16.3
My Kids Like It	6	12.2
Everything About the Program	4	8.2
No Answer	3	6.1
It Gives My Kids Something to Do	2	4.1
Spending Time With My Family	1	2.0
Nutrition Information	1	2.0

The reasons that adults volunteer for returning to Sunday Friends mirror those that are said to be important for attending such a program in Charts 34 and 35. The opportunity to earn items from the Treasure Chest and the educational focus are mentioned most often. These two components of Sunday Friends are apparently core qualities that engage participating families. The quality of volunteers also emerges as something that draws families back to Sunday Friends.

Conclusions

Overall, the parent or guardian respondents indicated that Sunday Friends was promoting Developmental Assets among their children, promoting healthy eating, and increasing social capital. The program was also influential over them, having lasting influence when they were away, and they were satisfied with it. Two components that the program is organized around, the economy and educational activities, appear to be highly valued by families. Based upon parent or guardian responses, Sunday Friends is meeting its goals.

VI.3 Volunteers

Core volunteers for Sunday Friends were also asked to give their perspective on the Sunday Friends program. Seventy-six agreed to fill out their survey. Information on involvement of volunteers in the program and their demographics is below. This is followed by their thoughts on the effectiveness of Sunday Friends and reports of their own experiences at Sunday Friends.

Volunteer Experience

Volunteers predominantly work during Sunday program hours (Chart 36), the time when the most organizational activity occurs. The fact that over one-third have volunteered for almost every program—at least 20 times when there are approximately 26 Sunday programs per year—in part reflects the selection into the sample of only the most experienced and dependable current volunteers. A little less than one fourth (23.7 percent) of the volunteers who responded to the survey have been volunteering at Sunday Friends for less than one year (Table 21). Over one-third of the volunteers have been with Sunday Friends between one to two years. Showing hard-to-find dedication, the remainder, about 40 percent, have been working with Sunday Friends for three or more years. This indicates that many volunteers have considerable experience working with Sunday Friends and make it a priority to continue contributing to the organization.

Chart 36. Number of Sundays and Other Days Working for Sunday Friends During the Past Year, Volunteers.

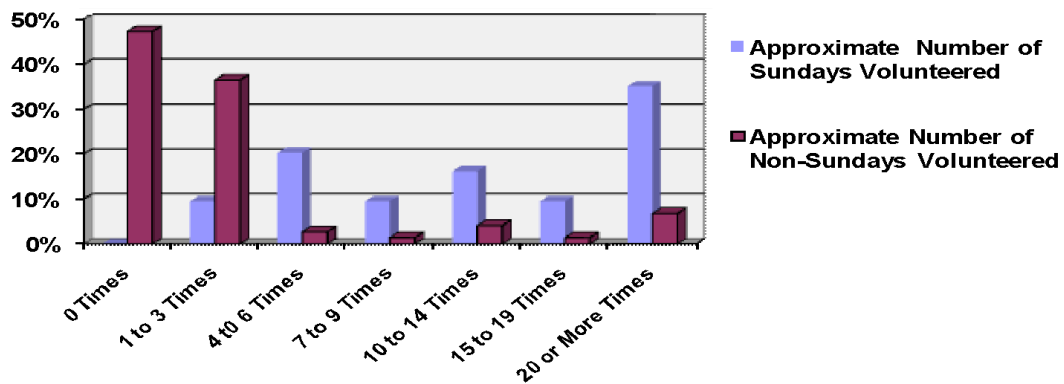


Table 21. Duration of Volunteers' Involvement With Sunday Friends.

Years	Frequency	Percent
Less than 1	18	23.7
1-2	28	36.8
3-4	20	26.3
4-5	4	5.3
5-6	2	2.6
More than 6	4	5.3

Demographics

The sample of volunteers was comprised of two-thirds females and one-third males (Table 22). The ages of the volunteers (Table 23) range from 13 to 73, with almost half being 18 years old or younger. About one-third of the volunteers are in the prime working years of 30 to 60. Consistent with the age profile, 22.4 percent work full-time, while 42.1 percent are full-time students (Chart 37).

Table 24 shows the income profile of the volunteers is quite different from that of the families. Recall that almost all families had incomes below \$50,000; over half of the volunteers have incomes greater than \$75,000. This discrepancy could make it difficult for the volunteers to engage the families, but previous data suggest that the family members admire the volunteers. This income discrepancy with high admiration indicates potential for bridging social capital.

Table 22. Sex of Volunteers.

Gender	Frequency	Percent
Male	25	32.9
Female	50	65.8
No Answer	1	1.3

Table 23. Ages of Volunteers.

Age	Frequency	Percent
13 – 18	37	48.7
19 – 30	4	5.3
31– 44	11	14.5
45 – 60	14	18.4
61 - 75	4	5.3
No Answer	6	7.9



Chart 37. Volunteers' Employment Status (Checking All That Apply).

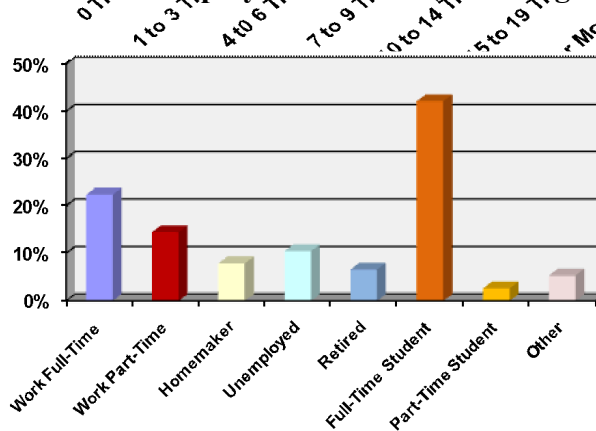


Table 24. Volunteers' Annual Household Income.

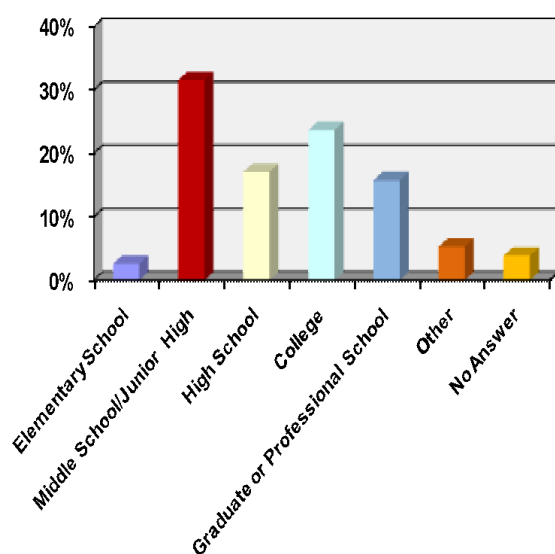
Annual Income	Frequency	Percent
Less than \$15,000	9	11.8
\$15,000 to \$30,000	3	3.9
\$31,000 to \$45,000	9	11.8
\$46,000 to \$60,000	7	9.2
\$61,000 to \$75,000	3	3.9
More than \$75,000	39	51.3
No Answer	6	7.9

Table 25 shows that 59.2 percent of the volunteers are single, never married, and that 30.3 percent are married or living with a partner. The high rate of unmarried, single volunteers is largely a function of the young age of so many of the volunteers. Over 56 percent of the volunteers have at least completed high school, and 39 percent of volunteer respondents are college graduates (Chart 38). The large number achieving less than high school is consistent with the age distribution of the volunteers.

Table 25. Marital Status of Volunteers.

Marital Status	Frequency	Percent
Single, Never Married	45	59.2
Married and/or Living With Partner	23	30.3
Separated/Divorced	4	5.3
Widowed	2	2.6
No Answer	2	2.6

Chart 38. Volunteers' Educational Attainment.



The racial/ethnic background of the volunteers is also somewhat different from that of the families, which are almost all Hispanic. The volunteers are mostly non-Hispanic persons, with whites being 31.6 percent and Asians being 35.5 percent of volunteers (Table 26). Hispanic persons make up only 22.4 percent of the volunteers. This mismatch between families and volunteers may be something that recruiters for volunteers may want to address, particularly to provide examples of successful persons who are similar to family members. However, as seen in the previous sections on children and youth (VI.1) and on parents or guardians (VI.2), the families have high opinions of the volunteers. Race/ethnicity discrepancy may not hinder the goals of the program, and it may actually lead to more bridging social capital.

Table 26. Race/Ethnicity of Volunteers.

Race/Ethnicity	Frequency	Percent
Asian	27	35.5
Black/African American	2	2.6
Hispanic	17	22.4
Pacific Islander	1	1.3
White	24	31.6
Multiethnic/Mixed Race	3	3.9
Other	1	1.3
No Answer	1	1.3

Perceptions of Effectiveness of Sunday Friends

Volunteers were asked to report whether they agreed or disagreed with statements on the effectiveness of Sunday Friends at teaching the children and youth skills and positive self concepts and pro-social values. Agreement would indicate improvement in Developmental Assets, education, and social capital. Charts 39 and 40 show the volunteers’ perceptions. One can see that volunteers overwhelmingly agree that Sunday Friends is successful, although the extent of strong agreement (referring to choosing the “strongly agree” response option) is lower among the volunteers than among family members rating similar items.

Chart 39 includes items that indicate engagement with others. Volunteers were asked, “To what extent do you agree or disagree that Sunday Friends is effective in teaching the children the following . . .” Volunteers agree (combining “agree” and “strongly agree” responses) that Sunday Friends is effective at teaching respect (90.8 percent), good manners (82.9 percent), cooperation (90.8 percent), language skills (90.7 percent), self-expression (92.1 percent), money management (86.6 percent), responsibility (90.4 percent), and satisfaction in contributing to community (86.6 percent).

Chart 40 includes items that indicate positive feelings. Volunteers were asked, “To what extent do you agree or disagree that through Sunday Friends the children gain . . .” Volunteers believe (combining “agree” and “strongly agree”) that children and youth are gaining hope (90.7 percent), self-worth (96.1 percent), self-confidence (92.0 percent), a sense of security (86.8 percent), a sense of community (95.9 percent), and a healthy outlook on life (89.2 percent). Overall, volunteers feel like the program is having a positive impact on children and youth.

Chart 39. Perception that Sunday Friends Effectively Teaches Children and Youth Pro-Social Attitudes and Skills, Volunteers.

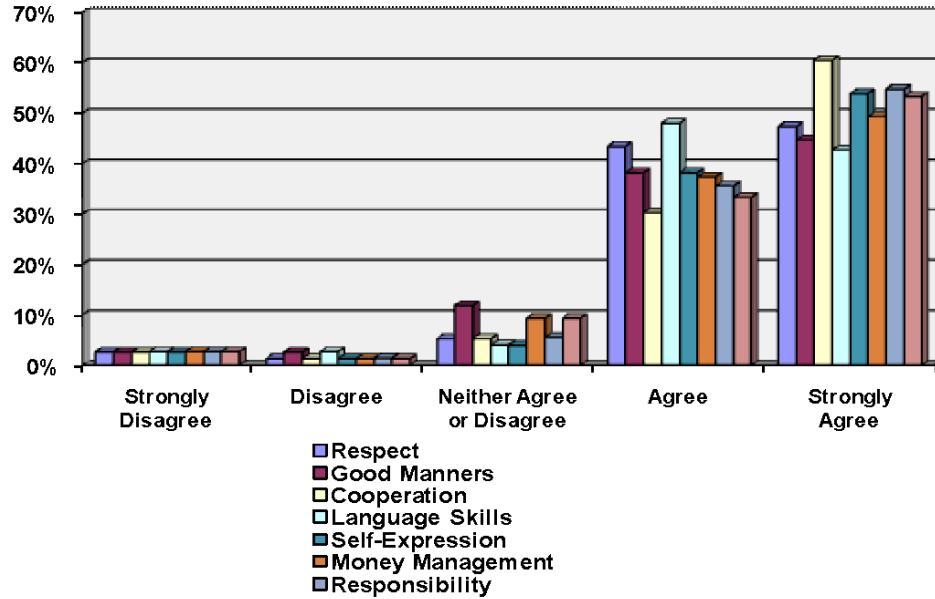
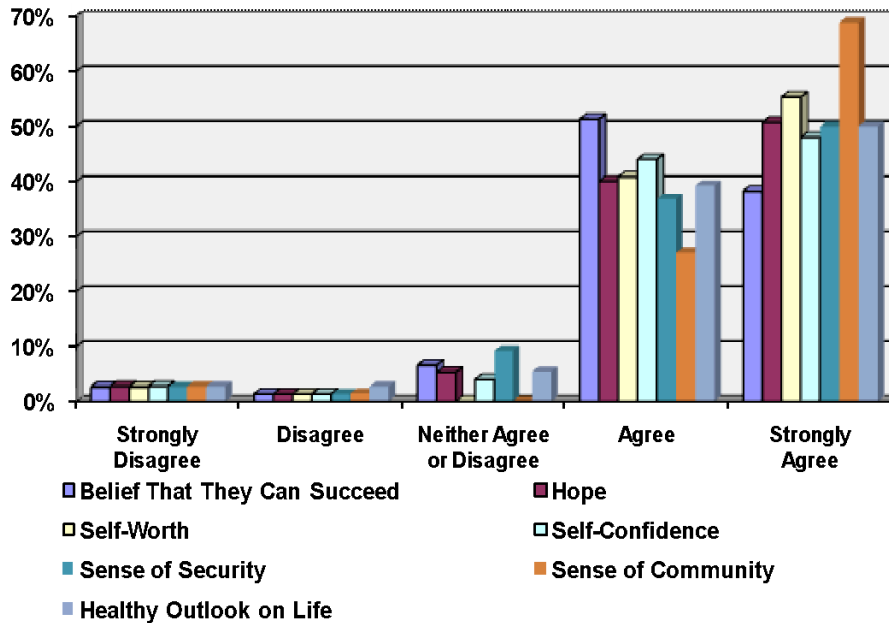
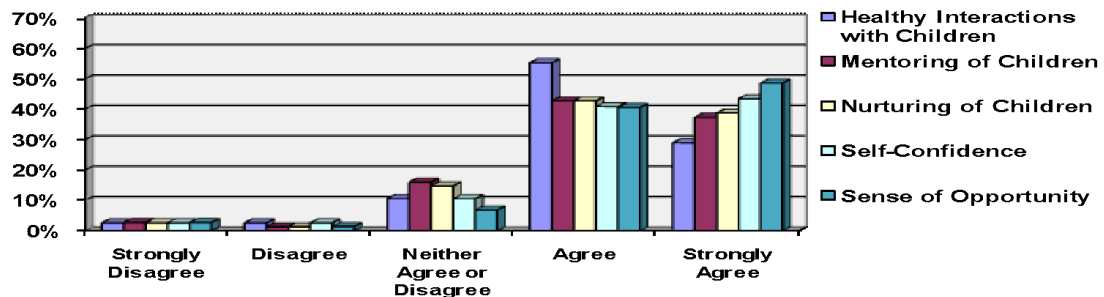


Chart 40. Perception that Children Gain Positive Feelings Through Participation in Sunday Friends, Volunteers.



Volunteers also reported their perceptions of the effectiveness of Sunday Friends in teaching the parents positive feelings and engagement with their children. They were asked, “To what extent do you agree or disagree that Sunday Friends is effective in teaching the parents the following . . .” Again, the volunteers believe that Sunday Friends is making a difference. They agree (combining “agree” and “strongly agree”) that Sunday Friends teaches the parents healthy interactions with children (84.2 percent), mentoring of children (80 percent), nurturing of children (81.4 percent), self-confidence (84.2 percent), and a sense of opportunity (89.1 percent). Again, volunteers showed agreement that Sunday Friends is effective. However, volunteers are not quite as positive about the effects on parents or guardians for the items listed than they are about effects on children and youth—perhaps a result of them working primarily with children.

Chart 41. Perception that Sunday Friends Effectively Teaches Parents or Guardians Healthy Interactions with Children, Mentoring of Children, Nurturing of Children, Self-Confidence, or Sense of Opportunity, Volunteers.



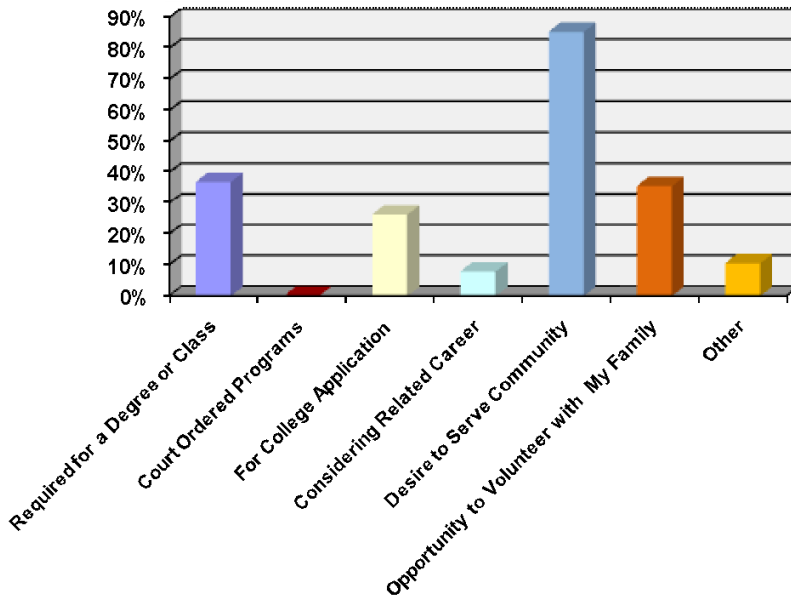
In summary, the volunteers report that Sunday Friends is effective at changing the families that go to the program. Their reactions to questionnaire items, however, are less enthusiastic than those of family members. When taken together, reports from families and the volunteers all point in the same direction: the Sunday Friends program is working.

The Volunteer Experience

One other measure of a program is whether the volunteers are rewarded in some way by their participation. This final component of this section looks at reports by volunteers about the ways that they have been affected by working with Sunday Friends.

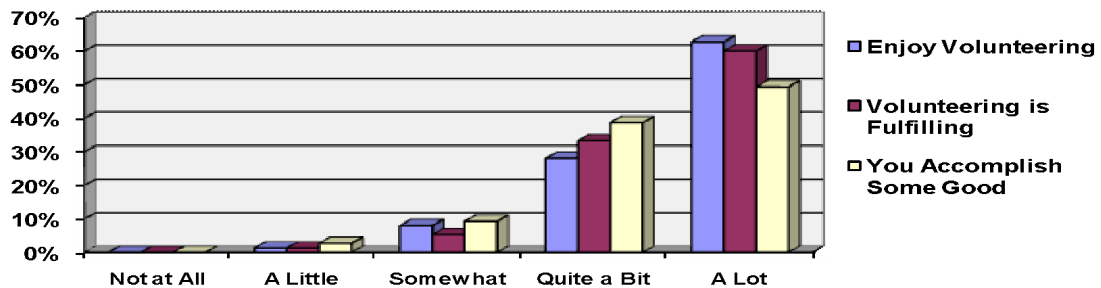
Reasons for Volunteering. First is a look at the reasons the volunteers give for their participation with the program. Chart 42 shows that when allowed to choose multiple options, volunteers overwhelmingly report a desire to serve their community (85.5 percent). An apparently strong motive for volunteering, and second highest response item at 36.8 percent, is educational, doing it for a degree or class. Other prominent reasons are that it is an opportunity to volunteer with other family members (35.5 percent), and volunteering to make a college application more attractive (26.3 percent).

Chart 42. Reasons for Volunteering with Sunday Friends (Checking All That Apply).



Satisfaction with Volunteering. When asked about their satisfaction with volunteering with Sunday Friends, respondents gave a positive report about themselves. Twenty-eight percent say that they enjoy it quite a bit, and an even larger 62.7 percent say that they enjoy it a lot. They also find fulfillment in volunteering, with 33.3 percent reporting quite a bit and 60.0 percent reporting a lot. Even though they are less enthusiastic about it, most respondents also say that they feel that they are accomplishing some good by volunteering with Sunday Friends; 38.7 percent say quite a bit, and 49.3 say a lot.

Chart 43. Volunteers’ Reports of Enjoying Volunteering, Finding Volunteering Fulfilling, or Feeling that They Accomplish Some Good While Volunteering at Sunday Friends.



Effects of Volunteering on Self. The last set of results is used to determine whether there have been positive changes in the lives of the volunteers at Sunday Friends. Volunteers were asked whether they agreed or disagreed with statements about how they changed because of their experience with Sunday Friends. Charts 44 through 47 show the ways that volunteers responded. While no statement of change prompted strong agreement from a majority of the volunteers, each was agreed to by the large majority of the volunteers. Sunday Friends appears to be an important contributor to personal growth for volunteers in addition to family members.

Responding to statements about how they react to others around them, volunteers report (Chart 44) having become more comfortable interacting with persons from other cultures (76.0 percent), more sensitive to the needs of low income people (85.4 percent), more understanding of others' life circumstances (82.4 percent), and more aware of the community in which they live (81.4 percent). Judging growth in their interpersonal skills (Chart 45), volunteers saw themselves as having had the opportunity to develop leadership skills (74.0 percent), had a positive influence on program family members (88.0 percent), become more aware of their behaviors because they are a role model (82.7 percent), and learned to be a better mentor (71.2 percent).

Volunteers also reported (Chart 46) that they are more likely to volunteer again in the future (82.5 percent), volunteering has made life more meaningful (80.0 percent), they feel better about themselves (82.7 percent), and that they gained self-confidence (70.0 percent). As shown in Chart 47, they also reported having learned to handle more responsibility (72.0 percent). Finally, respondents reported (also in Chart 47) that they feel valued by program children (76.0 percent), parents (72.0 percent), and other volunteers (82.6 percent).

Chart 44. Changes Attributed to Their Experience with Sunday Friends, Volunteers.

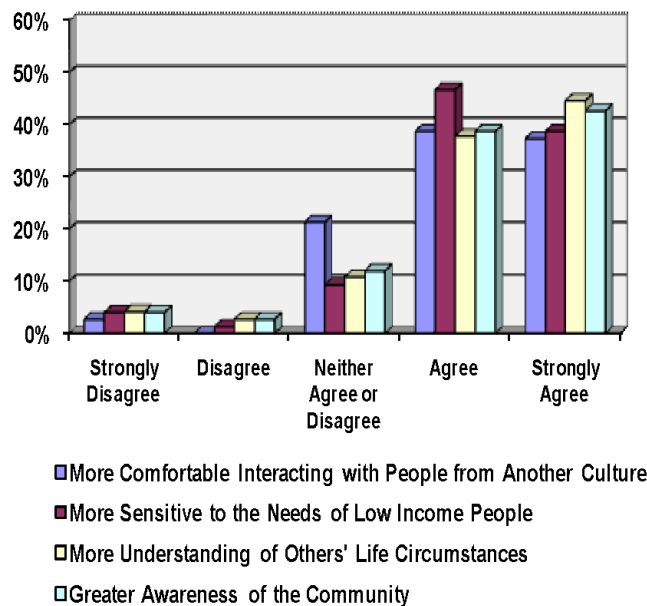


Chart 45. Changes Attributed to Their Experience with Sunday Friends, Volunteers.

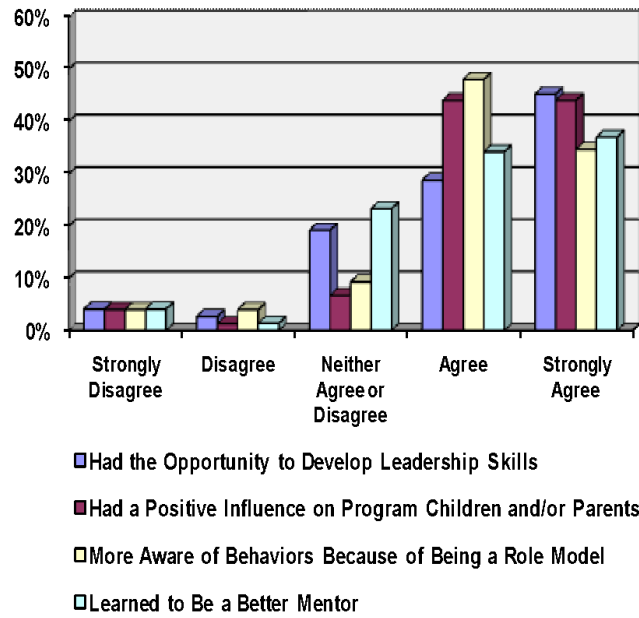


Chart 46. Changes Attributed to Their Experience with Sunday Friends, Volunteers.

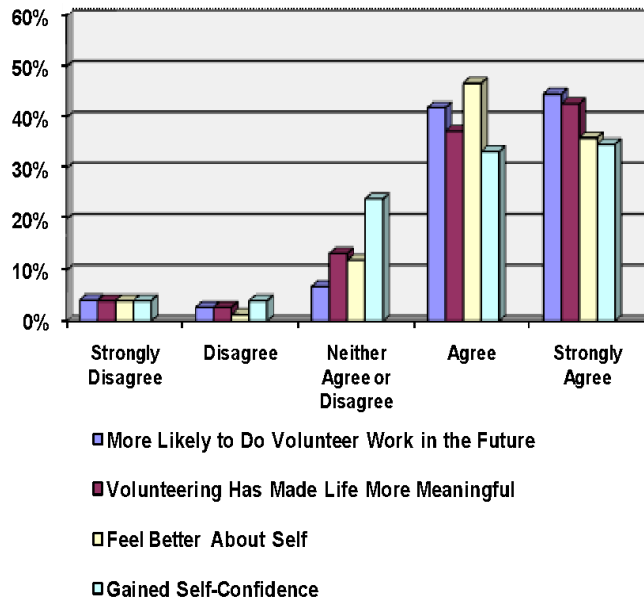
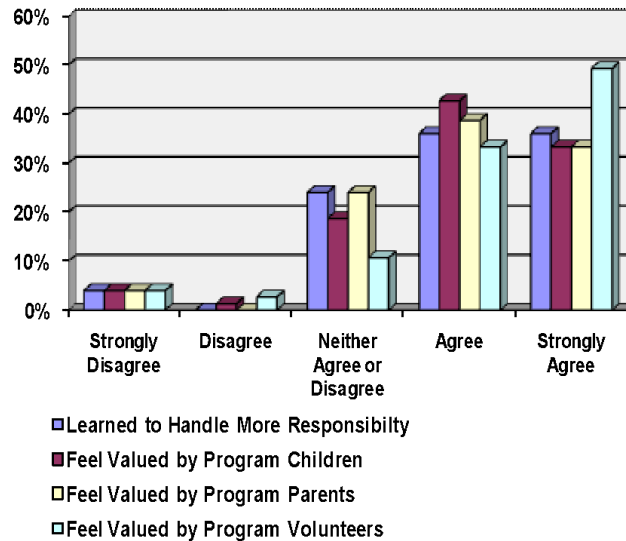


Chart 47. Changes Attributed to Their Experience with Sunday Friends, Volunteers.



Conclusions

Overall, the volunteers perceive Sunday Friends as fostering Developmental Assets, education, and pro-social engagement among children and successfully promoting healthier living among families. These findings are consistent with, albeit less fervent than, the claims made by family members. The volunteers also believe that Sunday Friends has had a positive influence on their own lives, indicating that all members of the Sunday Friends community, including volunteers, give to and receive benefits from each other.

VII. DISCUSSION AND CONCLUSIONS

This 2011 Evaluation of Sunday Friends is the latest in a series of evaluations that have indicated that Sunday Friends is meeting its goals. The primary goal is to improve young people's lives by teaching personal worth, pro-social values, English literacy, economic literacy, and a work ethic. Parents or guardians are also included not only to improve their own lives but to reinforce the lessons from the program for their children at home. For years, the primary yardstick of success has been whether surveys of families and volunteers indicate that children's Developmental Assets can be linked to program participation and whether the program is perceived as offering activities that are consistent with meeting its goals.

Previous evaluations have also gathered evidence to determine whether improvement in parents or guardians' English language skills, improved parenting skills, and healthier eating can be attributed to program participation. They have also been used to provide perceptions of program activities and evidence of whether volunteers are positively affected by their association with the program.

The current evaluation replicates these efforts and adds two other emphases. First is whether program participation can be linked to social capital. Second is better determining whether program effects may be seen among family members in their daily lives. To generate evidence for these new emphases, new questions were added to those used in previous evaluations.

Effectiveness of Sunday Friends

The results section in this evaluation was organized according to target group (children and youth, parents or guardians, volunteers) for each survey. The discussion of effectiveness, however, is organized around the five areas of emphasis in the description of the program: Developmental Assets, educational activities, economy, social capital, and healthy eating.

Developmental Assets. Across all three target groups, respondents' answers indicate that Sunday Friends is successful at fostering Developmental Assets among children. The most supportive evidence comes from children and youth's own responses; parents and volunteers agree with them. Across all items assessing the link of Sunday Friends with children and youth's positive feelings, pro-social values, educational activities, positive engagement with others, and ties to family, all three groups report overwhelming belief that Sunday Friends is making a positive impact.

The effects of Sunday Friends are said to be apparent while children and youth participate in program activities, and even more noticeable while children and youth are at the program than when at other places. However, the effects of the program can be seen in reports of improved attitudes and behaviors when away from the program also being attributed to Sunday Friends.

Academic Activities. Evidence of the effectiveness of the educational programs at Sunday Friends is mixed. There is a very clear educational agenda that composes the activities at the program. Most of these activities emphasize English language skills.

Positive results include that young respondents and parents or guardians put high value on education and agree that Sunday Friends plays a role in that. Among other things, children and youth say that they want to learn new things and that they enjoy learning. Parents agree with their children and also say that they get more involved with their children's education.

On the other hand, questions about English language skills garner the lowest agreement among the family members. While parents or guardians indicate more comfort with writing, less than half are more comfortable writing in English. Barely half are more comfortable speaking English. In addition, there is a high nonparticipation rate in ESL classes, and a large number of parents or guardians are not convinced that letter writing is effective at improving their English. Since improving English skills among the adults is a major component of Sunday Friends programming, the findings call for taking new approaches to improving English language skills. One option may be to increase payment to adults who take ESL classes, or even to pay more for greater success in those classes. However, approaches to address this issue will be better generated by the Sunday Friends community.

Economy. The economy at Sunday Friends appears to work. While children show some angst about being able to earn what they want from the store, and parents suggest that prices are too high, these things are likely true for these families in the larger economy too.

All other indicators point toward an effective economy. For example, according to parents or guardians, the top quality of Sunday Friends is the ability to earn tickets to purchase items from the store. Among children and youth, a very large proportion report that they take pride in working for the things that they want.

There appears to be a functioning token economy. Indeed, the fact is that families *actually do* engage in the various pro-social and skill-enhancing activities the program offers *in exchange for* tickets (and they rate those activities fairly high). The linking of various desired outcomes to participation in Sunday Friends indicates that the rewarded behaviors may increase as a result of rewarding with tickets.

Social Capital. Responses by all three target groups are consistent with Sunday Friends increasing social capital among children and youth, and to a lesser degree among parents or guardians. Children and youth appear to get more involved in activities, engage with others more, and feel more like leaders. Parents and guardians also report a willingness to get involved in the community. However, only a minority report trusting other people more and actually getting involved.

“Bridging” social capital is evidently being fostered by Sunday Friends. The volunteers are from a different social group (e.g., education, income, race) than the program families. However, the family members have overwhelming positive regard for them. On the other hand, volunteers also enjoy their experiences with the family members and have learned greater appreciation for persons like those in the families. The sustained interaction and warm regard across social lines can build alliances that may help families find greater success.

Healthy Eating. The few items in the evaluation that measured attitudes about eating habits indicate that Sunday Friends' emphasis on healthy nutrition fosters healthier eating among families. Parents report that they want to eat healthier, encourage healthier eating, and actually

eat healthier. Sunday Friends, according to respondents, has an effect on structuring nutritional attitudes, decisions, and behaviors.

Volunteer Experience

Volunteers are vetted and selected prior to joining Sunday Friends. They are chosen from among over one thousand who request to volunteer each year. While Sunday Friends works to improve the lives of low income families, it also wants to ensure that those volunteers gain from their participation too. Volunteers do not “administer” an intervention; they are helpers who also experience the program. Indeed, the Sunday Friends Executive Director asserts that one great thing about their program is that if you were to walk in without knowing anything about Sunday Friends, you would not be able to tell the volunteers from the families.

Recall that the volunteers who were selected to respond to the survey were currently active, more dedicated and longer serving volunteers. So the results should be interpreted with the understanding that they are people who actively work to be a part of the overall experience. They should be expected to hold positive views of the program; they do. Generally, volunteers agree that the program makes an important contribution to the lives of both children and adults. This is a good thing for Sunday Friends in that the volunteers are likely to give more of themselves and do things the “Sunday Friends way,” making positive contributions from them even more likely.

Volunteers were also asked to report about how they have been affected by participating in Sunday Friends. They report that Sunday Friends is a source of self-fulfillment. They have grown in awareness of the community and in the experiences of persons who are not demographically like them. They also feel like they have learned how to more effectively engage others to guide and influence them. They have developed more positive attitudes about volunteering, responding that it makes their lives more meaningful. Finally, they have improved self-image, and they feel valued by the Sunday Friends community.

It is fitting that the volunteers feel valued because family members give them high ratings. The volunteers are considered friendly people. A large portion of the children and youth very much want to be like the volunteers, and parents or guardians believe that the volunteers are indeed good role models for their children. As mentioned before, rave reviews of volunteers build the groundwork for bridging social capital. The more the younger family members appreciate persons from across demographic divides, the more they will build bonds with such persons and the less they will feel alienated when in settings that are different from those in their home communities. These things may, of course, lead to upward educational and economic mobility, thereby “breaking the cycle of poverty.”

In all, Sunday Friends appears to have a system that works to recruit and retain effective volunteers. The program should work to maintain the current volunteer strategies and tactics.

Validity of the Respondents’ Views

The most compelling evidence for the effectiveness of Sunday Friends, arguably, originates from the responses of children and youth; they have little conception of a “stake” when it comes to showcasing the effectiveness of the Sunday Friends program. Their responses are consistent with the claim that Sunday Friends is effectively accomplishing its mission and goals. Their responses to positive items are clustered around the most positive extreme. In order to introduce

counterfactual evidence, as a basis of comparison, negative items were also included in the questionnaire. This safeguard allows the determination, to a certain extent, of whether children are: (1) paying attention, and (2) intentionally rating Sunday Friends as effective. All in all, negative items are distributed in the opposite direction of the positive. Children voice strong disagreement about having negative feelings as a result of, or when participating at, Sunday Friends.

This pattern of registering agreement among positive items and disagreement among negative items is repeated in the data from parents or guardians and from volunteers. There is consistency across the three target groups declaring that Sunday Friends is effective. The fact that all three groups are in agreement leads to the impression that participants on all sides believe that the program is working.

Another pattern giving credence to the notion that the respondents actually believe that the program is effective (i.e., that do not feel pressured to be positive) is that positive ratings are not guaranteed. Respondents show a willingness to say that some things are not as they would want. For example, some reported that writing did not help with English language skills. Others reported that the prices at the store were not reasonable. One must conclude that respondents were positive when they felt that way and negative when they did not.

Limitations

One limitation of this evaluation is self-selection bias. Persons who attend Sunday Friends once and fail to continue the program may be different from those with consistent attendance. Volunteers who are not as dedicated may be different from the core volunteers who were surveyed. Attrition is likely multifaceted. Attrition from the program may result from attendees just not liking the activities or the families. Sometimes families may relocate due to instability of their economic conditions. Others may prefer to not return since one must work to receive benefits. Continuing attendees may be more motivated to make their lives better. This research did not collect data from those who ceased attending the program, so there is no way to report how attrition speaks to program effectiveness.

Those who cease attending may need the program to intervene with and change their lives much more than those who stay. In addition, those who continue to participate in Sunday Friends may already have had a different philosophy about work and achievement, self concepts, pro-social attitudes and so forth than those who fail to return.

Another self-selection issue is that not all in attendance at Sunday Friends programs volunteered to participate in the surveys. There is no way to assess whether those who did not volunteer are different from those who did. For all these reasons, self-selection is an artifact of these data that cannot be remedied.

Another limitation to this evaluation is that it relies on the opinions of respondents to link their attitudes and behaviors to Sunday Friends programming. Ideally, researchers would do one or all of three things to make this link. First would be to compare feelings and behaviors of those who continue in the program with those who do not. Second would be to collect initial data on feelings and behaviors upon enrollment, prior to program participation, and then collect data on the same items after sustained program participation. Collecting data in this fashion would allow

for pre- and post-test comparison of results. Change over time may be attributable to program participation. The third way would be to establish a comparison group of persons not attending Sunday Friends but with the same demographic profile. Feelings and behaviors could be compared across groups with differences presumably attributable to program participation. Sunday Friends should consider planning a more comprehensive evaluation like those above to validate this and previous supportive evaluations.

Final Remarks

Overall, the survey findings support the effectiveness of Sunday Friends' programming. The economy serves to motivate desired attitudes and behaviors. Activities serve to educate and inspire positive attitudes toward education. Outcomes appear to be increased Developmental Assets, social capital, and healthy eating habits. Adults, children, and volunteers echo similar sentiments when it comes to the positive impact of the program. The results of this evaluation show that the Sunday Friends intervention may provide low-income families with some tools to empower themselves. It helps marginalized individuals prevail against their social conditions, practice agency and resistance, and avoid "helplessness."

Although the survey results presented here should be interpreted with caution, overwhelming data and triangulation via various sources reveal that milestones are accomplished at Sunday Friends. It is safe to conclude that this community-based approach to empowering parents and their children is succeeding and has great promise for other communities.

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APPENDIX A

Developmental Assets

Over time, Developmental Assets have been modified to include lists specific to age groups. Below is the list for adolescents (ages 12 to 18) from the Search Institute (<http://www.search-institute.org/>). There are 20 external assets, which have four subcategories including (1) Support, (2) Empowerment, (3) Boundaries and Expectations, and (4) Constructive Use of Time. There are also 20 internal assets, which have four subcategories including (1) Commitment to Learning, (2) Positive Values, (3) Social Competencies and (4) Positive Identity. An additional internal asset, positive cultural identity, was appended to the Search Institute's list by Project Cornerstone (<http://www.projectcornerstone.org/>) as a result of community input. Sunday Friends focuses on imparting 35 of these assets. Those in parentheses are *not* among those 35.

EXTERNAL ASSETS

Support:

1. Family Support
Family Life provides high levels of love and support.
2. Positive Family Communication
Young person communicates with parent(s) positively, and is willing to seek advice and counsel from parent(s).
3. Other Adult Relationships:
Young person receives support from three or more non-parent adults.
4. Caring Neighborhood
Young person experiences caring neighbors.
5. (Caring School Climate)
School provides a caring, encouraging environment.
6. Parent Involvement in Schooling
Parent(s) are actively involved in helping young person succeed in school.

Empowerment:

7. Community Values Youth
Young person perceives that adults in the community value youth.
8. Youth as Resources
Young people are given useful roles in the community.
9. Service to Others
Young person serves in the community one hour or more per week.
10. Safety

Young person feels safe at home, school, and in the neighborhood.

Boundaries and Expectations:

11. Family Boundaries

Family has clear rules and consequences and monitors the young person's whereabouts.

12. (School Boundaries)

School provides clear rules and consequences.

13. Neighborhood Boundaries

Neighbors take responsibility for monitoring young people's behavior.

14. Adult Role Models

Parent(s) and other adults model positive, responsible behavior.

15. Positive Peer Influence

Young person's best friends model responsible behavior.

16. High Expectations

Both parent(s) and teachers encourage the young person to do well.

Constructive Use of Time:

17. Creative Activities

Young person spends three or more hours per week in lessons or practice in music, theater, or other arts.

18. Youth Programs

Young person spends three or more hours per week in sports, clubs, or organizations at school and/or the community.

19. (Religious Community)

Young person spends one hour or more per week in activities in a religious institution.

20. (Time at Home)

Young person is out with friends "with nothing to special do" two or fewer nights per week.

INTERNAL ASSETS

Commitment to Learning:

21. Achievement Motivation
Young person is motivated to do well in school.
22. School Engagement
Young person is actively engaged in learning.
23. (Homework)
Young person does at least one hour of homework every school day.
24. (Bonding to School)
Young person cares about their school.
25. Reading for Pleasure
Young person reads for pleasure three or more hours per week.

Positive Values:

26. Caring
Young person places high value on helping other people.
27. Equality and Social Justice
Young person places high value on promoting equality and reducing hunger and poverty.
28. Integrity
Young person acts on convictions and stands up for their beliefs.
29. Honesty
Young person “tells the truth even when it is not easy.”
30. Responsibility
Young person accepts and takes personal responsibility.
31. Restraint
Young person believes it is important not to be sexually active or to use alcohol or other drugs.

Social Competencies:

32. Planning and Decision Making
Young person knows how to plan ahead and make choices.
33. Interpersonal Competence
Young person has empathy, sensitivity and friendship skills.

34. Cultural Competence
Young person has knowledge of and comfort with people of different cultural/racial/ethnic backgrounds.

35. Resistance Skills
Young person can resist negative peer pressure and dangerous situations.

36. Peaceful Conflict Resolution
Young person seeks to resolve conflict nonviolently.

Positive Identity:

37. Personal Power
Young person feels control over “things that happen to me.”

38. Self- Esteem
Young person reports having a high self-esteem.

39. Sense of Purpose
Young person reports that “my life has a purpose.”

40. Positive View of Personal Future
Young person is optimistic about their personal future.

41. **Positive Cultural Identity**
Young person feels comfortable with and proud of their identity, including but not limited to disabilities, ethnicity, faith/religion, family status, gender, language, and sexual orientation.

APPENDIX B

The following pages contain the three questionnaires used to collect the data used in the 2011 program evaluation. They are in order of Children and Youth, Parents or Guardians, and Volunteers. The first two were read to participants and answers were marked by the interviewer. The third was read and filled out by the volunteer online via [surveymonkey.com](https://www.surveymonkey.com).

YOUTH SURVEY

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Form ID

We are very interested in knowing how children like you who come to SUNDAY FRIENDS feel about this program. We would like to improve this program so your answers will be very helpful. I will read out each question. **There are no right or wrong answers.** Please choose ONE answer that you think is **best** for you.

A. About you and SUNDAY FRIENDS:



1

Not at all



2

Little



3

Okay



4

Fairly



5

Very

A1. When you are at SUNDAY FRIENDS, do you feel...

- Safe
- Happy
- Proud of yourself
- Successful
- Lonely
- Eager to participate
- Motivated
- Respected
- Responsible
- Close to your family
- Bored
- Confident that you can earn what you want from the store

- You want to learn new things
- You are not part of the Sunday Friends community
- People appreciate you
- You help make things better
- You feel sad
- You are willing to try new things
- Hopeful about yourself
- Confident of yourself
- Others don't notice you
- You want to do your best
- You belong to the Sunday Friends community
- People are glad that you are here at the Sunday Friends program

A2. Compared to other times during the week, when you are at SUNDAY FRIENDS, do you...

- Use better manners
- Participate more in activities
- Appreciate your family more
- Enjoy learning more
- Try harder to do the best you can
- Make better decisions

- Show more respect for things around you
- Show more respect for people
- Like yourself better
- Get help with talking or speaking English
- Feel more that life can be good
- Pay more attention



1

Not at all



2

Little



3

Okay



4

Fairly



5

Very

A3. When you are NOT at SUNDAY FRIENDS, do you...

Practice using English with others

Talk about Sunday Friends with other people

Feel proud when you work for things you want

Try to belong to activity groups (like sports teams, school clubs, youth groups, or others)

A4. I think that...

Sunday Friends helps me to like other people better

I really like attending Sunday Friends

I want to be like the volunteers at Sunday Friends

I attend Sunday Friends only because my parents or family members make me

Sunday Friends helps me to be a leader

The volunteers at Sunday Friends are nice to me

B. Now a few questions about you and your family:

B1. How old are you? _____ (years)

B2. Are you: •₁ Boy •₂ Girl

B3. What grade are you in? _____ at which school? _____
(grade) (Name of School)

B4. How would you describe yourself? Check ONE.

- ₁ American Indian/Alaskan Native
- ₂ Asian
- ₃ Black/African American (not of Hispanic origin)
- ₄ Hispanic
- ₅ White (not of Hispanic origin)
- ₆ Pacific Islander
- ₇ Multiethnic/Mixed Race
- ₈ Other (please specify)

B5. Most of the times, with whom do you come to SUNDAY FRIENDS? Check ONE.

- ₁ Only Mom
- ₂ Only Dad
- ₃ Both Mom and Dad
- ₄ My family
- ₅ Brother(s) or sister(s)
- ₆ Relatives (grandparents, aunt, uncle, cousin)
- ₇ Other (specify) _____

B6. Most of the times, with whom do you live? Check ONE.

- ₁ Only Mom
- ₂ Only Dad
- ₃ Both Mom and Dad
- ₄ Relatives (grandparents, aunt, uncle, cousin)
- ₅ Other (specify) _____

Thank You for Completing the Survey!

PARENT SURVEY

--	--	--

Form ID

We are very interested in knowing how parents like you who come to SUNDAY FRIENDS feel about this program. We would like to improve this program so your answers will be very helpful. I will read out each question. **There are no right or wrong answers.** Please choose ONE answer that you think is **best** for you.

A. ABOUT ENGLISH LANGUAGE:

A1. **Mostly**, what language do you use? Check ONE.

- ₁ English
- ₂ Spanish
- ₃ Vietnamese
- ₄ Chinese
- ₅ Other: _____

A2. By attending SUNDAY FRIENDS have **you** improved your English language skills?

- NO (*SKIP TO NEXT SECTION*)
- YES (*CONTINUE*)
- NOT APPLICABLE as you are fluent in English

A3. How much does each of the following help **you** with learning English?

	Not at all	Somewhat helpful	Very helpful	Don't participate
ESL class	•	•	•	•
Letter-writing	•	•	•	•
Conversation	•	•	•	•
Reading publications in both English and Spanish	•	•	•	•
Other(specify): _____	•	•	•	•

B. ABOUT YOUR CHILDREN AND SUNDAY FRIENDS:

B1. When you are at SUNDAY FRIENDS with your children, do you think **your children feel...**

1		2		3		4		5
Strongly Disagree		Disagree		Neither Agree nor Disagree		Agree		Strongly Agree

<table border="0" style="width: 100%;"> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Safe</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Happy</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Proud of themselves</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Successful</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Lonely</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Eager to participate</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Motivated</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Respected</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Responsible</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Close to their family</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Bored</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Confident that they can earn what they want from the store</td></tr> </table>		Safe		Happy		Proud of themselves		Successful		Lonely		Eager to participate		Motivated		Respected		Responsible		Close to their family		Bored		Confident that they can earn what they want from the store	<table border="0" style="width: 100%;"> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>They want to learn new things</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>They are not part of the group</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>People appreciate them</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>They help make things better</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Sad</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>They are willing to try new things</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>They are hopeful about themselves</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Confident in themselves</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>Others don't notice them</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>They want to do their best</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>They belong there</td></tr> <tr><td style="border: 1px solid black; width: 30px; height: 20px;"></td><td>People are glad that they are there</td></tr> </table>		They want to learn new things		They are not part of the group		People appreciate them		They help make things better		Sad		They are willing to try new things		They are hopeful about themselves		Confident in themselves		Others don't notice them		They want to do their best		They belong there		People are glad that they are there
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B2. Tell us in what ways do you think YOUR CHILDREN'S participation in SUNDAY FRIENDS has **influenced their life?**

1		2		3		4		5
Strongly Disagree		Disagree		Neither Agree nor Disagree		Agree		Strongly Agree

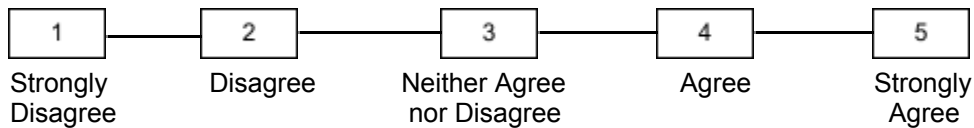
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C. YOU AND SUNDAY FRIENDS:

C1. Tell us in what ways do you think YOUR PARTICIPATION in SUNDAY FRIENDS has made a **positive change in your life**. Check ALL that apply

- You are more comfortable speaking English
- You interact better with your children
- You feel you are a better parent
- You feel more self-confident
- You feel less stressed in meeting needs of your family
- You are more hopeful
- You feel a sense of belonging
- You feel more successful
- You feel more comfortable writing in English
- You feel more confident in your writing ability (in any language)
- You are more actively involved in helping your children succeed in school
- You are more willing to be active in the community
- You feel more confident that you will be able to care for your family in the future
- You feel more confident that your children will be able care for themselves as they grow up
- You spend more time with your family
- You trust other people more
- You feel more comfortable when around people from other races or cultures
- You have gotten more involved in other groups (such as religious, parents, neighborhood)
- Other: _____
- Other: _____

C2. Tell us how you respond to each statement about you and SUNDAY FRIENDS below.



- | | |
|--|--|
| <ul style="list-style-type: none"> <input type="checkbox"/> When not at Sunday Friends, you practice using English with others <input type="checkbox"/> You share the things you learn with other people outside of Sunday Friends <input type="checkbox"/> The classes you take meet your needs <input type="checkbox"/> The classes you take are interesting <input type="checkbox"/> The volunteers are good role models for your children | <ul style="list-style-type: none"> <input type="checkbox"/> You encourage others in your community to attend <input type="checkbox"/> The treasure chest items are reasonably priced <input type="checkbox"/> The program is organized well <input type="checkbox"/> The volunteers are friendly <input type="checkbox"/> The other families are friendly |
|--|--|

C3. How important do **you** consider the following reasons in deciding to participate in a program like SUNDAY FRIENDS?

	Not at all important	Fairly important	Very important
Being treated with dignity and respect	?	?	?
Learning opportunities for children	?	?	?
Learning opportunities for parents	?	?	?
Opportunities to practice the English language	?	?	?
Preparing and serving nutritious food	?	?	?
Opportunity to practice writing	?	?	?
Doing crafts	?	?	?
Opportunities to give back to the community	?	?	?
Bringing together people from diverse backgrounds	?	?	?
Creating a feeling that you are part of a community	?	?	?
Earning tickets for participating and buying items from the store	?	?	?
Opportunities for families to participate together	?	?	?
Safe environment	?	?	?
Having your children be with positive role models	?	?	?
Ability to suggest changes to improve the program	?	?	?
No cost to participate	?	?	?

C4. Is there any other reason you would consider in deciding to participate in a program like SUNDAY FRIENDS?

D. ABOUT EATING HABITS:

Regarding YOUR current eating habits:

D1. Please answer the questions below if you have been attending Sunday Friends for more than 2 months.

Since I began coming to Sunday Friends...	YES	MAYBE	NO
a. I have been trying to eat a healthier diet than I did before.	•	•	•
b. I have actually been eating a healthier diet than I did before.	•	•	•
c. I have been trying to encourage my children to eat a healthy diet.	•	•	•
d. my children have been eating a healthier diet than they did before.	•	•	•
e. I have tried to shop for healthier foods more than I did before.	•	•	•

E. ABOUT COMING TO SUNDAY FRIENDS:

E1. In general, how does your family get to the SUNDAY FRIENDS program? Check ONE

- By car
- Walk
- Get a ride
- Public transportation (like bus, train)
- Other

(specify): _____

E2. After your first visit to SUNDAY FRIENDS, what about the program made you come back?

E3. Is there anything else you want to tell us about the SUNDAY FRIENDS program?

F. SOME QUESTIONS ABOUT YOU AND YOUR FAMILY:

F1. Are you:

- ₁ Male
- ₂ Female

F2. How old are you? _____ (years)

F4. During the past 12 months, approximately how many SUNDAY FRIENDS programs have you attended?

- ₁ 1-5 programs
- ₂ 6-10 programs
- ₃ 11-15 programs
- ₄ 16-20 programs
- ₅ 21-26 programs

F3. Approximately when was the first time you attended SUNDAY FRIENDS program?
 _____ (month) _____ (year)

F5. Most of the times, with whom do your children live? Check ONE.

- ₁ Only Mom
- ₂ Only Dad
- ₃ Both Mom and Dad
- ₄ Relatives (grandparent, aunt, uncle, cousin)
- ₅ Other (specify) _____

- F6. Where do you live? Check ONE
- ₁ Rented house or apartment
 - ₂ Self-owned house or apartment
 - ₃ Relative's house or apartment (includes grandparent, aunt, uncle, cousin)
 - ₄ Friend's house or apartment
 - ₅ Shelter
 - ₆ Other (specify) _____

- F11. How would you describe yourself? Check ONE
- ₁ American Indian/Alaskan Native
 - ₂ Asian
 - ₃ Black/African American (not of Hispanic origin)
 - ₄ Hispanic
 - ₅ White (not of Hispanic origin)
 - ₆ Pacific Islander
 - ₇ Multiethnic/Mixed Race
 - ₈ Other (please specify) _____

- F7. For how long have you been living in your **present** house/apartment? Check ONE
- ₁ 1 - 6 months
 - ₂ 7 - 11 months
 - ₃ 1 - 2 years
 - ₄ 3 - 5 years
 - ₅ More than 5 years

F12. What is the highest level of education for you and your spouse/significant other? Check ONE

- | | |
|---|----------------|
| | You |
| Not completed Elementary School | • ₁ |
| Completed Elementary School..... | • ₂ |
| Completed Middle School/Junior High.. | • ₃ |
| Completed High School..... | • ₄ |
| Completed College..... | • ₅ |
| Completed Graduate/Professional School..... | • ₆ |
| Other (write in) _____ | • ₇ |
| Not applicable..... | • ₈ |

- F8. In the past year what was the TOTAL income from earnings of ALL the members of your family?
- ₁ Less than \$50,000/year
 - ₂ \$50,000/year
 - ₃ More than \$50,000 year

- F9. How long have you lived in this country(US)?
- ₁ Less than 1 year
 - ₂ 1-3 years
 - ₃ 4-6 years
 - ₄ More than 6 years

F13. This question is about the employment status for you and your spouse/significant other. Check ALL that apply

- | | |
|------------------------------|----------------|
| | You |
| Work full-time for pay..... | • ₁ |
| Work part-time for pay | • ₂ |
| Home-maker | • ₃ |
| Currently unemployed | • ₄ |
| Retired | • ₅ |
| Full-time student | • ₆ |
| Part-time student | • ₇ |
| Other (specify) _____ | • ₈ |
| Not applicable..... | • ₉ |

F10. In what city and country were you born?
 _____ (city) _____ (country)

Thank You for Completing the Survey!
VOLUNTEER SURVEY

--	--	--

Form ID

SECTION A: About being with SUNDAY FRIENDS

- A1. Approximately how long have you been volunteering with SUNDAY FRIENDS?
- ₁ Less than 1 year

- ₂ 1 - 2 years
- ₃ 3 - 4 years
- ₄ 4 - 5 years
- ₅ 5 - 6 years
- ₆ More than 6 years

A2. During the **past year** (or 52 weeks) approximately how many Sundays have you spent volunteering with SUNDAY FRIENDS? _____ (# of Sundays)

A3. During the **past year** (or 52 weeks) **excluding Sundays** approximately how many times have you volunteered with SUNDAY FRIENDS? _____ (# of times excluding Sunday)

A4. People often volunteer for several reasons. Which of these reasons would you say are true for you.
CHECK ALL THAT APPLY

- ₁ Part of requirement for a degree/class
- ₂ Court ordered programs (e.g., Sentencing Alternatives Program, Restorative Justice Program, etc.)
- ₃ For college application
- ₄ Considering related careers
- ₅ Desire to serve community
- ₆ Opportunity to volunteer with my family
- ₇ Other (write in) _____

SECTION B: Views about SUNDAY FRIENDS and the community it serves (by “community” we mean children, parents and volunteers who attend this program)

B1. To what extent do you agree or disagree that SUNDAY FRIENDS is **effective in teaching the children** the following:

	Strongly Disagree	Disagree	Neither Agree or Disagree	Agree	Strongly Agree
a. Respect.....	1	2	3	4	5
b. Good manners.....	1	2	3	4	5
c. Cooperation.....	1	2	3	4	5
d. Language skills	1	2	3	4	5
e. Self-expression.....	1	2	3	4	5
f. Money management.....	1	2	3	4	5
g. Responsibility.....	1	2	3	4	5
h. Satisfaction in contributing to community.....	1	2	3	4	5

B2. What **else** is SUNDAY FRIENDS effectively teaching the children?

B3. To what extent do you agree or disagree that through SUNDAY FRIENDS **the children gain:**

Strongly Disagree	Disagree	Neither Agree or Disagree	Agree	Strongly Agree
-------------------	----------	---------------------------	-------	----------------

a. Belief that they can succeed.....	1	2	3	4	5
b. Hope.....	1	2	3	4	5
c. Self-worth.....	1	2	3	4	5
d. Self-confidence.....	1	2	3	4	5
e. Sense of security.....	1	2	3	4	5
f. Sense of community.....	1	2	3	4	5
g. Healthy outlook on life.....	1	2	3	4	5

B4. What **else** do the children gain through SUNDAY FRIENDS?

B5. To what extent do you agree or disagree that SUNDAY FRIENDS is **effective in teaching the parents** the following:

	Strongly Disagree	Disagree	Neither agree or disagree	Agree	Strongly Agree
a. Healthy interactions with children.....	1	2	3	4	5
b. Mentoring of children.....	1	2	3	4	5
c. Nurturing of children.....	1	2	3	4	5
d. Self confidence.....	1	2	3	4	5
e. Sense of opportunity.....	1	2	3	4	5

B6. What **else** is SUNDAY FRIENDS effectively teaching the parents?

SECTION C: Your experience as a volunteer with SUNDAY FRIENDS



C1. How much do you enjoy your volunteer experience with SUNDAY FRIENDS?

•₁ Not at all •₂ A little •₃ Somewhat •₄ Quite a bit •₅ A lot

C2. How personally fulfilling is your volunteer experience with SUNDAY FRIENDS?

•₁ Not at all •₂ A little •₃ Somewhat •₄ Quite a bit •₅ A lot

C3. To what extent do you accomplish some “good” through your work with SUNDAY FRIENDS?

•₁ Not at all •₂ A little •₃ Somewhat •₄  Quite a bit •₅  A lot

C4. To what extent do you agree or disagree that because of **your experience** with SUNDAY FRIENDS...

	Strongly Disagree	Disagree	Neither Agree or Disagree	Agree	Strongly Agree
a. You feel more comfortable interacting with people who belong to another culture	1	2	3	4	5
b. You are more sensitive to the needs of people like those attending the Sunday Friends program from low income families.....	1	2	3	4	5
c. You are more understanding of others' life circumstances.....	1	2	3	4	5
d. You have learned to be a better mentor	1	2	3	4	5
e. You have had the opportunity to develop leadership skills.....	1	2	3	4	5
f. You feel that you have had a positive influence on children and/or parents in this program	1	2	3	4	5
g. You are more aware of your behaviors because you are a role model.....	1	2	3	4	5
h. You are more likely to do volunteer work in the future	1	2	3	4	5
i. You now have a greater awareness of the community that you live in.....	1	2	3	4	5
j. Volunteering has made your life more meaningful.....	1	2	3	4	5
k. You feel better about yourself.....	1	2	3	4	5
l. You have gained self-confidence.....	1	2	3	4	5
m. You have learned to handle more responsibility.....	1	2	3	4	5
n. You feel valued by children who attend this program.....	1	2	3	4	5
o. You feel valued by parents who attend this program.	1	2	3	4	5
p. You feel valued by volunteers in this program.....	1	2	3	4	5

SECTION D: Your views regarding SUNDAY FRIENDS

D1. What have you liked MOST about SUNDAY FRIENDS?

D2. What have you liked LEAST about SUNDAY FRIENDS?

D3. Compared to other places you have volunteered, what do you think is different about SUNDAY FRIENDS? Please describe.

SECTION E: Lastly, about yourself

E1. Are you:

- ₁ Male
- ₂ Female

E2. How old are you? _____ (years)

E3. What is your current marital status? CHECK ONE

- ₁ Single, never married
- ₂ Married and/or living with partner
- ₃ Separated/Divorced
- ₄ Widowed

E4. Would you describe yourself as: CHECK ONE

- ₁ American Indian/Alaskan Native
- ₂ Asian
- ₃ Black/African American (not of Hispanic origin)
- ₄ Hispanic
- ₅ White (not of Hispanic origin)
- ₆ Pacific Islander
- ₇ Multiethnic/Mixed Race
- ₈ Other (please specify) _____

E5. What is your highest level of education? CHECK ONE

- ₁ Completed Elementary School
- ₂ Completed Middle School/Junior High
- ₃ Completed High School
- ₄ Completed College
- ₅ Completed graduate or professional school
- ₆ Other (write in) _____

E6. This question is about your employment status. CHECK ALL THAT APPLY

- ₁ Work full-time for pay
- ₂ Work part-time for pay
- ₃ Homemaker
- ₄ Currently unemployed
- ₅ Retired
- ₆ Full-time student
- ₇ Part-time student
- ₈ Other (specify)_____

E7. We need to make sure our study represents all income groups. What is your approximate total annual household income? CHECK ONE

- ₁ Less than \$15,000
- ₂ \$15,000 to \$30,000
- ₃ \$31,000 to \$45,000

**THANK YOU FOR
COMPLETING THE SURVEY!**

- ₄ \$46,000 to \$60,000
- ₅ \$61,000 to \$75,000
- ₆ More than \$75,000