

TRUCHA CAMP CRITICAL CONSCIOUSNESS TRAINING OF
LATINOS: A QUALITATIVE STUDY TO UNDERSTAND THE
SUCCESS OF UNDERSERVED URBAN STUDENTS

by

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Abstract

This qualitative study examined if the *Trucha Camp* critical consciousness leadership physical education program contributed to Latino students' success. Critical Consciousness Pedagogy (CCP) was the Freirean theoretical framework implemented in the program to understand if any participants experienced *conscientização* or an awakening free from oppression through dialogue, reflection, awareness, and praxis (Freire, 2000). There is a body of literature that supports the positive effects CCP has on marginalized students' success in curriculum such as math, reading, and writing from elementary to college levels.

I piloted the praxis of CCP concepts in the *Trucha Camp* program. The origin of the name was an effort to increase culturally responsive methods to a student body where the majority was of Latino ancestry. The word *Trucha* is Spanish for trout and is California's state fish. It also means critical consciousness. I explored what effects CCP have on Latino students' character development, leadership, and critical thinking. The study included eight participants (two males and six females). They were 18 years of age or older. Data were collected through open-ended interviews.

Ultimately, the results were encouraging. The students overwhelmingly agreed the program contributed to their success in school. It also influenced decision making at home and work. The *Trucha* code of conduct G.R.T. (good, right, and true) and the *Trucha* code of ethics *Agape* love were the most significant

contributors. Future implications suggest that CCP training are critical factors for future teacher preparation programs and crucial component in fostering Latino students' success.

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To you, former *Trucha Camp* students, the GRT code of ethics and *Agape* love code of conduct principles are real tools that can be enacted instantly even if dormant for a period. The revival of the *Trucha* button in students from adolescence to adulthood is only one critical consciousness spark away from igniting. The ignition happens during reflection; then the possibility of transfiguration in character voice, leadership voice, and critical consciences voice occur. *Trucha Camp* is a gift offering to a willing heart and open spirit, GRT and *Agape* Love *siempre*.

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CHAPTER 1: INTRODUCTION

Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world (Freire, 2000, p. 34).

Paulo Freire sought to empower Brazilian peasants to practice their freedom to deal with reality, both critically and creatively, to discover their role in the world (Freire, 2000). My curiosities, respectively as an educator and a product of the public school system, was to explore Freire's critical consciousness pedagogy (CCP) and its' usefulness in empowering marginalized Latino students. Because of my own experiences with marginalization (which include standardized curriculum and teacher bias) it is my strong belief that students in the educational system should never be subject to these injustices. School should serve as a place where students can find their voice and thrive in the world both critically and creatively. As Freire (2000) mentioned, the function of education can be used either as means of conformity or freedom. I advocate the latter. To accomplish this, I sought the advice of Professor Ramsés Noriega of UCLA, and with his counsel, *Trucha Camp Critical Consciousness Program* was born. The intended outcome was to pilot this CCP Program as a means to develop proficiency in three areas; (a) Character development, (b) leadership and (c) critical thinking, in Latino students.

Beginning in 2001, Noriega and I began researching cultural responsive methods by which to shape the elementary physical education program for the CCP pilot. When naming the program, we took into careful consideration the idea of camping, which the students responded favorably toward. Next, to continue

with this theme, we discovered a dual meaning of the word *trucha*—the trout, which is California’s state fish, and it’s meaning in Spanish of critical consciousness. Because the students were predominantly Latino, the idea of the *Trucha Camp* was meaningful and engaging. Other factors that contributed to the success of the pilot was ensuring that it operated within state and national standards, objectives and benchmarks, both creatively and constructively.

I implemented the program in the physical education classes I taught at the elementary level. The majority of students were from low socioeconomic communities, where the majority of the population was of Mexican American ancestry and farm labor hands. Historically in the public school system, Mexican and Mexican American students have had substantial obstacles in the path to equitable treatment (Wollenberg, 1974). Unfavorable systematic biases exist for Latino students in public schools (González, 2007). The educational institution in the United States has struggled to break from bias practices to fair integration practices. The need to teach character development was expedient when a student stated his goal in life was to go to prison. The aim of the *Trucha Camp* program is to reconnect students to their freedom to learn and deal with the cruel reality of poverty and marginalization.

To accomplish the mission of the *Trucha Camp* program, the curriculum was inspired by State and National PE standards and California’s Common Core State Standards (Hall, 2016). Students are taught to work cooperatively in small groups, while using critical thinking skills, collaboration and problem-solving skills. Every student has the opportunity to develop their own unique leadership style and lead a small group of four to five peers. The leader’s role includes discussion facilitation, conflict resolution and problem solving. Students earn points when they demonstrate collaboration and creativity. Every class session

provides character, leadership, cooperation, and critical thinking. Boys and girls receive the training regardless of their physical ability, lived experiences, and grade levels. The small group collaboration method was age appropriate and provided a leadership rotation for boys and girls at each session.

For this qualitative study, the overarching question was “Do *Trucha Camp* experiences influence students’ character development, leadership skills, and critical thinking awareness while navigating in the public school system?” Each participant self-identified as having Latino ancestry. The following demographic terms were synonymous when referring to public school students and participants in the *Trucha Camp* program because they self-identified as Latino-Latina, Mexican, Mexican American, Hispanic, and Chicano. This demographic has had unfavorable systematic biases in public schools (González, 2007). Former students were selected because they received training in the *Trucha Camp* program between 2001 through 2013 and earned the *Trucha Camp* Scholarship that began in 2012. A panel comprised of educators and community leaders chose the scholars. The scholarship selection process was competitive and un-bias. The intended outcomes are to provide each boy and girl an opportunity to develop their leadership style. Also promoted are terms such as college-readiness, the long-term goal that students can one day attend college.

Some public schools continue practices that exclude specific curriculum from students of color, such as those with historic accomplishments and significant contributions (Gómez-Quñones & Arroyo, 1976). Personally, during my elementary school years, I was placed in a class with students with disabilities because English was my second language. Scholars know this practice as institutional racism (González, 2007). The practice is a failure to provide appropriate and professional series to people because of their color, culture, or

ethnicity (González, 2007). As previously mentioned, I hope students will not have to experience discriminatory practices such as the ones I had.

My education philosophy is that all students should reach their educational dreams and participate with the benefits that come of it. The *Trucha Camp* program promotes the value of education; it has a camp theme year-round, and training that develops thinking critically about choice making in the school community. The ideal outcomes are that the pursuit of happiness can be more attainable for all students. This study was conducted to understand whether the *Trucha Camp* intervention was effective in training students to reach a level of sound character, leadership style, and critical consciousness through a collaborative character development program to combat forces of poverty and marginalization.

Background of the Problem

Systematic socio political barriers keep individuals of color and high poverty marginalized in public education today. These barriers, however, are not new; they have existed from the beginning of compulsory education (Diemer, 2009). In the last 100 years in California, segregation of schoolchildren has been the norm. Laws have existed to separate children of Native American, Asian and African American ancestry; however, none existed for the Mexican American population (Wollenberg, 1974). It was common practice for the Mexican students to be separated from and denied access to mainstream schools. Though California law did not support segregation of Mexican students, oppressive conditions faced this population. School districts that had a greater number of Mexican and Mexican American students created separate “Mexican schools” under poor conditions in an attempt to Americanize this demographic (Kaplowitz, 2005).

Reform to end segregation began in 1931 (Alvarez, 1986). The Lemon Grove Case (1931) allowed 75 Mexican and Mexican American students to attend White schools. Though the case did not resonate in other parts of California outside of San Diego County, it marked the first desegregation case in the United States claiming the practice unconstitutional (Alvarez, 1986). Ten years later, the Mendez vs. Westminster Case (1946) fostered the end of segregation practice statewide (Valencia, 2005). In southern California, the case came to the forefront in main media outlets when it was marked the second desegregation case in public schools in the U.S. The notoriety of the case helped pave the way to the ruling in the Brown v. Board of Education (Wollenberg, 1974) that ended segregation nationally (Warren, 1954).

The Mendez vs. Westminster case (1946) began when Mexican students were not allowed in the mainstream White schools in several districts. A group of five Mexican American fathers (Gonzalez Mendez, Lorenzo Ramirez of Orange, Thomas Estrada of Westminster, William Guzman of Santa Ana, and Frank Palomino of Garden Grove) took several school districts to court including Westminster (Wollenberg, 1974). The courts ruled in favor of desegregation of schools. Although there have been significant gains in different parts of the world for public school students, systematic marginalization continues to exist.

This study focused on the current marginalization issue in the San Joaquin Valley of California. The *Trucha Camp* program was created to contend with factors that harm students' ability to grow, feel important, and reach a level of self-realization. However, poverty and the achievement gap are prevalent among Hispanic/Latino public school students in the United States, California (Bartolomé, 2004).

I have taught in the same district for 17 years, and I learned that combatting poverty has been fleeting; however, developing character has been within my locus of control to some extent. This study was started to better understand if the *Trucha Camp* program had a positive effect on the success of Latino students' character development, leadership, and critical thinking. The pedagogy (teaching method) implemented were critical thinking skills, collaboration skills, and positive self-perception of students through leadership. I have noticed that some students are disconnected emotionally and culturally from the school they attend.

Students have struggled to navigate the public school system. As a result, students are further separating themselves from actively participating in improvements to their educational development and personal development. As a result of the disconnect, destructive choices have caused low graduation rates, low college completion, and delinquency (Christle, Jolivet, & Nelson, 2005). The intended outcomes of the *Trucha Camp* critical consciousness program are to provide a learning experience that bridges character development, collaborative leadership, and critical thinking. The program was structured to provide each student with an opportunity to be in a leadership role. For instance, in small collaborative peer groups, each boy and girl take turns being the leader of their group. Leaders have different duties including the class set up, clean up, music set up, and the dismissal at the end of the session. The groups receive points for efficiency and productive collaboration. Each student alternates being the leader, and as a result, all members have access to develop their leadership style. The intended outcomes were to train productive, active members of the school community.

More students who live in poverty need character building interventions that are accessible to them to build their self-worth and attain social skills to

navigate the public school system. My personal experience in public school came with a combination of trials outside of my control. I had the misfortune of being placed in a class with students with disabilities because English was my second language. The experience provided a first-time opportunity to collaborate as an assistant to the teachers. In that setting I developed empathy, leadership, tolerance, and collaboration with caring adults. However, no student should have to go through that type of experience as I did in the second grade.

The camp experience was a way to construct an environment that was age appropriate and fun while character, leadership, and critical thinking skills were developed. Some students perceived themselves as not having a choice, or invisible. Providing leadership opportunities for each student fostered their ability to collaborate and dialogue with their peers. Also, curriculum aligned with the state and national physical education standards suggested by Society of Health and Physical Educators (SHAPE America) and the California State Standards. This study focused on the impact the *Trucha Camp* critical consciousness program had on Latino students' success and not on the state or national standards.

Purpose

The purpose of this study was to understand if the *Trucha Camp* critical consciousness program attributed to former Latino students' success. The curriculum has a three-prong teaching system, which includes character skills, leadership skills, and critical thinking. The program provided leadership opportunities in small collaborative group settings. The intended outcome was for Latino students to develop their own unique character and leadership style via critical thinking. Without these essential skills students can become apathetic to learning. Studies suggest that when students separate themselves from actively participating in their educational development, a destructive set of outcomes occur

including low graduation rates, low college completion, and educational delinquency (Christle et al., 2005).

In order to combat the issues surrounding disadvantaged Latino students, critical and creative educational intervention such as the *Trucha Camp* model is necessary. The issues surrounding the disadvantaged include; low socioeconomic levels and the current achievement gap between Hispanic versus non-Hispanic groups. For instance, in some low socioeconomic communities comprised of Mexican American families, schools have had reputations of low parent involvement, low academic performance, and being difficult places for teachers to connect with students (Diaz, 2016). Large populations of students of color in California are systematically marginalized by the education system. Empirical studies have identified factors of racial inequities and incorrect stereotypes; exclusion from the law, history, and scholarly studies all contribute to the marginalization of this group (Bartolomé, 2004).

It was the aim of the *Trucha Camp* program to promote student success. Success was measured by a student's involvement in academics, contribution to society and achievement of *conscientização*. Research suggested that if Latino public school students are to contribute to society, educational intervention is necessary. Latino students have the potential to guide the state and contribute nationally in business, government, education, sciences, innovation, and sports (Gómez-Quiñones & Arroyo, 1976).

Empirical studies suggest educators should avoid deficit thinking—the mindset that minority students cannot succeed in school. Intervention promotes *conscientização*—when a person is able to reflect, become aware and take action to rid stereotypes and mythologies that surround their perceived disadvantages (Freire, 2000). This notion combined with agape love foster students to become

active and positive citizens in their community with inclusive respect for others in the world.

The *Trucha Camp* program was designed to (a) Boost student involvement in education, (b) foster positive contribution to society, and (c) achieve *conscientização*. It is vital to identify factors that are intentionally or unintentionally oppressive of minority groups (Bartolomé, 2004). CCP is the framework for students to learn critically to reflect, become aware, and take action free from false stereotypes (Freire, 2000). Students must first view themselves as valuable members of their education system and community (Diaz, 2016). Secondarily the *Trucha Camp* program is intended for Latino students to be integrated in building the future of American society.

Need for the Study

Effective education of the Hispanic/Latino population from Kinder to 12th-grade students is vital because they are the largest demographic in the state of California. Nationally, this group is second only to White non-Hispanic students (Lucile Packard Foundation for Children's Health, 2016). For instance, 64% of Fresno County is Latino and represent 54% of the entire state of California (Lucile Packard Foundation for Children's Health, 2016).

The public school students who participate in the *Trucha Camp* program are mostly Mexican American and are identified by the California Department of Finance as Hispanic/Latino (Lucile Packard Foundation for Children's Health, 2016). The growing Latino demographic needs highly specialized training, that college provides, to meet the demands of society. It is critical to close the achievement gap for Hispanic/Latino students in order to enter and meet the demands of the work force (Bartolomé, 2004).

In 2016, over 13 million (25.9%) Hispanic/Latino students were enrolled in public schools in the United States. The number of White non-Hispanic students was significantly higher, recorded at over 24.7 million (49.3%) (Lucile Packard Foundation for Children's Health, 2016). In the same year the student demographic in California was over 3.3 million Hispanic/Latino (54%) and over 1.5 million White (24.1%). The demographic numbers of Hispanic/Latinos in the state were double the number of White students.

The demographic data in Fresno County where this study took place have shown similar trends as the state. For instance, there were 128,580 Hispanic/Latino (64.2%) students enrolled in public schools compared to 36,000 White/Non-Hispanic (18%) students (Lucile Packard Foundation for Children's Health, 2016). Hispanic/Latino students in Fresno County had greater numbers that year than all other student numbers combined (see Table 1). Therefore, to close the growing achievement gap between Latino students and White non-Latinos, the methods of teaching need to change to meet the demands of the predominantly Latino demographic.

The demographics reveal an upward trend in the Latino population. In order for teachers to be effective, it is imperative that they be culturally responsive. To close the growing achievement gap between Latino students and White non-Latinos, teacher training must meet the demands of the predominantly Latino demographic. Research suggests CCP training for educators who teach at schools where predominantly Latino students are enrolled. Culturally responsive teacher preparation and professional development are CCP concepts that would benefit districts with Latino students (Gómez-Quíñonez & Arroyo, 1976).

Table 1

Public School Students Enrolled in K-12 in 2016 by Race/Ethnicity in the United States, California, and Fresno County

Ethnicity	United States Number (Percent)	California Number (Percent)	Fresno County Number (Percent)
White	24,789,211 (49.3%)	1,500,932 (24.1%)	36,032 (18.0%)
Hispanic/ Latino	13,030,163 (25.9%)	3,360,562 (54.0%)	128,580 (64.2%)
African American/Black	7,817,455 (15.6%)	361,752 (5.8%)	10,327 (5.2%)
American Indian/ Alaska Native	508,089 (1.0%)	34,704 (0.6%)	1,291 (0.6%)
Multiracial	1,444,690 (2.9%)	192,146 (3.1%)	3,381 (1.7%)
Asian/Asian American	*N/A	551,229 (8.9%)	18,291 (9.1%)
Filipino	*N/A	156,166 (2.5%)	1,530 (0.8%)
Native Hawaiian/ Pacific Islander	*N/A	130,436 (0.5%)	425 (0.2%)

Note. The Lucile Packard foundation for children's health (2016) source did not make available public student data for Native Hawaiian/Pacific Islander, Filipino, Asian/Asian American in the United States.

Research Questions

There was one overarching question that guided this study: Do *Trucha Camp* experiences influence students' character development, leadership skills, and critical thinking awareness while navigating in the public school system? This study sought to understand the effectiveness of the *Trucha Camp* critical consciousness program on past participants who identify as Hispanic/Latino. Has the *Trucha Camp* contributed to their empowerment in character, leadership and critical thinking? My hypothesis was that students who participated in the *Trucha*

Camp program between 2001-2013 developed character principles, leadership skills, and acquired critical thinking skills through the CCP teachings.

Definition of Terms

The terms used throughout this study include *conscientização*, critical consciousness pedagogy, praxis, dialogue, and *Trucha Camp*.

Pedagogical theorist Paulo Freire (2000) defined the Brazilian term *conscientização* as critical consciousness. Students learn and attain the skill of critical consciousness through dialogue, reflection, and awareness thereby producing action (Freire, 2000). Defining this concept requires several levels of explanation. First, critical consciousness occurs through the awakening the learner experiences when they realize they have a voice and the capability to contribute to society despite oppressive forces. This awakening occurs both internally (as in “I have value”, “I am important”) and externally (identifying marginalization in the school setting). Second, as the learner becomes aware, they are able to reflect and take action to rid stereotypes and mythologies surrounding their perceived disadvantages. Finally, the learner reaches critical consciousness after finding their own voice, free from oppression. It is only through critical thinking that students are able to question the reasons, and consequences of, the oppressive nature of marginalization in their own unique situations.

Critical consciousness pedagogy (CCP), similarly, is the practice of teaching the concept of *conscientização* through an approach that facilitates a dialogue between the teacher and the learner. Dialogue is the process of conversation that leads to teaching and learning (Freire, 2000). Dialogue is an encounter between humans and the world they live in to better understand each other and their surroundings (Freire, 2000). Following dialogue are reflection and awareness, which eventually lead to praxis. Freire (2000) defined praxis as action.

Praxis is the application of the theory, no longer a thought; instead, it is the practice of the thought learned (Freire, 2000).

The term *Trucha Camp* is the name of the physical education program I teach in a district located in California's Central San Joaquin Valley. *Trucha* is a unique word in the Latino community that has to do with being aware of survival in life. *Trucha* is also the name of California's state fish (the golden trout). The word trout is of French origin; "truite" in modern French, and the Latin "truitta," which becomes *Trucha* in Spanish-speaking countries (Jordan, 1965). Using the word "trucha" is strategic because it is a cross-curricular term. Students are taught state symbols under California's common core state standards, while the term also is relevant to the Hispanic/Latino community as critical consciousness.

The idea for the title of the PE program *Trucha Camp* was collectively created by Ramsés Noriega of UCLA and myself. He advised me to unpack the *Trucha Camp* model with an added focus on character development, leadership, and critical thinking concepts. My students in *Trucha Camp* received training to practice socially responsive choices that contribute to their character development and see themselves as active leaders of society. This study researched if former students adopted the critical consciousness pedagogy concepts in character, leadership, and critical thinking to navigate successfully through the public school system.

Limitations

Three limitations exist in this research study. First, participants had to recall their experience after 5 years of completing the program. Second, mostly Latino students participated in the program giving little evidence that the same impact can be achieved in non-Latino communities. Third, there is personal bias as I am one of the creators of the *Trucha Camp* program.

One limitation was the effectiveness of the participants' ability to recall their experience effectively after several years of program completion. Students participated in the program between 2001 and 2013. The *Trucha Camp* program was offered to students in kindergarten through 6th-grade. The sample selected were recipients of the *Trucha Camp* Scholarship in their last year of high school. A significant amount of time passed from the time the students were in the program and when the study was conducted. The questions were in a semi-structured interview approach. Whiting (2008) suggested the probing technique include silent, echo, and verbal agreement. The same technique Whiting (2008) suggested was applied to the interviews for this study. The probing techniques allowed for interviewees to reflect as they answered questions.

Another limitation was that the majority of public school students where the *Trucha Camp* program was taught, were Latino students. The demographic of Latinos in the district where it was taught in 2016-2017 was over 69.5% (California Department of Education, 2018). In some school campuses, the percentage of Latino students was 95%. The students from non-Latino backgrounds who participated in the *Trucha Camp* program included White, African American, Asian, Middle Eastern, East Indian, Hmong, Filipino, Native American, Russian, and Armenian. This study focused on the Latino student. Little evidence exists that can prove or disprove that the *Trucha Camp* program can have the same impact in non-Latino students.

Third, there is an element of personal bias, as I am one of the creators of the *Trucha Camp* program. As a creator of the program, it was difficult to show that it was not a success. Nonetheless, the three components of reflexivity were used (Whiting, 2008). Reflexivity components include (a) Being aware how biases happen, (b) thoughtfulness about the impact of research when collecting data, and

(c) minimizing bias through systematic and comprehensive methodology when making decisions (Whiting, 2008).

Summary

Freire (2000) believed in empowering others to practice their freedom to deal with reality critically and creatively to discover their world. My educational belief is grounded in critical consciousness pedagogy. In both teaching and praxis my goal is to empower students to discover their role in their world through critical thinking and exploration. It is because of my lived experiences of injustices in the public school system, combined with high levels of poverty and marginalized Mexican American public school student populations, the *Trucha Camp* critical consciousness program came to exist. The program has a focus on critical consciousness and collaboration development in an all-inclusive approach to build character and leadership skills in students to navigate their school community. This research studied if the *Trucha Camp* program contributed to participants' academic success.

Pedagogical theorist Paulo Freire's (2000) *conscientização*, or CCP, is the theoretical framework used in in this study. *Conscientização* is a level of consciousness the learner reaches after finding his or her own voice free from oppression (Freire, 2000). Hispanic/Latino populations in the U.S., California, and Fresno County continue to increase; however, systematic bias has put this demographic at a disadvantage (Valencia, 2005). Factors such as poverty and the academic achievement gap compared to their White counterparts are a stark reminder that equity is yet to be realized between the two groups (González, 2007).

The purpose of this study was to understand what effects the *Trucha Camp* program had as an intervention in students who identify as Hispanic/Latino and its

contribution to their empowerment to navigate in the public school system and their community. I hypothesized that students who participated in the *Trucha Camp* program between 2001-2013 reached beneficial skills from the critical consciousness pedagogy (CCP) teaching methods as they reflected on their experiences with primary focus on character development, leadership, and critical thinking skills.

Preview of Succeeding Chapters

The following chapters enhance the understanding of this qualitative study of critical consciousness pedagogy.

Chapter 2 is a literature review, which rendered four themes: (a) Student-centered critical consciousness teaching methods; (b) existing demands for critical consciousness teacher training (c) student action as a result of critical consciousness training; and (d) critical consciousness training as an achievement gap closer.

The focus for chapter 3 is on the methods in which this research was implemented. There were eight participants who were interviewed. They were former *Trucha Camp* students who received the *Trucha Camp* scholarship their last year of high school. Semi-structured interviews were used to collect data. The data were then analyzed via NVivo.

Chapter 4 contains results of the data. It includes similar themes that emerged. Also, to what extent did the participants reach a level of *conscientização*?

Finally, chapter 5 discusses the results of the qualitative study that includes answers to the research questions and recommendations for future critical consciousness pedagogy research.

CHAPTER 2: REVIEW OF THE LITERATURE

The literature review includes several critical consciousness theories that are closely related. To understand what extent the participants reached a level of *conscientização*, Freire's critical consciousness pedagogy (CCP) was the theoretical framework applied in this study. Four major themes emerged from the literature review (see Table 2): (a) Student-centered critical consciousness teaching methods, (b) existing demand for critical consciousness pedagogy teacher training, (c) student action as a result of critical consciousness pedagogy teaching, and (d) critical conscience pedagogy to address the achievement gap.

Overall, the literature shed light on the integration of CCP as a method to empower students who as a result took action after reaching a level of *conscientização*. The examples are evident that the literature favored CCP methods (see Table 2). In one case Diaz (2016) implemented critical consciousness concepts to promote student empowerment in her class. Student-led projects were constructed with Diaz's support. As a result, the students created a Spanish club. In another instance, Quirarte (2015) implemented a safe space where junior high girls could come together and create meaningful dialogue. Following these conversations, the youth realized they had more in common than they mistakenly believed and they pledged to advocate and no longer oppress one another.

Table 2 depicts the literature at a glance. Four categories that emerged from the literature review are at the top of each column. The columns then have the CCP studies that had common findings and studies that suggest identified factors that hinder CCP from being sustained.

Table 2

A Visual Model of the Literature Review by Theme (#1) CCP Development, (#2) Teacher Training, (#3) Student Empowerment, and (#4) Address the Achievement Gap

1. Student Centered Critical Consciousness Teaching	2. Demand for Critical Consciousness Pedagogy Teacher Training	3. Students Action After Critical Consciousness Pedagogy Teaching	4. Critical Consciousness Pedagogy to Address the Achievement Gap
Teacher allows students to share voice through dialogue (Braa, 2016; Freire, 2000)	CCP integration begins with teacher training (Ellsworth, 1989) Institutional environmental styles lack sustainability (Shockley-Smith, 2015)	CCP dialogue, students take creative action to break form oppression (Freire, 2000)	<i>Conscientização</i> or CCP is a level of consciousness the learners reach, only after finding their voice free from oppression (Freire, 2000)
CCP skills development via discussions (Freire, 2000)	Systematic perception and reality are not always the same (Bartolomé, 2004)	Praxis an act of love and courage, students create a Spanish Club (Diaz, 2016)	CCP training allows students become creators and producers of knowledge (Diaz, 2016)
Minority students are not inferior (Bartolomé, 2004)	CCP is taught, yet praxis is lacking (Nuryatno, 2006)	Storytelling acts as medicine for the oppressed and oppressor (Landson-Billing, 1998)	CCP increased college student academic performance and motivation; close the achievement gap (Rapa, 2016; Nold, 2017)
Decontextualized talks improve math, science, and reading (Murphy et al., 2014)	Application of Teachers ethnic culture into CCP training is needed (Fujii, 2015)	Sociology majors apply the CCP in their community (Braa, 2016)	
Deep learning of Junior High Girls CCP (Quirarte, 2015)	Existing CCP limited to private schools, lack of access (Muñoz, 2016)	Middle school girls pledge advocacy and support (Quirarte, 2015)	Improve STEM knowledge after receiving CCP training (Sims, 2016)

Still, the existing demand for CCP teacher training is necessary (Muñoz, 2016). For example, Muñoz (2016) found that the Waldorf Education teaching methods include critical consciousness pedagogy concepts, however, are limited to private schools. Therefore, there are factors that exist that limit access for public school students to receive CCP training. Fujii (2015) found that constraints of elementary history teachers prevented them from teaching CCP. Only two of five Hawaiian history teachers taught CCP because they felt it was important. The three who did not teach CCP concepts felt bogged down by district requirements, that standards are time consuming, and thought that there was a lack of CCP training to teach it. Ellsworth (1989) found holes in the effectiveness of critical consciousness pedagogy due to a lack of teacher training. Though he agreed that it could be an effective tool, he believed more teacher training was a definite need that existed. These works bring to light the complexity of factors in teacher training that prevent healthy CCP curriculum and praxis.

Student Centered Critical Consciousness Teaching

Methods

One major outcome of CCP is designed to encourage students to empower disenfranchised youth to find their voice in society. CCP promotes critical thinking to gain awareness of their surroundings both in school and in the environment they live. Braa (2016) adopted Freire's CCP model as the foundation to instruct sociology students. Braa taught university students to be advocates of liberation education. The scholar carried out a study that focused on the power of education as a tool to challenge forms of oppression and domination. Braa modeled the core of CCP by allowing the students to contribute to the learning process. By taking on the role of facilitator, the students' social capital contributed to the learning process (Braa, 2016).

Freire suggested that CCP should be modeled in a way where the professor acts as the facilitator and the student contribute his or her experiences during the learning process; as a result, both peers and teacher learn together (Freire, 2000). In contrast to this concept, Freire (2000) refers to the banking concept of teaching. The banking concept of teaching is the traditional learning method, where the teacher knows everything and the student is a container being filled with knowledge like an empty receptacle (Freire, 2000). This concept further silences the students' voices. The outcome is oppression with no opportunity for students to express, share, discover a personal voice (Freire, 2000).

In addition to CCP, a relationship must exist between critical theory and the developing paradigm of critical pedagogy (Braa, 2016). The definition of CCP focused on the contradiction of power and privilege: rich ruler and poor peasant (Braa, 2016). One group tends to have access to impose their will power over a lesser submissive group who has no power to think on their own. This group develops a co-dependent relationship to the ruling class, who then, take on the role of oppressor (Freire, 2000). Other factors that contribute to oppression are economic, political, educational, and cultural in nature. Issues soon arise, taking the form of classism, racism, sexism, and globalization (Braa, 2016). CCP in its final outcome supports that the educational institution should not reflect an oppressive system, where the teacher has ultimate power and students have none (Freire, 2000). The role of the teacher should not deny the student from sharing his or her voice. Instead, teachers guide dialogue in the process, because it gives students their own voice and attainment of significance as human beings (Freire, 2000).

Braa (2016) applied student centered CCP at the university level, yet Diaz's (2016) research was a study that focused on more understanding how the CCP

concept worked with elementary-aged students. The study focused on elementary student success through transformative teaching and learning and is an example of student centered CCP (Diaz, 2016). CCP training ought to begin for marginalized students at an early age. *Conscientização* is driven by the teacher, who acts as liberator to guide student learners to take ownership of their learning by connecting the subject to their lived experiences (Freire, 2000). The teacher enhances what strengths students already had, but were not aware they possess. Diaz (2016) added that CCP is an act of love as the basis of education with emphasis on the search for justice and equality. Diaz (2016) concluded that the learner could attain justice where injustices exist. For instance, Diaz encouraged students to share their ideas as examples and extra time was allotted so that they could share their voice with peers when new concepts were introduced (Diaz, 2016). The attainment of justice included individual, societal, and the school system at large. Students need an outlet and opportunities to participate in the learning community. CCP methods in public school should be the method of choice for student success (Diaz, 2016).

Another theoretical position was for the educator to create a learning community where CCP can be applied by students as they learn. Instilling sound CPP practice begins with the educator. The educator has access to the education system, while the students are at school and are in need of a guide to navigate through it (Diaz, 2016). If the educator does not choose to provide an environment in which students can access academic standards, then the students are marginalized. The educator is the bridge between the students and the educational resources that have the potential to empower the students.

In one example, Diaz (2016) chose to invest into the school community in a non-traditional way. Diaz moved into the neighborhood where the study was

conducted. The occupation of a tiny apartment space provided the researcher a position of access to participants. The demographic was a predominantly Latino community with high poverty, menial labor jobs, and marginalization issues. The students and their families did not sense they had access to the public school system until Diaz moved into their community. Eventually, the teacher took on the role of the resource provider for students and their families. This position of privilege allowed the researcher to navigate the public educational system, yet Diaz's students and school community did not have access. By living amongst the disenfranchised, Diaz established trust that allowed a connection for the purposes of training this population in CCP concepts. The results led students and their families to actively engage a public education system that was distant, foreign, difficult, and un-approachable (Diaz, 2016). As the result of Diaz's CCP teaching, standardized test results were top tier in the county and parent involvement was unparalleled (Diaz, 2016).

In CCP teaching methods, there exists an element of diversification because it is comprised of several theories that are closely related. The reflection component of CCP is similar to *storytelling*, which is a component of Critical Race Theory (CRT). Student-centered studies at the elementary, junior high school, and college where CCP was used contained a component of reflection, which increased their awareness of their valuable role in the community (Ladson-Billings, 1998). As a result, both theories bring an awareness of the reality the learner live (Ladson-Billings, 1998). The work of educational pedagogue Ladson-Billings (1998) demonstrated a close relationship between CCP and Critical Race Theory (CRT) when empowering students through storytelling. Storytelling is another form of reflection based on the person's lived experience which provides a point of view where the learner can see objectively what affects their own role

contributes to their society instead of false stereotypes. Negative generalities about race need to be discussed to re-create the unique actual experience of diverse racial demographic in the United States. Outcomes have brought personal healing to the marginalized speaker and have had a profound effect of empathy on the oppressor (Ladson-Billings, 1998).

Both CCP and CRT expose false biases in education. Additionally, they propose radical solutions to mend systematic biases and false racial stereotypes that may exist between educator and student (Ladson-Billings, 1998). Regarding race relations, the critical reflection by students and educators would help to better understand what is real and what is not at a school comprised of students of color and educators who are not of color. If both teacher and learner were to partake in critical reflection on race as a subject matter, there would be a better understanding of what is real and what is false (Ladson-Billings, 1998). Both learner and educator would better understand each other's similarities, differences, and how to make other subject matters more relevant such as math, history, science, reading, and writing. However, individuals who dare to do so must be bold and may have to take a position that is unpopular, constantly swimming against the current as permanent outsiders (Ladson-Billings, 1998).

Another closely related theory to CCP is critical analytic thinking (CAT). A team of experts led by Murphy et al. (2014) studied on how early in life CAT can be developed. The participants were adolescent children who had yet to begin organized schools (Murphy et al., 2014). Part of the questions that informed their research was how early critical-analytic thinking can be fostered through dialogue, play at home, and in daycare settings. Evidence supported that when CAT was applied, years later there were benefits that included reading, math, and science (Murphy et al., 2014). An example of where CAT and critical consciousness take

place are at homes early through dialogue and play. Then, as children develop communication, it develops through conversations that are interesting and challenging (Murphy et al., 2014).

In contrast, some scholars opposed the CCP notion's practical application and sustainability. Opponents of CCP argue that sustainability is too complex to realistically implement. Shockley-Smith (2015) believed that CCP was unsustainable. In a study that attempted to prove the possibility to raise university students' critical consciousness in a 16-week class, Shockley-Smith (2015) used surveys and writing assignments to gather data. Findings suggested that before university students' critical consciousness could be increased, an environment of awareness was needed (Shockley-Smith, 2015). Obstacles such as the societal structures, social issues, racism, sexism and economic injustices were factors identified that prevented CCP to develop (Shockley-Smith, 2015). Some limitations to this study include its restriction to one university class, the small sample size, the curriculum through the professor's lens, and the reliability and validity of the surveys. Shockley-Smith's (2015) work did not negate the possibility of successful implementation of CCP interventions. Instead, the work found that the environment where it can survive first needs to be addressed.

In review of the application of student-centered CCP, scholars agreed to its effectiveness to empower students. Depending on the space the teacher created for the student, CCP can be implemented to empower the learner. Critical reflection on race offers an experience-based reality instead of stereotypes, personal biases, and unrealistic notions that contribute to the marginalization of students of color. CCP worked best with educators who created a learning space where students felt safe to offer their input freely (Diaz, 2016). The educator has the role of facilitator, guiding students to subject matter in an open collaborative effort (Sims, 2016).

Then students established a connection where sharing their voices, ideas, and perspectives became the norm (Diaz, 2016). Even its opponents attested to the possibility of its effectiveness. Eventually, student-centered teaching allowed the questioning of the status quo, and valued other's perspectives lived experiences including the instructor and the student (Shockley-Smith, 2015).

Demand for Critical Consciousness Pedagogy Teacher Training

The integration of CCP in education begins with teacher training. Modern critical pedagogy and educator Bartolomé (2004) introduced the need to have CCP teacher training in a form that radicalizes the method of teaching toward a more humane approach. Bartolomé analyzed the experiences of four exemplary CCP educators at Riverview, a California high school with a population over 70% Mexicano or Latino student body. Critical consciousness training for teachers in the United States is needed because an ever changing culturally and linguistically diverse student body represent persistent challenges to educators (Bartolomé, 2004). Teachers need to adjust in a proactive manner rather adopting assumptions about race, culture, and biases that harm student development (Bartolomé, 2004).

Bartolomé (2004) stated that the systematic perception and reality are not always the same. Some educators tend to see social order as fair and just. Instead of acknowledging historical facts that exist, they blame White racism or oppressive systems (Bartolomé, 2004). If untrained, educators oppose policies designed to increase equity for minorities such as bilingual education and affirmative action. The one-time dominant ideological belief in the United States, destructive though it is, was that Blacks and Latinos were responsible for their own disadvantages (Bartolomé, 2004).

False perceptions, when not critically analyzed or reality is not taught, transfer to the educator who assumes it to be true of his or her students (Bartolomé, 2004). Therefore, the students' voices, experience, and motivation to learn are stifled. The American ideology of individualism, is embedded in the views of mainstream society. As a result, when equity in the system is assumed to exist between Whites, Blacks, and Latinos, people respond by blaming minorities for their disadvantages (Bartolomé, 2004). Bartolomé (2004) settled on an intervention, which was teacher training. The study concluded that teacher preparation is needed to combat the false ideology that historically disadvantaged groups of color can succeed without intervention (Bartolomé, 2004).

Four exemplary CCP educators were participants in the study who received training in culturally responsive methods (Bartolomé, 2004). They collectively agreed that the main attribute of academic and social success of their students was school personnel's ability to create and sustain a caring "comfort-zone" environment for marginalized students (Bartolomé, 2004). They rejected deficit views of their students and valued the culture, race, and historically marginalized students of color. The study suggested that the educators were effective in the goal to empower students because they generally resisted romanticized White supremacist views of White-middle-class culture as the mainstream standard norm every non-White group should aspire to reach (Bartolomé, 2004). The belief that educators need CCP training to effectively reach historically marginalized students and be conscious of unintended bias should be a requirement for every teacher training program in the country (Bartolomé, 2004).

Bartolomé (2004) shared evidence to an existing need for teacher preparation in the areas of CCP to identify unknown personal biases. The analyses found that one of the four exemplary educators, who was a school principal, had to

educate staff members who inadvertently discriminated students of color (Bartolomé, 2004). The data revealed that a White teacher did not want to include Mexican students in a debate competition because of her perception that Mexican students were no match for debate teams who were from affluent White dominant schools (Bartolomé, 2004). To combat the ignorance, the administrator printed out student academic reports of the Mexican students who were on the debate team. The reports demonstrated very capable students of color. The academic records of Mexican students proved the existence of teacher bias. The teacher's perception was not based on the reality of Mexican students performing well on the debate team, instead it was based on an incorrect stereotype (Bartolomé, 2004). The study found teachers' incorrect bias existed regardless of their own race and ethnic background. In conclusion, Bartolomé (2004) suggested the CCP training can aid teachers to identify false bias and internal false stereotypes toward students of color.

False perceptions of different racial groups create a disconnect between the educator and the student. Ladson-Billings (1998) suggested that broadening the current mainstream lens, which is incorrect most of the time, when viewing people of color is needed in education today more than ever before. Beginning with teachers' racial identity training through (CRT) to avoid the mistake of adopting the mainstream stereotype if they work with students of color. With training, teachers can avoid acting on stereotypes that do not reflect reality. Ladson-Billings (1998) suggested that race in the United States is part of the mainstream and should be part of the education curriculum to avoid false stereotypes toward people of color. Unfortunately, the mainstream view is unjust because it leaves large demographics of color out. Ladson-Billings (1998) described being treated unfairly because she is a woman of color. After presenting as keynote speaker at a

major research university, a White male asked her what time she was going to serve dinner mistaking her for the help (Ladson-Billings, 1998). She believed that if she had been a White female, the hurtful incorrect view of her race would have been avoided.

Ladson-Billings (1998) proposed CCP teacher education training which can promote an increased understanding of why storytelling is needed for historically marginalized students to experience liberation from false stereotypes. Storytelling was defined as a form of expression by marginalized people of color when they share “one’s own reality,” which is left out of law and history. The author concluded that when story telling is shared it helps to raise awareness for the speaker and listener. Eventually, the story telling helps to personalize experiences which continue to inform the educator featuring students’ unique views, experiences, and values. If teachers are not trained to be culturally responsive, critically aware of false race notions, they may be doing more harm than good if they adopt a mainstream stereotype toward their students (Ladson-Billings, 1998). Trained and informed culturally responsive educators can promote a more inclusive political and moral development in their students, free from unintended false assumptions about race.

If teacher training institutions included discussions about race as it relates to each individual ethnic experience, then fewer false stereotypes that go without scrutiny. Discussions about race through storytelling would offer a position that counters marginalized voices in research pedagogy (Ladson-Billings, 1998). Social justice leaders who teach about race equity typically stand alone because it is counter mainstream and against the societal norm (Ladson-Billings, 1998).

Another example of CCP training for teachers is suggested by Murphy et al. (2014), who stated that parents and teachers of children during the first few

years of life before entering school require more training to promote dialogue. Teachers require attaining skills to integrate cooperative interactions between children, because that type of collaboration skill in students fosters critical-analytic thinking that later transfer to academic domains such as reading, mathematics, and science (Murphy et al., 2014). Teachers and parents would benefit from gaining skills through training to create an environment that is safe, supportive, and offers explicit instruction for students. Teacher and parent training in CCP and CAT are vital for outcomes that are positive in young learners (Murphy et al., 2014). For CAT to work, the ideal environment is student-centered. Teachers and parents can create an environment where children have the freedom to choose conversation topics and play. The adult can lay the groundwork for future academic learning when children decontextualize teacher led student-centered collaboration with peers and adults (Murphy et al., 2014).

In a different study by Nuryatno (2006), it was suggested that teacher training leads to a greater application of CCP praxis that benefit students and society. However, if isolated pockets of CCP teacher training exist, then the school communities who need it most to close the achievement gap will not benefit. Nuryatno (2006) studied faculty members at an Indonesia university, which focused on how Paulo Freire's concepts of critical consciousness influenced education and social transformation in Indonesia. One of the questions that guided the study asked practical levels of praxis. Nuryatno (2006) found that university students and community organizers used CCP in theory but lacked the praxis. Students participated in CCP theory in the classroom for 2 months, yet community organizing for 9 months lacked application. Through deep interview, Nuryatno (2006) found that Indonesia's educational institutions need critical consciousness to be redeveloped for growth. Also, in the 1990s through 2005 there was more

discussion of theory than praxis. Although, the study identified training in CCP and some pockets where it was being applied, however, sustainability was lacking after students completed the courses (Nuryatno, 2006).

In conclusion, the demand for training educators to be more inclusive for each student is a key component to foster a healthy CCP environment with extra attention in communities where historically marginalized demographics exist (Bartolomé, 2004). The adults who are in direct contact with children have to care, be fully engaged, and be invested in the development of each student regardless of race (Murphy et al., 2014).

Students Action After Critical Consciousness

Pedagogy Teaching

According to the literature, teachers who have some level of CCP training can intentionally and effectively train students to value their learning. Interacting leads to knowing more about self and others (Freire, 2000). Dialogue allowed the Brazilian peasants to understand their personal value and the social capital (value of self and others) in their community by discussing their personal experiences (Freire, 2000). The social theorist Diaz (2016), who is a CCP practitioner at the elementary level, set a prime example of dialogue when she moved to the apartment complex where a large number of students lived with their families. She took up residence located at a low social economic community in Texas comprised mostly of Mexican American families. Diaz (2016) added that the school had a reputation of low parent involvement, low academic performance, and a difficult place for teachers to connect with students. However, some questions that guided the research explored how students navigated through their schooling experience, achieved high academic success, and developed critical awareness amidst historical oppressive schooling factors and oppressive ideologies that dismiss

children's perspectives (Diaz, 2016). The study included an investigation if the classroom curriculum, her pedagogical approaches, influenced her students' academic success and social development.

When Diaz (2016) decided to live in the apartment complex next to the school, rich data and meaningful relationships were established. Student guardians and parents sought Diaz's advice beyond school matters. Although low parent involvement continued throughout the school, the class led by Diaz was the exception. Diaz became a go-to person who students' guardians perceived understood them better because of her residence at the apartment complex. As more families learned of their teacher-neighbor, the disconnection quickly shifted. Parents volunteered their time, resources, and attended Saturday fieldtrips. The collaboration and parent participation were second-to-none. Group Collective was the theme found in all areas of her data collection. CCP was central to the study. Dialogue was used to develop a social learning connection between students, teacher and the school community. Through dialogue, themes of creation of resource and thinkers plus producers of knowledge all occurred in a social context (Diaz, 2016). Diaz found that students responded to creative action after they realized their opinions were valuable. Students created a Spanish Club because the language was important to them at home and their community but it was not being taught nor was there space at their elementary school. More student-created projects were a class newspaper, posters with their view of historic facts discussed in class, a women's history book, and collaborated to create classroom rules (Diaz, 2016).

Diaz (2016) found what students valued most was inspired by their experience. When students knew that their experience had a platform to share in class curriculum, they responded by actively accepting their role as producers of

knowledge. They accepted the challenge to carry, collaborate and give input in multiple subjects. Students created college posters of the Cinderella story through their creative voice (Diaz, 2016). More action including a pet research wall, building and playing together, food webs, math wall, and science investigations (Diaz, 2016). The study discovered that students internalized their value in creating social connections beyond the classroom. The theme, growing relationships through appreciation, gratitude, respect, honesty and kindness, moved them to act intentional toward students, teachers, parents, and their surrounding communities during fieldtrips (Diaz, 2016).

Students learned multiple subjects in a social context (Diaz, 2016). After students adopted the value of their voice, their ideas and how they could affect their social relationships, they used their influence to create relationships in their own lives. The student-centered CCP learning brought intentional social connections at several levels that they called “we, us.” Students demonstrated courage to close social gaps amongst peers to create clubs and projects that were important for them using critical thinking skills and creativity. One example was the Spanish Club. The students’ actions influenced their parents to participate at the school-led activities, meanwhile contribution to an increased the social learning process.

Finally, the CCP study focused on student centered group and collaboration as its foundation (Diaz, 2016). The groups were intentionally set up for group cooperation, group respect, group cleaning, group caring, group thinking, group problem solving, group creativity that produced a new set of community norms. The students did not act alone; teachers and parents were included as supporters of the student-led ideas and new acquired knowledge. We-us was a culmination of courage for the teacher, student, and parents. The environment created was

intentional and nurturing, allowing each participant to contribute a voice and produce creative action (Diaz, 2016).

In a different study, Quirarte (2015) integrated CCP to better understand the dynamics of junior high girls. Quirarte (2015) researched the corroboration factors that exist between *conscientização* and relational aggression among 17 middle school girls. One of Quirarte's intended outcomes was combatting aggression in middle school girls. The study titled "Relational Aggression Among Middle School Girls and the Development of Critical Consciousness" was designed to gather data in a social context (Quirarte, 2015). The study integrated CCP dialogue concepts peers to learn about their circle of friends.

Several social behaviors were identified in the study including aggression. Relational aggression was defined as subtle acts of exclusion, manipulation, or invalidation (Quirarte, 2015). Pervasive antisocial behaviors that exist in society, such as relational aggression and cyberbullying, can be combated by creating discussions in educational institutions. The educators play an important role to facilitate the identification of the different forms of bullying through aggression. A proactive reality is to integrate character education models and its effects in conjunction with existing curriculum (Quirarte, 2015). All 17 seventh grade junior high girls used a certain level of critical consciousness to identify some rational aggressive traits but were not able to identify others. Their ability to express the aggression was challenging to put in words; however, they could describe the harmful actions. The girls created a safe place to critically discuss relational aggression in their own lives cultivated by critical consciousness. They had limited language to voice their concerns, yet they were able to identify them. Facilitated by Quirarte (2016), the girls created what they called *smashbook*, a reflective scrapbooking. It provided self-discovery and self-affirmation. The CCP dialogical

strategies in the classroom helped participants to understand deeper issues that affect each other and developed their own voice.

Quirarte's (2015) study used CCP to aid to find the roots of rationale aggression by girls in a society that is hegemonic or pushes toward domination of another group. One outcome was to train girls to view their gender dichotomies critically and the role their behavior played in their school environment. Girls were either forced or become complicit in a type of patriarchal system that oppressed them (Quirarte, 2015). Through dialogue and small focus groups, girls critically viewed factors that marginalize themselves. For example, focus groups displayed a new awareness of hurtful words, acts of aggression, and exclusion that unknowingly had negative effects. Dialogue provided a platform for girls to identify harmful aggression and develop possible solutions to prevent them from reoccurring. The middle school girls pledged to be a source of advocacy and support for each other suppressing aggressive and harmful behavior (Quirarte, 2015).

A different study by Sims (2016) suggested students of color who are historically marginalized responded to critical consciousness training. Sims (2016), the creator of a MAN UP program or Male Aptitudes Nurtured for Unlimited Potential, also used social interaction learning in the study of junior high school African American males and STEM. Sims (2016) suggested that STEM, or Science, Technology, Engineering and Math, has been taught historically through a banking or absorption model lacking diverse student participation. As a result, STEM curriculum teaching methods have failed large segments of students, especially true of African American males (Sims, 2016). The findings noted that a connection exists between social-academic synergy and positive STEM identity (Sims, 2016). The intervention increased competency in

the boys at the junior high level in math, computer science, and designing mobile apps. Critical-reality based pedagogical approach, or making the teaching meaningful, helped them to critically contextualize STEM. The MAN Up program took the conventional method of teaching STEM, plus a social justice purpose that yielded positive outcomes in boys who participated (Sims, 2016).

Three studies found favorable results when CCP was integrated. Diaz (2016), Quirarte (2015), and Sims (2016) support the praxis of CCP for demographic who are suppressed to some degree by well-intended educational system. Yet, not until dialogue was implemented did students have access to share their views and experiences. As a result, students critically analyzed that they were valuable participants in their education. The outcomes were positive because each student group who participated in the CCP studies were able to identify a solution to the gap that existed between them and their learning. One example was when students with teacher support created a Spanish Club (Diaz, 2016). Similar findings were shared by Quirarte (2015) which advanced combatting aggression in girls, they became a supportive advocate group for each other. Finally, Sims (2016) suggestions of CCP integration promoted an increase attainment of STEM concepts for African American boys.

The studies previously mentioned demonstrate the diverse application CCP amongst gender and subject matter. Dialogue was used in each study as a foundational method to prompt participants to discover their personal capital as a valuable resource in their social community. The outcomes led to favorable action against oppression in the lives of participants. The implementation of CCP demonstrated by Diaz, Sims, and Quirarte supports that it can function as a method to empower students where oppressive forces exist.

In contrast to the previous studies mentioned, CCP training does not reach every student who could benefit from it due to access. The study by Muñoz (2016) researched the elements of CCP and Waldorf-inspired teaching with Native American Students. The Waldorf education project started in Germany after the WWII for children of factory workers to integrate socially, intellectually, and heal their spirits (Muñoz, 2016). The study premise sought to understand if there existed a need for connecting the work of sociocultural education with Native American youth in schools. Scholars are focusing on pedagogy, which is culturally responsive to the needs of over 500 diverse Native American and Indigenous communities in the U.S. today (Muñoz, 2016). It is clear that more institutions are needed to meet the demands of student-centered CCP education.

The study suggested three distinct contexts of private college where CCP was used (Muñoz, 2016). The method of teaching is known as the Waldorf-Inspired education method (education develops the intellectual, social emotional, and spiritual aspects of the student learner). Several research questions guided the work; two of them were (a) How do students respond to the use of Waldorf-inspired methods in community college course and the impact of these reforms on their experience as college students? and (b) What was the potential of Waldorf education as a reform for native American students?

Students from Waldorf school environments attain critical skills and critique schooling similar to critical pedagogues (Muñoz, 2016). They were also more critical of typical schooling experiences they had encountered at the community college. Muñoz found that the Native American students identified feeling enriched from their Waldorf reform course.

Muñoz (2016) found several similarities between Waldorf education philosophical factors and the epistemologies of Native American/Indigenous. The

most striking was Waldorf education addressed elements of spiritual belief, which are also found as foundational practices by Native American/Indigenous students (Muñoz, 2016). Although the CCP and Waldorf inspired education develops positive levels of *conscientização* in students, because it is a private institution, limited number of students have access.

Additional studies suggested the unsustainability of CCP training for students. Ellsworth (1989) found components of critical pedagogy including empowerment, student voice, and dialogue are myths that repress the learner by relations of domination. The study was conducted during a 16-week CCP driven classroom taught for diverse demographic of students (Ellsworth, 1989). The study found that the course work created undesired conditions for CCP to yield positive and sustainable methods to empower students (Ellsworth, 1989).

The study suggested that students collaborated through discussion, eurocentrism, racism, sexism, classism, and “banking education” surfaced. Freire (2000) defines banking education where students are viewed as containers who are filled with information by the teacher. Ellsworth (1989) found that the discourse in the classes produced relations of dominance; one group took on the role of oppressor. Ellsworth (1989) suggested one group that partook in critical pedagogy would silence another group, which resulted in diverse voices being silenced in the process of “liberatory” pedagogy.

Although Ellsworth’s work questioned the sustainability of CCP there was an overwhelming amount of evidence in favor. Work by Diaz, Quirarte, Muñoz, and Sims found CCP to be an effective method to empower marginalized students of color at several age levels. The CCP methods had positive results in schoolchildren throughout their development including elementary, middle school, and college. The *Trucha Camp* critical consciousness training was in agreement

with those methods, which included reflection, collaboration, safe space to voice personal experiences, and opportunity for praxis.

Critical Consciousness Pedagogy to Address the Achievement-Gap

The existence of racial-ethnic achievement gaps in educational institutions in the United States are supported by scholarly researchers Kahne and Middaugh (2008). Although the academic achievement gap exists, methods to close it are difficult to find. Rapa's (2016) work centered on closing the achievement gap. The study researched the relationship the social-psychological levels of students' self-affirmation and critical consciousness have on their academic success. The participants in the study were 9th and 10th grade students at a private charter high school in the U.S. Mid-West (Rapa, 2016). Two questions that guided the study were (a) Can a CC values-affirmation intervention bolster students' academic performance? and (b) Can a CC values-affirmation intervention also increase students' CC, as measured by their levels of critical reflection, critical motivation, and/or critical action? (Rapa, 2016).

The results for the two questions were split. Students' academic performance (GPA increased with the intervention group) was bolstered by the CCP and Values-affirmation intervention. However, the second question showed no significant differences between the intervention group and controlled group (Rapa, 2016). The study included an independent samples t-test for both groups. The intervention group resulted in a positive effect that bolstered the academic performance of students' GPA. The self-affirmation exercise reflecting on CC related values did not influence critical reflection of perceived inequality. Rapa (2016) confirmed that the changes in critical action emerge more slowly than changes in critical reflection and critical motivation. Although the study was

conducted at a private high school, a public school is just as likely to have favorable results, the CCP training helped students increase their GPA.

Increasing grade point averages of students is one positive effect of CCP, closing the achievement gap is another concern for educational scholars. Nold's (2017) study supported the notion that CCP is successful as a method to close the achievement gap by increasing student academic success, from business administration professor at Polk State College. Students' success was measured in three courses in a Bachelor of Business Administration program using questionnaires (Nold, 2017). Motivated Strategies for Learning Questionnaire (MSLQ) is a self-assessment instrument that aligns with learning in 15 constructs including critical thinking. The MSLQ constructs identify skills or attributes necessary for success in school and the workplace.

The research found that the MSLQ questionnaire was effective because it used the reflective component of CCP (Nold, 2017). The paired t-tests taken by students at the beginning and the end of the term resulted in improved student perception in 14 of 15 constructs. The lone exception to improvement was organization. The results indicated that it is possible to improve students' self-assessed skills in multiple key abilities that have been linked to success both in the classroom and workplace (Nold, 2017). The result clearly indicated that 8 weeks were enough time to positively affect both constructs and outcomes linked directly with academic success in students. The study showed that significant improvements are possible with a precursor that students have high motivation and support by faculty who have been trained in critical thinking methods to teach reflection and application of CCP (Nold, 2017).

The use of CCP, as an achievement gap closer, was exemplified by what Braa (2016) found. Braa (2016) engaged students with CCP and community

organizing for sociology majors. Critical realist models that integrate metaphors, analogies, and other heuristic devices to help identify and understand stratified reality (Braa, 2016). Combined with CCP concepts of discourse, dialog, and participatory democracy (active community engagement) increased the students' interest toward their academic success.

Some studies did not entirely support CCP to address the achievement gap. Fujii's (2015) work explored if Hawaii's elementary history teachers integrate CCP in their curriculum. The teachers believed critical consciousness and multicultural was important for students' success and instill civic-multicultural competence. Two of seven found creative ways to integrate this idea into their curriculum. The rest of the sample group did not integrate CCP due to the constraints of the mandated curriculum (Fujii, 2015). Three questions were used to guide this study; the intended outcome was to understand how critical and multicultural pedagogy manifest itself in elementary social studies: (a) How elementary teachers use critical and multicultural pedagogy in social studies to foster the development of civic-multicultural competence (CMC); (b) What perceived opportunities and constraints of teachers being able to implement critical and multicultural pedagogy into social studies exist; and (c) What has enabled teachers to adopt critical and multicultural pedagogy into their social studies teaching practice (Fujii, 2015). The instruments in the study were interviews, survey, and lesson artifacts of seven teachers (Fujii, 2015). The two main findings for integrating CCP were teacher beliefs and philosophies plus instructional practices. A common theme amongst all seven interviewees was to develop functioning Citizens (Fujii, 2015). The work also identified meaningful experiences as traits each teacher used to make real world incidents in their teaching for their students. The study found that although not all seven educators

taught CMC and CCP concepts, two went beyond standards by leading students toward critical and multicultural pedagogies. However, five teachers were bogged down by curriculum standards constraints (Fujii, 2015).

The lack of teacher training in CCP and curriculum standards limit the use of CCP to close the achievement gap. Muñoz's (2016) research found favorable praxis of CCP, however, it was offered primarily at private institutions. Muñoz (2016) stated that a need exists for connecting the work of sociocultural education with Native American youth in schools, yet not enough institutions are available to meet the demands of marginalized groups.

Another scholar found a lack of support for CCP, falling short to address closing the achievement gap. Shockley-Smith (2015) identified social issues that hinder CCP for students who need it most. In the case of private school institutions, are systematically inclusive only for families who can afford tuition. Families from low social economic communities lack the resources to pay registration fees, transportation, and navigate in the private school institution (Muñoz, 2016). CCP, as an achievement gap closer, is proven effective by scholarly work, however, social structures limit participation for student in communities who could benefit from it the most.

Summary

The four major themes that emerged from the literature review were (a) Student-centered critical consciousness teaching methods, (b) existing demand for critical consciousness pedagogy teacher training, (c) student action as a result of critical consciousness pedagogy teaching, and (d) critical conscience pedagogy to address the achievement gap. Critical consciousness pedagogy (CCP) is a way of teaching students to reflect on their experiences and choose to creatively solve issues that prevent them from expressing themselves. Freire's *conscientização* is a

word that describes an awakening, students learning and attaining the skill of critical consciousness through dialogue or discussions with peers and teacher. After attaining some degree of critical thinking skills, the students take action. Students learn from collaborating with other students and teachers. According to Freire (2000) when a man or a woman who feel trapped by an oppressive environment (intentionally or not) by a system (i.e., an educational system) they may not see the oppression until talking critically with others in a safe environment free of retribution or punishment. At the point in which he or she realizes that they should break free of self-imposed limitations then a critical consciousness or *conscientização* occurs.

The literature suggested that several outcomes when CCP was taught are what Freire called *liberatory* in nature. Freire (2000) defined *liberatory* as the process when a student awakens from silenced, non-verbal, and passive participant to voicing his or her experience for other students to hear and learn to avoid self-oppression. Shockley-Smith (2015) suggested the practice of storytelling (students stating one's own reality used in CCP and critical race theory) by historically marginalized groups of students develop an awareness of their voice and the value it has to engaged in the learning environment. Eventually, when students reach a level of awareness of their reality, then action takes place (Freire, 2000). The praxis (the action) of critical consciousness pedagogy (students learning from teachers and teachers learning from students) exists as an act of love and courage (Diaz, 2016).

Diaz (2016) suggested that courage is needed for the teacher to be a facilitator not a dictator. When the learner is empowered to share freely then the application of CCP takes the form of action (Freire, 2000). One example of CCP

action was students who created a club where they could speak a common language not offered by their school (Diaz, 2016).

The literature shared several examples where CCP was put to action, including an after-school program where African American junior high school students shared their experiences of their neighborhood in a STEM reflection circle (Sims, 2016). An example of CCP at the college level was Native American Students at the community college practiced their spiritual beliefs through dialogue (Muñoz, 2016). The location and age of the CCP participants varied from junior high girls who solved issues of bullies by advocating for each other, to university business students' increased success when reflecting on how to set goals.

CHAPTER 3: METHODOLOGY

Rationale

This qualitative study was conducted in California's San Joaquin Valley where the *Trucha Camp* program began. There were eight participants in this study. After 10 years of teaching in the *Trucha Camp* program, Noriega advised me to gather like-minded supporters to empower marginalized students with scholarships. The scholarship has been offered from 2010 to 2017. One of the eligibility requirements was that applicants be former *Trucha Camp* students. The *Trucha Camp* scholars served as the participants of this study. Two factors led to this decision: (a) They were randomly selected by a committee of educators and community organizers, and (b) they were 18 years or older.

Sample

The participants for this study were *Trucha Camp* Scholarship recipients who were part of the *Trucha Camp* program between 2001 and 2013. The *Trucha Camp* Scholars comprises an estimated 22 students who are over 18-years-old. Of these 22, 12 are Latino. The sample for this study was 8 of 22 *Trucha Camp* Scholarship recipients; two were male and six were female. All were current college students. Only one was in graduate school. One was at the community college and six were in 4-year colleges (see Table 3).

Instruments

The instruments in this qualitative research included the following: (a) An e-mail soliciting participation (see Appendix A), (b) an informed consent form, (see Appendix B), (c) a demographic questionnaire (see Appendix C), and (d) the semi-structured interview protocol (see Appendix D).

Table 3

Students' Demographic Information Including Years in Trucha Camp, College Attending, Years in College, Age, and Ethnicity

Pseudonyms	Years in Trucha Camp	College Attending	Years in College	Age	Self-Identify Ethnicity
Juan Manuel	2	Fresno State	4	21	Latino
Biatricia	2	Fresno State	6	23	Latina
Fidencia	4	Fresno State	1	19	Hispanic
Elizabeth	2	Reedley College	1	19	Mexican American
Mateo	2	Fresno State	3	21	Mexican
Lupita	4	UC Irvine	1	19	Latina
Manuela	6	Fresno State	3	21	Mexican
Isidra	4	UC Los Angles	1	20	Chicano & Latina

The initial contact with participants was a phone call, followed by an e-mail. The e-mail included details regarding the qualitative study (see Appendix A). It included the title of the research and the nature of the study, the approximate length of interviews, and a \$20 gift card at the end of the study.

After the eight participants were contacted and agreed to participate, a face-to-face interview was scheduled. Before the interview meeting, an informed consent form was distributed to each participant (see Appendix B) and collected. Through the selection process, the prospective participants began from an estimated 400 to a final selection of eight.

Another instrument leading to the study was a demographic questionnaire (see Appendix C). It included questions regarding when the participants were in the *Trucha Camp* program. Also included were some of the following questions: names of the K-12 schools attended, colleges, and degrees they may have attained. The information informed the researcher when the participant received the *Trucha Camp* training.

Finally, the semi-structured interview format was used to collect data. Open-ended questions were used to promote reflection of their *Trucha Camp* program experiences and if it contributed to their success in character development, leadership, and critical thinking (see Appendix D). Data collected were analyzed through purposeful sampling methods while grouped into similar themes sub-themes. NVivo software was used to conduct the analysis.

Procedures

The *Trucha Camp* Scholars were called through the information they provided in their *Trucha Camp* scholarship application. The application included an address, a home phone number, and parent or guardian contact information. Contacting the home phone number was the first step. After making initial phone contact with potential participants, eight agreed to be part of the study. Followed by an e-mail solicited their participation in this study. It was sent to each prospect (see Appendix A). Some participants did not return calls, and one was out of the country serving in the military overseas.

Soon after the eight students agreed to participate, an informed consent form was shared with them via e-mail (see Appendix B). Face-to-face interview appointments were then scheduled. Along with the informed consent form, all participants were asked to complete a demographic questionnaire (see Appendix C). Open-ended interviews were used as the method of choice to gather data. The

interview provided an examination of [former] student experiences in addition to probing questions used for additional clarification. Participants answered questions to recall their experiences in the *Trucha Camp* program from 2001 to 2013.

Research Design

This qualitative research used semi-structured interview and purposeful sampling to answer the question: Do *Trucha Camp* experiences influence students' character development, leadership skills, and critical thinking awareness while navigating in the public school system? The interviews opened with general questions to elicit conversation (Rabionet, 2011). The open-ended questions helped promote reflection. Then probing questions were available if needed to gather more information for clarification or more in-depth understanding of a topic. The intended outcome was for participants to share their lived experiences while answering the research question.

The interviews were audio recorded followed by transcription on Microsoft Word. Purposeful sampling was used to answer the research question. The strategy used to identify similar themes, comparing and contrasting ideas, including a variety of unique experiences from participants (Palinkas et al., 2015).

Data Collection, Analysis, and Interpretation

This qualitative research consisted of data collection, analyses, and interpretation through a series of sequential steps. The interview method that used was the semi-structured interview. During the meetings, a digital recorder was utilized for accuracy when transcribing the data collected. The final step was an analysis of the data through the constant comparative method to interpret reoccurring themes that helped to explain the findings.

Followed by transcription of interviews, the constant comparative was used for the data analyses. The data were analyzed objectively to answer the research question: Do *Trucha Camp* experiences influence students' character development, leadership skills, and critical thinking awareness while navigating in the public school system? Glaser (1965) described the constant comparative method in four stages: (a) Comparing incidents applicable to each category, (b) integrating categories and their properties, (c) delimiting the theory, and (d) writing the theory. During the coding process, Glaser (1965) suggested a constant comparative of each participant's answers, analyzing when similar themes emerge. The analyses included Glaser's concepts, which led to codes of each interview with individual notes to the thematic categories rendered by each participant.

The second stage of analyses categorized reoccurring themes and pertinent details (Glaser, 1965). The categories appeared from one participant to the other, Glaser suggested that it becomes a theory that has developed because significant modifications appear less and less. Non-relevant information was sifted out through the constant comparative method that neither effect the dominant theory delimiting (Glaser, 1965).

In the final stage, the theory the researcher selected through coding continued to reoccur, becoming theoretically saturated. This final stage became the primary focus while coded and compared with more participants' data. When nothing new was analyzed, codes continued with more ease. Glaser (1965) stated that if a unique aspect is not identified and does not compare, then there is no further need to code.

Rapport and Confidentiality

As former students, participants and I have already established rapport because of the time spent in the program. Consequently, I was transparent

regarding the intentions of the research dissertation as it focused on students who were in my *Trucha Camp* program from 2001 to 2013. The objective was to answer the research question if the *Trucha Camp* program intervention was effective in training students to reach a level of sound character, leadership style, and critical consciousness

Discretion to keep confidentiality protocol and participants anonymous was my priority during the study. All Institutional Review Board (IRB) protocol was followed. The privacy and anonymity of the participants were important. I went through the IRB training and was certified to carry out the research (see Appendix E). Before conducting the interview, the informed consent form was completed and signed by each participant. An assigned pseudonym was applied to all participants to protect their confidentiality.

Role of the Researcher

I have a strong moral obligation to empower disenfranchised youth through character development, leadership, and critical thinking in the San Joaquin Valley of California. Through 17 years of experience teaching predominantly Mexican American students from low social, economic school communities, I am convinced these students can benefit from critical consciousness leadership training to navigate in the public school. This experience has molded my educational philosophy, to empower youth where oppressive systems exist.

As a Mexican American student in the public school, I faced many hardships because my family steadily moved as migrant farmworkers for employment. What made matters worse was that my first language was Spanish and placed in a class for students with mental and physical disabilities in the second grade. During my last year in high school, my senior counselor told me, “You are not college material,” and denied me scholarship applications.

Empathetic educators influenced me during those years too. Investments from encouraging teachers like the late Anita Hill in the 4-H Community Club, high school baseball coaches like Art McRae and a college Latino recruiter from EOP helped me to transition from high school to college. Coming from a migrant farm working family, each of the four times we moved before I started college, educators invested in my development. They trained me to develop grit and perseverance, which I took as a great life lesson that carried into my profession as an educator. The educators who taught me to develop my social, and character growth included the late Andrés Montoya, Luis Omar Salinas, and retired UCLA professor Ramsés Noriega.

Currently, I teach at a Unified School District in the southeast sector of Fresno County. My work with students who are mostly Latino and who come from low social economic communities spans 17 years. Some of the students come from situations such as homelessness; orphaned, foster, and single-family homes; and cases where both parents work multiple jobs to sustain life. Due to circumstances in their environment outside their locus of control, some of the youth are overlooked and un-trained to navigate in the public school and society. As a result, many adopt coping methods that are counterproductive and prevent them from personal character growth, academic growth, and social development. Instead, some cope with life's circumstances by dropping out of school, joining gangs, and contribute to the school to prison pipeline. My life goal is to develop critical consciousness of oppressed youth so that they are better equipped to navigate the public school system and society. I intentionally created a pedagogy that was inclusive, and there are no elimination activities or lessons. All students are included and contribute to their learning environment. Each student has an

opportunity to contribute their ideas and take turns leading their peers – each student is empowered for success.

My belief that character development, leadership, and critical thinking can bring awareness that obstacles in life are great opportunities for growth, grit, and resilience. Oppressed students who find themselves marginalized don't have to stay there. It was not my choice to participate in the oppressive curriculum, teacher bias, and marginalization I experienced. My response was the development of the *Trucha Camp* critical consciousness program with the outcome to increase levels of empathy with students who are in similar circumstances of oppression. Therefore, as an educator, when I see injustices in the education system, then I advocate prevention to slow, or eliminate, the unjust-gap.

Summary

I applied methodical and ethical sequential research for this qualitative study to answer the research question I hypothesized that the *Trucha Camp* critical consciousness program was vital as an intervention to Latino students and it contributed to their empowerment to navigate the public school. This qualitative study provided an examination of strengths and weaknesses of the program. The semi-structured interviews were used to answer the question if the *Trucha Camp* program contributed to participants gaining levels of success and *conscientização* in character development skills, leadership, and critical thinking skills (see Appendix D). I began with general questions to elicit conversation then followed with probing questions for more in-depth explanations (Rabionet, 2011).

CHAPTER 4: FINDINGS

An emphasis in the success of underserved Latino students in the San Joaquin Valley of California is essential to sustain retention, graduation, and college attendance rates. The findings illustrated how the *Trucha Camp* program facilitated the process of *conscientização* and how it contributed to the success of urban Latino students. The findings support the program's method of implementing the four components of *conscientização* that include; dialogue, reflection, awareness, and praxis (Friere, 2000). The most significant findings were in the areas of character development, leadership and critical thinking.

There were two character concepts students remembered most about their experiences in the *Trucha Camp* program—the concepts of GRT and *Agape* Love. GRT is the *Trucha Camp* code of ethics. The acronym stands for good, right, and true and is centered on the idea of doing what is GRT in all situations. *Agape* Love, the *Trucha Camp* code of conduct, derived from the Greek word *agape*, which is unconditional love, unselfish respect and without expectation of reciprocation (Sternberg, 1986). The study found the two codes emerged throughout all themes that were rendered (see Table 4). Data suggest the students recalled the Code of Ethics and Code of Conduct, which fostered a) Unconditional respect for each other, b) the opportunity to lead, and c) the application of these codes with exponential success.

The findings are organized in three major sections with corresponding sub sections. Each of the three sections had datum that supported the application of the GRT code and *agape* code therefore they were included in each section based on the impact it had on students' experiences. The three main sections are (a) *Trucha* character development (b) *trucha* leadership style and (c) *trucha* critical thinking.

Each of the three sections are followed by a summary. Ultimately an overall summary of the findings closes the chapter. The analyses confirmed the GRT code of ethics and *agape* love code of conduct was applied by all participants throughout the study which helped in an array of decision-making situations skill acquisition

***Trucha* Character Development**

One major goal of every school is that all students develop sound character that contributes to mutual respect in society and strengthens the ethical decisions of her citizens. The results of the findings in this study overwhelmingly confirmed the pedagogical concepts taught in the *Trucha Camp* program promoted students to adopt ethical behavior and moral decisions at school and their community. The CCP concepts proved to be foundational contributors to participant decision-making skills (see Table 4). Additionally, the findings of this study explored the effectiveness of the *Trucha Camp* program. All participants agreed that the program contributed to their success in public school, which included skills that contributed to develop their leadership style, character, and critical thinking abilities (see Table 4).

The findings in the character development section begin with the implications of GRT and *agape* love as they relate to character, followed by two themes (a) Integrity; (b) honesty.

GRT The *Trucha* Code of Ethics

Educational institutions have a code of ethics that students follow to make the learning environment a safe place for students. The GRT code of ethics was the basic rule of respect in operation at the *Trucha Camp* program that students adopted and implemented it in their lives. The findings of the analysis suggested

Table 4

Findings that Contributed to Character, Leadership, and Critical Thinking Skills.

GRT Sub-Themes	Participant	Sample Quote
Character GRT	Juan Manuel	I use GRT principles as an adult during difficult issues and working with difficult people... (2 years in <i>Trucha Camp</i> , 4 th -year college student).
Character Agape Love	Biatricia	[<i>Trucha Camp</i>] helped me beyond PE, school, and home.... [gave] confidence to be a leader... in servitude to others and being a role model. You can't follow those guidelines and not be a role model to others 'cause those don't work.... can't be a bully and be GRT... holding us up to those standards we had to raise our own bar ...be a leader... a role model (2 years in <i>Trucha Camp</i> , 2 nd -year grad student).
Character Honesty	Elizabeth	... I point out to kids I work with to make good choices. Whenever they are doing something wrong I have to tell them 'are you being honest with me?' GRT, I have to point it out to them. When they learn it, then it will always be with them (2 years in <i>Trucha Camp</i> , 1 st -year college student).
Character Integrity	Fidencia	Running for office [in high school] we had rules.... can't go out and do bad things like party.... You are like a role-model.... having that core belief or morality of doing what is good and...what is right.... that was my back ground.... [in <i>Trucha Camp</i>] (4 years in <i>Trucha Camp</i> , 1 st -year college student).
Leadership Confidence	Mateo	Having that [GRT] bond that I felt in PE...has affected the way I see my family [and] choose my friends [co-workers].... I don't say I have friends I go to the <i>bailes</i> (dances), or my friends that I go to church with...Everyone is family (2 years in <i>Trucha Camp</i> , 3 rd -year college student).
Leadership Collaboration	Lupita	It wasn't just, go run a mile [in <i>Trucha Camp</i>]. We had to work together with other people.... We would be like, "You do this, I'll do this." Critical thinking, <i>trucha</i> , like strategies, like work with people (4 years in <i>Trucha Camp</i> , 1 st -year college student).
Critical Thinking Moral Compass Student Success	Manuela	I grew a very strong conscious! Yes, like the whole moral of doing what is good, right, and true.... (6 years in <i>Trucha Camp</i> , 3 rd -year college student).
Critical Thinking Moral Compass In School & Society	Isidra	...the character building and leadership... in <i>Trucha Camp</i> are in all the things I do now: You have to have it [GRT]. (4 years in <i>Trucha Camp</i> , 1 st -year college student).

each student participant in this study became more aware of the impact *Trucha Camp* had in their character development. Character development was established through the CCP methods of dialogue, reflection, awareness, and praxis students reached a level of *conscientização* (Freire, 2000). All participants agreed that the GRT code of ethics learned in *Trucha Camp* contributed to their success in public school.

One example was shared by Biatricia:

... all of these aspects of *Trucha Camp* helped me to be aware of my character and check myself and ask am I being GRT how can I be more GRT... all of these different things... don't mindlessly happen to be, to hold the values that we hold today from *Trucha Camp* it takes awareness of your surroundings, of yourself, and I think that's big actually for elementary school students. Even in High School, we can (be) egocentric to have an awareness of yourself and how you can affect others, those are big, big, concepts to get at (a) very, very, very young age. I think doing the heavy lifting there helped all of us in the future. I think that's a pretty big thing... (2 years in *Trucha Camp*, 2nd-year grad student).

Biatricia's experience expressed the value of GRT character and critical thinking as a skill that guided her through elementary school and high school. The findings suggest that the GRT character component of the *Trucha Camp* program were applied during class, at school, at home, at work, and in social settings.

Societies are built on principles of mutual respect for following rules that keep her citizens safe. The findings support that students internalized the code of ethics when making an array of decisions that demonstrated respect people in their social circle. Personal decisions. Beginning with their *Trucha Camp* experience in elementary school and later their adult lives. The GRT, *Trucha* Code of Ethics, positively contributed to participants' lives, making them aware of potential consequences if rules are broken or followed. One example was Manuela, who stated:

I was different than the rest of the students. Their morals were completely different than mine. My mental state of processing certain things was more toward doing what is good, right, and true. Staying true...figure out what is best. I observed everything around me before going and making a decision. (6 years in *Trucha Camp*, 3rd-year college student).

Students made personal choices based on what they remember GRT was for them, honoring the rules helped them stay out of trouble. Then there were choices they made collectively in the program and later in society in general. A distinction between morals and ethics exists. Morals refer to the personal choices that an individual make. Where, ethics is attributed to a standard that a collective group observe. Echoing the moral decision-making Manuela explained earlier, she concluded with: “I grew a very strong conscious! Yes, like the whole moral of doing what is good, right, and true” (6 years in *Trucha Camp*, 3rd-year college student).

The general answer to the application of GRT was in a school setting; however, it was not limited to school. The concept also transcended beyond the time spent in the *Trucha Camp* program. GRT and the integrity skills it generated in students was applied beyond the elementary school years. All students agreed that GRT helped them in various settings, later in life. Participants recalled GRT, relating it to having integrity, ethics and morals long after participation in the *Trucha Camp* program. Isidra stated

...because you drove that idea of ‘GRT’ into our heads, well at least into my head...we have to be good people and stand for good morals whatever activity we were doing or work space we were in. So, I took that along with me all of these years, even now that I am 19, I have chosen to be a good person. It shows now in college, compared to some other students around me...I try to follow those genuine morals that you have passed down (4 years in *Trucha Camp*, 1st-year college student).

Students felt that the ethical decision making they practiced in the *Trucha Camp* program, transitioned from their school life as children to the workplace and

at home, later as adults. The GRT code of ethics provided a reference to standards of mutual respect for others in a social setting. The respect started at the small collaborative groups in the program as children. Later, the same respect was applied in other settings outside school like work. For example, Mateo reflected how the principles he first learned in *Trucha Camp* were transferred to his work place.

So having the good, right, and true training, I brought it with me to the work place. It really helps. When people know what your morals are, and that you are implementing them in the work place, they start thinking ‘this is the type of person I want for my company’. I have been working with them for three years already. They have kept me and helped me out with school. They have worked around my school schedule. I think that my morals—living out what is good, right, and true is the reason why they have kept me for a very long time. (2 years in *Trucha Camp*, 3rd-year college student).

In school, as adolescents and young adults, the code of ethics became a part of the participants’ processing mechanism. Juan Manuel expressed his GRT ethical decision-making process:

GRT...you don’t necessarily appreciate as a 10-year-old...but it comes back...as you grow up...in college and you’re working...when you’re faced with difficult issues and difficult people...you hope that your decisions are GRT because if they are not then it will most likely come back to haunt you. (Juan Manuel, 2 years in *Trucha Camp*, 4th-year college student).

The GRT code of ethics contributed to the success of participants in school and in life. It is evident in this study that students applied the GRT code of ethics after they had opportunities to dialogue, reflect, and be aware of the positive outcome.

Agape Love the Trucha Code of Conduct

Basic safety rules promote a level of respect between the teacher and students, including the students with their peers. At school, it is common to wait in

line at the library, water fountain, and the lunch line. Similarly, a short wait in line exists in society when persons seek services including a store check-out, sporting event, and restaurant. The mutual respect is takes called *Agape* love—the *trucha* code of conduct. Even when students dislike the process of waiting or a peer is difficult to get along with, *agape* love is promoted, respect for each other is promoted even in disagreements. The data analysis suggested all participants recalled the *agape* love code of conduct, a character skill that was useful in the *Trucha Camp* program and in life. This code was applied when being kind to people, a mutual respect.

All participants recalled hearing about *agape* love during the *Trucha Camp* program. A common application to *agape* love was treating other students with kindness. For example, Biatricia shared:

... you would always point to do what's good, right, and true and giving *agape* love points.... There wasn't any room for bullying, it astounds me so much because I think comparing each other on a physical level... can be something that can lead to bullying but there was no room because we had to cultivate kindness (2 years in *Trucha Camp*, 2nd-year grad student).

The data found that each student applied the *agape* love code of conduct at the elementary, junior high, and high school years. Four participants referenced the application at home, at work, to people, and in general. For example, Lupita stated, “I remember you told us there is different kinds of love. It was that and this. I think it not only taught me to be nice to people, but to work with people” (4 years in *Trucha Camp*, 1st-year college student).

The datum suggested that the majority of participants applied the *agape* love at the college level as well. For example, Mateo applied the *agape* love code of conduct in the context of treating college students with special needs with kindness. When asked if *Trucha Camp* has helped him, Mateo gave this example,

They can see progress... there may not be a big difference between... us. It kind of gives them the motivation, encouragement. As far as students being disabled, I'm not too far behind. They are human just like I am.... (2 years in *Trucha Camp*, 3rd-year college student).

The application of *agape* love in the context of helping others who were less fortunate appeared with over half the participants. Mateo's example took place at his college campus. However, the rest of the examples took place in the community where participants live including their work place. The data suggests the *agape* code of conduct was used in the *Trucha Camp* program, at the public school, college, home and work. It was more than theory for a set of norms in one solitary classroom, instead participants learned and applied it beyond the classroom.

Integrity

The value of integrity in a character development program is valuable in school communities. Integrity is a character trait that exemplifies a person who is responsible, dependable, and a role model to others. The first of two themes rendered from the character development training in the *Trucha Camp* Program was integrity. The teaching methods that build integrity in students are practical and effective and need to be duplicated. Integrity was one of the character traits students referred to when reflecting on their experiences in the *Trucha Camp* program. An environment where integrity is practiced is more likely to contribute to student learning. The students recalled learning about integrity then applying it in high school and college. In one example, Mateo states:

It did effect my schooling a lot... You know, you keep those good, right, and true when it comes to helping people study. And the ethics of achieving like how you do your homework and stuff like that. Kind of like my choice making during high school and college... when I do note-taking for disabled students, I have this urge to help them... Giving them that help, then that is applying that good, right and true. It is an extra step to help take notes. I guess that is one extra step that I have done throughout my college... I like

to be right there next to them. So that they can see me writing the notes as I go... They can then compare their notes with mine...they can see progress...It kind of gives them the motivation, encouragement. It keeps the integrity of being a student (2 years in *Trucha Camp*, 3rd-year college student).

The datum confirmed the application of integrity in the school setting, fostered in the *Trucha Camp* program, and in life.

Integrity as a character trait is a challenging concept to teach students in a public school setting. Four participants made reference to a lack of character development programs in their public school experience outside their *Trucha Camp*. For instance, Mateo reflects how he implemented integrity during the *Trucha Camp* program compared to other school programs that implied students should have acquired the character skill by high school and college. When asked if there were differences between the *Trucha Camp* program and other programs.

Mateo stated:

...there is a big difference. I mean, in *Trucha Camp*... at the time, it was something that kept me active, playing with my friends. But it implemented the acronym GRT, to do what is good, right, and true. We had to ask if we were implementing it during the games. Were we doing the right thing when we were playing with other people? Me not wanting a certain person on my team, was that right? So having that was different. Because I didn't have any program that teaches about morals... I don't think I experienced that in any program. Every program I was involved in school you were not taught about morals. Morals were kind of a taken for granted. People already expected you to have them... It was assumed that you had morals already... So I think, having that constant reminder of doing the right thing and what is wrong, it helps me. Compared to any other program that at that moment its like, "what are you doing?" It is implied that you should have known, but not (taught) there... If other groups didn't teach it then where would kids learn if there is no *Trucha Camp*... (2 years in *Trucha Camp*, 3rd-year college student).

Isidra confirmed that integrity was taught in *Trucha Camp* yet it was not taught in other programs. She reflected on her Physical Education experience saying:

I think it (*Trucha Camp*) was more interactive with the students and build better relationships along with their overall character. That is not really taught in high school. It was more like let's get this class over with... I did a semester of regular PE; I did not like it... Regular PE for non-athletes, people complained. It was a more negative environment. They did not like the classes or activities we were doing. Some of the teachers were, not bad teachers, but they are not the friendly ones. When students want to build relationships with peers and teacher it is not compatible with how they are acting. It is not an accepting or open environment. (4 years in *Trucha Camp*, 1st-year college student).

Later Isidra recommended the character component of *Trucha Camp* would help teachers view an approach to teaching from a different lens. She continued, "I think teachers can gain more experience because some of them don't know how to deal with certain young students... it gives them different perspectives on how to teach... allow them to have a better performance in teaching... (4 years in *Trucha Camp*, 1st-year college student). The findings support the notion that character development programs that incubate integrity in students should continue to be implemented, supported, and sustained.

Honesty

Honesty is the second theme that emerged as a result of the Character Development training from the *Trucha Camp* Program. Honesty is an attribute that parents expect from their children to stay safe; teachers expect it from their students to learn; employers expect it from their employees to be productive. Developing honesty in any character program is ideal. All students interviewed suggested that being honest is a meaningful trait to have.

The majority of the students also taught honesty to those around them. Elizabeth provides an example of teaching this character concept in her workplace:

...like right now when I'm working with the kids I have to point it out to them to make good choices. Whenever they are doing something wrong I

have to tell them, ‘are you being honest with me.?’ GRT, I have to point it out to them. When they learn it, then it will always be with them. (2 years in *Trucha Camp*, 1st-year college student).

Being honest was a principle applied also when they were in leadership positions. All agreed that honesty was the best way for leaders to conduct themselves. For example, Isidra shared:

...being honest...with your teammates makes you a successful leader. When you set up that honesty and trust between your teammates it makes everything else more successful (4 years in *Trucha Camp*, 1st-year college student).

Each participant made reference to the application of honesty as a concept they use currently in their personal life. All gave favorable outcomes when they apply honesty. For example, Juan Manuel stated, “...it’s made me a better leader. I’ve always tried to do what’s GRT and it’s helped me. People respect me for being honest” (2 years in *Trucha Camp*, 4th-year college student). The application of honesty as a character trait was modeled in the *Trucha Camp* Program and retained by students from their childhood to their adult life.

Summary

Although all interviewees participated in the *Trucha Camp* program during their elementary school years, their examples within the context of their lives was a kaleidoscope of experiences. The examples were in the context of relationships, which included their friends, family, society, peers, elders, and college community. Furthermore, time did not seem to hinder the need to implement the GRT code of ethics from their elementary school years to the college level. Data analyses suggested that students applied it more as young adults as opposed to when they learned it as children.

All participants had similar experiences identifying unanimously that GRT helped them while they were collaborating in small groups. The data collection

suggested that the GRT principle was applied in the context of relationship building and sustaining group cohesion with integrity and honesty. The majority of the students also applied the GRT concept during decision making in the public school and their lives in general.

The code of conduct, *agape* love as a respectful way of conducting themselves in a social setting. The analyses found that the *agape* love—the *trucha* code of conduct - provided students with feelings of belonging during the *Trucha Camp* program. All stated that the code of conduct they learned in *Trucha Camp* was rarely taught in any other course in their public-school experiences. In the final analyses of the findings, all eight participants made reference to *agape* love the *Trucha Camp* code of conduct as a concept that they have used in their lives after learning it in the program. The context in which it was applied differed. Its application included school, work, with peers, at home with family, and public spaces.

The attainment and praxis of the *Trucha Camp* codes as principles that contributed to students' success was confirmed by each of them. Although integrity and honesty were applied in different contexts the GRT and *agape* love codes were referenced by students as principles that attributed to their success. Biatricia framed the praxis of the codes regarding how *Trucha Camp* affected her character development while in public school:

To be in a Latino community, have that tough love, but also to be in a community of acceptance is so important. I think that it pushed and propelled us through. I don't know or pretend to know what everyone else's story was at elementary school, but I believe 100% they felt acceptance and that they were valuable. My gosh... how important it is to feel loved, accepted by people while being appreciated and being made to feel worthy? It is important! (Biatricia, 2 years in *Trucha Camp*, 2nd-year grad student).

The data suggests students reached a level of character development *conscientização* due to the training offered by the *Trucha Camp* program. All confirmed that the GRT code of ethics and *agape* love code of conduct fostered integrity and honesty.

***Trucha* Leadership Development Style**

The notion of leadership is multifaceted and extends beyond merely “guiding” a group of individuals. At the heart of the leadership concept there exists a process through facilitating ideas, serving one another, offering suggestions and compromise, and ultimately meeting the demand, or the needs of others. The development of leadership is the intentional circumstance to practice decision-making in a collaborative space through guiding, active listening, and execution. The *Trucha Camp* development of leadership was combined with the *conscientização* components of dialogue, reflection, awareness, and praxis (Freire, 2000).

Leadership development programs at school are important because they increase the responsiveness of empathy for all members of the community. The systematic socio-political barriers that exist, keep Latino students marginalized in the public school and impair leadership development. Interventions that empower leadership curriculum can develop more opportunities to contend against forces of poverty and underserved Latino students. The leadership development components of the *Trucha Camp* program were created to empower students’ ability to grow, feel important, and reach a level of self-realization.

Freire (2000) defined *conscientização* as the moment of awakening when understanding something for the first time; the data analyses suggested that half of participants experienced, possibly for the first time, where their leadership style began. Four of eight participants tracked their leadership style to their experiences

in the *Trucha Camp* program, thus, participants experienced *conscientização* when reflecting on their leadership style. Two acknowledged that they hadn't thought about it much until the interview process was conducted for this study. Four participants had a consciousness awakening in terms of their leadership voice and how it was formed. As a result, this section is titled *Trucha Leadership Development Style*. GRT code of ethics was referenced in this section by all participants, overwhelmingly suggesting its application in leadership was common amongst participants.

The findings in the *Trucha Leadership* segment begin with the implications of GRT and *agape* love as they relate to leadership development, the *conscientização* moment experienced by participants, and finally four emerging themes (a) Confidence; (b) collaboration; (c) responsibility; and (d) ethical decision making. The section concludes with a summary of *Trucha Leadership Development Style*.

GRT Leadership Development

Each participant shared evidence that the GRT code of ethics they learned in *Trucha Camp* contributed to the development of their leadership style. GRT is relevant and applicable in leadership. Leaders who do what is good, right and true serves as role models in our society. All the students in this study agreed the GRT was in their leadership style. The participants spoke on how they integrated the GRT concept to application and praxis. Juan Manuel reflected, "leaders not only do things right, but they do the right thing...a good leader is somebody that does what's GRT...there's more to leadership than saying what's good right and true" (2 years in *Trucha Camp*, 4th-year college student). The findings of this study suggested the application of GRT code was unique in each of the participants' lives as they were applied in social settings and while collaborating with others.

The analyses of the interviews suggested that the GRT code of ethics in leadership did not lose its application, it stayed relevant beyond the time in the *Trucha Camp* program. Participants continued to use it from their childhood into their adulthood. The GRT code has transcended the test of time, because it is just as relevant now, as it was when the participants were children. Several participants actually suggested that it is more relevant now than before. Mateo states:

I have had a few situations where I had to be a leader. Definitely in the job that I am trying to get into, being a leader is a big aspect of the position, as... manager. You are the head. You are working with a lot of people. So being that leader, you have to treat people right...that is where GRT comes in to play. If you are going to be working in an industry that requires team work, you don't want to treat your teammates wrong...if a team is not functioning together, the job is never going to get done. That is what I have learned...so I think having that GRT, I implement it in my mind when I'm being a leader. It helps me make decisions...if I'm getting messed up or behind for something that one of my workers did, then we will both take the blame. Let's figure out a happy medium or a point where we are going to make a decision where we will all benefit from it when a mistake is made. If a worker makes a mistake, call it a mistake, but now let's put our resources together to figure out the best way to fix it as a team. As a team instead of that person having to fix it alone (2 years in *Trucha Camp*, 3rd-year college student).

Mateo described how he transferred his leadership style, attributed to the *Trucha Camp* code of ethics he learned as a child, from school to work. He was one of four participants who realized their leadership style was developed while in the *Trucha Camp* program.

The final analyses suggested that the GRT *Trucha Camp* code of ethics was, overwhelmingly, a major positive contributor to the leadership style of students. Most cases the leadership was in a social setting. However, there was one case that the leadership was a personal life decision for a healthier life style inspired by the *Trucha Camp* program. Juan Manuel grew a consciousness about his choices in his health:

... coming from a Latino household I don't think there is a lot of concern about health and I don't think there's a lot of concern about nutrition and how we take care of ourselves or thinking of our bodies. I think *Trucha Camp* really helped bring some of that stuff to help me learn a lot... that has stayed with me and I've always tried to lead a somewhat healthy lifestyle...obviously...GRT...that has been important to me and has stuck with me... (2 years in *Trucha Camp*, 4th-year college student).

The application to the lives of each student who interviewed was evident that their integration of GRT code of ethics was applied in a variety of settings. The concept was applied at school, in life, and at work. The majority of examples of its application was in social circles with an emphasis of collaborating to promote unity. The GRT code of ethics was not merely bound to the physical education class, the participants applied the skill to all avenues of their personal and professional lives.

Agape Love Leadership Development

All participants agreed that when they implemented the *agape* love in their leadership style by helping or serving others. The analyses suggested participants experienced self-realization when they chose to help others as children and as young adults. The *agape* love code of conduct was reviewed daily at the *Trucha Camp* program and all participants remembered the application. One example was expressed by Isidra, "I would rather have everyone be built up along with me...I will help lead, but I want to build everyone up along with me" (4 years in *Trucha Camp*, 1st-year college student). Isidra remembers that she had opportunities to lead in the program and she felt that if she was going to lead the group she wanted them to build her team's confidence too. She did not want to lead to be the best, instead she wanted her team to have a sense of accomplishment.

Another leadership style example where *agape* love code of conduct was developed was servant leadership. Fidencia shared her interpretation of what

agape love means to her leadership style, “Like if you are a leader you are the first person to serve... That helped...(me a) lot” (4 years in *Trucha Camp*, 1st-year college student). Fidencia applied the code of conduct she learned in *Trucha Camp* and adopted the style by helping her teammates first before herself. The code of conduct in the program was that leaders get equipment for each team member first instead of getting equipment for themselves only. Fidencia recalled this concept and chose to integrate it in her leadership style as an adult.

All participants referred to the application of *agape* love in their leadership position at work. Even after several years had passed from their participation in the *Trucha Camp* program, the application was a skill that was practiced beyond the school. The code of conduct was applied at their job. One example was given by Biatricia:

I show them (my students) in what my actions say, and not necessarily using those terms *agape* love, GRT.... That’s important I feel... your actions speak louder than words.... if I said GRT and I didn’t live it out there is no value in my words.... I live in such a way that points to the principles taught in *Trucha Camp* and that’s my testament to my students (2 years in *Trucha Camp*, 2nd-year grad school student).

Biatricia applied the code of conduct to her leadership style by modeling it. She explained that she did not say the words *agape* love, yet she molded it for her students. Her actions spoke louder than words. When asked where her leadership style derived, she confirmed they were principles she learned in the *Trucha Camp* program as a child. The data overwhelmingly supported the notion that helping others was a leadership style that was learned at the program as children and later continued during their adulthood.

Conscientização

Student participants who discovered their leadership style realized that it began in their training associated with concepts they learned in the *Trucha Camp*

program. Revisiting the CCP *conscientização* principle as a process that is constructed with four components including dialogue, reflection, awareness, and praxis (Freire, 2000). The discovery occurred while four of them were reflecting whether or not they implemented any concepts they learned from the program.

One example was Mateo's *conscientização* moment. On the day of the interview, Mateo explained that he realized where his leadership style was acquired. He tracked his leadership style to a game he played in the *Trucha Camp* program. Mateo explained,

...it had a lot to do with the games we played. One example was ultimate Frisbee. You had the leaders who acted like the quarterback in football. They knew their way around the field, they understood the best strategy to earn the most points... We had to play together, we didn't isolate someone out, we had to figure out how to get everyone involved and more ways to pass the Frisbee around. If a person was isolated then the team got small, and it was easier for the other team to take (the) Frisbee away... that game had a leadership effect on me. As a leader, I figured out that I had to keep my team unified. I had to keep my team talking and staying together. When I did that, the game got easier... I remember a lot of this stuff from *Trucha Camp*, but this game, it helped me develop my leadership to include more people... you won't have anyone to throw the Frisbee at if it's just you... in Leadership, the more people you have to pass the Frisbee, the more people involved, the easier it is to score (2 years in *Trucha Camp*, 3rd-year college student).

There was a *conscientização* process Mateo experienced during the interview for this study. He identified with the dialogue between teammates. Then he reflected on what was the most effective strategy for success. He became aware the team's success when by inclusion. Eventually, he developed an awareness that he could fill the leadership role to help his team. Finally, he had an opportunity to do something about his newfound awareness, his leadership style to include more teammates was the *conscientização* in action. The theory of involving more teammates translated to more success. The concept was put to action or praxis

during the Frisbee activity. The opportunity gave Mateo the experience needed to develop his leadership style.

The leadership opportunity was in a collaborative setting. Data suggested all participants understood the concept of leadership in the *Trucha Camp* program as young children as result, they were able to transfer its use in an array of situations in life. The leadership style that Mateo developed verifies the growing need for leadership development opportunities for school communities where underserved Latino students are enrolled.

Confidence

At the center of confidence is the assurance that a person knows what he or she is doing. Leaders who display confidence in their choices reassure whoever they are representing, that decisions are being made with the best intentions. If a leader does not display confidence on his or her choice making decisions, then their leadership style and abilities come under scrutiny and doubt.

The *Trucha Camp* program offered students various opportunities to work in small groups and develop their leadership style. Being the leader of the small group built their confidence to speak in groups, while growing and maintaining their own sense of justice and fairness to be able to lead effectively. Manuela explained:

It [*Trucha Camp*] built a lot of confidence. I didn't have confidence before. We got responsibilities, we learned about that. We realized that we have to work as a team. Not like you get taught at school, but in a different manner...we had to work together in order to build something. It gave me a lot of confidence and forced me out of my comfort zone in order to reach out to other people. Also, I learned that you won't always be allowed to be inside your shell only. You have to pop your bubble. You have to walk out in order to meet other people and do different things. It includes setting outside of your comfort zone and learn which might include experiences you might love or you might hate. (6 years in *Trucha Camp*, 3rd-year college student)

Manuela explained how she learned what her leadership style was as she reflected her experiences in the *Trucha Camp* program. She shared how having an opportunity to be in the leadership role forced her out of her comfort zone and outside of what she described as a bubble and a shell. The bubble and shell she described as a protective social space where a person does not have to interact with anyone or make decisions. She described how she lacked the confidence to lead and interact with her peers. However, she realized that as a leader, she had the responsibility to make choices that would affect her and her team. Therefore, as difficult as it was to go outside of her normal safe space, she found inner confidence she did not understand before.

Leadership development programs need to provide more opportunities for students to find their leadership style. The data suggests that the more leadership opportunities the students had the more confidence increased in their leadership style. All participants' confidence grew when they made just choices with GRT as a guide in leadership situations. Biatricia stated:

But I do know what GRT is...especially being a chubby kid are you kidding me... PE was an environment that was literally built to tear someone like me down and break my confidence... so I think it definitely helped me in my leadership abilities... and I think it gave me the confidence to be a leader...in order to display those values (2 years in *Trucha Camp*, 2nd-year grad student).

The notion that being in leadership require critical thinking skill development and confidence are fundamental. It is easy to love or hate a leader's decisions, however when one is in a leadership role then making decisions force one to think critically and rely on principles. Data showed that participants turned to principles the GRT code of ethics and agape love code of conduct as guiding principles when in leadership. The codes helped them to cope as leaders and also build their confidence as they found their leadership style. Leadership training

programs—where the majority of students of color exist including Latino youth—must consider principles and codes to reinforce the confidence needed when encountering difficulties in the process of making decisions.

Collaboration

The application of collaboration is more than listening to a theory, it requires engagement, listening, practice, and opportunity to act and work cooperatively with a small group. School leadership personnel train their teachers, staff, and students to abide by a clear set of collaborative principles in different parts of the school settings. Collaboration is required by the school community as well: parents, bus drivers, safety enforcers, media technicians, and an array of service providers to a school. Collaboration is essential for the school community to function.

The ability to train students to collaborate in their own leadership style is crucial. Just as administrators pride themselves on effective collaboration with their staff, teachers pride themselves on the effective collaboration with their students. CCP training should be one component that is central to develop collaboration with student leaders and their peers. One key component to effective collaboration between student leaders are principles of mutual respect for self and others.

Student participants in this study referred to collaborating with others in the *Trucha Camp* program and the application of the GRT code of ethics as leaders at school and life. The results of the analysis showed that all participants applied the GRT code of ethics in multiple situations requiring leadership collaboration with peers. Manuela stated:

But, in the *Trucha Camp* nobody gets discriminated. We all work together as a team. We start to look upon each other as equals. Instead of different people, in a bad way. When you look at someone as your equal, you start

respecting them more. You want someone to respect you, and you want to respect yourself too (6 years in *Trucha Camp*, 3rd-year college student).

Trucha Camp provided a safe place, a mutual respect for each other where students collaborated amongst themselves. A respect for each other is a foundational component for the interaction of ideas, opinions, agreements, disagreements, leading, and following as they work together. The *Trucha Camp* program is organized into small groups of 4-5 students who have different tasks including a rotation of boy and girl who act as the group leader. The social interaction with peers provided leadership possibilities and promoted problem-solving skills. One example of collaboration with peers was given by Fidencia:

When we were in (*Trucha Camp*) you were learning how to hang out with other people. How to do the right thing. How to manage yourself while working with other people and not just doing things your way but in a group. Especially like trying to learn how to do something that is not your way but taking into consideration what others have to say. That goes with the team bonding and the team growth aspect of it. I think that I could apply that to a ton of extracurricular activities I did... (4 years in *Trucha Camp*, 1st-year college student).

The opportunity to follow a peer leader is a challenging concept for students to understand as children. However, they realize that if they respect each other a task becomes easier to accomplish if they collaborate well together.

When respect is established as a principle where differences of opinions are shared, then learning takes place. Each participant referred to learning while in the *Trucha Camp* program where collaboration is a component. They elaborated on how those small groups as children helped foster collaboration with others. For instance, Isidra explained,

I think most of the concepts helped me figure out why people act the way they do. In school, you see people with different personalities, different mental phases about how to process the world. We won't always see eye-to-eye about what is true or right, but we could always work together and

make something become true (4 years in *Trucha Camp*, 1st-year college student).

Isidra explained that the collaborative component of the *Trucha Camp* program allowed the group to come to a consensus when it came to which strategy the team was going to use to achieve a task. She remembered having to submit to the peer leader who she did not agree with, but she wanted to complete a task, so she went with what the leader wanted to do. She knew that she would be leader on a different day, on which, she could integrate her approach.

Additionally, in light of doing what is good, right and true, the social component of *Trucha Camp* made the concepts more desirable and effective. Half the participants referred to building things together and therefore had to collaborate with a group. These small group settings helped to develop their social development. Peers learned from each other when they shared their lived experiences and felt safe to interact with their student group. Isidra elaborates:

I would recommend [*Trucha Camp*] because... the PE I experienced in high school [it] wasn't as fun as in elementary. I think [*Trucha Camp*] was more interactive with the students and build better relationships along with their overall character. That is not really taught in high school.... It was more like let's get this class over with (4-years in *Trucha Camp*, 1st-year college student).

The *conscientização* component of dialogue requires collaboration. Students have an opportunity to discuss what they learn and share their lived experiences as they are strategizing a plan for an activity. Isidra mentioned that she enjoyed the collaboration component of the *Trucha Camp* program and missed experiencing it in her other classes.

Additionally, Manuela points out that the collaborative aspect accelerated her learning. She explained how she went from being extremely shy to being willing to work with others in a group setting. She elaborated:

In order to learn, sometimes when you are helping someone, you are learning the same thing yourself. A concept that becomes hard in public school because there are not tutors to teach you. Sometimes, peer teaching is a good way of learning while you help others or get help (6-years *Trucha Camp*, 3rd-year college student).

Manuela's experiences with learning concepts confirm the reflective and awareness of the *conscientização* process. When she taught something to someone else in her group she realized that she learned the concept better than before the collaboration took place. She mentioned that public school does not always provide the collaboration between peers during class. The collaboration between peers enhanced her learning experience and recommends it to public school in general.

Leaders work in groups to guide others. The findings support that leaders have to be understood when they communicate. Collaboration provides opportunities for student leaders to develop their communication skills with their peers while in school and in future leadership roles. The findings support that collaboration provided opportunities to become better leaders who listen to their peers. Lupita stated:

Because part of being a leader I think is to be able to communicate with people. You can be a leader, but you have to be able to make people happy. You have to take into consideration what people want. It's like going back to *Trucha*[*Camp*], kind of like that. I think it has [helped me] for sure. I think if I didn't have all that, I wouldn't want to [be a leader] (4 years in *Trucha Camp*, 1st-year college student).

Lupita's description of leadership was to communicate, listen, and opportunity to collaborate. In order to develop student leadership styles, the before mentioned components must be considered to include in current and developing leadership programs. Yet, collaboration is a foundational component to reach *conscientização* for future student leaders. All the participants agreed that the collaboration component of the *Trucha Camp* program helped them attain a leadership style that

included the aspects of respect—GRT code of ethics, communication, listening, and opportunities to lead.

Responsibility

Responsibility is the understanding of duties, roles, and requirements that one has. The application of responsibilities in a leadership are taken for granted, yet the development of responsibilities in students begin with attainable age appropriate tasks. Effective leaders take ownership of responsibilities and carry out a multitude of small or large duties. It is the responsibility of the leader to set the stage for effective communication and decision-making strategies to be initiated for self and peers alike.

In educational settings, each student leader finds a style that contributes his or her own unique abilities, gifts and talents; and each having an opportunity to either lead or be led. Responsibility was a reoccurring theme during the data collection. The students who participated in *Trucha Camp* program overwhelmingly spoke to having responsibilities and when they took ownership, the outcomes benefited the group. Each attested that their leadership success was greater when they were participating in the application of their plan. The opportunity of praxis was offered in each lesson of the *Trucha Camp* program. For example, Manuela framed her experiences saying, “We got responsibilities, we learned about that. We realized that we have to work (together)” (6 years in *Trucha Camp*, 3rd-year college student).

The analysis found that responsibility distribution among students required fairness and critical thinking. For example, Lupita stated, “It wasn’t just, go run a mile. We had to work together with other people and plan. We would be like, “You do this, I’ll do this.” Critical thinking... strategies [are needed] ... to work well with people” (4 years in *Trucha Camp*, 1st-year college student). The more

opportunities the students had the more they valued their contribution to the team. The leadership style they chose to adopt featured their personality traits, strengths, and talents. The students reflected on their experiences in the program, each confirming that the more their peers were involved the greater success they felt in their leadership style.

It was suggested that the shared value and responsibilities the participants experienced in *Trucha Camp* program carried over to their lives. The collaborative responsibility transferred to the lives beyond school. One example was Isidra who shared:

With the *Trucha Camp* you had to make sure everyone felt comfortable and that everyone was included...I always look out for that in my own situations in life. So, if someone is not feeling comfortable, I'll like pull them to the side (to help out). As a kid, I was shy about it. But as I have grown older and become more mature, I can definitely do it (4 years in *Trucha Camp*, 1st-year college student).

Isidra stated that working collaboratively with peers in a way that is edifying for both does not always come nature. The more opportunities student leaders have to apply helping their peers the more likely they will use it in life. The study found that all participants experienced success in their leadership style in the *Trucha Camp* program and later in their lives.

Finally, all participants expressed the importance of contributing to a small group, even more so as a leader. All were aware that when they accepted responsibility of their leadership role, it created a style of ownership and pride for the betterment of the group. Also, each participant confirmed that the shared responsibilities carried over to experience success in their lives.

Ethical Decision-Making

Ethical decisions are expected by people in leadership positions. In educational leadership, there are social accountability components that span from

laws to parents of students. The ethical leader makes decisions based on serving the best aims of the educational community. Ethical decisions are governed by federal, state, local, county, district, and school policy. It is vital that educational leaders observe the policies that govern the educational institution. Consequently, the student leader ought to be trained to follow ethical decision-making parallel to the educational society including the decisions that influence him or her personally and the group represented. The *Trucha Camp* program integrated the GRT code of ethics and *agape* love code of conduct that are observe the constitution of the United States and local policy. Students develop their leadership style with the codes as a mutual respect for their choices and the impact it has on their peer groups.

Leaders are viewed as role models. The civic duty to do what is just and correct for those who follow is implied. Juan Manuel expressed his GRT ethical decision-making leadership style process:

GRT...you don't necessarily appreciate as a 10-year-old...but it comes back...as you grow up...in college and you're working...when you're faced with difficult issues and difficult people...you hope that your decisions are GRT because if they are not then it will most likely come back to haunt you. (2 years in *Trucha Camp*, 4th-year college student).

The findings suggested that the students adopted the *Trucha Camp* codes as principles that guided their leadership style. They all confirmed that leaders can make good choices and some that are not, yet their role is to uphold the idea that their decisions are ethical.

The datum suggested that ethics were not taught in their school experiences besides the *Trucha Camp* program. Mateo felt that if *Trucha Camp* was offered in high school then it would have helped. It would have reminded him about the GRT code, allowing him to make better choices. Mateo reflected:

I feel like from my freshman year to my senior year... [I] lacked that the most.... If I were to have been taught those morals and right decision making, it would have definitely aided me in college (2 years in *Trucha Camp*, 3rd-year college student).

Ethical decision-making in educational institutions for children must be included first and sustained throughout their schooling. Educational institutions have codes of ethics in place; however, opportunities for student leaders must also include training in the application of the codes of ethics. CCP methods can bridge the gap that exists between ethical decision-making in leadership development programs currently in place and new programs being implemented. If this study found that participants' *Trucha Camp* program experiences included the components of *conscientização*—dialogue, reflection, awareness, and praxis—to foster ethical leadership decision-making, then the CCP components can be emulated.

Summary

The findings for this section included some peculiar situations with participants as they found their leadership style. Therefore, the findings support the notion that at least four participants had a consciousness awakening in terms of their leadership voice and how it was formed during the reflective part of the interviews. The analysis showed when participants applied the GRT *Trucha* code of ethics it developed their leadership skills through four themes: confidence, responsibility, collaboration, and ethical decision-making. Biatricia sums up these themes in her statement:

...it just helped to build confidence in myself, and that area...to build character with one another and really work on building communication, friendship, serving one another and building one another up—those are things that we learned it's not about how fast you run a mile, it's about how you love the person next to you...how you love the person next to you (2 years in *Trucha Camp*, 2nd-year grad student)

The findings confirm that the *Trucha Camp* program fostered leadership style in each participant. All agreed that their training in the program strengthened their confidence, developed collaboration skills, and responsibilities that aided in their leadership success. Leaders are dependent on to serve, suggest, and meet the needs of others. The *Trucha Camp* leadership development component integrated the CCP concepts to develop *conscientização* components of dialogue, reflection, awareness, and praxis (Freire, 2000).

Trucha Critical Thinking

The practice of critical thinking is a procedure that involves evaluating and analyzing a situation through a progression of personal or group dialogue, reflection, awareness, and action (Freire, 2000). Conceptualizing decisions before acting on them can save time, contribute to success, and result in a desired projected outcome. Critical thinking training provide abilities students need at school to learn, contribute, and problem solve issues that they may face.

The findings in this section suggested attainment and application of critical-creative thinking skills by participants who were part of the *Trucha Camp* program. Each participant recalled a learned skill in *Trucha Camp* as adolescents and later applied it as young adults. The data collection aligns with Freire's (2000) perception of the future of education when he stated:

Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (Freire, 2000, p. 34)

Participants unanimously credited critical thinking skills learned in the *Trucha Camp* program, which aided to empower each one in life. The findings in this section confirm the attainment and application of critical-creative thinking skills.

All eight participants echoed the integration of GRT in their lives in school and outside of school to discover their world.

The findings in the *Trucha* Critical Thinking segment begin with the implications of GRT and *agape* love as they relate to critical thinking, the *conscientização* moment experienced by participants, and finally two emerging themes (a) Moral compass in student success; and (b) moral compass in school and society. The section concludes with a summary of *Trucha* Critical Thinking.

GRT Critical Thinking

When problems arise thinking critically can aid in either identifying options to solve the issue or seek help in a way that is ethical and just. Critical thinking and the GRT code of ethics was a reoccurring theme during the data collection. The students who participated in *Trucha Camp* program spoke of having to make difficult decisions. When the GRT code was applied as a principle, it helped participants problem-solve in a way that was fair. Fidencia stated:

I remember all the catch phrases. There was good, right, and true. I remember learning all the types of loves. That is what I'm saying, it was not just a PE class. We were not just there to throw a ball around... Another way of saying that (critical thinking) is why am I doing what I am doing? Really questioning, why is this happening or how is this happening? What is my role in this? Instead of saying that I am just hear to learn only and nothing else? ... I think its just mainly the character thing (4 years in *Trucha Camp*, 1st-year college student).

The GRT code of ethics was the center of critical thinking development through which some problems were identified and solved. Fidencia identified what her role was by applying critical thinking questions. She used the process to understand why she was in the *Trucha Camp* program and question what would happen if she applied the material she was learning to her situation.

Thinking critically helps solve issues, however, the code of ethics increased the opportunities to create a safe place to learn and apply the concept. The findings support the notion that GRT contributes to both character development and critical thinking skills, which are needed in the public school today. Juan Manuel stated GRT would benefit public school students in America:

Cause it's catchy, it's easy to remember (it is a) solid principle to have. Yeah, I would recommend... GRT because students don't always get character education from people from public school, their parents, and their families. Character is an undeveloped part of the American education system it's important for society. There's a lot of people who don't have character in the world today that could use a principle like GRT and it's unfortunate (2 years in *Trucha Camp*, 4th-year college student).

The data suggested that character education and critical thinking can be combined to support the well-being of students; including students who come from single family homes, who are orphaned, and struggle to attend school. Juan Manuel summed up the notion that character education in America can develop and benefit more students including underserved Latino students in the San Joaquin Valley of California. Finally, student participants voiced the importance of how GRT and critical thinking helped them contribute to the small collaborative groups in *Trucha Camp* and later in college.

Agape Love Critical Thinking

Conceptualizing the civic responsibility of being empathetic to classmates at school and co-workers at work, helped when the critical thinking process was used. The *agape* love code of conduct provided a skill to deal with difficult problems in a group setting. The *agape* love code of conduct and critical thinking skills were applied by all the participants in different instances. Data supported that the concepts were useful in the *Trucha Camp* program as children, and later, as adults.

The participants acknowledged the level difficulty to understand the critical thinking concept as children. Lupita reflected:

... the character aspect... *Agape*, being nice to people. I want to be like that, the way you talked about it, definitely... character. I think honestly, starting in second grade, having to work with people at such a young age. You have to learn. It doesn't matter if you like it. You have to learn if you want to be successful (4 years in *Trucha Camp*, 1st-year college student).

Lupita identified that working collaboratively in small groups lead to her success in school. She realized the *agape* love—the *Trucha Camp* code of conduct—was an idea she recognized, through critical thinking, how the skill helped her get along with her peers. The participants also suggested that intentional critical thinking and respect for others was something that they experienced solely in the *Trucha Camp* program. There were no other programs that include the combination of critical thinking and ethical codes.

The *agape* love and critical thinking combination was a reoccurring theme student stated they received in the program. All students applied the concepts at school and some at work. Half the student participants gave examples of how they applied the concept at their work place, including analyzing and evaluating problems. For example, Mateo stated:

So I think having that GRT, I implement it in my mind when I'm being a leader. It helps me make decisions... if I'm getting messed up or behind for something that one of my workers did, then we will both take the blame. Let's figure out a happy medium or a point where we are going to make a decision where we will all benefit from it when a mistake is made. If a worker makes a mistake, call it a mistake, but now let's put our resources together to figure out the best way to fix it as a team. As a team instead of that person having to fix it alone. I think they feel like they are just as important part of the team than I am. Even though I may have a lot more responsibilities than they do, they feel like we are all equal. Instead of a pyramid, where I am on top everyone else is at the bottom. Instead, I think they feel like everyone is a team, we are all equal, and it makes them feel like they are important (2 years in *Trucha Camp*, 3rd-year college student).

Mateo's example demonstrates how he applied the combination of leadership style, GRT, and critical thinking at work. The critical thinking skills can be used to suppress and marginalize a group, however, in the previous example the code of ethics were principles that aided the participant to respect his co-worker. The combination of the *Trucha Camp* code of conduct and critical thinking reached a level of practice that is an ideal example of work collaboration. As a result, the application attributed to more success.

Conscientização

The process of reaching *concientização*—dialogue, reflection, awareness, and praxis is not an innate quality. Education as an institution has a general goal to train students to adopt critical thinking. The learning space needs to be safe to develop a critical thinking mind set whether it is personal, collaborative, and in a leadership role. Opportunities should to be created in educational institutions to increase the application of critical thinking skills that are age appropriate. Critical thinking skill development training is important in low socioeconomic communities with high demographics of students of color, and sociopolitical factors, that keep Latino students marginalized. The participants agreed that the collaborative component of the *Trucha Camp* program helped them to develop their critical thinking skills. Some of the critical thinking decisions were very personal, and others, took place in a social, peer-group setting.

One example of a critical thinking decision was explained by Mateo. He applied the critical thinking skills to select friends after his training years in the *Trucha Camp*. He stated:

...(it was) critical thinking and being aware of my surroundings, I mean when I was in eighth grade... I had to find those friends in high school. The GRT helped me. I want people to see me and be my friend for what is right. I don't want to be that type of person who thinks he owns the whole school.

Like the stereotypical jock who has all the popular people hanging out around him. I prefer my friends to think of me as a good guy and I'm going to hang out with him. I want to hang out with good people. So the GRT helped me on the area of selecting friends (2 years in *Trucha Camp*, 3rd-year college student).

Selecting friends to socialize with requires critical thinking. The participants each agreed that the *Trucha Camp* program GRT code of ethics provided the skills of self-dialogue, self-reflection, self-awareness, and action that Freire refers to as a process of *conscientização* (Freire, 2000). Data support that critical thinking skills were used in a school setting as children and were also applied as adults.

Critical thinking concept students learned in the *Trucha Camp* program were applied in college. The ability to adapt to a new environment and analyze decisions, before making them, helped Isidra. She found herself helping her friends in her social circle deal with the transitions needed to be successful in college. Isidra stated:

Well, I think because of the morals I learned from *Trucha Camp* I try to pass on to other people like my best friends. Because they go through their own set of issues and sometimes they lose their way. I have tried to bring them in and help them by passing on those ideals... *Trucha Camp* set us up with different groups who had different people each time. Basically at [as kids] we were all friends and knew each other's business, so it was hard not to pay attention to your surroundings and build off of that. So, through *Trucha Camp*, with the activities we did and the students I was around, I learned to adapt to my surroundings in whatever situation I am in. I've definitely learned to adapt. [College] is a totally different environment than high school, but I have learned to adapt well so far (4 years in *Trucha Camp*, 1st-year college student).

Isidra used critical thinking to adapt to her college environment. The data supported that students used the *conscientização* components, including critical thinking, as they adapted to their world.

Moral Compass in Student Success

The students reflected on the GRT principal as a tool to keep them out of trouble. The participants each agreed that their lives would have been worse off had they not participated in *Trucha Camp*. Fidencia shared that several students in high school made poor choices and jeopardized their opportunity to participate in extra-curricular activities. Fidencia added:

[GRT] I believe [helped]...in high school, when you were running for office we had rules...Like you can't go out and do bad things like party, post anything bad online...I feel like always having that core belief or morality of doing what is good...right...and taking part of this program [helped]. (4 years in *Trucha Camp*, 1st-year college student).

Several participants felt that their participation in the *Trucha Camp* program helped them focus on staying in school. Biatricia shared, “Students pursuing good character [helps with] greater ease of achievement, who knows where we would be without *Trucha Camp*” (2 years in *Trucha Camp*, 2nd-year grad student).

All participants shared how the GRT code of ethics stuck with them from the time they were in grammar school. Juan Manuel shared, “[The] GRT character part it has stuck with me [it is] important to me.... *Trucha Camp* shaped me into [the] person I am today” (2 years in *Trucha Camp*, 4th-year college student). Preserving the goal to be successful in school was a common amongst the participants. The GRT code was a reminder to stay focused. Mateo stated, “I can learn from it (GRT)... [GRT] will help me succeed in my academics.... Receiving [the *Trucha Camp* Scholarship].... it felt like *Trucha Camp* is still in my heart” (2 years in *Trucha Camp*, 3rd-year college student). Even after making poor decisions, he agreed that the GRT code of ethics helped him to make better decisions like going to class, hanging out with the right crowd to stay in college and not drop out, but graduate.

Moral Compass in School and Society

A major outcome of the school as an institution reflect in our society in general. The school and society are interlinked. Investing in the development of civil responsibilities for school students is one vital part of the future of our society. The *Trucha Camp* program integrated the CCP concept along with the GRT code of ethics and *agape* love code of conduct to sustain a safe learning environment for students as they learn their leadership voice at school. Each participant confirmed that the program's training methods helped them to critically think what their role was in school as children and later as adults in society.

Critical thinking was a common theme that was implemented in two different contexts: the public school and society at large. Participants gave examples of how the GRT code of ethics helped them think critically to navigate the public school. Similarly, examples of how the GRT helped participants think critically to navigate outside of school appeared in the data.

Students believed that the GRT code helped them process choices through thinking critically when no one was watching. For example, Mateo shared how it helped him in the *Trucha Camp* program:

...it implemented the acronym GRT, to do what is good, right, and true. We had to ask if we were implementing it during the games. Were we doing the right thing when we were playing with other people? Me not wanting a certain person on my team, was that right? So, having that was different. Because I didn't have any program that taught about morals.... Morals were kind of taken for granted. People already expected you to have them instilled in me throughout high school (2 years in *Trucha Camp*, 3rd-year college student).

Mateo explained how through critical thinking process he reached a level of *conscientização*. The examples began by personal a mental self-dialogue referencing the code of ethics GRT during. Then he reflected through a series of questions whether or not he should collaborate with other peers. The critical

thinking skill brought him to an awareness that put to action, he decided to include his peers in the activity. The process of critical thinking and the *agape* love code of conduct together provided a choice with a successful outcome. Then there was a shift in his reflection during the interview. He realized that in his experience, morals were not taught at school other than the *Trucha Camp* program.

A common awareness during the interviews with participants was—after some reflection of their school experiences—that the *Trucha Camp* program was the only school based program that taught ethics. Some students were taught ethics (a set of norms that the group follows that keep all safe from harm) to some degree at home. However, the overall consensus was that morals (based on the code of conduct, a respect for each other’s thoughts, ideas, and decisions) were not taught in the public school. Fidencia expressed this view:

Trucha Camp PE did set those standards (GRT) and kept them. My sports PE it was more of like a set [of] things you had to do. We did enjoy each other’s company. Regular PE, it did not try to instill anything that was outside of just doing a PACER, or pushups (4 years in *Trucha Camp*, 1st-year college student).

Similarly, Biatricia explained what her perception of the *Trucha Camp* PE program was like when she stated:

[*Trucha Camp*] PE was less about the physical activity; it was more so about character development.... there was no room for bullying.... A lot of encouragement and it went deeper than just learning how to play a softball game (2 years in *Trucha Camp*, 2nd-year grad student).

The CCP methods that were integrated in the *Trucha Camp* program were combined with the codes of ethics and conduct to empower students to develop their leadership style at school. The participants used the codes as principles that helped them make decisions at school and in society.

The examples given where GRT was implemented outside of the public-school setting was both personal and in a social setting. For example, Elizabeth

stated, “GRT, that is something that sticks with me. True... just being honest with anything... we use that in everyday life” (2 years in *Trucha Camp*, 1st-year college student). Another personal experience with the application of GRT was expressed by Fidencia, “Not maintaining an image, but be cautious and aware of what you are doing to be a good person” (4 years in *Trucha Camp*, 1st-year college student). The ability to transfer the concepts and apply them, such as the codes of ethics and conduct, require critical thinking.

Critical thinking is a component of *conscientização*, which Friere associates with an awakening free from oppression that leads to action (Freire, 2000). Participants found the freedom to apply the codes of ethics and morals in their everyday lives. For example, Manuela shared:

... the whole moral of doing what is good, right, and true grow with you. Then you try to remember that, treat others the way you want to be treated in a team setting. I think it affected me the most in the morals I was learning. I was spreading it to my family, especially my siblings. Although they were not in *Trucha Camp* they would hear it over and over (6 years in *Trucha Camp*, 3rd-year college student).

Like Manuela, all of the participants gave at least one example of how the GRT code was applied in the public school, personal life, and outside of school. Manuela’s example suggests that the implementation of GRT is not limited to the school campus exclusively. She took action, teaching the GRT to her siblings who were not in the *Trucha Camp* program.

Through the CCP methods combined with the codes of ethics and conduct findings support that they contribute to the success of underserved Latin urban students. Therefore, potential train for underserved Latino students in the San Joaquin Valley of California with codes that empower them to think and act freely in a way that is civil and builds up their experiences at school and society are accessible.

Summary

The study analysis found that each participant experienced *conscientização* through the combination of critical thinking and codes of ethics and conduct acquired during their *Trucha Camp* program training. The CCP methods in the *Trucha Camp* program attributed to participants implementation of the *conscientização* components of dialogue, reflection, awareness and praxis (Freire, 2000). Their unique experiences confirmed that their success increased due to training in character development, leadership development, and critical thinking skills. Each participant made reference to a sense of belonging while in the *Trucha Camp* program. Critical thinking skills developed and flourished in a social collaborative group setting. The data indicate each participant used the codes of ethics and conduct during their *Trucha Camp* experience, which included school, work, life, and society. One of the examples that best summarizes the data was shared by Biatricia's experience.

... you can't sit idly by and just happen to be GRT, it takes intent like I said action and so you have to be aware in the way you are presenting yourself, the way that your speaking to others is a good one, the way you serve others, all those things are action, you have to act really in order to be GRT. I think even if I wasn't being GRT to see you was enough to make me aware of the fact that I wasn't being GRT, and just hearing Trucha hearing GRT hearing even other students say it, seeing you on campus helped, well what do those have to do with physical education first of all? So you know but all of these aspects of *Trucha Camp* helped me to be aware of my character and check myself and ask am I being GRT how can I be more GRT, do I have an example of agape love that I can tell Mr. Man? to get points, all of these different things like I said you don't mindlessly happen to be, to hold the values that we hold today, in *Trucha Camp* it takes awareness of your surroundings, of yourself, and I think that's big actually for elementary school students even in High School we can egocentric to have an awareness of yourself and how you can affect others those are big, big, concepts to get at very, very, very young age, but I think doing the heavy lifting there helped all of us in the future, I think that's a pretty big

thing Mr. Man I did not realize that. You didn't realize that was happening in your elementary? (2 years in *Trucha Camp*, 2nd-year grad student).

Biatricia gained a sense of acceptance, value, worth, importance, and an environment that fostered a sense of being at the *Trucha Camp* program as a child and later as an adult.

CHAPTER 5: DISCUSSION

The discussion begins with a focus on the future of Latino students in California and what the findings in this study suggest. Following, are several aspects of the study which include (a) Summary of the findings from chapter 4, (b) implications for the future of Latino K-12 students, (c) implications for the future of physical education, (d) recommendations for research, and (e) recommendations for practice. The recommendations are based on the findings of this study. The closing of the chapter ends with a summary of how CCP has a positive effect on marginalized Latino urban students.

Summary of the Findings

The study concluded that the *Trucha Camp* critical consciousness program overwhelmingly supported the success of underserved Latino students in the public school system. It empowered them in character, leadership, and critical thinking skills. The three areas in which participants were encouraged were discussed, beginning with the research question.

This study embedded Freire's CCP theoretical framework. The question that guided the study asked: Do *Trucha Camp* experiences influence students' character development, leadership skills, and critical thinking awareness while navigating in the public school system?

The participants in this study considered their educational experiences were enhanced because of their participation in the *Trucha Camp* program. They suggested that the character development, leadership, and critical thinking skills acquired in *Trucha Camp* program were applied beyond school, which included home, work, and social circles.

In the program, students learned character codes (GRT and *agape* love) during their elementary school years and applied them to their lives beyond the school grounds into their adulthood. They added praxis to the GRT code of ethics and *agape* love code of conduct beyond the school buildings. The findings support the praxis of GRT in their homes, with family interactions, in social circles, in their jobs, and their personal lives (see Figure 1). One example was given by Manuela who shared, “I taught my sisters concept that we learned [in *Trucha Camp*]. They repeat it to their friends. I also repeat it to people I know. And currently, together (sisters) we have been teaching it to my younger cousins...” (6 years in *Trucha Camp*, 3rd-year college student). Character education must be implemented in a CCP approach for students to adopt at school and apply it in their lives beyond school. Otherwise, character education programs, which are limited to only the school parameters lack the sustainability and praxis, which were there designed outcomes.

Secondly, the discussion of the *Trucha* leadership style combined with the *conscientização* components—dialogue, reflection, awareness and praxis—found that the *Trucha Camp* program leadership principles empowered students more after they left the K-12 and entered their college campuses. Half the participants had a *conscientização* awakening during the semi-structured interview. They realized that they were, indeed, applying GRT code of ethics in their leadership, and that the skill was acquired during their *Trucha Camp* training. Data analysis found that students believed the *Trucha Camp* program prepared them for leadership positions. It was found that when they were faced with difficult decisions they referred to GRT the *Trucha Camp* code of ethics as guide. Although the participants were applying the praxis of GRT code, only after reflection did they attribute its origins to the *Trucha Camp* program.

The *Trucha Camp* program was inclusive, meaning each student that participated in the program were trained in leadership skills. Because *Trucha Camp* is offered as a physical education class, each student enrolled at the school participated and benefited to some degree towards their leadership development. The study found the application of leadership was in the context of student government; however, the skills were also applied at home, work, and in social circles.

Finally, the discussion of the findings from the critical thinking *conscientização* suggested an overwhelming agreement that *Trucha Camp* was a major component of students' empowerment which has lasted many years. All participants found as a consensus that they have to be *trucha* to navigate school and that these *trucha* skills last a lifetime. All interviewees suggested that the two concepts that were most helpful in school and life were the GRT code of ethics, and *agape* love, the *Trucha* code of conduct. One example that demonstrates the potential impact GRT and *trucha* skills for all K-12 students was expressed by Biatricia:

Students...are achieving things with greater ease...had they not had the encouragement and [*Trucha*] community behind them. Who knows where we would be without *Trucha Camp*. Who knows? That would be a sad, sad, place without *Trucha Camp*...(2 years in *Trucha Camp*, 2nd-year grad student).

This study found the basic skills needed to navigate life require some level of critical thinking. All eight participants agreed that the GRT code of ethics and *agape* love code of conduct, empowered them to some degree to manage their school life and personal life beyond the years they were enrolled in *Trucha Camp*. Figure 1 is a visual model of the three components the *Trucha Camp* CCP program found empowered participants' consciousnesses to navigate school and life.

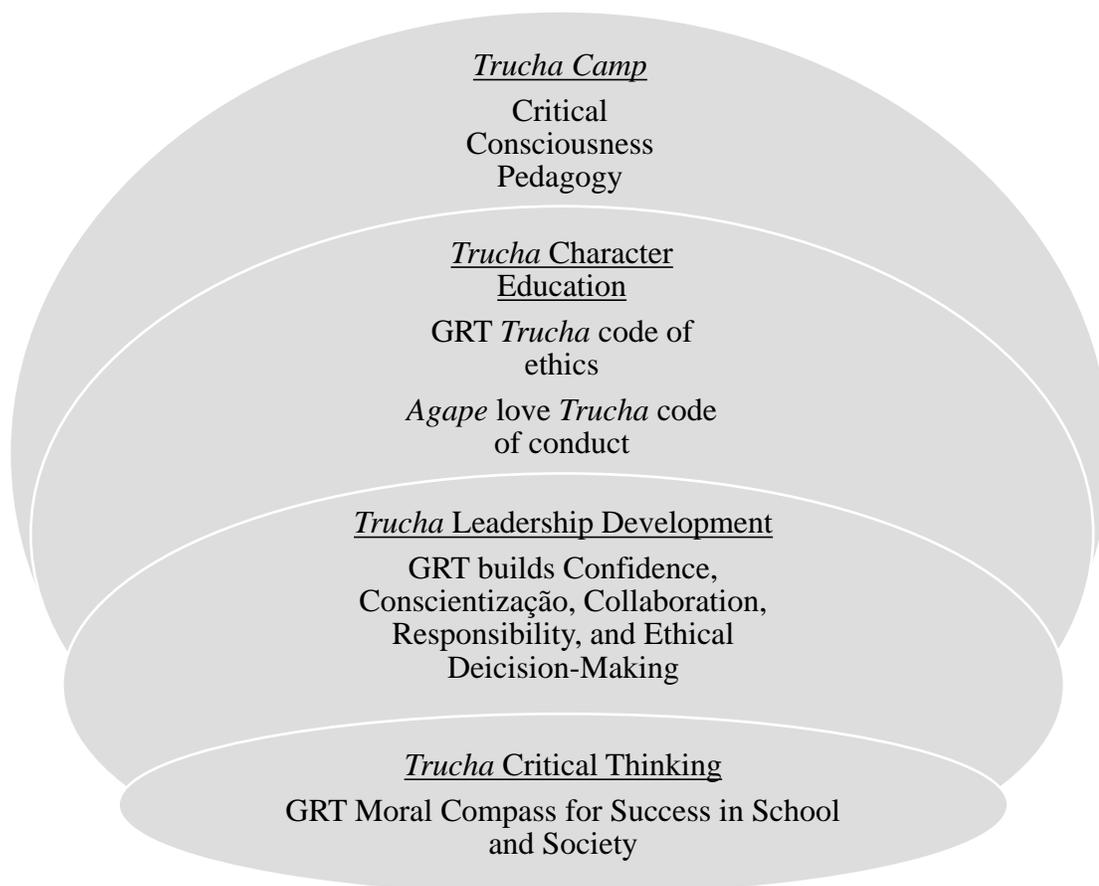


Figure 1. The three elements of the *Trucha Camp* program that empower students.

Implications for the Future of Latino Youth

The research found that educational-underserved Latino students have the potential to thrive under the correct conditions. The *Trucha Camp* critical consciousness pedagogy program data analyses found all participants applied GRT code of ethics in school and in life. Each believed the GRT code helped them to navigate with greater success than if they would not have had the training.

Manuela reflected:

I was different than the rest of the students. Their morals were completely different than mine. My mental state of processing certain things was more toward doing what is good, right, and true. Staying true... figure out what is best. I observed everything around me before going and making a decision. (Manuela, 6 years in *Trucha Camp*, 3rd-year college student).

The reality is that the demand for character development, leadership skills and critical thinking skills of Latino youth in the public schools located in the San Joaquin Valley of California continues to grow. The K-12 education system, in its current state, continues to marginalize Latino students intentionally or unintentionally.

Therefore, the K-12 education system is in desperate need of systematic reform for more equitable access to CCP training, which help marginalized Latino students to better navigate public school. If the current state of education curriculum continues to neglect the existence for more CCP teacher training to meet the demands to include educational-ostracized Latino students there will be an ongoing growth of marginalization of this demographic.

Trucha Camp is only one example of a research-backed program that is effective in its ability to incubate leadership in poverty-stricken communities of Central California. Therefore, each program already in the education system, which proves effective must continue to be supported by resources for sustainability, progress, and growth. *Trucha Camp* students are one of many future Latino leaders who have experienced finding their leadership voice. One example are *Trucha Camp* students who are in their infancy stage because some have yet to complete their college careers and realize their maximum potential.

Implications for the Future of PE in Schools

The implications for the future of Physical Education in public school are desperately in need of reform. All eight participants agreed that, prior *Trucha Camp*, their physical education experience was nothing more than a pacer or push

up. Additionally, before the implementation of *Trucha Camp*, it was unanimous that the participants found themselves waiting for PE to end, once they arrived.

Unfortunately, physical education functions to incorporate creative methods, which are student-centered and integrate a greater degree of social-emotional pedagogy where marginalized Latino students become increasingly oppressed. Biatricia spoke on the current state of Physical Education:

Trucha Camp played a role in establishing my place in society today. First and foremost, *Trucha Camp* showed me that I mattered and I was valuable. Society tells you that you are only valuable if you look a certain way or have certain things. In *Trucha Camp*, everyone is treated equally. Those that are perhaps more physically active or even talented in sports are humbled because more value is placed on the way that you treat others in *Trucha Camp*. For those, like me, that did not excel in physical activities, it showed me that I was still valuable and my value stemmed from something deeper than what I could not do in a P.E. class. This was by doing what was good, right, and true. By showing *agape* love. (2 years in *Trucha Camp*, 2nd-year grad student).

Physical education has a great opportunity to integrate character development, leadership development, and critical thinking according to the conclusion of this study. The entire person must be taught literacy beyond the physical aspect. The emotional, social and academic are only a few of many factors for a well-rounded education. *Trucha Camp* provides new innovative approaches to the sustainability and survival of a physical education that teaches literacy to the whole person which include body, mind, and spirit. Therefore, teacher training programs would consider integrating concepts that offer the before-mentioned concepts. Also, current physical educators could enhance their program through professional development opportunities either at their school sites, at conferences, or at leadership institutes. It is imperative that teachers become advocates of CCP practices to empower today's youth,

because even when we walk down the halls and see you we would tell you about something and say ‘agape love’ it was something that was always on our minds and just seeing you was enough to bring us back to how we needed to act and how we needed to be...like I said it just amazes me that encouraging atmosphere for people that typically wouldn’t be encouraged... (Biatricia, 2 years in *Trucha Camp*, 2nd-year grad student)

Physical education is in desperate need of reform. In order to effectively train literacy of the body, mind, and spirit of students in California, and places where marginalized students exist, reform is essential. Students are not merely empty receptacles to be filled. This banking method of physical education contributes to the education gap between schools, society, and marginalized students. The findings in this research suggest reform is the vitamin that physical education needs for sustainability and 21st Century Student learning. A new pedagogy approach is needed which includes (a) innovation, (b) custom-curriculum to meet the demands of unique marginalized students of color, and (c) re-vamped teacher preparation that is culturally-proactive for the diverse population of the public-school system statewide.

Another reoccurring theme was participants’ perception of the teacher. All students referred to the teacher’s attitude as a factor that either encouraged them or discouraged them. As a result, the findings suggested students’ perception of non-empathetic teachers is negative. All participants shared examples of teachers who, they felt, cared and who did not care. One example was shared by Elizabeth: “You had a purpose in this camp, you had a role. The engagement of you; you were engaged (with) the other students. Some teachers just watched. You had the engagement, you were there” (2 years in *Trucha Camp*, 1st-year college student). The analyses suggested students’ perception of teacher involvement in their education was important, as learning these vital skills is critical. Students reflected on teachers who did not engage in class content and reported that, in these cases,

there was little to no effort made on behalf of the teacher to be involved with students. For example, Biatricia shared:

because teachers work so hard and have so much on their plate, (they) focus on the state's standard...who knows what the states standards were? But I do know what GRT is and I do know that was I lifted up, and I was motivated (2 years in *Trucha Camp*, 2nd-year grad student).

Isidra touched briefly on the implications of teachers who are not fully engaged with their students:

I know that it did make an impact on me, but say I had a PE teacher who didn't care? Then that would have impacted me. You put in the effort. You truly cared about how we felt and what we did. That is what made an impact on me. Your drive for us. I have noticed that in my coaches too. You guys genuinely care about what we do. How we do in class. In our academics in general, not just our physical abilities (4 years in *Trucha Camp*, 1st-year college student).

Recommendations for Research

More research is needed for the application of character development, leadership, and critical thinking within the context of different subject matters and demographics. The *Trucha Camp* program was taught in Physical Education; however, the concepts are not limited to the subject. Therefore, research in character development is needed in more subject matters such as math, reading, writing, history, sociology, art, music, and civics.

Character Development of Ethics for K-12 Students

The research did find that there exists a demand for more character development in diverse students of color. Juan Manuel spoke on the topic when he stated that *Trucha Camp* is needed in public school:

...in terms of curriculum... I would say that there wasn't a class or discussion in general that focused on character. I think it (*Trucha Camp*) was impactful in building character and I think it's something that students need to have... instilled in a young age when they are still malleable... (2 years in *Trucha Camp*, 4th-year college student).

One example of character education is ethics as a subject. The study found that ethics can better equip students to navigate public school. All participants suggested that public school children would benefit from the *Trucha Camp* program and the GRT code. Therefore, research can be conducted by duplicating GRT, the *Trucha* code of ethics concept, applying it in low socioeconomic school districts with a large demographic of students of color and large marginalized urban Latino students. This study found that Latino student populations can be successful in school, and it is likely schools who implement GRT would have similar results.

The demand for research in character development is needed to better understand what outcomes would be found if *Trucha Camp* concepts were implemented within different demographics other than Latino students. Research is needed to implement the character development concept of *Trucha Camp* where more marginalized public students of color are enrolled.

Leadership Training Curriculum for K-12 Students

Leadership curriculum for students in K-12 is effective when leadership training opportunities are embedded in the curriculum. All participants in this study agreed that the *Trucha Camp* model experiences contributed to their leadership development because of their opportunities to collaborate as leaders in small groups. If the leadership curriculum incorporates the CCP components of dialogue, reflection, awareness, and praxis then the students would apply them in the future.

Further research can be conducted to explore if CPP leadership components can be implemented in reading, writing, and math with similar results. If school districts where low socioeconomic Latino students are enrolled had leadership development in its curriculum then self-confidence would improve as well. The

leadership curriculum would transfer to other areas in their lives besides school included at home, job, and personal life.

Critical Thinking Curriculum for K-12 Students

The *Trucha Camp* CCP methods provided students a platform to express the need for critical thinking in their educational development. All participants in this study agreed that there was a lack of critical thinking training in their K-12 experience, outside of the *Trucha Camp* experience. Additional research would be beneficial in developing curriculum for K-12 students. Critical thinking curriculum would better prepare K-12 students for their future in college, work, home, and society. All members of a society require critical thinking to make decisions that help them navigate.

More research is needed to better understand if there are current CCP best practices in the K-12 system, which prepare students for life in general. Not analyzing decisions can have long lasting negative implications such as dropping out of school that could affect employment qualifications later. Marginalized communities, and students of color, would benefit from research that explores the integration of critical thinking curriculum in multiple subject matters.

Recommendations for Practice

Recommendations for practice in this section are addressed in three parts, which include (a) Character development for Latino youth, (b) leadership skills for marginalized K-12 youth, and (c) critical thinking for oppressed K-12 youth. The recommendations are based on the findings of this CCP study.

Character Development for Latino Youth

A practical, relevant, palatable and adaptable character development program in K-12 is needed to bridge the gap that exists between marginalized

Latino students and the school communities of the San Joaquin Valley of California. Beginning with teacher preparation, CCP is an integral component of educating children of color who live in low socioeconomic sections of urban cities.

Before educators begin their career in high poverty areas in a school district with large amounts of Latino students, CCP training would provide essential skills as [their] future students are in desperate need of receiving empowerment through the critical thinking character education. *Trucha Camp* CCP program is one example how character education can reach a population which other programs have had some difficulties empowering. I received training from social activist, Ramsés Noriega of UCLA to integrate CCP methods into the *Trucha Camp* program. The meetings and professional development sessions with Professor Noriega better equipped me to understand CCP methods, which were most effective in teaching students of Color in high poverty areas. In the like matter, teacher preparation in CCP methods are needed for future educators to have some level of success integrating character education in their classrooms.

Leadership Skill for Marginalized K-12 Youth

Leadership training in K-12 has typically been available only for student government. This group, however, is too small and exclusive. A disproportionate number of students are empowered compared to the entire student population. This study found that all students have to make leadership type decisions at school and outside of school. Each student would benefit from leadership training, even if they are not part of student government.

The *Trucha Camp* program equipped students who were not in student government; although four of the eight participants in this study were involved in student government at their K-12 schools, each participant applied the leadership

concept of GRT and the *Trucha Camp* code of ethics, outside the parameters of the school campus. Classes in K-12 ought to provide leadership skills for every student regardless of their participation in student government. Being a citizen of our society does require some level of leadership, even though they are manifested in various ways: holding a job, paying bills, following traffic laws and running a household.

Critical Thinking Skills for Oppressed K-12 Youth

I teach the GRT code of ethics and agape love code of conduct concepts in order to establish a mutual respect between students, their peers, and myself. The principle of teaching GRT and agape-love concepts was to create a safe-space where leaders and small teams learn how to demonstrate respect esprit de corps for each other in the learning community. This study found that participants overwhelmingly agreed that the GRT and agape love concept equipped them to be courageous program participants, ambitious scholars and respectable members of society.

CCP education classes with GRT codes should be integrated in populations of high poverty including school districts with predominantly Latino students, in order to establish mutual respect between this demographic and the school staff. The CCP teaching model is also important to be applied and taught where large amounts of students have different backgrounds including; homelessness, physical and learning disabilities, poverty, etc. CCP and the code of Agape love code of conduct is taught with the purpose of creating a sense of belonging and appreciation for all participants in the learning community including student and teacher. The importance of integrating a family-feel for all individuals is vital to empower oppressed student populations.

Summary

This research began with a Freirean idea regarding the responsibility of educational leaders' role in the future of students.

Education either functions as an instrument which is used to facilitate integration of the younger generation into the logic of the present system and bring about conformity or it becomes the practice of freedom, the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. (Freire, 2000, p. 34)

The *Trucha Camp* program is only one of many programs, which focus on the empowerment of students as its final outcome. What sets *Trucha Camp* apart from other education program is the implementation of critical consciousness pedagogy as the instrument to empower a marginalized generation of urban Latino students toward a pathway to navigate through the public-school system. Character development, leadership, and critical thinking skills are the creative ways in which students are encouraged to deal with the cruel reality of marginalization.

Additionally, the *Trucha Camp* codes, GRT the Trucha code of ethics and *agape* love the code of conduct, as a result have empowered younger generations of students to transform their world embedded is the *conscientização* process—dialogue, reflection, awareness, and praxis (Freire, 2000). Biatricia elaborates:

...in *Trucha Camp* it takes awareness of your surroundings, of yourself, and I think that's big! Actually, for elementary school students, even in High School...how you can affect others, those are big, big, concepts to get at very, very, very young age...I think doing the heavy lifting there helped all of us in the future, I think that's a pretty big thing, Mr. Manriquez, I did not realize that...I think it's funny cause I'm really just acknowledging it right now...what a big concept! I was being aware in all things then, but I feel like just now, I am realizing, 'man, that's really hard for kids to grasp!' Yet, we got it and that propelled us to maintain that character...to improve upon it, to build an awareness, that's so important (2 years in *Trucha Camp*, 2nd-year grad student).

Unfortunately, the study found that there were no other programs which utilized this three-prong approach. Juan Manuel shares

...it fills a gap...I don't remember receiving any education on character or values or principles in any of my public-school classes other than *Trucha Camp*. I think it is more important now, more than ever in a changing world that we live in to have a good set of values I believe that GRT provides and though it is simple, it's applicable (2 years in *Trucha Camp*, 4th-year college student).

If public education in K-12 is to empower students in a way that provides mindful, culturally responsive CCP, there needs to be a shift in the current teaching method to bridge existing marginalized-student-gaps and provide more opportunities to develop the leaders of the future. Additionally, there is need for teacher training and development to implement empowering CCP programs into the public-school setting. Every student of every race and color is entitled, and deserves, education that is accessible and without partiality, given a fair chance to resonate with Biatricia who stated:

... oh, shoot that its actually possible for me, it's possible for me to go to college, it's possible for me to be ASB president, it's possible for me to go to school, go to church, have a busy life that's something to strive for...I think it's one thing for someone that doesn't look like me to tell me what I am capable of and it's a completely different thing to see a Latina...be in a position, where I would like to be, because it further solidifies the fact that it's attainable... (2 years in *Trucha Camp*, 2nd-year graduate student).

Teacher preparation has the opportunity to integrate new and innovative-creativity pedagogy for the empowerment of the students to avoid the banking method Freire (2000) refers where the teacher fills students as if they were empty containers. The future of physical education has the potential to bring literacy to character development, leadership, and critical thinking in a pedagogy that is also culturally responsive in nature, Biatricia captures the end-result of *Trucha Camp*;

But it takes passion, you know how you can't teach passion? There is a big part, a big passion, push, drive behind *Trucha Camp*. A supernatural drive I would say. I think that it really stems from wanting to do the right thing. Understanding that it takes community, follow up, opportunity and all the logistical things that come with that. Oh, how difficult that part must be to get through. But all worth it when reaping the reward—these students from elementary school still talking about it today. Students who are still pursuing good character. Students who are achieving things with greater ease than maybe they would have had, if they (did) not have the encouragement and community behind them. Who knows where we would be without *Trucha Camp*. Who knows? That would be a sad, sad, place without *Trucha Camp* (2 years in *Trucha Camp*, 2nd-year graduate student).

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APPENDIX A: LETTER OF INTRODUCTION TO PARTICIPANTS

Dear [*Trucha Camp* Scholarship Scholar],

Greetings, I hope this letter finds you in good health. I need your help in a matter regarding my doctoral research. Would you consider participating in the research study that would include interviews about your *Trucha Camp* experiences?

Currently, I am in the Doctoral Program in Educational Leadership at Fresno State (DPELFS). My goal is to empower marginalized students in our San Joaquin Valley to find their voice in their world.

The title of my dissertation is *TRUCHA CAMP CRITICAL CONSCIOUSNESS TRAINING OF LATINOS: A QUALITATIVE STUDY TO UNDERSTAND THE SUCCESS OF UNDERSERVED URBAN STUDENTS*.

Trucha Camp Critical Consciousness Training of Latinos: A Qualitative Study to Understand the Success of Underserved Urban Students

I am currently working under the supervision of my committee chair Dr. Juan Carlos González.

You were selected for this study because you meet the following criteria:

1. You participated in the *Trucha Camp* Physical Education class
2. You are a *Trucha Camp* Scholarship Recipient
3. You are of Mexican American, Hispanic, Latino ancestry

Your participation is solely voluntary. If you so choose to partake, the process includes the following

1. Before the interview begins, you must complete an informed consent form (give permission to participate)

2. Complete a demographic questionnaire

3. Interview face to face, the estimated time of 40-60 minutes with me

A \$20 gift card will be provided for each volunteer after the interview process.

Thank you for your consideration to participate in my doctoral research study.

Sincerely Yours,

Victor Hugo Manríquez

APPENDIX B: INFORMED CONSENT FORM

Study Title: *TRUCHA CAMP CRITICAL CONSCIOUSNESS TRAINING OF LATINOS: A QUALITATIVE STUDY TO UNDERSTAND THE SUCCESS OF UNDERSERVED URBAN STUDENTS*

Researcher: Victor Hugo Manríquez
Supervisor: Dr. Juan Carlos González

You have been invited to participate in a study conducted by Victor Hugo Manríquez, a doctoral student at California State University, Fresno in the Educational Leadership Program. Please read the following explanations describing the purpose and procedures before agreeing to participate in the study. Please be informed that you can withdraw your participation in this study at any time prior to publication. This study has been approved by the Institutional Review Board (IRB) at Fresno State.

Purpose: This qualitative study is designed to understand the *Trucha Camp* program as an intervention of critical consciousness. You were selected for participation because you meet the identified criteria for participation.

Procedures: Participants will be required to complete this “Informed Consent Form” and a “Demographic Questionnaire.” These completed forms should be returned to Researcher via email or in-person prior to conducting participant’s interviews. The interview portion will be conducted by the researcher and will last approximately 60 minutes. The interview will be electronically-recorded by the Researcher. All recorded data will be transcribed for data analysis later.

Risk and Discomforts: There are no inherent risks associated with this study. Discussion topics are concerning your experience in the public school and your personal experiences. Study participants will receive a \$20 gift card as an incentive for completing the process.

Benefits: It is anticipated that this study will add to better understanding the intervention of critical consciousness of Mexican American urban youth to better train them to navigate the public school system in the San Joaquin Valley of California.

Confidentiality: All information gathered for the study will be kept confidential. Only the researcher will have access to collected and audio-recorded information. A system of anonymity will be designed by the researcher to conceal the names and work locations of all participants. Those anonymous identifiers will be used in all publications resulting from this study.

Right to Withdraw: Participation in this study is voluntary. A participant can refuse to participate without penalty. Additionally, a participant can withdraw from participation at any point during the study prior to publication. Withdraw from the proceedings can be

done verbally or in writing. This study will receive explicit permissions for advancing from Institutional Research Board at Fresno State.

Please direct questions about this study to myself at the provided contacts. Questions regarding the specific rights of research subjects can be directed to Dr. Kris Clarke, Chair of the Institutional Research Board at Fresno State, (559) 278-2985.

YOUR SIGNATURE BELOW IDENTIFIES YOUR AGREEMENT TO PARTICIPATE IN THIS STUDY. PLEASE ENSURE THAT YOU HAVE COMPLETELY READ AND UNDERSTAND THIS DOCUMENT BEFORE SIGNING.

I, _____ (print name), have read the above information. I freely agree to participate in this study. I understand that my name and location of employment will be kept anonymous for this study. I also understand that I am free to refuse participation and withdraw from this study at any time, prior to publication.

Participant's Signature

Date

APPENDIX C: PARTICIPANT DEMOGRAPHIC INFORMATION FORM

Please answer the following questions and return prior to your interview with researcher.

1. Where were you born? (city, state, and country) _____
2. Which elementary school, did you attend? (city, state, and country)
 _____ Private Public
3. From what high school did you graduate? (city, state, and country)
 _____ Private Public
4. From which school, did you receive your associate degree(s)? (campus, location,
if applicable) _____
 a. Area of study _____
 b. Projected graduation date _____
5. From which school, did you receive your bachelors' degree(s)? (campus, location
if applicable) _____
 a. Area of study _____
 b. Projected graduation date _____
6. From which school, did you receive your doctorate degree(s)? (campus, location,
if applicable) _____
 a. Area of study _____
 b. Projected graduation date _____
7. What languages do you speak? _____
8. How do you self-identify regarding race/ethnicity?

9. What grade level(s) did you participate in the *Trucha Camp* PE classes?

10. How many years did you participate in the *Trucha Camp* PE program?

11. What year did you receive the *Trucha Camp* Scholarship?

APPENDIX D: SEMI-STRUCTURED INTERVIEW PROTOCOLS

Each participant will respond in detail to each inquiry. The researcher generated questions will examine personal aspects of their *Trucha Camp* program experience and its possible effects to answer the research question: *how do the Trucha Camp Program pedagogical approaches (i.e., development of character, leadership, and critical thinking skills) influence student critical awareness as they navigate schooling?* If needed, probing questions will be asked to solicit greater detailed answers.

Introduction

1. *Trucha Camp* is the PE program taught at the elementary school level, can you tell me about your experience participating in the program at your elementary school?
Probing: What were some of the key experiences in that you recall?
2. Do you think *Trucha Camp* has affected you in any way through out your life in education? **Probing:** Can you share one specific example?

Character Development

3. Do you think *Trucha Camp* has affected your character development in any way through out your public school years? **Probing:** Can you give one example how, when this occurred and how?
4. Would you be the same today if you would not have been part of *Trucha Camp* as part of your education? **Probing:** Do you see yourself any different?
5. How did *Trucha Camp* affect you the most in regarding personal growth?
Probing: promote self-reflection: Has it had any effects in your education, any effect in society?

Leadership

6. Do you think *Trucha Camp* helped you in any way in leadership? **Probing:** do you use any *Trucha Camp* concepts while in a leadership role? Can you give an example how you have applied the concept?
7. Do you remember learning any leadership type concepts while in *Trucha Camp*?
Probing: Did you use the concept during your public school years?

Critical Thinking

8. Do you think *Trucha Camp* helped you in other things other than education?
Probing: When did you realize this happened, during public school years, after school years?

9. Have any concepts from *Trucha Camp* helped you to understand things better while at public school? **Probing:** Life in general? Can you give an example?
10. Have you ever taught someone a concept you learned in *Trucha Camp* in order to help them? **Probing:** What was the concept? How often did this happen? What was the outcome?
11. How would you change *Trucha Camp* teaching? What would you include or take out? **Probing:** Why did you choose to include? Why did you choose to change?
12. Would you recommend *Trucha Camp* for children in the educational system? **Probing:** What specific components of *Trucha Camp*? Why did you select it?
13. What is the biggest difference between *Trucha Camp* and all the other programs, concepts, experiences that you have had that were not from *Trucha Camp*? **Probing:** (Looking for self-reflection) What is an example between the two?

Conclusion

14. In what ways has your participation in *Trucha Camp* affected your outcomes academically, socially, culturally and other ways? **Probing:** Can you give specific examples (academics, socially, culturally, other)?
15. Do you have any other experiences you believe the *Trucha Camp* program helped you that you would like to share? **Probing:** Can you give specific example?

APPENDIX E: IRB CERTIFICATION



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Victor Hugo Manríquez

Type full name as it appears on submission

April 5, 2018

Date