



Attitudinal Assessment – Preliminary Baseline

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## **EXECUTIVE SUMMARY**

Data was collected through a survey of 99 participants in the Zhang Sah program. From May 10<sup>th</sup> to June 10<sup>th</sup>, respondents answered a total of 26 online questions each, averaging approximately 10-12 minutes per survey. This relatively short survey duration ensures attentive and focused responses for each question. Respondents aged from 17 years old to 6 years old, with an average age of 10 years old and a median age of 9 years old.

Baseline statistics suggest a majority (77%) of participants were satisfied with the improvements shown in their skill level and pleased with the degree to which they met their performance goals. Furthermore, 60% of respondents noted that participation in Zhang Sah allowed them to be themselves, which implies a majority of participants view the program as a platform for self-expression and individuality. Results exhibit polarized levels of commitment amongst Zhang Sah participants, with 42% of respondents not feeling a strong sense of belonging to the program, and 43% disagreeing with this statement.

Zhang Sah members expressed a candid appreciation of diversity, with 80% of respondents stating that meeting people of a different race was important to them. These statistics not only reflect cognitive racial and cultural awareness, but also indicate a successful integration of diverse individuals and the values they represent. Respondents also displayed strong feelings of sympathy and compassion, with 64% stating that when they see another person who is hurt or upset, they feel sorry for them. Self-perceived academic capability amongst participants in the Zhang Sah program overshadowed social and physical competence, and is reflected in their reported school grades.

Participants of the Zhang Sah program exhibited considerably strong connections with their parents, with 64% expressing satisfaction with the way they are leading their life, and 80% stating that they are very happy the way they are. These results disclose a widespread confidence amongst participants, reflecting personal self-worth and positive identification supported by strong family support.

Once advanced analysis has been completed, a comprehensive diagnostic report will be conducted to not only report statistical data, but also contextualize findings and draw conclusions.

***It is very important to note that this report is provided for format/content evaluation only. The data presented, and any conclusions that may be made therefrom are premature at this point. Until a sufficient level of data is gathered, in-depth analysis and interpretation is not possible.***

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## **PREAMBLE**

### **An Assessment Culture**

The inner-city environment is such that negative influences are prevalent, and often lend themselves to higher rates of youth crime rates and increased numbers of high school drop-outs (U.S. Conference of Mayors, 2009). America's Promise Alliance (2009) recently released graduation rates from the 50 largest cities in the U.S. In their report, *Cities in Crisis 2009*, they found that roughly half (53%) of all young people in the nation's 50 largest cities are graduating from high school on time (62.1% in Philadelphia for the 2005 class). This represents a considerable distance from the national graduation rate of 71%.

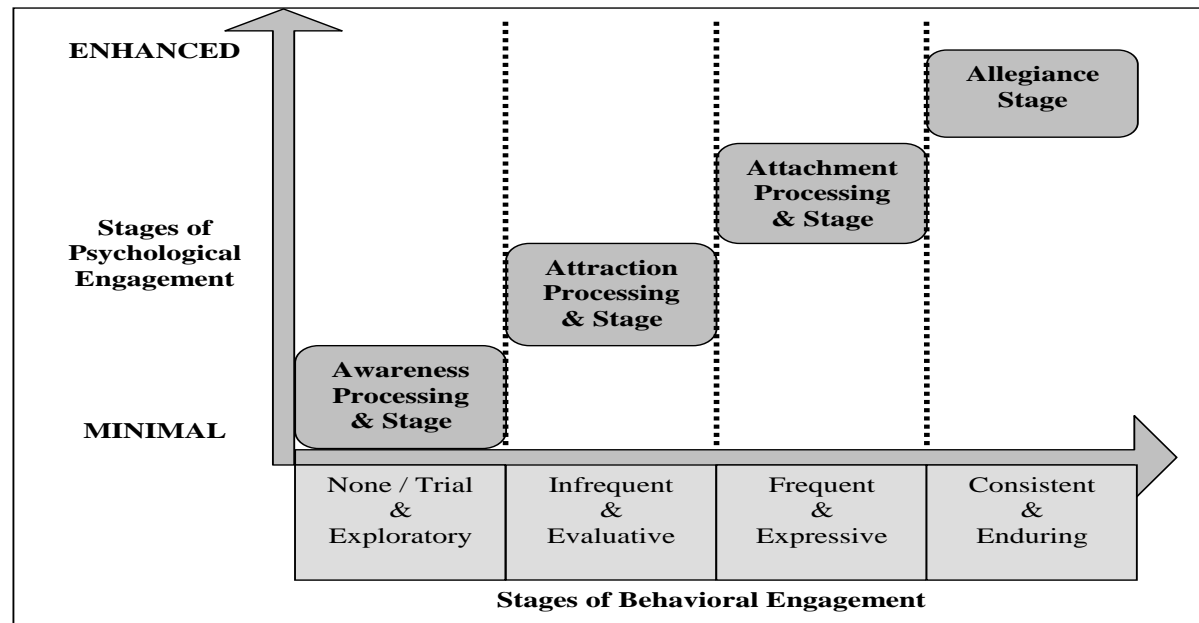
In the face of this, many organizations in Philadelphia (and elsewhere) are taking on the mission of providing additional mentoring for young people. In assessing the efficacy of such programs however, the terminology of *outcome* is often confused with that of *output*. In short, inputs represent total dollars spent on certain programs, while outputs represent the mere existence and delivery of such programs, as expressed in easily gathered data such as participation rates and expense amounts. Outcomes, in contrast, represent the actual timely and enduring change that occurs within the participants of the program, *as a result* of participation in the program. It seems that a fundamental perception problem exists within the non-profit framework, in that many organizations view evaluation as an unnecessary burden that takes resources away from the participants they serve, or fail to see assessment as a strategic resource acquisition tool (Urban Institute, 2009).

### **Theoretical Basis of Research (Change model)**

Research indicates more than half of the world's population does not engage in sufficient physical activity to benefit their health (Sapkota, Bowles, & Ham, 2006). Reducing the amount of people in this category by just one percent could save millions of lives and billions of dollars (WHO, 2006). Governments throughout the world are investing significantly in the promotion of healthy lifestyles. However, public interventions designed to combat these trends have produced mixed results due in large part because physical activity is a complex human behavior and theory-driven research applied to natural populations remains inadequate to provide guidance. When developing strategies to increase levels of physical activity, recreation in the form of physically active leisure is considered to play an important role (WHO, 2006). Unfortunately, such strategies fail to target other aspects of daily life including vocational, educational, political, theological, and familial that increase the social value and importance of recreational involvement (Sallis et al., 2006). The efficacy of programs designed to increase and sustain active lifestyles may well rest upon their ability to promote social engagement helping individuals build social connections through recreational involvement.

The capacity to understand and increase participation is not only important for the recreation industry delivering these opportunities, but extends to community organizations charged with protecting the public interest. Strategies to promote active lifestyles are often used to assist special populations as engaging in regular physical activity helps prevent illnesses and promotes mental health and well-being.

The Psychological Continuum Model (PCM; Funk & James, 2001; 2006) provides a sound framework to examine the development and continuance of participation in physically active leisure to inform the practice of sport and recreation managers and public policymakers (Beaton & Funk, 2008). The PCM provides a stage-based developmental framework of recreational involvement. Engagement in recreational activities progresses along four general hierarchical stages: Awareness (I know about martial arts), Attraction (I like martial arts), Attachment (I am a martial arts [*player*]), or Allegiance (I live to [*play*] martial arts). The framework suggests participating and engaging in continuous through social and individual processes that explain how personal, psychological and environmental determinants increase the level of psychological connection with an activity.



Psychological engagement progresses from “minimal” to “enhanced” while behavioral engagement progresses from simple to complex (See Figure). Psychological engagement represents the degree of attitude formation that occurs as a person becomes more involved with the activity. As psychological engagement increases, the level of behavioral engagement will theoretically increase to create movement through linear trajectory of the PCM. Hence, the complexity of behavioral engagement will increase positively as individuals move towards the highest level of the PCM. Unfortunately, human behavior and participation in particular does not adhere to a simple linear progression as perceived and actual barriers may constrain the level of behavioral engagement. Therefore, individuals must utilize negotiation strategies and resources to overcome constraints. Failure to negotiate constraints may prevent individuals from progressing through the different stages of the PCM. Importantly, the PCM also offers the ability to gauge and track engagement with multiple entities (e.g., both “martial arts” generally, and the Zhang Sah Foundation program specifically).

### ***Research on Youth Development***

In the 1950’s, U.S. Federal funding programs were initiated to address concerns regarding troubled youth (Catalano et al., 2004). From this period in U.S. history evolved a prevention approach to problem behaviors amongst youth. It wasn’t until the 1990’s that researchers developed a broader focus in regard to youth development (Catalano et al., 2004). This period of time was a major turning point for considering the promotion and development of positive behaviors, rather than only viewing individuals from a deficit point of view of needing to correct adverse behaviors. This outlook has become a mainstream approach known as Positive Youth Development (PYD), which according to Damon (2004), focuses on the talents, strengths, and potential of youth. Catalano et al. (2004) state that there has been new empirical evidence demonstrating that increased positive youth development outcomes are like to prevent negative behaviors in youth as well.

There is a generally accepted conclusion that participation in community youth organizations has been found to relate to a variety of positive outcomes (Larson, 2000). Mahoney et al. (2005) has also acknowledged that many organized youth programs are high on many features that promote positive development. When discussing youth development programs that are also related to sport, Fraser-Thomas et al. (2005) state that positive developmental outcomes are clearly experienced by the participants. Fraser-Thomas et al. (2005) identified Psychological/Emotional Development, Social Development, and Intellectual Development as results of involvement in youth sports programs.

New PYD vocabulary since the early nineties has led to more relevant discussions regarding youth development (Lerner et al., 2005). After much analysis, there is a general consensus that it would be desirable for future studies to utilize what are known as the Five C’s of PYD to best understand that outcomes of community-based programs (Lerner et al., 2005). These latent constructs are referred to as: Competence, Confidence, Connection, Compassion, and Character.

There has recently been a significant national movement to promote character development in the United States. In 1992 the Josephson Institute (2009), assembled a team of experts in ethics and character education together in Aspen, Colorado to find avenues for collaboration. One of the significant results of that conference was the Aspen Declaration of Character Education, which identified six character values of interest: trustworthiness, respect, responsibility, fairness, caring and citizenship. These values are now referred to as the Six Pillars of Character and are the foundation for the Character Counts initiative that the Josephson Institute launched in 1993. A national coalition for this movement has now grown to thousands of members, including schools, youth-service groups, and entire communities.

Roth and Brooks-Gunn (2003) evaluated program goals for forty-eight youth development programs across the United States. These programs were made up a notably diverse group that all promoted positive outcomes for youth. Following the operational definitions of the Five C's of Positive Youth Development, their empirical evaluation identified specific aspects addressed by each program. Their findings indicated that all programs identified a goal to enhance some sort of competency or skill. After their specific skill of interest, the goal for improving character was the second most common goal for these programs, representing 81% of their database. When considering the mission statements of Zhang Sah, the goal of building character is also a common theme throughout.

Recent studies have explored the role of sport in these programs (e.g., Frasier-Thomas et al., 2005; Zarrett et al., 2009). Clichés such as ‘Sport Builds Character’ are commonly used in reference to sports as an important tool to develop positive values in youth. According to Weiss (2008), sport has a unique potential to be an important medium for character development due to natural occurring teachable moments that exist in this context. However, both Weiss (2008) and Frasier-Thomas et al. (2005) emphasize the necessity of appropriate programmatic design in order for sport context to have its greatest influence on character. Scales et al. (2000) found that the amount of time spent in youth development programs is the most meaningful predictor of thriving and positive youth development. Their synopsis included the development of character and further recognized that sports are a common aspect of many such programs. Total time spent in youth development programs often translates into time participating in sport as function of these programs. Zarrett et al. (2009) explored the idea of positive development indicators that go beyond quantity of participation. Their study focused more on the quality of time spent in out-of-school time (OST) and combinations of activities as a meaningful predictor of the Five C's of Positive Youth Development. This notion originated from the recognition that in previous studies quantity had not generally been differentiated from other facets of participation such as quality of program and relationships with other concurrent activities. Their findings indicated that the relationship between sports participation and positive development is at least partially dependent upon other activities in which youth may participate in at the same time. In general, participation in sport-related programs has been found to play an important role in the development of character and other targeted outcomes. However, this has primarily been done from the perspective of participating versus not participating, or more participation versus less participation. Measuring participant levels of involvement give the opportunity to gain a deeper understanding of the effectiveness of character development strategies.

Involvement

Pleasure (enjoyment derived from the activity)

Centrality (how central the activity is to the lifestyle of the individual)

Sign (self-expression, value, or level of symbolism of the activity)

**ZHANG SAH RESULTS**

82% of participants reported enjoying the Zhang Sah program, indicating they are not only aware of the program and sport, but also find the activities provided by Zhang Sah appealing. The apparent pleasure derived from the Zhang Sah program reflects the progression of participants through the Psychological Continuum Model (PCM), and displays a genuine attraction toward the program and sport. While 58% of respondents said Zhang Sah has a central role in their life, less than 50% reported organizing a lot of their time and life around the program. These results indicate moderate levels of centrality, and suggests only half of the participants have progressed to the attachment stage of the PCM model. Furthermore, 60% of respondents noted that participation in Zhang Sah allowed them to be themselves, with another 52% revealing that participating in Zhang Sah says a lot about who they are. These statistics imply that a majority of participants view the program as a platform for self-expression and individuality, and a less significant portion of respondents have developed an intrinsic connection between their personal disposition and the activities associated with the program.



Question	Strongly Disagree	Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly Agree	Agree	Strongly Agree	Responses	Mean
The Zhang Sah Martial Arts program offers me relaxation when pressures build up.	6	7	2	4	7	24	13	63	4.95
I really enjoy the Zhang Sah Martial Arts program.	4	4	1	2	0	20	30	61	5.79
Compared to other programs/ organizations, the Zhang Sah Martial Arts program is very interesting.	6	2	3	6	9	16	18	60	5.17
I find a lot of my life organized around the Zhang Sah Martial Arts program.	7	5	2	6	11	16	14	61	4.85
The Zhang Sah Martial Arts program has a central role in my life.	7	3	6	4	5	18	16	59	4.95
A lot of my time is organized around the Zhang Sah Martial Arts program.	7	7	6	6	9	5	20	60	4.63
Participating in the Zhang Sah Martial Arts program says a lot about who I am.	8	5	3	4	9	16	15	60	4.82
You can tell a lot about a person by seeing them participating in the Zhang Sah Martial Arts program.	5	4	3	10	7	12	18	59	5
When I participate in the Zhang Sah Martial Arts program I can really be myself.	9	3	2	3	7	18	18	60	5.03

Question	Strongly Disagree	Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly Agree	Agree	Strongly Agree	Responses	Mean
Martial arts offers me relaxation when pressures build up.	5	4	1	7	4	14	23	58	5.33
I really enjoy martial arts.	4	1	1	4	3	14	32	59	5.9
Compared to other sports, martial arts is very interesting.	5	5	1	6	8	12	20	57	5.16
I find a lot of my life organized around martial arts.	8	1	4	4	7	16	17	57	5.05
Martial arts has a central role in my life.	9	1	2	11	7	10	17	57	4.82
A lot of my time is organized around martial arts.	7	4	4	11	5	10	16	57	4.7
Martial arts says a lot about who I am.	5	5	1	10	6	15	17	59	5.03
When I do martial arts I can really be myself.	9	5	1	10	7	12	15	59	4.64
You can tell a lot about a person by seeing them doing martial arts.	3	6	3	8	9	7	22	58	5.12

Commitment

Affective – “WANT” to continue

Normative – “OUGHT” to continue

Continuance – “NEED” to continue

**ZHANG SAH RESULTS**

Results exhibit polarized levels of commitment amongst Zhang Sah participants. 42% of respondents reported not feeling a strong sense of belonging to the program, with an almost identical 43% disagreeing with this statement, and the remaining 15% left impartial by the question. Similarly, although 34% affirmed they do not feel emotionally attached to the program, the same percentage said they “strongly” disagreed with that statement. These diverged sentiments subside in subsequent analysis, which displays a modest commitment to further participation in Zhang Sah. For example, 53% of respondents noted it would be hard to leave the program because of a sense of obligation to the people in it, while 55% admitted it would be hard to leave the program even if they wanted to. Similar results characterized questions regarding program departure, with 50% of respondents noting that leaving Zhang Sah would cause too much of a life disruption.

Question	Strongly Disagree						Strongly Agree	Responses	Mean
I do not feel emotionally attached to the Zhang Sah Martial Arts program.	20	4	4	7	4	8	12	59	3.66
I do not feel a strong sense of belonging to the Zhang Sah Martial Arts program.	23	3	0	9	0	11	14	60	3.77
I owe a great deal to the Zhang Sah Martial Arts program.	9	3	1	11	1	9	26	60	4.77
I would not leave the Zhang Sah Martial Arts program right now because I have a sense of obligation to the people in it.	12	1	2	8	5	10	22	60	4.65
It would be very hard for me to leave the Zhang Sah Martial Arts program right now, even if I wanted to.	16	1	3	4	3	6	27	60	4.37
Too much of my life would be disrupted if I decided I wanted to leave the Zhang Sah Martial Arts program right now.	16	8	3	3	8	4	18	60	3.82
Right now, staying with the Zhang Sah Martial Arts program is a matter of necessity as much as desire.	12	5	1	10	8	9	15	60	4.3
I believe that I have too few options to consider leaving the Zhang Sah Martial Arts program.	17	1	1	17	3	5	15	59	3.9

Question	Strongly Disagree						Strongly Agree	Responses	Mean
I do not feel emotionally attached to martial art.	18	10	2	5	6	1	15	57	2.7
I do not feel a strong sense of belonging to martial art.	20	10	3	7	3	5	9	57	2.95
I owe a great deal to martial art.	5	3	7	2	7	9	25	58	3.57
I would not leave martial art right now because I have a sense of obligation to it.	5	4	3	2	11	2	28	55	3.18
It would be very hard for me to leave martial art right now, even if I wanted to.	8	5	4	3	9	1	27	57	2.96
Too much of my life would be disrupted if I decided I wanted to leave martial art right now.	9	10	3	8	3	4	19	56	3.13
Right now, staying with martial arts is a matter of necessity as much as desire.	6	3	6	5	2	8	23	53	3.36
I believe that I have too few options to consider leaving martial art.	9	10	1	10	4	4	20	58	3.19

Satisfaction

Individual Performance – absolute performance, improvement, and goals

Ability Utilization – is coach maximizing potential

Personal Treatment – social support and positive feedback

Training and Instruction – technical skills



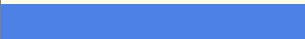
**ZHANG SAH RESULTS**

Results suggest a comprehensive and encouraging level of individual performance satisfaction amongst participants. 77% of participants were satisfied with the improvements shown in their skill level, and 71% were pleased with the degree to which they met their performance goals. Similar statistics outlined a universal satisfaction with personal treatment and maximizing abilities, with 77% of respondents reporting they were satisfied with the way their talents were employed. More importantly, results demonstrate a clear recognition of instructor focus and loyalty, which implies that participants have a rational acknowledgment of instructor competence and knowledge. 85% of participants reported satisfaction with the training they received and the level of appreciation the instructor showed them when they performed well. Furthermore, 83% were satisfied with the instructor's loyalty towards them throughout the entire process.

**I am satisfied with....**

Question	Not at all Satisfied			Moderately Satisfied			Extremely Satisfied	Responses	Mean
the degree to which I have reached (reached) my performance goals during the season.	3	2	2	11	2	12	30	62	5.63
the improvement in my performance over the previous season.	3	1	1	13	5	5	34	62	5.69
the improvement in my skill level.	4	2	4	6	2	5	40	63	5.78
the degree to which my abilities are (were) used.	2	1	1	9	8	9	33	63	5.84
the level to which my talents are (were) employed.	6	0	3	5	5	9	33	61	5.66
the extent to which my role matches (matched) my potential.	4	0	1	12	8	11	25	61	5.51
the degree to which my role matches (matched) my preferred role.	4	0	3	9	4	14	29	63	5.65
the recognition I receive (received) from my instructor.	3	2	0	7	6	9	34	61	5.85
the friendliness of the instructor towards me.	3	1	0	11	4	10	33	62	5.81
the level of appreciation my instructor shows (showed) when I do (did) well.	3	1	2	3	9	9	33	60	5.88
my instructor's loyalty towards me.	4	0	0	6	5	6	39	60	6.03
the extent to which the instructor is (was) behind me.	2	1	4	9	4	6	35	61	5.79
the training I receive (received) from the instructor during the season.	4	0	1	4	4	10	37	60	6.03
the instruction I have received from the instructor this season.	3	1	1	8	2	7	39	61	5.98
the instructor's teaching of the tactics and techniques of martial arts.	4	0	1	9	4	4	38	60	5.88

**Overall, how satisfied are you with the Zhang Sah Program?**

#	Answer		Response	%
1	1		0	0%
2	2		0	0%
3	3		4	6%
4	4		19	30%
5	5		41	64%
	Total		64	100%



Character

Social Conscience - feelings on the significance of helping others, making the world a better place, and treating people fairly.

Values Diversity - feelings on the importance of learning about people from a different race or culture, respecting their values and beliefs, and getting to know them.

Conduct Behavior - feelings on the importance of doing the right thing, and liking the way he or she behaves.

Personal Values - feelings on the importance of doing one's best, accepting responsibility, and standing up for what they believe.

**ZHANG SAH RESULTS**

Participants in the Zhang Sah program exhibit strong character, conveying a distinct conscious appreciation of ethnic, racial, and social differences. 80% of respondents believed meeting people of a different race was important, and 90% believed helping others and making the world a better place was also valuable. These statistics not only reflect a cognitive awareness of diversity, but also indicate an appreciation of diverse individuals and the values they represent. Such appreciation is expressed quite candidly; with 93% of participants not afraid to do what they believe is right even if their friends make fun of them. These assertive and confident personality traits are especially important considering the demeanor of Zhang Sah participants. 69% of respondents said they like the way they behave, and another 62% reported usually doing the right thing. Decisiveness and sound moral principles indicate strong personal character, which positively influences development and progression through the PCM Model previously outlined.

Question	Not Important			Extremely Important	Responses	Mean
Getting to know people who are of a different race than I am.	7	5	7	41	60	3.37
Helping other people.	2	4	10	45	61	3.61
Helping to make the world a better place to live in.	3	3	8	48	62	3.63
Giving time and money to make life better for other people.	4	7	14	38	63	3.37
Helping to reduce hunger and poverty in the world.	2	6	9	45	62	3.56
Helping to make sure all people are treated fairly.	3	4	8	46	61	3.59
Speaking up for equality (everyone should have the same rights and opportunities).	3	4	12	42	61	3.52
Doing what I believe is right, even if my friends make fun of me.	1	3	9	48	61	3.7
Standing up for what I believe, even when it's unpopular to do.	3	6	10	41	60	3.48
Telling the truth, even when it's not easy.	2	5	8	44	59	3.59
Accepting responsibility for my actions when I make a mistake or get in trouble.	4	4	10	42	60	3.5
Doing my best, even when I have a job I don't like.	3	5	7	46	61	3.57

Question	I am like the FIRST group	I am like the SECOND group	Responses	Mean
1) Some kids often do not like the way they behave, BUT, 2) Other kids usually like the way they behave.	17	38	55	1.69
1) Some kids usually do the right thing, BUT, 2) Other kids often don't do the right thing.	34	21	55	1.38
1) Some kids usually get in trouble because of things they do, BUT, 2) Other kids usually don't do things that get them in trouble.	23	32	55	1.58
1) Some kids do things they know they shouldn't do, BUT, 2) Other kids hardly ever do things they know they shouldn't do.	25	27	52	1.52
1) Some kids are usually very kind to others, BUT, 2) Other kids wish they would be kinder to others.	36	19	55	1.35

Question	Not at All Like Me			Very Much Like Me	Responses	Mean
Respecting the values and beliefs of people who are of a different race or culture than I am.	5	4	8	40	57	3.46
Knowing a lot about people of other races.	6	2	11	41	60	3.45
Enjoying being with people who are of a different race than I am.	5	5	12	35	57	3.35

Competence

Academic Competence - perceived competence in school performance.

Social Competence - perceived popularity among peers.

Physical Competence -perceived ability in sports and outdoor games.

Grades - actual grades in school.

**ZHANG SAH RESULTS**

Results suggest a strong sense of perceived academic capability amongst participants in the Zhang Sah program, however individuals demonstrated varying levels of social and physical competence. 81% of respondents felt they were very good at their school work, and 79% reported doing very well at their class work. This professed academic competence is supported by actual reported school grades, with 87% of participants scoring mostly A's or a mixture of half A's and half B's. Socially, participants of the Zhang Sah program expressed less convincing perceptions of their popularity and ability to make friends. 43% of respondents wished that more kids liked them, and 45% found it hard to make friends. While this obviously does not reflect the majority of Zhang Sah participants, it is a significantly large proportion of the sample. Respondents displayed stronger physical competence, with 65% reporting they do well at all kinds of sports.

Question	I am like the FIRST group	I am like the SECOND group	Responses	Mean
1) Some kids feel that they are very good at their school work, BUT, 2) Other kids worry about whether they can do the school work assigned to them.	47	11	58	1.19
1) Some kids feel like they are just as smart as other kids their age, BUT, 2) Other kids aren't so sure and wonder if they are as smart.	40	18	58	1.31
1) Some kids are pretty slow in finishing their school work, BUT, 2) Other kids can do their school work quickly.	19	39	58	1.67
1) Some kids do very well at their class work, BUT, 2) Other kids don't do very well at their class work.	45	12	57	1.21
1) Some kids have trouble figuring out the answers in school, BUT, 2) Other kids can almost always figure out the answers.	24	34	58	1.59

Question	SORT OF true for me	REALLY true for me	Responses	Mean
1) Some kids feel that they are very good at their school work, BUT, 2) Other kids worry about whether they can do the school work assigned to them.	19	41	60	1.68
1) Some kids feel like they are just as smart as other kids their age, BUT, 2) Other kids aren't so sure and wonder if they are as smart.	24	36	60	1.6
1) Some kids are pretty slow in finishing their school work, BUT, 2) Other kids can do their school work quickly.	25	35	60	1.58
1) Some kids do very well at their class work, BUT, 2) Other kids don't do very well at their class work.	16	44	60	1.73
1) Some kids have trouble figuring out the answers in school, BUT, 2) Other kids can almost always figure out the answers.	22	37	59	1.63

### What grades do you earn in school?

#	Question	Mostly below D's	Mostly D's	About half C's and half D's	Mostly C's	About half B's and half C's	Mostly B's	About half B's and half A's	Mostly A's	Responses	Mean
1		0	1	0	0	2	4	28	20	55	7.13

Question	I am like the FIRST group	I am like the SECOND group	Responses	Mean
1) Some kids find it hard to make friends, BUT, 2) For other kids it's pretty easy.	25	31	56	1.55
1) Some kids have a lot of friends, BUT, 2) Other kids don't have very many friends.	36	21	57	1.37
1) Some kids are kind of hard to like, BUT, 2) Other kids are really easy to like.	23	34	57	1.6
1) Some kids wish that more kids liked them, BUT, 2) Others feel that most kids do like them.	24	32	56	1.57
1) Some kids are popular with others their age, BUT, 2) Other kids are not very popular.	33	23	56	1.41

Question	SORT OF true for me	REALLY true for me	Responses	Mean
1) Some kids find it hard to make friends, BUT, 2) For other kids it's pretty easy.	18	38	56	1.68
1) Some kids have a lot of friends, BUT, 2) Other kids don't have very many friends.	16	41	57	1.72
1) Some kids are kind of hard to like, BUT, 2) Other kids are really easy to like.	19	37	56	1.66
1) Some kids wish that more kids liked them, BUT, 2) Others feel that most kids do like them.	22	34	56	1.61
1) Some kids are popular with others their age, BUT, 2) Other kids are not very popular.	16	40	56	1.71

Question	I am like the FIRST group	I am like the SECOND group	Responses	Mean
1) Some kids do very well at all kinds of sports, BUT, 2) Others don't feel that they are very good when it comes to sports.	37	20	57	1.35
1) Some kids wish they could be a lot better at sports, BUT, 2) Other kids feel they are good enough at sports.	20	36	56	1.64
1) Some kids think they could do well at just about any new outdoor activity they haven't tried before, BUT, 2) Other kids are afraid they might not do well at outdoor things they haven't ever tried.	34	23	57	1.4
1) In games and sports, some kids usually watch instead of play, BUT, 2) Other kids usually play rather than just watch.	21	35	56	1.63
1) Some kids don't do well at new outdoor games, BUT, 2) Other kids are good at new games right away.	21	37	58	1.64



Question	SORT OF true for me	REALLY true for me	Responses	Mean
1) Some kids do very well at all kinds of sports, BUT, 2) Others don't feel that they are very good when it comes to sports.	19	38	57	1.67
1) Some kids wish they could be a lot better at sports, BUT, 2) Other kids feel they are good enough at sports.	14	41	55	1.75
1) Some kids think they could do well at just about any new outdoor activity they haven't tried before, BUT, 2) Other kids are afraid they might not do well at outdoor things they haven't ever tried.	19	37	56	1.66
1) In games and sports, some kids usually watch instead of play, BUT, 2) Other kids usually play rather than just watch.	16	39	55	1.71
1) Some kids don't do well at new outdoor games, BUT, 2) Other kids are good at new games right away.	18	38	56	1.68

Caring - sense of sympathy and empathy for others.

### **ZHANG SAH RESULTS**

Caring is a strong sentiment exhibited throughout most participants in the Zhang Sah program. 72% said they were bothered when bad things happened to good people, and 66% reported that when they see someone being taken advantage of, they want to help them. This not only reflects a sense of benevolence and consideration amongst the respondents, but also indicates a willingness to intervene when presented with the immoral actions of others. Participants of the Zhang Sah program also displayed strong feelings of compassion, with 64% stating that when they see another person who is hurt or upset, they feel sorry for them.

Question	1) Not Well	2	3	4) Very Well	Responses	Mean
I don't feel sorry for other people when they are having problems.	23	8	8	19	58	2.4
When I see someone being taken advantage of, I want to help them.	4	5	11	38	58	3.43
It bothers me when bad things happen to good people.	3	4	9	42	58	3.55
It bothers me when bad things happen to any person.	6	10	9	34	59	3.2
When I see someone being treated unfairly, I don't feel sorry for them.	37	5	9	8	59	1.8
I feel sorry for other people who don't have what I have.	9	4	11	34	58	3.21
When I see someone being picked on, I feel sorry for them.	5	6	10	37	58	3.36
It makes me sad to see a person who doesn't have friends.	4	6	11	37	58	3.4
When I see another person who is hurt or upset, I feel sorry for them.	4	6	11	37	58	3.4

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It makes me sad to see a person who doesn't have friends.	4	6	11	37	58	3.4
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Connection

Connected to Family - emphasis on quality of relationship with parents.

Connected to Neighborhood – emphasis on quality of relationships with adults and their own importance within the community.

Connected to School – emphasis on encouragement received and quality of relationships with teachers and students.

Connected to Peers – emphasis on quality of relationship with friends.

**ZHANG SAH RESULTS**

Participants of Zhang Sah reported high levels of connection to their parents, displaying a strong family relationship and emphasis on parental guidance. 76% strongly agreed that they get along with their parents, and 83% affirmed that their parents offer help and support when they needed. Such convincing relationships are not evident between participants and their local neighborhoods, yet these associations are still reasonably strong. 58% of respondents stated that adults in their town or city make them feel important, and 64% said they feel as if they matter to people in their town or city. Although respondents recorded proficient academic competence, Zhang Sah participants' connection to their school was not quite as strong as familial relations. 75% stated that their teachers really care about them, but only 64% recounted receiving a lot of encouragement from school. Finally, participants of Zhang Sah expressed complex connections regarding their peers, reporting relatively strong relationships with friends, yet weaker levels of trust. Although over 75% of respondents felt they had good friends who cared about them, only 55% trusted their friends.

Question	Strongly Disagree			Strongly Agree	Responses	Mean
I get along with my parents.	2	3	9	44	58	3.64
My parents give me help and support when I need it.	2	0	8	48	58	3.76
My parents often tell me they love me.	0	1	5	52	58	3.88
I have lots of good conversations with my parents.	1	1	11	44	57	3.72
In my family, I feel useful and important.	2	4	10	42	58	3.59
I'm given lots of chances to make my town or city a better place in which to live.	5	7	11	32	55	3.27
In my neighborhood, there are lots of people who care about me.	4	4	10	38	56	3.46
Adults in my town or city make me feel important.	6	2	15	32	55	3.33
Adults in my town or city listen to what I have to say.	10	4	16	28	58	3.07
In my town or city, I feel like I matter to people.	4	7	10	37	58	3.38
My teachers really care about me.	2	1	11	41	55	3.65
I get a lot of encouragement at my school.	2	5	13	35	55	3.47
Students in my school care about me.	3	3	12	38	56	3.52
In my school, there are clear cut rules for what students can and cannot do.	3	4	10	38	55	3.51
Teachers at school push me to be the best I can be.	3	4	11	41	59	3.53

Question	Never True			Always True	Responses	Mean
Would you talk to your parents if you have an important concern about drugs, alcohol, sex, or some other serious issue?	10	6	2	39	57	3.23
How often do you feel bored at school?	17	6	18	18	59	2.63
I trust my friends.	5	8	13	32	58	3.24
I feel my friends are good friends.	3	6	5	44	58	3.55
My friends care about me.	0	6	8	45	59	3.66
My friends are there when I need them.	2	4	8	47	61	3.64

Confidence

Self Worth – emphasis on how comfortable one is with whom they are.

Positive Identification – emphasis on how much one likes them self, their sense of pride, and outlook on their future.

**ZHANG SAH RESULTS**

Results suggest participants of Zhang Sah are not only comfortable with who they are, but take pride in their personal disposition and character. 64% expressed satisfaction with the way they are leading their life, and 80% are very happy being the way they are. These results reveal a widespread confidence amongst participants, which evidently reflects personal self-worth and positive identification.

Question	I am like the FIRST group	I am like the SECOND group	Responses	Mean
1) Some kids often get mad at themselves, BUT, 2) Other kids are pretty pleased with themselves.	20	36	56	1.64
1) Some kids don't like the way they are leading their life, BUT, 2) Other kids do like the way they are leading their life.	20	36	56	1.64
1) Some kids like the kind of person they are, BUT, 2) Other kids often wish they were someone else.	43	14	57	1.25
1) Some kids are very happy being the way they are, BUT, 2) Other kids wish they were different.	44	11	55	1.2
1) Some kids aren't very happy with the way they do a lot of things, BUT, 2) Other kids think the way they do things is fine.	16	39	55	1.71

Resiliency

**ZHANG SAH RESULTS**

Participants of Zhang Sah exhibited strong levels of resiliency, an especially encouraging statistic regarding social development. 79% of respondents noted learning from their mistakes, with a further 73% prepared to deal with consequences of their actions. Additionally, 73% claimed that they try to help others, with an even higher percentage (83%) responding that they stand up for what they believe is right. These results expose a self-assured and durable participation base, with a unique sense of moral continuity and resilience.

Question	Strongly Disagree	Disagree	Slightly Disagree	Neither Agree nor Disagree	Slightly Agree	Agree	Strongly Agree	Responses	Mean
I learn from my mistakes.	4	1	0	5	2	12	33	57	5.95
I know when I am good at something.	3	1	0	6	4	11	32	57	5.95
I can tell what mood someone is in just by looking at him/her.	5	0	5	5	9	9	24	57	5.39
I'm prepared to deal with the consequences of my actions.	2	0	0	6	8	9	34	59	6.07
I say "no" to things I don't want to do.	7	3	1	9	7	8	20	55	5
It's OK if some people do not like me.	3	3	0	7	3	9	29	54	5.72
My sense of humor makes it easier to deal with tough situations.	4	1	1	4	9	10	26	55	5.67
Laughter helps me deal with stress.	5	3	3	7	8	10	20	56	5.14
I choose my friends carefully.	5	0	1	6	5	9	29	55	5.71
I'm good at keeping friendships going.	1	3	0	1	7	11	34	57	6.14
I have friends that will back me up.	1	0	2	5	6	7	34	55	6.13
I try to help others.	2	1	0	6	6	7	33	55	6.02
I stand up for what i believe is right.	2	0	1	3	2	14	34	56	6.23
I avoid situations where i could get into trouble.	5	3	0	3	7	12	27	57	5.6