MAKING INCLUSION WORK FOR YOUNG PEOPLE IN MANITOBA: DEVELOPING A FLOURISHING FRAMEWORK FOR THE EDUCATION OF MARGINALIZED OFFENDERS

By

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Abstract

The purpose of this qualitative framework analysis study was to examine issues of inclusion in Manitoba. I specifically focused on exploring the conditions that are required to develop an inclusive education framework within which marginalized youth, who are involved with, or at risk of involvement with the justice system, can flourish. This study extends the common definition of inclusive education to include education that satisfies the needs of all children and youth, specifically those that are marginalized by their tendencies to participate in criminal behaviours. Data was collected through semi-structured interviews with six research participants, who had extensive experience working with these marginalized young people. My analysis of participants’ interview responses yielded fourteen themes that I grouped into four main categories: 1) interpersonal qualities: relationship, respect, trust, authenticity, advocacy, and self-esteem, 2) emotional capacities: love, compassion, empathy, belonging, and caring, 3) enabling pedagogies: critical pedagogy and assessment, and 4) intended outcomes included flourishing. The framework shows participants’ views about what is needed to improve the educational outcomes for young people. From my analysis of the data, I concluded that interpersonal qualities are opportunities to improve engagement in the learning process as these qualities improve how teachers and students treat each other. The respondents also showed that although it is challenging, educators and students can use their emotions to develop sensitivities to personal stories that lead to motivation and inspiration to seek alternative ways of improving educational outcomes. In addition, teaching practice presents opportunities for teachers and students to examine educational structures and provisions, and find ways of improving access and removing barriers. Flourishing was found to be an end goal that starts from the beginning and motivate teachers to be persistent and wavering about how they communicate love to youth.
Acknowledgements

Completing this project has been a miracle. I want to express my sincere and heartfelt gratitude to my research supervisor, Dr. Jacqueline Kirk for pulling me through such a wonderful process. You have been amazing to me and I will forever be grateful. Your voice will always be in my head about how to be kind to the reader and lead the reader into my thoughts through my writing. I also want to thank the rest of my research committee especially Dr. Cathryn Smith, who, throughout the process, continued to give me such thorough feedback and support. You helped me to understand how to capture the main themes in a framework with diagram – thank you. I also want to thank Dr. Alexa Okrainec for the kindness and dedication you showed towards me through out my thesis and the multiple drafts of feedback you gave me. Dr. Burcu Yaman Ntelioglou, thank you for agreeing to join my committee, the interest you have shown in my thesis, and the excellent feedback that strengthened my reflections about young people’s voices in my thesis.

Also, I want to thank Mrs. Ina Schumacher for the support you have given me over the last three and half years, you are amazing. I offer my sincere thanks to all the participants who took part in the research. Your enthusiasm in this enquiry was amazing, thank you. I thank all my class mates who also helped me to reflect on my role as an educator in improving the living conditions of young people. I also want to thank the young people whom I have worked with for the past eleven years who have given me the opportunity to reflect on how and why this study was important.
Dedication

I would like to dedicate this research to my family that I love so much, my one and only wonderful Bobo Patry Nana Antwiwaah who has been amazing, Nana Akua Amelia, and Kojo Jojo Jeremiah for being patient and kind to me, and I am in your debt. Auntie Esi, my father, and my mother, I say, thank you.
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Chapter 1: Introduction

Inclusive education in Manitoba receives continuous attention and coverage in both scholarly debates and sociopolitical discussions. The discourse of inclusive education became more prominent in 1994 following the Salamanca statement by the United Nations Educational, Scientific and Cultural Organization (UNESCO, 1994). The Salamanca statement advocated for better inclusive education for students with special education needs. However, the evidence in the literature demonstrates that in spite of the focus on inclusive education in Manitoba, many marginalized young people continue to struggle and fail in the school system (Basch, 2011; Brown, Riley, Walrath, Leaf, & Valdez, 2008; Brownell, Roos, MacWilliam, Leclair, Ekuma, & Fransoo, 2010). From this perspective, inclusive education stakeholders must seek new ways of developing inclusive education frameworks to improve the education and life outcomes for marginalized young people.

The current framework for inclusive education in Manitoba locates the phenomenon within the area of special needs education and leads to the further exclusion of marginalized youth, who do not fit within the special education umbrella and who are in, who have a history of involvement with, or who are at risk of entering the youth criminal justice system (Thomas & Loxley, 2007). Typically, this target group is over-represented in the population of students with poor educational outcomes and poor human conditions. My focus in this thesis was to examine inclusive education teachers’ perspectives on love, compassion, flourishing, relationship, and critical pedagogy in the education of marginalized youth. My goal was to develop an inclusive education framework for engaging these marginalized youth in Manitoba to help improve their educational outcomes and to facilitate improved life experiences.
Defining Marginalization

The United Nations (2010) defined marginalization as the “form of acute and persistent disadvantage rooted in underlying social inequalities” (p. 135). Young (1990) put it bluntly that “marginals are [young] people the system of labor cannot or will not use” (p. 53). The above definitions demonstrate the connection between marginalized youth and the social-political systems around them. Furthermore, there are intentionalities to marginalization just as there are unintended consequences of action and policies. Such a perspective is crucial to understanding the role of love, compassion, flourishing, relationship and critical pedagogy in improving inclusive education for marginalized youth in part because young people are capable of seeking out all manner of discriminatory practices and policies, and rooting them out of education.

Marginalization is as complex as the complexities of human needs. Therefore, there is the need for a more holistic definition of marginalization. Greene and Stewart (2015) suggested that we need a holistic definition when they asserted that marginalization occurs:

When young people are excluded, ignored, viewed as distinct from the central group, seen as homogenous with other members in the nondominant group, and often overlooked in terms of contributions, abilities, influence, creations, worthiness, expressions, and having valid needs and desires. (p. 365).

The statement above implies that marginalization occurs when stakeholders fail to put the right systems in place to help young people who are struggling in our society to flourish. In my thesis, however, I used this definition to focus on young people who experience disadvantage in education and our society in part because of their history of or risk of involvement in the youth justice system. Typically, these youth tend to serve their sentences in the community and are compelled by the courts to attend school as part of their community sentences.
Purpose of Research

Existing research shows that marginalized youth continue to struggle in education and the society. Approximately 87% of marginalized young people drop out of school (Brownell et al. 2010, p. 804). The evidence shows that some of the young people who drop out of school due to educational exclusion are good students with good grades (Trypuc & Heller, 2008, p. 10). Such failure in education is also a major factor in poor socioeconomic outcomes that these youth experience when they reach adulthood. Marginalized youth are over-represented among young people who live in poverty. For example, according to the Manitoba government (2012), 31.9% of marginalized young people live 55.0% below the poverty line coupled with a 13.3% unemployment rate, and the figure is doubled for Aboriginal youth, which stands at 34.7% unemployment rate (Manitoba Government, p. 2). In spite of that, the research data give evidence of a systemic failure in government institutions to provide a responsive framework for addressing the poor educational, and life outcomes of marginalized youth.

Marginalized young people in Manitoba, for example, continue to be over-represented in the province’s homeless crisis (The plan to end homelessness, 2014). Subsequently, these young people become re-offenders with recidivism among young offenders in Manitoba remaining around 55% since 2007, among the highest in the nation (Manitoba Justice, 2016). These experiences of most marginalized youth are just a few examples that demonstrate compelling evidence that we need an evaluation of current inclusive education policy and a re-examination of our responses to addressing the educational needs of marginalized youth in Manitoba.

The purpose of this qualitative research was to utilize a framework analysis methodology (Ritchie & Spencer, 1994) to explore the perspectives of public and community educators, who work, or have worked with marginalized youth in Manitoba about the effect of utilizing love,
compassion, flourishing, relationship, and critical pedagogy as a framework for developing
effective inclusive education policies in the province. I identified these concepts to form the
starting point of my framework from my prior assumptions, experiences in inclusive education
and interaction with inclusive education literature before I started my thesis. These previous
experiences and interactions with inclusive education literature have influenced my motivation
for the research. I analyzed and discuss each theme in regards to answering the research
questions, and I looked for points where my data converged to help me clarify and critique the
current knowledge reflected in the literature.

**My Motivation for this Research**

As humans, we become a product of our experiences. My life journey has taken me from
my home in Ghana to London, England, to Brandon, Manitoba, and now in Winnipeg, Manitoba.
Throughout this time, my experiences have led me to this moment in time, when I have made the
decision to develop a deeper understanding of how a more inclusive framework could build
success for a group of marginalized youth, who are finding little success in school. There is no
doubt in my mind, therefore, that my educational and cultural experiences were the starting point
for my inclusive education advocacy because that marked the beginning of my resolve to
question why the perspectives of adults and teachers were more legitimate than the perspectives
of the students and the young people. In this section, I would like to share four of my
experiences that motivated me to embark on this study. By sharing these experiences, I wish to
demonstrate my personal interest in the research, and also, to articulate any bias that I have
regarding the topics within my study.

I was born, raised, and lived in Ghana until I was 24 years old. My first motivation for
this research was the K-12 and college education, and cultural experiences I had in Ghana while
growing up. In the Ghanaian culture, there is great value in hierarchy and seniority. The teacher’s word was final, because of their credentials as teachers and their status as the older and more experienced members of the society. This assertion is captured brilliantly in a very popular Ghanaian proverb which translates as “the eyebrow existed before the beard,”-which means age and experience are more valuable than youth. The symbolism of this proverb denotes the patriarchal nature of the Ghanaian society as it portrays older men as the wisest in the society. However, I am only seeking to connect age with experience and knowledge. For example, we were all born with eyebrows, but men grow beards as they get older and gain more experience. Therefore, as the eyebrow has existed since birth, which suggested that it is older and more experienced, regardless of how old and knowledgeable a person thinks he or she might be, an older person has existed longer, is more experienced, and has superior knowledge. The above proverb was very common because when I was growing up, I would often hear it on the playground, at school, and at home when my peers, my family members, or I wanted to argue why we must be respected or prioritized.

My experience in school taught me that it was important to conform to authority to show that I respected my elders, and regurgitate what my teachers have taught me to prove that I possessed legitimate knowledge. The school was an extension of the home, and the teacher acted as the third parent. Therefore, just like as a child in my home, I was not allowed to speak until spoken to, as a student in my school I was not permitted to challenge the opinions of the teacher, and I was not alone. As a result, many young people were marginalized and excluded from the learning process in school.

Six weeks after my 24th birthday, I moved to London, England. The second motivation was my experience working in inclusive education in the United Kingdom (UK), for a variety of
organizations that employed different models of schooling and different educational philosophies. While I was in England, two work-related incidents took place that helped to shape my passion and motivation for inclusive education. The first incident happened when I was a volunteer youth worker for a faith-based youth organization in Plymouth, England. It all began when I met my ex-partner, who worked as the coordinator for the youth organization. At the time, I worked as an account manager for a telecommunications company. However, to gain more ‘brownie points’ in a relentless pursuit of “the woman” who was to become my partner, I started volunteering at the drop-in.

About 98% of the young people who attended the youth drop-in were from the local community but were not members of the church. The community was a poor white working-class community with a high rate of crime, homelessness, and poor educational outcomes for young people. Furthermore, there were increased national conversations and political rhetoric on the impact of immigration and globalization on local communities across England. As a result, racial tensions had started to spread across the country. These tensions were particularly prevalent in my community because there was the sense among some local people that they were losing their jobs to immigrants. In addition, there were only two black young people who attended the youth drop-in, and among the workers, I was the only black person. A typical day at the drop-in was characterized with situations where young people challenged the boundaries set by staff and staff tried their best to negotiate either the importance of the boundaries or the reconfiguration of new boundaries.

The incident was an extraordinary encounter I had with a young person who was a member of the drop-in. Looking at me intently and nervously, this young person asked me: “I am not trying to be funny right, but do you people [black people] have the same poo as us [white
people]?” You could hear a pin drop in the hall when it seemed the young person had challenged my humanity. To my colleagues’ relief, my response was in true Ebenezer fashion, “I could show you if you like?”, and my next innermost thought was “I want to become a youth worker.” Despite my ignorance about the theories of learning or knowledge creation at the time, I was convinced that racism was not a factor in that incident. The incident had a profound effect on me that day. I understood for the first time that every question is a wonderful opportunity to learn something new regardless of the sensitivity of the question, and a privilege to share the lived experiences of other people.

In the next four years, I completed a bachelor's degree, and became a qualified youth and community worker and worked for the youth justice service. As a qualified youth and community worker, my main role was to help young people discover their knowledge and meaning through social interaction and self-actualization. Ord (2007) asserts that the basic principle of a youth worker is an understanding that in spite of young people’s voluntary decisions to participate in the learning process, real learning takes place when educators find better strategies for engaging young learners (p. 62). For me, my job has become a sense of obligation to give a voice to marginalized young people, which takes me to my second defining moment.

The second defining moment in my career was when I was assigned to work with a young man, who had refused to engage with his previous workers. My first question to him was “what can I do differently?” The young person replied, “stop treating me like an idiot,” and then he went on to tell me about his passion for motor vehicles and motorbikes. The young person had refused to engage because he felt workers did not value his knowledge. In the end, I asked the young person to identify some of the auto parts on my vehicle and their respective functions,
which he agreed. Subsequently, I successfully negotiated a new way of working with him. In my view, we completed the same task, but with a different approach: an approach that gave the young person voice to shape his learning outcomes.

I arranged for him to meet the head tutor of an auto mechanics course at a local college where he enrolled three months later on a three-year course. Four years later, he graduated from the college as a certified auto mechanic. Currently, this individual is a thriving owner of auto service shop, and I am pleased to say that he still keeps in touch. This experience had a tremendous effect on me, because, it made me put the notion of meaningful engagement into perspective. From that moment on it became my second nature to insist on inclusive education in my practice by going deeper into the personal stories of the young people I work with every day.

I draw on my inclusive education work experience with marginalized youth in Manitoba, Canada as the third motivation for my research. My experience in Manitoba has led me to criticize the system in two ways. The first is that I have found that the four inclusive education programs I have worked in lack a robust framework for effective practice. Rather than having a foundational guide for success, inclusive education workers are expected to make up their practice as they go along. My second criticism is that I feel there is an overuse of deficit models of inclusive education in Manitoba. From this point of view, there seems to be a tendency to medicalize the behaviors of marginalized youth.

By leaving young people with medicalized labels, Harwood and Allan (2013), suggested that stakeholders ignore the “social and cultural perspectives” of the educational issues affecting marginalized youth (p. 413). Furthermore, the deficit approach to solving education issues affecting marginalized youth is a way of blaming them for their poor socio-economic and life
outcomes. Many institutions that work with young people seem to utilize this approach. For example, child and youth care worker training programs in Manitoba are designed so that graduates will acquire the skills to work with children and youth “experiencing behavioral and emotional difficulties” (Red River College, 2016). As a trained youth worker, this approach is different from the training I received in England. For me, the role of the youth worker is to help facilitate young people’s learning through a process of deconstruction and construction of their meaning of the world. To understand the social issues of marginalized young people, we as educators must shift our emphasis towards the contextualization of educational issues as social issues rather blaming them on the individual.

The fourth motivation is the values and educational perspectives that I have developed through my university education. In my personal journey, I have come across many educational theorists and philosophers. However, I have been immensely influenced by the educational pragmatist theories of John Dewey, the theory of the self and subjectivity of John Locke, and the critical pedagogy theories of Paulo Freire (Curtis & Boulwood, 1969: Freire, 1970). As I continued to develop my values and philosophies, I wrote an undergraduate research paper, which examined youth work as an effective inclusive education strategy for engaging high-risk youth offenders in Plymouth, England. Therefore, my thesis provides a further contribution to our understanding of how young people in the target group can be engaged more effectively.

For me, the starting point of inclusive education as suggested by Greene (2009) is the educator’s sense of personal motivation for critical advocacy calling for better learning outcomes for marginalized students. In this research, my motivation came from my personal story. It is interesting to me, therefore, that in regards to the readiness of the ‘school’ to exclude young people because of the lack of effective inclusive education framework, education in the UK and
Canada are not that different from the education I received in Ghana. This assertion is important, because, it strengthens my case for this research. Thus, the educational failures of young people must be a focal point when considering how we use framework analysis to develop better inclusive education strategies for marginalized young people. My values and experiences inform my biases, which are demonstrated not only in my research focus but also my choice of profession.

**Background of the Study**

In this section, I focus on the general overview of inclusive education in Manitoba and explain the timeline and evolution of inclusive education policies in the province. I introduce the inherent problems of the inclusive education policies and inclusive education practice in Manitoba. I discuss the exclusion that occurs in the school site due to the complex intersections of policy and practice. Despite the continued rhetoric and the attention on inclusive education policies and interventions in Manitoba, marginalized young people continue to struggle and fail in the school system. The marginalization of young people who do not have physical, sensory, and cognitive diagnostic characteristics or disabilities are normalized because they do not fit into the status quo of inclusive education. The starting point, therefore, is to trace back the history of inclusive education in Manitoba. This approach will help the reader to understand how inclusive education has developed in the Province and the problem that I am attempting to solve in this study.

**Inclusive Education in Manitoba**

Following the Salamanca agreement in 1994 by UNESCO, which advocated for better inclusive education for students with special education needs, Canada, like many countries who were signatories to the agreement, began to roll out their inclusive education policies. However,
Manitoba, itself, did not have any tangible inclusive education policies until 1998, when it published the final report of *The Manitoba Special Education Review* (Manitoba Education, Training & Youth, 1998). The purpose of this review was to “make recommendations that [would] form the basis of improving the effectiveness and efficiency” of inclusive education and learning opportunities, and educational outcomes for marginalized youth (Manitoba Education, Training & Youth, 1998, p. 2). The report, however, did not have any significant impact on inclusive education provision for marginalized young people because it contextualized inclusive education as a special needs education, which set the tone for how stakeholders approached inclusive education policy, research, and practice in Manitoba.

**Inclusive Education Philosophy and Timeline in Manitoba**

In 2001, the government published the Manitoba “*philosophy of inclusion*” (Manitoba Education, Training and Youth, 2001a). This policy document positioned inclusive education as a universal provision context within which everybody must live and participate fully to enjoy better socio-economic and life outcomes. However, the inclusive education beneficiaries were defined as those with “physical disabilities, chronic health problems, learning disabilities, severe behavior disorders, as well as gifted students,” (Manitoba Education, Training, and Youth, 1998, p. 1). This definition in the policy excluded other marginalized young people who did not have medicalized conditions. For example, the needs of young people who displayed difficult behaviors due to their personal and traumatic experiences within the education system and the criminal justice system were normalized. There were other problems that emerged due to problems in administration, and complex intersections of citizenship and inclusive education, which often link rights and responsibilities with culture, identity, and welfare provision.
Problems in policy administration. Practitioners, and other stakeholders, according to Fovet (2014), struggled with administering the new agenda because of the problem of "synchronizing inclusion and access," (p. 17). Marginalized youth are caught in a crossfire between the notion of universalism, and individualism. From this perspective, although inclusive education presents a universal provision for all, the demands of universalism are such that all members must be the same in looks, contributions, status, citizenship, etc. However, as human needs are complex and multi-layered, a homogenous approach to meeting the needs of marginalized youth leads to failure. Furthermore, political rhetoric such as ‘tough on crime,’ and the emergence of penal populism and a shift from welfare expenditure to Giddens’s (2004) notion of “social investment” have reconfigured the debate around how stakeholders resolve the educational needs of marginalized youth as welfare or social provision (p. 3). Social investment proponents like Giddens (2004) advocate for the development of human capital rather than the reactionary nature of welfare provision (p. 3). Thus, marginalized youth in this study are expected to put the effort into their education by conforming in schools so that they can get ahead in life, or risk educational failures and life struggles.

Complex intersection of citizenship and inclusion. As citizenship is often linked to individual rights and responsibilities, marginalized youth suffer disadvantage in this crossfire in their quest to navigate the complex web of the deserving and the undeserving. Anttonen and Sipilla (2014) suggested that the lack of “collectiveness,” in administering inclusive education means that marginalized youth are pushed further to the margins and instead get the blame for their struggles and failures in life (p. 13). For example, the citizenship of marginalized youth is often under scrutiny partly due to their language, youth clothing styles and music, attitude to educational authority, culture, and morality to mention a few. The choice facing marginalized
youth is to either comply with the deterministic expectation of assimilation where marginalized youth become ‘good citizens’ like the dominant group, in regard to attitudes and demeanor and knowledge, or continue to remain on the margins of educational exclusion. There was the need, therefore, to follow-up and evaluate the effectiveness of the existing inclusive education policy in addressing the social and life needs of marginalized youth in Manitoba.

**The Follow-up**

In September of 2001, a “Follow-Up to the Special Education Review: Proposals for a Policy, Accountability and Funding Framework” was released (Manitoba Education, Training and Youth, 2001b). The purpose of this document was to propose a better framework for providing inclusive education for all students “regardless of placement, whether they have disabilities or are academically gifted, [and] whether their needs are long-term or short-term,” (Manitoba Education, Training, and Youth, 2001, p. 1). According to Van Walleghem and Lutfiyya (2013), this was a clear move towards a policy framework for inclusive education (p. 4). However, the proposal still fell short of addressing the educational needs of marginalized youth who continued to struggle and remained at-risk of failure in the school system.

**The problem with the follow-up.** The focus had shifted to funding, and justification of access, which produced another problem: clarity of practice because teachers did not know what to do with the young people who did not meet the funding criteria. For example, stakeholders faced the complex question of what is the most effective ways of educating marginalized young people who are involved in the youth justice system. For instance, we have a situation in Manitoba where on the one hand, there is the Manitoba “Safe Schools Act,” which provides a mandate for expelling and suspending young people who breach school safety rules (Nakanishi
2015, p. 17), and on the other hand, there is inclusive education, which advocates for quality education for all.

In addition, Hoge (2009) stated that there are factors such as political and public opposition to expensive education programs for youth who are involved in crime and who experience barriers posed by the lack of resources (p. 62). Lastly, there is the argument about the rights of every child to receive inclusive quality education, especially in an age of “marketplace” education (Black-Hawkins et al. 2007, p. 30). All the above factors together with the lack of professional development, and training of teachers in dealing with inclusive education issues presented difficult challenges for teachers about understanding their roles towards solving the education issues of marginalized youth, especially when we link education access to funding justifications. Thus, there was an inherent problem in the inclusive education emphasis in Manitoba, which resulted in conflict between policy and practice.

**Problem of Conflict between Policy and Practice**

Manitoba, not unlike several other jurisdictions, tilted the emphasis of inclusive education towards the special needs education agenda as in inclusive education for all. To begin with, the department of education published many documents that were more sympathetic to special needs inclusive education. Examples of policies that were published in an attempt to respond to the educational needs of marginalized youth included the following: *Towards Inclusion: Hidden Strengths – Planning for Students Who are Alcohol-Affected* (Department of Education, 2001c). The purpose of this document was to address the needs of young people who display violence and difficult behaviors in the school. The document linked difficult behaviors with medical conditions such as FASD and EBD. *Autism Spectrum Disorder* was published in 2005, followed by *Preventing Violence and Bullying* (Department of Education, 2005). While
these documents provided valuable guidance on how to deal with students living with autism and how to manage violence and bullying in schools, they do not offer solutions as to how to improve inclusive education for marginalized youth.

Furthermore, the publication of Bill 13 in Manitoba was intended to further demonstrate the government’s commitment to inclusive education (Manitoba Education, Citizen, and Youth, 2006). The bill also established a mandate for schools to provide appropriate educational programming in Manitoba. But, the emphasis in the document was again in special needs education and on individualized educational programs for students with special learning needs. In 2009, Supporting Students who are Deaf and /or Hard of Hearing (2009) was published, and Students who are Blind or Visually Impaired (2011) followed shortly after. Furthermore, a review of inclusive education in Manitoba by UNESCO focused on the progress that has been made in special needs education and once again overlooked inclusive education for marginalized young people who are in the justice system (Community Living, Manitoba, 2009). It has been eighteen years since the publication of the Manitoba Special Education Review, which outlined provincial efforts to develop an inclusive education philosophy. However, during that time, successes of addressing the educational challenges of marginalized youth through provincial policy have been rare. The adverse effect of these policies is very real for marginalized youth who continue to struggle and fail in the school system.

The School System and Exclusion

The school system plays an important role in the education and socio-economic outcomes of young people (Hattie, 2009; Jacobson, 2011; Lindqvist & Nilhom, 2014, p. 74;). Therefore, as pointed out by Blakely and Snyder (1997), we must be careful how we approach inclusive education strategies because when we implement one-size-fits-all education and a homogenous
policy agenda, the unintended consequence is that marginalized young people are further marginalized because human needs are complex and heterogeneous. As the school system struggles to deal with the complexities of the inclusive education policies in Manitoba, some young people gain an advantage, while marginalized youth lose out. For example, marginalized young people receive harsher punishment in schools than their peers who commit the same offense (Tanovich, 2006). This example demonstrates school exclusion where the life conditions of the marginalized student put him/her in a disadvantage position by being labeled as an at-risk youth or youth offender.

From an Aboriginal and critical race theory perspective, when it comes to the connection between the Canadian youth criminal justice system and socio-economic outcomes of marginalized groups, Millar and Owusu-Bempah (2011), suggested that it is important to recognize the role of history in deepening the social disadvantages of racialized groups. For example, in Manitoba, Aboriginal youth as a marginalized racial group are over-represented in school dropout rates and juvenile incarcerations. The intersection of the Youth Criminal Justice Act and educational reform policies is criticized for not only ignoring the educational needs of marginalized young people but also pushing them further into exclusion (Pamment, 2010). Without careful consideration, policies that are meant to improve the human conditions of marginalized youth will have the opposite effect of inequalities and adverse human conditions.

For instance, the introduction of Bill C-10 provided a mandate for tough and long punishment for young offenders (Parliament of Canada, 2012). However, the bill resulted in a disproportionate number of marginalized youth entering the youth criminal justice system as an unintended consequence. Yeager (2013) criticized the bill for an excessively punitive approach aimed at fixing “individuals who do not meet certain standards of normalcy in society,” (p. 2).
As stated earlier, locating inclusive education within moral discourse and a feel good strategy for special needs education (Galano, 2012; Polat, 2011; Taylor, 2011) further excludes marginalized youth in this research whose morality are continuously challenged (Barry 2005; Pratt, Brown, Brown, Hallsworth, & Morrison, 2005). For some of the young people in this research, although they are mandated by the court to engage in education, they continue to be rejected by the school system for not having the ‘right’ attitude. In the end, at best they graduate with low grades or at worst they drop out with no qualifications, become unskilled laborers, and then they achieve another label: ‘Not in Education, Employment or Training’ (NEET) youth.

Horrocks, White, and Roberts (2008) found in their research that administrators question the legitimacy of access that some marginalized young people have in inclusive education. Some school principals were found to be skeptical about the inclusive education discourse (Sharma & Chow, 2008). A large proportion of young people who fail in school - resist the discrimination in the school system against marginalized young people (Armstrong, Armstrong, & Spandagou, 2010, p. 9). Research has found that the school system is not a welcoming place for young people who do not comply with the conforming expectations of the school (McGregor & Mills, 2012, p. 1; Russell, 2009; Thomas & Loxley, 2007). Furthermore, while inclusive education policies present as “conceptually” and “theoretically” limitless, in reality, the school system applies limits in regards to engaging marginalized young people in the education process (Hansen 2012, p. 94). Therefore, rather than inclusive education policies remaining a tick-box exercise and a feel-good moral agenda, stakeholders must utilize the poor education and socio-economic outcomes of marginalized youth as a catalyst for exploring more effective strategies for overcoming educational issues both in inclusive education research and in practice.
Significance of the Study

This study is significant for two reasons: first, marginalized young people continue to fail in the school system in Manitoba. Therefore, there is the need to create a framework that will promote full inclusion of marginalized youth who are involved in, at risk of entering or have a history of involvement with the youth criminal justice system. My aim was to demonstrate that the poor education and socio-economic outcomes, and poor life outcomes of these young people must encourage stakeholders to reconsider inclusive education policies and to find new ways of developing frameworks for responding to the education needs of marginalized youth. This study is significant in the implementation of a framework analysis on love, compassion, flourishing, relationship, and critical pedagogy for promoting inclusive education for marginalized youth.

Second, there is a lack of research that focuses on love, compassion, flourishing, relationship, and critical pedagogy as a framework for promoting inclusion for the marginalized youth who have a relationship with the youth justice system. Existing researchers tended to focus on the inadequacies of inclusive education policy in solving education issues affecting marginalized youth. For example, Goransson, and Nilholm (2014) pointed out that the lack of common language in inclusive education policies presents practice problems for teachers in regards to inclusive education delivery. Other inclusive education researchers have focused on the role of alternative schools in inclusive education for youth at risk as an approach for solving educational issues affecting marginalized youth (O’Gorman, Salmon, & Murphy, 2016). Their research was located within the notion that the school system is the main reason why some young people fail and or drop out of school and as a result ignore the power of student engagement at the mainstream school level.
Florian and Pratt (2013) examined how framework analysis could be used to assess inclusive education practice (p. 132). However, the authors' research did not specifically answer the question of how to develop effective inclusive education framework policy using the poor education and the reduced socio-economic outcomes of marginalized youth as a catalyst. Furthermore, the authors conducted their study to improve an in-house teacher-training program within a university. My study offers a new opportunity to expand our understanding of how to use framework analysis on love, compassion, flourishing, relationship, and critical pedagogy to promote inclusion for marginalized youth, which will help improve their educational outcomes and help facilitate improved life outcomes. I explored the perspective of teachers on the role of attitudes such as love, compassion, flourishing, relationship, and critical pedagogy to developing inclusive education policy framework in Manitoba.

**Research Questions**

The primary question for my thesis was: What are the components of an inclusive education framework that would facilitate the flourishing of marginalized youth in Manitoba?

The research also sought to address the following sub-questions:

i. What are the components of current inclusive education policies for marginalized young people in Manitoba?

ii. How do the notions of compassion, love, flourishing, relationship, and critical pedagogy affect inclusive education?

iii. What are the opportunities and the challenges of using love, compassion, flourishing, relationship, and critical pedagogy in a framework for inclusive education?
A FLOURISHING FRAMEWORK FOR MARGINALIZED OFFENDERS

Research Assumptions

The main assumption of my thesis was that framework analysis was an effective inclusive
education research method for developing an inclusive framework for improving the educational
outcomes for marginalized young people. Other assumptions in this research included the
following:

- Inclusive education philosophy alone was not effective at addressing the educational
  needs of young people who are already marginalized.
- The framework of love, compassion, relationship, flourishing, and critical pedagogy was
effective at improving the life outcomes of young people.
- Participants were conversant with framework analysis.
- Participants were willing to share what they felt about inclusive education and who
deserves to have access.
- Participants were accessible.

Delimitations and Limitations

I identified three delimitations that set the scope for this research. First, I decided to limit
the geographical scope and implication of the research to Manitoba. Furthermore, I interviewed
a total of 6 teachers and community educators in Manitoba. Therefore, most of the references
and the data that I used in this thesis was relevant to readers seeking information about education
in Manitoba. Secondly, although the focus of my research was to explore better ways of
engaging marginalized young people, my aim was to interview only teachers in Manitoba. My
decision was influenced by my worry that the research could become bigger than I intended.
Thirdly, I decided to use a qualitative research methodology to conduct the research because my
plan was to gather rich descriptive data about the professional experiences of teachers, and
community educators who worked with marginalized youth in the community. In addition, I believe the merits of framework analysis are profound when the data is the qualitative interactions between the researcher and the respondents.

The first limitation in this research was that the sample was too small for the findings to be generalized. Sarantakos (1998) commented that the low “sample size, response rate, and representativeness” limits the reliability of the research (p. 239). For example, I only interviewed six teachers and community educators from Winnipeg, which was a relatively small sample. Furthermore, there were limitations in my research because of my decision to set the scope of the research to include just teachers in Winnipeg and exclude marginalized young people and teachers from other parts of Manitoba. As the focus of my research was to explore the most effective ways of engaging marginalized youth, the research would have benefited from seeking the views of marginalized youth on love, compassion, flourishing, relationship, and critical pedagogy for developing an effective inclusive education framework. Third, the limitations of this research were also common with the limitations of qualitative research, where the researcher interpretations of the data can often be subjective. Therefore, my research is limited because of the potential subjectivity of my interpretations of the participants’ views on love, compassion, flourishing, relationship, and critical pedagogy. Another limitation in the study is the lack of diversity among the participants, which may have affected the reliability and validity of the research.

Summary

In this chapter, I set out the overview of my study. I drew on my personal and professional experiences to demonstrate my motivation for choosing the topic under study. The background of the study established the history, philosophy and policy, and timeline of inclusive
education and the effect on marginalized youth in Manitoba. The aim of the statement of the problem, research assumptions, and significance of the study sections was twofold. First, it demonstrated that due to the adverse human conditions of marginalized youth who are, have had, or at risk of involvement with the youth justice system, inclusive education stakeholders must reconsider how to develop a more inclusive framework to improve education and life outcomes for marginalized youth. Second, it established the lack of research on the role of love, compassion, flourishing, relationship, and critical pedagogy to develop an inclusive education framework in a qualitative framework analysis to improve the educational and life outcomes of marginalized young people in Manitoba.

In the next chapter, I review the literature, which includes concepts of education, humanized education, and inclusive education to demonstrate that there is implicit love, compassion, flourishing, relationship, and critical pedagogy in education. The review of the literature also includes the conceptual framework of love, compassion, flourishing, relationship, and critical pedagogy. In chapter three, I will present the research design and the methodology that I used to perform this study. I discuss in detail the research paradigms and perspectives, data collections methods and how I complied with research ethics guidelines to collect the data. Furthermore, I discuss the sampling, procedure, and research questions. In this chapter, I discuss the framework analysis under the broader discussion on data analysis.

**Definition of Terms**

**Marginalization**

Marginalization is the educational and social exclusion of young people who are, at risk of getting, or have been involved with the youth criminal justice system.
Penal populism

A set of popular political rhetoric on crime and justice, which is effective at winning electoral votes but ineffective at solving the issues relating to criminal justice in part because they do not follow any scrutinized research inquiry or evidence.

Inclusive Education

Refers to the education process, which extends the reach of education to ensure that the educational needs of all students are met regardless of their life circumstances.

Love

Refers to the goodwill feeling and an action of goodwill that a person demonstrates to another person regardless of whether the beneficiary is deserving or undeserving.

Compassion

A feeling and action of care towards another person when the recipient is in a disadvantaged position and the giver is in an advantaged position.

Relationship

The dynamic connection between two or more people, which is aimed at completing a particular task.

Social Investment

An emphasis on public funding which focuses on investing in people so that they will gain the capacity to help themselves rather than rely on the protection of the welfare state.

Critical Pedagogy

A teaching strategy, which stakeholders in education utilize to generate and interrogate authentic knowledge to improve education and life outcomes. Critical pedagogy examines how
some knowledge is more powerful and legitimate than others and how they influence the intersections of education policy and practice and social construction in general.
Chapter 2: Literature Review

My goal in this chapter was to help the reader to understand the “interrelationships” between the different themes in my theoretical framework (Miles & Huberman, 1994; Ravitch & Riggan, 2012, p. 12). I used the first part of this chapter to review the literature on early concepts of education and how they relate to the development of an effective inclusive education policy framework for marginalized youth in Manitoba. In the following section, I present a review of humanized education, again, drawing from the historical, educational concepts of knowledge creation. Part of my focus was to demonstrate how love, compassion, flourishing, relationship, and critical pedagogy are implicit in the fundamental principles of education and inclusive education.

In section three, I review the literature on inclusive education as an effective education strategy for improving the education and life outcomes of marginalized youth in Manitoba. In the fourth section, I demonstrate how love, compassion, flourishing, relationship, and critical pedagogy are implicit in education and how these concepts have evolved into my theoretical framework. Within my theoretical framework, I use a metaphoric representation of the refraction of light to show how stakeholders can interact with the curriculum and inclusive education policies to improve the education and life outcomes of marginalized youth in Manitoba.

One of the main areas that I considered in this thesis was to explore how effective education strategies utilize the best human characteristics to support other humans. The focus was to show that love, compassion, flourishing, relationships and critical pedagogy are all important human interactions, which are integral to the effectiveness of inclusive education for improving the living conditions of marginalized youth. However, to adequately show how
education uses the best of human attributes to improve the learners’ living conditions, it is appropriate first to demonstrate the focus of education’s role in facilitating change and improving the learners’ living conditions. In my attempt to conceptualize education, two themes persistently emerged as the focus of education: the purpose of education and the process of education. The purpose of education informs the process of education. My assumption in this research was that, love, compassion, flourishing, relationship and critical pedagogy influence the extent to which educators and learners can achieve the purpose and process of education.

**Conceptualizing Education**

In this section, I will draw from the literature on the historical concept of education to demonstrate three main objectives. First, I will discuss the various philosophical worldviews of education. Second, I will demonstrate that the implicit purpose and process of education aim to improve the life outcomes of young people. I will use the literature to show that competing philosophical perspectives in education all point to improving the living conditions of the student. Hence, if students are struggling in their schools and failing in their personal lives, then education has deviated from its normal path. Third, I will demonstrate that the fundamental principles of encouraging human growth through inclusive education must include love, compassion, flourishing, relationship, and critical pedagogy. Thus, an education reform policy framework must focus on the foundation of education to achieve its goals. My aim is to use the literature to demonstrate that the life outcomes of marginalized young people are good indicators of how the education system is performing.

**Philosophical Worldviews of Education**

From a philosophical perspective, “perennialism,” “essentialism,” “progressivism,” and “reconstructionism” represents the four main worldviews of education (Ornestein & Hunkins,
Perennialism is the most “conservative” and traditional of educational philosophies, and it is concerned with knowledge that is tried and tested (Ornstein & Hunkins 2013, p. 34). According to the authors, essentialism shares similarities with perennialism in that they both draw on the absoluteness of “realism” philosophical worldview (Ornstein & Hunkins 2013, p. 36). Progressives, on the other hand, tend to object to the absolute truth claims of perennials and essentialists as they claim “reality is constantly changing,” (Ornstein & Hunkins, 2013, p. 39). Progressives advocate for pragmatic views of why we know what we choose to know, and the vital role of the human nature and experiences in our understanding of the world.

Reconstructionism, according to Ornstein and Hunkins (2013) is more concerned with social reform. Reconstructionists argue that progressivism is not as reformative as it should be and that progressivism is too neutral on many social issues leading to inequalities. Reconstructionists argue that every student must be given the platform to think, deconstruct existing meaning and reconstruct new knowledge (Ornstein & Hunkins, 2013, p. 45). These four philosophies are evident in education depending on the lens one uses to conduct educational inquiries. In spite of their influences on education, the nature of education is to generate knowledge and to improve lives. For example, Beckett (2013) suggested that whether one takes traditionalist conceptualization of education, progressive or pragmatist concept of education or the liberationist educational theories (p. 58), the nature of education remains unchanged. Thus, whether one takes a teacher-centred approach to education or student-centred approach, we must do everything possible to improve the lives of every student by utilizing the inherent mandate to encourage flourishing through participation in education.
The Purpose of Education

The underlying assumption of my thesis was that good quality education must improve the educational, and life outcomes of every student including marginalized youth. The purpose of the school is to promote emancipation and transformation in the lives of young people, which leads to meaningful change (Aronowitz, 2004/2009, p. 120; Fine, 1988/2009; p. 243). In other words, the purpose of education is to translate theory into action, which can bring about real change in the lives of students. In addition, fundamental principles of student growth must include love, compassion, flourishing, relationship, and critical pedagogy, which are effective for achieving the purpose and process of education. In the Republic, Plato (518b) stated that:

…there is a faculty residing in the soul of each person, and an instrument enabling each of us to learn; and that, just as we might suppose it to be impossible to turn the eye round from darkness to light without turning the whole body, so must this faculty or this instrument, be wheeled round, in company from the perishing world, until it be enabled to endure the contemplation of the real world, and the brightest part thereof, which according to us, is the Form of Good. Hence, this very process of revolution must give rise to an art, teaching in what way the change will most easily and most effectually be brought about. Its object will not be to generate in the person the power of seeing. On contrary, it assumes that he possesses it. (Plato, 518b)

Plato’s concept of education advocates that education does not seek to create different human characteristics but rather it seeks to awaken the resolve, resilience, and the capabilities that already exist in people to be successful.

Furthermore, Ryerson (1847), one of the pioneers of Canadian education, for example, asserted that the purpose of:
Education means not the mere acquisition of certain branches of knowledge, but that instruction and discipline which qualify and dispose the subject of it for their appropriate duties and employment of life, as Christians, as persons of business, and also as members of the civil community in which they live. (p. 9)

In my opinion, this assertion brilliantly captures the power of education in liberating and lifting people from adverse social and life conditions. The debate about the purpose of education also leads me to another aspect of the consideration of the subject matter. First, the value of education as a “public good” is driven by meeting the needs of the individual (Tilak, 2005, p. 1). Second, the value of education as a commodity driven by the market (Bartolome, 1994). On the one hand, the aim of education is to improve the individual’s living conditions such as emotional and spiritual growth, intellectuality, and improved socio-economic status (Freire, 1970/2009).

From this perspective, education seeks to promote the full humanity of the student in a larger life interaction with the community (Dewey, 2015; Jersild, 1952; McLaren, 1995; Rogers, 1961). On the other hand, education is a “market-driven” capitalist system and its aim is to maintain the market economy by training the right students with the right skills and attitudes needed for the smooth running of the market (Aronowitz, 2004/2009, p. 116; Rickover, 1958). Although advocates from both ends of the debate criticize the other for their weaknesses in solving the educational needs of the marginalized, the assumption of this research was that education is effective at promoting the flourishing of the student.

For the purpose of this research, I emphasized that the perspective of education, which advocates for meeting the holistic needs of the student, demonstrates that education is effective at improving the human conditions of the student. The progressive educational approach “increases students self-understanding, personalize and individualize learning, and provide
academic experiences that take the students’ personal needs and interest into accounts” (Ornstein & Hunkins, 2013, p. 42). According to Giroux (1983/2009), for education to achieve its mandate of improving the human condition and to promote a “just society” where marginalized youth can flourish, knowledge creation must be more engaging (p. 30). Progressive educators explore ways of implementing “positive change” in the classroom by creating “heterogeneous learning groups,” which targets the needs of every student (Bartolome, 1994/2009, p. 342). It is the liberating, emancipating, and transforming power of education, that shifts emphasis away from abstract inclusive education policies onto an actionable framework for engaging marginalized youth, which brings real change (Freire, 1970/2009; Giroux, 1983/2009). Educators must be able to adopt education processes that challenge structural hegemony in the classroom and society in our bid to achieve the mandate of education (Ladson-Billings, 1995/2009, p. 173; Shor, 1999/2009). The process of education must reflect its ultimate purpose, that is, to engage and empower learners to succeed as humans.

**The Process of Education**

Most educational theorists agree that the education process, whether banking or problem-solving must be dialectical (Bastleer, 2008; Beckett, 2013; Dewey, 2015 Kemmis & Fitzclarence, 1986; Mclaren, 1989/2009). Thus, the process must be an interaction between the teacher and the learner with the sole purpose of creating new meaning. From this perspective, the concept of education and the concept of knowledge is captured brilliantly in Curtis and Boulwood’s (1963) work on Plato’s educational ideas. According to the authors, Plato’s idea of education and knowing was that knowledge is not a finished article but;

> [i]t comes as a result of thought and discussion. One starts with opinions that seem to be acceptable but when they are submitted to criticism by one’s fellow searchers after truth,
the inadequacy of them becomes apparent and it is necessary to modify, supplement, or restate them… Unsatisfactory ideas are rejected and as a result of discussion and criticism, the mind gradually moves forward in its quest for truth. (p. 3)

Plato’s idea is that through negotiation and discussion, knowledge can be acquired or rejected based on one's need for a particular knowledge. Again, there might be ideological and positional differences among scholars about the effective ways that interactions help create meaning.

For example, there is a legitimate debate to have about whether direct instruction or collaborative instruction is most effective at creating knowledge. However, the purpose of the interaction in education is to create knowledge to improve the skills of the individual, socio-economic outcomes of the person and the general human conditions. Therefore, if these changes are not happening in the lives of the young people, and marginalized youth remain on the margins of education, training or employment, then stakeholders must revisit the purpose of education to reconfigure inclusive education framework for these young people.

The education process is not only interested in the interactions between the learner and the teacher, but also it is concerned with the interactions between the teacher and the curriculum and the interactions between the learner and the curriculum. Furthermore, to adequately examine the educational process, one must consider how we assess or interrogate the knowledge of the personalities involved in the dialogue, and the role of space in educational interactions. In other words, the education process involves a consideration of the access to education, assessment of the knowledge in the discussion and the knowledge being created (Bastleer, 2008). It is imperative for educational teachers to translate the curriculum into an active and enabling force capable of facilitating a change in the life circumstances of marginalized youth.
In his work on the Freirean theories of education, Roberts (2015) commented that “knowledge is necessarily incomplete and imperfect, but it does not mean we should not attempt to understand the world, and ourselves, as deeply as possible,” (p. 380). The role of education is to recognize these imperfections and to facilitate a learning process that seeks to unwrap one’s understanding of the world around them. For example, when it comes to the effectiveness of policies and the curriculum in determining legitimate knowledge, a recognition of the learner’s perspectives about relevant knowledge is necessary (Spence, Devanney, & Noonan, 2006).

From this perspective, the process of education is critical, inclusive and mutual in nature. Therefore, the educational process seeks to bring marginalized people into active membership in their community. In defense of education, the concepts of love, compassion, flourishing, relationship, and critical pedagogy are a big part of education’s role in changing the world and improving the human condition. However, as we begin to unwrap how we develop an inclusive education framework with the components mentioned above, we need to understand the different processes that affect the education experiences of marginalized youth.

**Competing Processes of Education**

There are always competing processes relating to how we go about achieving the educational purpose for students. Therefore, stakeholders should explore and determine their epistemological positionality in this scholarship. To start with, one will find it difficult to accurately conceptualize the theory of education from a historical perspective as a generic concept because of the variations that exist in different educational systems around the world. Seeley (1904) commented that to get an “accurate conception” of education, specific issues such as the “history and environment, of the internal, social, political, [and the] religious conditions of the people” must be considered (p. 6). However, at the heart of these competing concepts of
education is a much larger debate about the aim of education. For example, one can choose from teacher-centred education or student-centred education.

**Teacher-Centred Education**

Advocates for the teacher-centred or school-centred concept of schooling argue that success or failure in education is dependent on the student’s choice to conform or not to conform to education authority (Canter & Canter, 2001). Also called direct instruction, teacher-centered schooling is when teachers choose and direct what students must learn, and it is the student’s duty to absorb what the teacher is teaching and produce evidence of this by passing an exam or test. Freire termed this concept as knowledge transmission or banking education (Freire, 1970). Ornstein and Hunkins (2013) suggested that a fixed school-centred education curriculum promotes higher academic expectations, which leads to developing intelligent students (p. 36). The teacher's job is to make the student “work hard, and nothing can really make it fun” (Rickover, 1958, p. 61). Ornstein and Hunkins (2013) pointed out that the perspectives of teacher-centered educators are that teachers already do enough by engaging students who want to learn and acquire legitimate knowledge. Other educational theorists occupy the student-centred end of the spectrum.

**Student-Centred Education**

Student-centred advocates argue that the education system is inherently oppressive and rigged toward students in general, and marginalized students in particular (Darder, 2015; Freire, 1970; hooks 1994/2009; McLaren, 1989/2009; Roberts, 2015). Scholars who locate themselves in this viewpoint argue that the school is a sight for replicating attitudes and values of dominant cultures, which are discriminatory to less privileged groups in our society such as women, the working class, disabled students, people of color, LGBT groups, and people from different
religious background. Therefore, teacher-centred instructions contribute to power imbalances in education (Mclaren, 1989/2009). Critical education scholars call for student-centred education where students feel empowered to direct their learning (Garrett, 2008), and revolt against oppressive powers of education through the liberation that comes from education (Freire, 2000b). Knowledge is only legitimate from the vantage point of the person who holds it, and he or she cannot impose it on another person regardless of their status in society.

Furthermore, scholars argue that educators and learners must reflect on the notion of legitimate knowledge by questioning why we know what we know and why we learn what we learn (McLaren, 1989/2009). For learner-centered education advocates like Florian (2013), we need inclusive education as an additional educational strategy to provide quality education to reach more marginalized youth. The idea underpins their reflections that education is better when it utilizes the ‘whole’ human in its life interaction to support each member of the community to flourish (Dewey, 2015; Locke 1689/1824). However, whether one examines different civilizations, or explores different educational concepts, education seems to have a common and implicit focus on the development of the learner to live a flourishing life by drawing on the best in human interactions. When one examines the educational purpose and process, the implicitness of love, compassion, flourishing, relationship and critical pedagogy in education become evident in educational success.

**In Defence of Education: Implicit Love, Compassion, Flourishing, Relationship, Critical Pedagogy**

In this section, I will show how love, compassion, flourishing, relationship, and critical pedagogy are implicit in the purpose and process of education. I will demonstrate that successful education and human attributes such as love, compassion, flourishing and other education
strategies such as relationships and critical pedagogy are intertwined. I will show that the
starting point of a successful education, which is capable of facilitating student’s interrogative
and creative capabilities and improving the human condition, goes beyond abstract educational
engagement. I will also show that authentic education seeks to go beyond the surface of
educational interactions by promoting education as a human interaction between teachers and
students.

**Implicit Love and Education**

The love for the learner and the love for what the educational system represents must
influence the learners and educators to improve the teaching and learning process (Darder, 2015). According to Freire (1973), at the heart of the purpose and process of education is the
notion that “education is an act of love,” (p. 38). Not a blind kind of love, but one that is critical
and effective at questioning mediocrity and passiveness. In this pedagogy of love, educators put
into action their desire to see students flourish in life by “challenging” their thinking, and
“insisting” on better ways of facilitating growth and improving the human condition (Darder 2003, p. 497). Thus, the purpose of education is more effective when educators respond
favorably to the question of how do we use the best qualities in humans to improve the life
conditions of others who are experiencing adverse human conditions in our society.

The very nature of education that includes “[critical thinking], political and activist stance
that is intertwined with the core commitment to changing the lives of students through
transformative education” means education requires love (Daniels, 2010, p. 9). Freire (2005)
going even further when he suggested that “it is impossible to teach without a forged, invented,
and well-thought-out capacity to love” (p. 5). Love is implicit both in the purpose of education
and in the process of education. For example, the notion that education seeks to improve the
present and future living conditions of the learner implies that the teacher must genuinely love the student to see them succeed.

**Implicit Compassion in Education**

Compassion is implicit in educators’ interaction with marginalized youth in our society. For example, from the perspective of co-investigative learning, by giving a voice to, and sharing status with marginalized youth who are struggling in their living conditions, educators must demonstrate the implicit requirement of compassion in education (Freire, 1973; Sprecher & Fehr 2005). The expectation to teach young people who are involved in the youth justice system, students who are from poor working-class families, and students who are often delinquent requires compassion. Another implicit compassion in education is the one we see in inclusive education. For example, Greene’s (2009) notion that educators do not just passively carry out their duty, but are obligated to help improve the living conditions of the student and to facilitate the development of young people’s agency to change their world is an evidence of compassion in education.

Education is good at creating the environment for learning. Wolpow, Johnson, Hertal and Kincaid (2016, p. 16) suggested, “recognizing that students cannot be expected to meet academic goals until other more basic needs are met is the part of education, which is compassionate.” From this perspective, authentic education consistently provides learning opportunities to young people by addressing their basic needs first before dealing with other issues such as behavioral challenges in the classroom, because compassion plays a big role in the success of education in improving learners’ lives. Furthermore, there is a link between curriculum and the expectation of the education system. Therefore, whether one adopts a traditional philosophy of education or a progressive philosophy of education, a focus on the
curriculum to engage students from all backgrounds and needs demonstrates an inherent compassion in education.

**Implicit Relationship and Education**

The relationship in human interactions is the means by which we give and receive love and compassion. The learner-educator relationship is no different. Therefore, the relationship is both implied in education and more importantly expected as an integral part of education. For example, Tutu (1997) suggested that “we do not come fully formed into the world. We learn how to think, how to walk, how to speak, how to behave, indeed how to be human from other human beings” (p. 35). From an Aristotelian perspective, Curtis and Boulthwood (1963) pointed out that the education process is also a developmental process for the “members of the community not as an isolated unit” but as an inclusive unit (p. 36). Therefore, we cannot overstate the importance of relationship in education. However, educational essentialists have a different view of the role or value of relationships in education.

Proponents of essentialist educational philosophy prefer a hierarchy of knowledge, status, and a teaching and learning process devoid of all personal connections or personal interests. For example, Ornstein and Hunkins (2013) suggested that for educational essentialists, “curriculum that takes students’ interests or social issues into account is regarded as wasteful…” (p. 36). Furthermore, advocates of teacher-centred education critique teacher-student relationships as progressives’ failure to develop the main focus of education, “the intellectual development of [the] student” instead of getting bogged down with “personal problems of adolescents” (Bestor 1955, p. 120). However, intellectual development cannot be successful without a revelation of what all the parties already know and their stories, and this revelation of personal life stories comes through relationships. For example, for the teacher to facilitate an authentic learning
outcome in the students, both the learner and the teacher must be willing to allow each other into their personal stories and experiences. Therefore, the importance of developing and maintaining relationships between the teacher and student for educational success is implicit in education even if it is only progressives who have explicitly articulated their argument about relationships and educational success.

Implicit Flourishing and Education

At the heart of education is an inherent expectation that everyone who goes through the education process must flourish. Hutchins (1968), an educational traditionalist suggested that “the aim of the education system is the same in every age and every society where such a system can exist. That aim is to improve people.” (p. 68). Thus, education seeks to reach out to the individual, equip him or her with a renewed capacity to fully participate in the society, and empower them with the agency to change their world and the worlds of others. Ryerson (1831) made a similar assertion when he stated in an editorial that education “is as necessary as light” to pave the way for learners to be successful (p. 7). The expectation for students to succeed in education is what I mean by implicit flourishing. Therefore, when students are not flourishing, stakeholders must re-evaluate the school system to put things right.

Furthermore, to decide between education success and failures implies a basic expectation of flourishing in the education system. Progressives, for example, continue to find ways the social and personal needs of the student can be integrated into their academic capabilities to facilitate a flourishing educational and life outcomes. Similarly, there is a continuous emphasis on how teachers and administrators can use the “culture of the classroom” to improve student engagement rather than the often static and controlled environments (Jackson 1968, p. 4; Ornstein & Hunkins, 2013, p. 141). Teachers, for example, continue to occupy a
mastery position in the classroom who still expect compliance and conformity from students (Freire, 2000; Goodlad, 1998). For the marginalized youth in this research, this position is problematic, which calls for exploring an inclusive education framework that goes beyond abstract and static statuses and promotes a dynamic and mutual environment for learning (Freire, 1970/2009, Bastleer, 2008).

Traditional educators, on the other hand, demonstrate an implicit expectation of flourishing of the student by directing the learning process and deciding how to develop students into successful members of the society. For the perennials, the school environment must be orderly and regulated. Knowledge must come from legitimate people, preferably, those who have the credentials and status in society. From this perspective, only the best knowledge is passed on to the best students who are ready to learn. The implicit end product is to develop flourishing students who will be superior to their peers who did not have similar training. The concept of flourishing pulls the whole nature of education together. Such an assertion implies that traditionalist educators rarely take advantage of young people’s critical thinking abilities that emerge from critical pedagogy.

**Critical Pedagogy and Education**

Perennials and progressives present competing arguments about how we share ideas in the class to create legitimate knowledge. However, critical pedagogy is both implicit and explicit in education success. For example, in his work on the *An Introduction to the Republic of Plato*, Boyd (1922) narrated the educational concept of an early education pioneer, Socrates as follows:

Socrates sought to make men define to themselves what they meant in common life when they spoke of actions as just or unjust, etc. First of all, he would get the inquirer to
attempt a definition. What is justice?...Then under the guidance of leading questions, another attempt is made at definition…Another definition is constructed to meet the objections, again to be criticised, and again reconstructed. So the process goes on till both Socrates and the learner are satisfied, and the definition is pronounced complete. (p. 14)

The above narrative points to the implicit role of critical pedagogy in creating knowledge. Critical pedagogy is not only concerned with what to think but how we think or enquire about existing knowledge (McLaren, 1989/2009). This assertion is the whole thrust of education.

Critical pedagogy postulates that effective inclusive education frameworks must investigate and challenge existing structures that perpetuate the social disadvantage of marginalized youth (Giroux, 1983/2009; McLaren, 1989/2009). From a critical race theory perspective, Ladson-Billing and Tate (1995/2009), assert it is the role of critical pedagogy to challenge institutional racism that leads to poor educational and social outcomes among ethnically marginalized young people (p. 173). Ornstein and Hunkins (2013) suggested that, in spite of the authoritative nature of the teacher, educational perennialism advocates for logical reasoning, “discussion,” “oral expositions,” and “explication” (p. 35). This approach of teaching implies critical pedagogy. Critical pedagogy educators “recognize the problems of society as more than simply isolated events of individuals or deficiencies in the social structure” (McLaren, 1989/2009). For progressives, an educational inquiry is experiential, humanistic, radically reformative, and must challenge existing structures and beliefs (Freire, 1970/2009; McLaren, 1989/2009). The perspectives in this paragraph show that critical pedagogy is the most explicit of the five themes that I discussed as it is the means by which education process takes place. Furthermore, from a critical pedagogy perspective the notion of implicit love, compassion,
flourishing, relationship and critical pedagogy in education demonstrate the need for educators to put an inclusive education framework into action, which can penetrate the hegemony of the society to improve the human conditions of the learner.

**Humanization of Knowledge**

Humanization of knowledge is central to promoting inclusive education for marginalized youth. By humanization, I am referring to Freire’s (1996) notion of legitimizing the fullness of the human who is also the learner or the educator (p. 75). Arendt (1993) pointed out that the teaching and learning process is effective when the educator recognizes that his or her role is to invite the learner to examine and challenge what we already know about the world and propose new ways of making human life better (p. 189). Dewey (2015) asserted that knowledge creation is a “renewal of life,” through “communication” between two humans in a given community (pp. 4-8). For example, when we shift the emphasis toward the need for the human learner to grow and to flourish, we begin to look beyond the abstract principles of policy and explore new ways of learning and knowing.

Freire and Betto (1995) referred to the concept of humanized education as “the path through which men and women can become conscious of their presence in the world” in the process of knowledge creation (pp. 14-15). In the *Pedagogy of the Oppressed*, Freire (1970) penned that “in order to achieve humanization, which presupposes the elimination of dehumanizing oppression, it is absolutely necessary to surmount the limit-situations in which [marginalized youth] are reduced to things” (p. 103). Therefore, when marginalized youth are not succeeding it is possible something is wrong with these human interactions of the education system itself. According to Dewey (2015), we can not begin to place the “scholastic methods [of knowledge creation] in their true context” until we understand that the essence of education is to
improve the individual through basic life interactions (p. 8). From this perspective, for learners and educators to interact successfully, they will need to recognize and respect each other’s humanity rather than challenge or illegitimize them.

Humanity is the common denominator that separates human life interactions from the interactions among non-humans. Many researchers call for a shift in emphasis towards a humanized education (Bartolomé, 1994; Freire, 1970; Gill & Niens, 2014). However, such assertions missed the point of education. As I have demonstrated earlier, respect for humanity is implicit in education and integral to education’s role in civilizing the world. For that reason, dehumanization is a deviation from the underlying intention of education, which might lead to the disproportional exclusion of marginalized youth from the education process, (Brown, 2011). Therefore, rehumanization would accurately represent the concept of education because the concept of rehumanization in education in its simplest term refers to the recognition of the implicitness of the value of the human in education. In this sense, inclusive education is an opportunity for learners and stakeholders to re-engage the fundamental conceptual underpinnings of education in regards to the purpose and process of education.

**Making Sense of Inclusive Education**

Different researchers present competing ideas for interpreting and developing a framework for inclusive education. For example, some researchers argue that inclusion is fully inclusive only when all students participate in the same classroom regardless of their disabilities or conditions (Mastropieri & Scruggs, 2000). Corbett (2001), however, argued that inclusion is meaningful only when consideration is given to the holistic need of the individual student (p. 38). Both of these arguments contribute to answering the question of what counts as quality education for marginalized people? For example, Mastropieri and Scruggs (2000) suggest that it
is counter-productive when educators separate marginalized youth from mainstream classrooms in the name of inclusion. This suggestion contradicts the arguments of researchers who advocate that the inclusive education discourse should be outside the general education context.

For example, some researchers argue that the limits of inclusive education produce “winners and losers” when it is positioned within the broader, general education context (Cole, 2005, p. 334). This assertion is relevant especially when we consider the notion that the school is inherently discriminatory towards marginalized youth (Freire, 1970/2009; McLaren, 1989/2009). For example, there is a tendency of the school to reward conforming students and normalize the needs of marginalized youth leading to the further exclusion of some marginalized youth, which suggests limits to inclusive education (Evans & Lunt 2002; Hansen 2012). However, on the one hand, to argue that there is a blanket limitation to inclusive education is problematic. Such an argument is too broad and indefinite and leads to the exclusion of marginalized youth in the name of inclusion, as demonstrated earlier in this paper (Slee & Allan, 2001; Slee 2013). In defense of education, it has always sought to improve the lives of people who engage with it through the ‘give-and-take process of dialogue and negotiation.

On the other hand, the notion that inclusive education must include all students in mainstream classrooms fail to recognize the ideological, and practical conflicts that such a strategy poses (Evans & Lunt, 2002, p. 1). For example, the fully inclusive mainstream classroom as an ideological argument must consider the needs of all the young people in the classroom. The question is, does full inclusion give way to authentic education? In the end, exclusion and inclusion are processes which are dynamic and interchangeable. Choo and Ferree (2010) suggested that as educators, we must be careful to ensure that education is potent at all times in creating and maintaining inclusive learning platforms for marginalized youth to succeed
In addition, inclusive education is about choice, and serving the interests of the student and their parents as well as meeting the educational needs of students (Frick, Faircloth, & Little, 2013, p. 216; Wormeli 2006, p. 3). Lindsay (1997) stated that fully inclusive classrooms, which utilize the ideologically blanket approach to inclusion ignore the right of the individual student to get a quality education. Such approaches which are used to promote the inclusion of marginalized youth in education are an institutional or school centered approach to education. The persistent focus on education is to ensure the development of students in areas such as spiritual and emotional growth, cognitive empowerment to facilitate their agency for change, self-actualization, and socio-economic development (Young, 1999; Bastleer, 2008).

Therefore, Corbett’s (2001) notion of a holistic approach to inclusive education is helpful for understanding how we develop an effective inclusive education framework for improving the educational success of marginalized youth. This holistic approach entails interrogating the abstract assumptions of normality, devoid of accommodating the personal stories and experiences of marginalized youth, which we often build into inclusive discourses resulting in the further exclusion of these students (Graham & Slee 2008). Inclusive education researchers like Ainscow, Booth, and Dyson (2006) stated that inclusive education is the [educational] “processes of increasing the participation of students in, and reducing their exclusion from, the curricula, cultures and communities of local schools” (p. 25). Therefore, inclusive education must be positioned within the broader education context to improve the education process for both learners and educators. Florian and Pratt (2013) suggested that inclusive education is not just a blanket educational provision for all but rather an expansion of the provision of “options that are available to everyone in the classroom,” (p. 122). Booth, Ainscow, Black-Hawkins, Vaughan, and Shaw (2000) argued that the aim of inclusive education must be concerned with
the minimizing of the “barriers to learning and participation and the maximizing of resources to support learning and participation,” (p. 13). The above arguments are central to my assumptions that inclusive education is not a stand-alone strategy but an integral part of education.

For example, inclusive education serves as education’s troubleshooter or its evaluator. As pointed out by Walter-Bailey (2008), inclusive education limits discriminatory and unwelcoming education policies that deviate from the purpose and process of education (p. 90). Inclusive education promotes caring teacher-learner relationships about each other’s living conditions (Banks 2007) regardless of the superficial limits that education policies and principles administrators put on authentic education. Statman (1997) pointed out that:

Principles are just too abstract to provide helpful guidance in the complicated situations met in everyday ethics. These situations typically involve conflicting considerations, to which principle-ethics either offers no solutions or formulates higher order principles of preference, which, again, are too abstract and vague to offer any real help. (p. 6)

Statman’s contributions support the literature earlier in this chapter that calls for humane forms of policy interpretations. Throughout this thesis, it has been clear that education itself is inherently good. It expects us to be kind in teacher-learner interactions and also in the process of recognizing each other’s potential to flourish. Inclusive education is concerned with the question of whether we are meeting the educational needs of all students.

Furthermore, inclusive education shines a light on how the process of education is being carried out. For instance, the concept of inclusive education is concerned with the mutuality of statuses between the learner and the teacher (Freire, 1970b). Inclusive educators also utilize the best of directional education and its ability to recognize power imbalances in its interactions whilst at the same time empowering the student to flourish in and out of the school. It was clear
in my review of the literature to this point of my thesis that in spite of the inclusive education framework in Manitoba, marginalized youth who are involved with the law or at risk of involvement with the law continue to struggle. The literature was also clear that love, compassion, flourishing, relationship, and critical pedagogy are vital concepts and strategies for improving the educational outcomes of marginalized youth. My decision to select the above concepts for my framework resulted from a combination of my prior knowledge of inclusive education practices and my critical engagement of the literature review in this thesis. In the next section, I will discuss in detail my conceptual framework and how it relates to answering the research questions.

**Theoretical Framework: Love, Compassion, Flourishing, Relationship, and Critical Pedagogy**

Some of the main themes that emerged from the review of the literature about the most effective strategies for inclusive education were; love, compassion, flourishing, relationship, and critical pedagogy. In this section, I will discuss each of the concepts to show how they relate to the research questions. However, I think it is appropriate to demonstrate how I selected the concepts to build the inclusive education framework in this study. The starting point for me was to draw on my experience in working with marginalized youth, my undergraduate training in youth care, and my academic knowledge of inclusive education. Following on from that, I sought to ground each topic within the literature on inclusive education. Although I developed a theoretical framework that seemed set and structured, I understood that my work must remain flexible so that it can respond and adapt to the data in my research. My aim in this section was to link the conceptual framework with the literature to demonstrate the effectiveness of love, compassion, flourishing, relationship and critical pedagogy for developing and inclusive
education framework for promoting and delivering better education outcomes for marginalized youth in Manitoba.

Love

Love can be friendship love, romantic love, affectionate love, and unconditional love (Lewis, 1960). However, Berscheid (2010) suggested that there four kinds of love, namely; attachment love, compassionate, companionate, and romantic love (p. 12). Merriam-Webster’s dictionary defined love as “a feeling of strong affection for another arising out of kinship or personal ties: Unselfish loyal and benevolent concern for the good of another: as (1) the fatherly concern of God for humankind: (2) brotherly concern for others) (2017). In this thesis, I will discuss friendship love, companionate, and compassionate love because they are the closest to my conceptual framework of education, humanized knowledge, and inclusive education. Furthermore, friendship love and companionate share similarities (Berscheid, 2010), so I will refer to them as the same kind of love.

As I stated earlier, love is an important concept in education. In their work on Friendship-based love (FBL), Grote and Frieze (1994), referred to friendship love as “a comfortable, affectionate, trusting love for [a] likable partner, based on [a] deep sense of friendship and involving companionship…” (p. 275). Love is the fundamental ingredient in collaborative education to improve social justice, equity, and success for our students (Kincheloe, 2008). In addition, as pointed out by Nieto (2003), "teaching involves trust and respect as well as close, special relationships between students and teachers. It is, simply put, a vocation based on love” (p. 37). According to Freire (1993), “the naming of the world, which is an act of creation and re-creation, is not possible if it is not infused with love. Love is at the same time the foundation of dialogue and dialogue itself,” (p. 89). Freire’s conceptualization of
love, according to Roberts (2015) is not blind and abstract, but a rehumanizing concept, which is “messy, difficult, deep commitment to one’s fellow human beings” to live a successful life (p. 383). In my thesis, Love is an agent of change through a commitment to action. When we begin to examine love as an educational strategy for engaging marginalized youth, we must consider it in twofold: love for the sake of the learner, and love for the sake of education as a change agent.

**Love for the sake of the learner.** Love for the sake of the learner as a fellow human being in our interaction with the world is important in learner-educator relationships, especially when the purpose of that relationship is to generate knowledge and improve life conditions through basic human interactions. In spite of her criticism of progressive education, Arendt (1958) pointed out that for teachers to have the resolve and the courage to pursue knowledge with the students, they must have a love of their students as members of a larger world (p. 8). The role of love in education is to ensure that regardless of the hindrances that we consciously or unconsciously place in the path of authentic education, learners receive the best education possible.

For the educator, according to Lakin (2007) however, “love is the basis of all authentic teaching” (p. 3). In his work, Lakin related the love of a teacher to a love of a parent. The author suggested, “loving teachers, like loving parents, encourage students to do their best, engage them in active learning, [and] praise children for their accomplishments” (Lakin, 2007, p. 3). Lakin’s perspective of love represents an opportunity for stakeholders to look beyond teaching as just a profession. Rather, in my opinion, teachers must have life-long connection and demonstration of love toward learners, which is interested in the present successes as much as the future life conditions. In that sense, love in the education of marginalized youth who are involved in the criminal justice system, or at risk of involvement must be uncompromising,
persistent, radical, and facilitate the breaking down of barriers that prohibit one's agency to improve their life conditions.

Freire’s (1993) concept of radical love posits that radical love neutralizes dominant power that becomes a hindrance in authentic education (p. 89). Love of a teacher and love of parent also have another thing in common: critical love. Also known as “armed love,” critical love is “lively, forceful, and inspiring, while, at the same time, critical, challenging and insistent” (Darder, 2015, p. 497; Freire, 2005). Using a framework analysis to explore the effect of the concept of hope, love, and critical pedagogy in urban teacher praxis, Daniels (2010) connected love to the act of caring for another person (p. 32). From this perspective, love is found to be caring for the wellbeing of the individual, not as a blind, feel-good response to the educational needs of marginalized youth, but rather as a force that is demanding, yet flexible, holistic, responsive, exploratory, and yet accepting (Daniels, 2010; Ware, 2006).

In this sense, the nurturing power of love becomes relevant in the discussion about the effective ways of engaging marginalized youth. For example, past researchers have found that good and successful teachers who demonstrated love to their students were committed and nurtured the views, culture, experiences, and the identities of the young people they teach regardless of the challenges (Daniels, 2010; Ladson-Billing, 1995). Young people have their identity, regarding their dress codes, language, music, television shows, to mention a few. Love for the marginalized youth embraces all of these personal identities and finds ways to use them to improve learning. Also, youth identity researchers have found that the identities of youth are complex and heavily affected by uncertainties, which often leads to marginalization in our society (Wright, Standen, & Patel, 2010). However, Sinclair, Fehr, Wang, and Regehr (2015), found in their research that loving people “were less likely to discriminate against [marginalized
people],” (p. 176). The role of inclusive education is to facilitate change through love by reminding teachers of one of the core values of education - to improve the lives of marginalized youth, which has the potential of helping improve the human condition.

**Love of the education system.** For love to work well in education and to reach out to marginalized youth, there must be a clear understanding and knowledge of the overarching mandate of the educational system. The ultimate aim of education is to improve the lives of the young people to flourish in school and out of school. Therefore, when this is not happening, educators have to reconnect with the fundamental principles of the education system to help them re-engage learners. In spite of that, some researchers argue that education is not neutral when it comes to power and values (Douglas and Nganga, 2013; Freire, 2000), the teachers love for the school system is effective at bringing real change to the lives of students. This perspective of love is similar to McLaren’s (1999) assertion that “love both embodies struggles and pushes it beyond it source” (p. 54). The notion that love is the basis for teaching is very crucial to understanding my next point.

In my view, whether we love education as an institution or the learner as an individual member of humanity, there can be only one acceptable outcome. Thus, the outcome where young people flourish as members of the society. For inclusive education practitioners, love has to be the springboard from which practice emerges, because the explicit loyalty of inclusive educators is not only for the school system but also for the well-being of students. Loreman (2011) suggested that loyalty is a strong element of the philosophical understanding of love (p. 14). In this sense, love not only connects the teacher to the values of education through inclusive education but also connects the teacher to the success of the student in and out of the education
system. In the same way, compassionate teachers also demonstrate the values of love even when the recipient is in a vulnerable position.

**Compassion**

Compassion is connected to love. In fact, “compassionate love” is another kind of love (Berscheid, 2010; Goetz, Keltner, & Simon-Thomas, 2010; Sinclair et al., 2015). Both compassion and love are driven by the agency and activism to affect change, and in the case of the latter, it is activated when the humanity of the recipient is in turmoil (Fehr & Sprecher, 2013; Freire, 1998). Research has found that compassion in education is concerned with bringing the ‘other’ into full membership, which is also full educational inclusivity (Fehr, 2013). Compassion in practice does not only care for the recipient but also values his or her opinions, strengths and weaknesses and, above all, a compassionate person is always ready to help (Sprecher & Fehr 2005; Sinclair et al. 2015, p. 176). Sprecher and Fehr (2005) defined compassion as the “feelings, cognitions, and behaviours that are focused on caring, concern, tenderness, and an orientation toward supporting, helping, and understanding another, particularly when the other(s) is (are) perceived to be suffering or in need,” (p. 630). As educators, we must understand that the passivity or indifference to the plights of others is not compatible with the compassionate nature of education. The starting point for utilizing compassion in inclusive education framework for changing the life conditions of marginalized youth is the recognition of their experiences, educators’ obligation to be supportive and helpful, and the responsive application of the curriculum.

**Compassion and experiences of students.** Inclusive education requires the recognition of the sufferings that marginalized young people are experiencing. The educator's compassion towards the student is responsive and transformational. Berscheid (2010) reflected that “mutual
communal responsiveness” is an integral component of compassion (p. 16). Mutually communal responses exist between two people where the care, security, respect and the welfare provisions they receive and give to each other are not dependent on the other person’s actions or characteristics (Clark & Monin, 2006). These assertions about compassion and communal responsiveness are relevant in my reflections on how we can engage with young people on the margins of educational exclusion. First, education is a dynamic force, which is always changing and adapting to the needs of learners. From this point of view, educators cannot create knowledge by themselves in the context of teaching and learning. Rather, through their transformative and engaging roles, educators engage with ‘all’ the experiences of the individual learner, so that they can have a better understanding of how to develop effective responses to their needs.

Secondly, because education depends on mutual responsiveness, compassion is vital for creating a congenial teaching and learning environment. Researchers, Reis, Maniaci, and Rogger (2014) found that receivers of a compassionate act become more responsive and cordial in their interactions and work very hard without resistance (p. 643). The learner develops a response to the compassion he or she receives from the teacher, and in return, the student actively engages in the learning process. Through compassion, both the educator and the learner dive into what McAdams (1993) calls the personal narratives, which he said is a “personal kind of story that everyone of us constructs to bring together the different parts of ourselves into a purposeful and convincing whole,” (p. 92). Without compassion, both educators and students would not pause to understand and appreciate the personal stories of each other, and how those stories shape their life outcomes. Therefore, it is important to explicitly demonstrate the helpful and supportive
values of compassion to enhance education and improve the education and life outcomes of marginalized youth in Manitoba.

**Compassion and helpful and supportive teaching.** Compassion is helpful and supportive, which is important to the teaching and learning process. From this point of view, compassion contributes to the educator's efforts to be consistent, and persistent in improving the wellness of the student. Wolpow, Johnson, Hertel, and Kincaid (2016) stated that “labeled or not, compassionate schools are concerned with the wellness… of the [student]” (p. 138). From this perspective, compassion enables educators to meet the young people where they are. Education liberationists and progressives argue that the position of “oppression” and “marginality” are positions of solidarity and a reclamation of one’s freedom (Freire 1970/2009, hooks 1991, p. 149). Therefore, inclusive education, through compassion helps to free the agency and activism of marginalized learners to determine what they want to learn and their terms. Kutash (2006) found that lack of compassion resulted in only less than 20% of students receiving provisions that would have otherwise improved their education and life outcomes. Compassionate teachers utilize the altruistic nature of teaching to reach out to more young people in their quest to see these young people flourish in life. In this sense, teachers support the future dreams of the young people by focusing on how they go about improving their present experiences in the school system.

**Compassion and the curriculum.** The implementation of the curriculum is an integral part of determining the experiences of marginalized youth in the school system as one cannot discuss inclusive education without discussing the curriculum. Wolpow, Johnson, Hertel, and Kincaid (2016), call for compassionate curriculum (p. 79). Wolpow et al. (2016) argued that in developing compassionate curriculum, we must give careful consideration to three domains such
as learner’s “security,” “improving emotional and behavioral self-regulation,” and educators’ preparedness to meet the educational needs of students (pp.79-107). Brendtro, Brokenleg, and Van Bockern (2002) advocated that the curriculum must not presume that knowledge is created by a rigid application of the curriculum and strict expectation of compliance and performance from learners (p. 95). Rather, the authors argued that the compassionate curriculum is “brain-friendly,” and student-centred (Brendtro et al., 2002, p. 95). The notion of brain-friendly curriculum supports the idea of flexibility and the adaptability of the curriculum.

By utilizing a flexible approach to applying the curriculum, teachers reflect on the act of compassion, which is then received by the students. From this perspective, a compassionate curriculum helps marginalized young people to identify the true nature of education and for that matter inclusive education. Thus, in their enthusiasm to engage with the school system, young people come to accept that the role of inclusive education is to bring out the best in them to make them successful members of the society. Greene (1991) cautioned that this type of compassion does not embrace mediocrity but rather challenges it and also equips the student to reject mediocrity and request better ways of knowing (p. 542). Greene explains that compassion voluntarily enables and facilitates the agency and activism of the learner by activating his or her voice (p. 553). From this perspective, compassion puts students in the driving seat to assess the extent to which they are flourishing rather than having the nature of their experiences quantified or qualified by an external authority. This assertion is relevant in my thesis because it helps demonstrate that the visibility of marginalized young people and their personal voices fight against the normalization of the marginalized ‘other.’ Unlike love and compassion, flourishing presents as an on-going outcome, which is evident both in the education process and the education purpose.


Flourishing

Flourishing as a strategy for engaging marginalized youth is very important. Frederickson and Losada (2005) defined flourishing as “to live within an optimal range of human functioning, one that connotes goodness, generativity, growth, and resilience” (p. 678). From this perspective, a flourishing person is the one who is achieving success as a human being. This perspective also fits into the notion of education as a process of life. When considering flourishing as an on-going education and life outcome, stakeholders must consider it the context of the whole education system rather than a focus of just marginalized youth. In this sense, it is vital to establish the connection between a flourishing school system in the context of the purpose of education and a flourishing student.

Just like love and compassion, the interpretation of the effect of flourishing can differ depending on whether we are asking the beneficiary or the benefactor. For example, a flourishing student is receptive to the goodness, compassion, and the love of the teacher, which helps him or her to be successful. A flourishing teacher, on the other hand, is the one who finds joy in the purpose of teaching and enjoys the power of education in changing people’s lives. For example, although evidence of flourishing might be different from person to person, flourishing people are happy with life, resilient, and have a full grasp of their identity (Haybron, 2008). It is important to note that evidence of flourishing is present both in the process of education and the product of education. In other words, the flourishing state of a student, teacher or the school can be easily identified. In this case, the purpose of inclusive education requires educators to push for real answers, which are effective at addressing the needs of the ‘whole’ person of marginalized youth.
For example, Nicholas, and West-Burnham (2016) argued that flourishing is an integral part of “understanding educational success and failure” (p. 6). Cherkowski and Walker (2014) made a similar argument when they stated that although flourishing has not been the explicit focus of education and research in the current education climate, it is “implicit” in education (p. 201). Therefore, it is important to theorize flourishing in the context of learning, teacher engagement, and school administration. Hence, it is appropriate to demonstrate what flourishing looks like from the relevant stakeholders in the school system. Throughout this thesis, I continue to demonstrate that education is the key ingredient for flourishing, and therefore if the evidence is different from this viewpoint, the likelihood is that the education system is not operating as well as it should.

**Flourishing student.** As mentioned earlier, the overarching nature and purpose of education are to create knowledge and improve educational success through dialogue. Many factors influence students flourishing in and out of school. For example, in their controversial behavioral genetics research, Asbury and Plomin (2014) examined how genetics affects education outcomes. The researchers used a sample of 111,117 twin youth across the UK to conduct Twins Early Development Study. The authors found that while 30% and 20% of education flourishing and failures depended on social and school factors respectively, 50% of educational success or failure is dependent on genetic factors (p. 9). The researcher's conclusions were in contradiction with the existing dominant discourse that posits that education success and failure is largely facilitated by social factors (Asbury & Plomin, 2014, p. 11). The authors argued that the research evidence makes it:

Clear that treating children as blank slates or empty vessels, using a factory model of schooling, and arbitrarily imposing the same targets for everyone, are approaches that
work against, rather than with natural child development. Our schools and our educational policies will be improved if they are designed to respond to naturally occurring individual differences in ability and development. (Asbury & Plomin, 2014, p. 12).

On the face of it, it seems Asbury and Plomin’s work shares some similarities with Rousseau’s idea of social contracts. Rousseau (1762) is famous for saying that “man is born free; and everywhere he is in chains” (p. 2) due to interaction with the environment.

For Rousseau, people are born knowing what they need to know and that any attempt to give them more knowledge than they need is problematic and a challenge to their freedom. On the surface, it is easy to identify Asbury and Plomin’s conclusion as a deficit educational model. However, a deeper examination of their conclusion reveals its holistic tone and focus, which demonstrates a clear distinction from deficit educational models. For example, while deficit education models tend to blame educational problems on the biology of the student, the authors called for more effective ways of dealing with students whose learning capacities and learning needs are naturally different from dominant expectations of the school system. From this perspective, teachers must explore positive education strategies to help marginalized youth succeed.

The flourishing schools, flourishing teachers. Marginalized students who often become poor, homeless, over-represented in the justice, and with generally adverse life outcomes demonstrate a failure in the school system. Cherkowski and Walker (2014) connected flourishing schools to three main domains, namely: “positive psychology,” “positive organizational scholarship,” and “the school as a learning community” (p. 210). The authors argued that flourishing schools are interested in the positive change characteristics of teachers
and students by shifting emphasis to exploring how the presence of compassion, and love contribute to creating a successful learning environment. Chilvers (2016) argued that a flourishing school and flourishing teachers have a different approach to developing and implementing the curriculum. The author argued that in a flourishing school, there is no hidden curriculum but a curriculum agenda, which only seeks to improve the life outcome of the student (Chilver, 2016, p. 15). To achieve this outcome for students, teachers must ensure they are also addressing their emotional and spiritual needs.

For example, the well-being of the teacher is also relevant to a flourishing school system. Norrish, Williams, O'Connor, and Robinson (2013) commented that teachers’ well-being is connected to academic success (p. 147). The authors argued that when teachers have positive mental well-being, they explore optimal best-practices to improving educational success (p. 148). Norris and her colleague's arguments are relevant to understanding how marginalized youth can get the best out of education and confirm the idea that the schools represent a very important opportunity for human flourishing as argued by Hamilton and Hamilton (2009). Furthermore, the idea of teachers finding meaning and purpose in the teaching profession is crucial to understanding the concept of flourishing (Diener, Wirtz, Tov, Kim-Prieto, Choi, Oishi, & Biswas-Diener, 2010). For example, Connor et al. (2013), argued that the feeling of doing good, and feeling good about carrying out the authentic mandate of the school, which is to facilitate the success of the students is an important measure of a flourishing school (p. 149). Therefore, inclusive education stakeholders must consider how educational leadership creates the environment for teachers to be successful in their lives and then helping to improve the lives of their students. In this context, good teacher-learner relationships and effective use of critical
pedagogy in the classroom represent good opportunities to improve the teaching and learning process, which is vital to improve the life conditions of marginalized youth.

**Relationships**

As an inclusive education approach to improving meaningful engagement with marginalized youth, the value of the relationship is great. It is vital to understand the dynamics and the discourse of relationships in the school for many reasons. First, as pointed out by Waller (1932);

The social relationships centering in the school may be analysed in terms of the interacting groups in the school. The two most important groups are the teacher-group and the pupil-group, each of which has its own moral and ethical code and its customary attitudes towards members of the other groups. There is a marked tendency for these groups to turn into conflict groups. (p. 12)

From this point of view, the most important starting point in student engagement is a recognition of the roles that personal interests of both teachers and learners play in shaping how we create knowledge. The only interest that is worth maintaining in student engagement is the one that improves the human life. Once we establish this common goal, we can pursue teacher-student relationships.

Research by Antro-Gonzalez and De Jesus (2006) found that students linked their meaningful and supportive relationships with teachers to their success (p. 421). Relationship is the mechanism through which we demonstrate love, compassion, and flourishing and critical pedagogy. For example, on the one hand, it is through a teacher-student relationship that a student will know how a teacher is compassionate or loving towards him or her. On one hand, it is through a teacher-student relationship that a teacher would recognize their impact on the
When it comes to improving inclusive education provisions for marginalized youth, Kleinig (1982) asserted that “teachers must be certain [people] – of coming to care in certain kinds of ways and this is not directly achievable by means of syllabi and classroom techniques of the familiar kind” (p. 253). From this perspective, we need to form relationships that are capable of challenging deterministic approaches to inclusive education. These relationships rely on the alliances between teachers and students, and how that relationship translates into the implementation of curriculum that will improve the education outcomes of marginalized youth.

**Educational alliances through relationships.** Throughout the world, alliances are mutual arrangements vital for achieving the common good between parties and nations. The nature of education is such that relationships between teachers and students are alliances (Mortten, 2012, p. 111). Freire (1970/2000b) named this type of relationship as “co-investigators” in learning where the position of the teacher and the position of the student changes depending on who is doing the learning and who is doing the teaching at any given time. The educational alliances between marginalized students and teachers are even more important because these are young people who often do not conform to the school environment. Most marginalized youths are on the margins, resisting one-sided relationships where only one person (in this case, the teacher) has all the power and the influence. Therefore, forming relationships with marginalized youth requires that we utilize negotiation and agreement in determining the common goal to improve the life conditions of the student.

In cases where the living conditions of marginalized youth make it difficult for educators to justify our need to be kind, we must pursue educational alliances with love, compassion, and flourishing, which are normally missing in policy but implicitly expected in human interactions. For example, where an individual student has committed an imprisonable offense but is serving
his or her sentence or reparation in the community, in an era of over-sensationalization of youth crime, it is easy to withhold adequate education provision in the name of tough on crime rhetoric. Furthermore, Davis, Mortten, and Ziggler (2010) found that marginalized youth who are serving their court-mandated community sentences in the community are resistant to any form of teacher-student relationships. Therefore, developing relationships that are guided by professional boundaries but yet go beyond abstract principles of professionalism is vital for achieving better outcomes for marginalized youth in this study.

Furthermore, as Freire (1970/2009) pointed out marginalization occurs as a result of students taking action and claiming ownership of their learning rather than taking the position of willing spectators of their education (p. 57). Therefore, in relationships with the marginalized youth, teachers must recognize the choice between clinging to the “dogmatic” ideas and “doctrinal assumptions” about knowledge and reasoning, and about the concept of difference or marginalization and exploratory learning (Giroux, 1983/2009, p. 27). Inherent to this choice must be a recognition that when this relationship breaks down, students are pushed further into the margins, and their life outcomes worsen. Consequently, when the school system fails marginalized youth, the concept of education fails also, and ultimately humanity fails. Inclusive education is the aspect of education that pushes for better life outcomes for everyone. From this perspective, the to-and-fro nature of knowledge creation benefits from strong relationships between the teacher and the student.

**Relationships and the curriculum.** The intersectionality between the nature of teacher-student relationships in the classroom and the curriculum is worth considering. Therefore, the objectives of the curriculum will determine the nature of relationships between teachers and students. For example, if we base the curriculum on specific objectives and orderly planning
teaching procedures as advocated by Tyler (1949) and Taba (1962), relationships will be mechanistic. However, a curriculum developed through “deliberation,” collaboration, and partnership as advocated by (Freire, 1970/2009; McLaren, 1989/2009; Schwab, 1969, p. 26) encourages exploratory relationships. Schwab (1969) argued that the mechanistic curriculum is problematic for three reasons.

First, he explained that fixed, structured curriculum fails to understand the scope and learning environment. Second, Schwab commented that abstract principles affect the ability of the curriculum to respond to real and changing needs of marginalized youth. Third, the one-size-fits-all transformation of learning does not work in real human experiences as human needs are complex and varied (Schwab, 1969, pp. 27-29). The lack of focus on meaningful relationships in curriculum development produces poor educational outcomes as stakeholders cannot properly assess the learning needs of marginalized youth without their deliberate input. Therefore, educators must seek more exploratory teaching practices to utilize education relationships that will improve the education outcomes for marginalized youth. Deliberation is an integral part of inclusive education in deciding what is needed to be learned, who needs to learn it, and how that knowledge would contribute to improving the education outcomes of the learner. In a meaningful relationship, the learner has an equal voice in deciding the best answers to questions of knowing. It is against this backdrop that I examine critical pedagogy as an effective inclusive education strategy for improving the education outcomes of marginalized youth.

**Critical Pedagogy**

In this thesis, critical pedagogy is the centerpiece of the education process. It is the opposite of absolutes and certainty in education (Darder et al. 2009, p. 11). Critical pedagogy is concerned with knowing why we choose to know or learn what we want to know (McLaren,
It continuously examines teaching practices and educational structures as well as
interrogates how those teaching and structures contribute to meeting the needs of the students.
According to Jeyaraj and Harland (2016), at the heart of critical pedagogy is critical thinking
“through its implicit goal of advancing the emancipatory function of knowledge” (p. 588).
Critical pedagogy seeks to engage both students and teachers through critical consciousness,
critical exploratory dialogue, and humane actions in improving people’s lives (Freire, 1970).
Like Freire, proponents of critical pedagogy such as (Darder et al. 2009; Giroux 1983/2009;
McLaren, 1989/2009) argue that critical pedagogy seeks to remove the structural and systemic
discrimination from education so that marginalized people can access authentic education.

Furthermore, critical pedagogy is an education process that reminds educators and
learners that an authentic education is also a critical education. For example, in critical
education, every decision or action we take must be preceded by an examination of the impact on
the learner and knowledge. Critical pedagogy improves education in marginalized communities
where schools, through ill-formulated policy frameworks, often have unchallenged oversight
over the “credentialization” of education (Aronowitz, 2004/2009, p. 119). In instances where
there is a normalization of the plights of marginalized youth, critical pedagogy removes the
notion of neutrality such as culture-free color blindness from policy and practice (Grant &
Sleeter, 1990). From this point of view, the interconnection between critical pedagogy and
inclusive education is important.

For instance, Frick, Faircloth, and Little (2013) pointed out that inclusive education
proposes quality education for everyone. However, this is not to say that critical pedagogy is a
reductionist view of power, choice, and difference (Giroux, 1983/2009). Critical pedagogy
brings the purpose and process of education to the forefront of educational reform. It also takes
the best practice discourses to a level which connects education reforms to achieve a flourishing school system. Central to using critical pedagogy as an inclusive education for marginalized youth is a consideration of how it deals with problems of invisibility in education, access, and educational underachievement. By concentrating on these issues, critical pedagogy stakeholders unwrap the deeper meanings and discourses beneath a particular education issue faced by marginalized youth.

**Critical pedagogy and issues of invisibility in education.** Neutrality leads to the problem of invisibility of the education needs of marginalized youth. For example, in a capitalist and market-driven education system, educational invisibility presents as abstract notions of “equal opportunity” (Aronowitz, 2004/2009, pp. 108-109). Mac an Ghaill and Haywood (2010) found that some marginalized working-class male youth are invisible in the education system. The problem of invisibility is such that marginalized youth are coerced to give up their identity to become like the dominant groups of society (hooks, 1994/2009, p. 137). Failure to give up one's identity and culture perpetuates deficit labeling of marginalized youth (Aronowitz, 2004/2009, p. 116). However, critical pedagogy does not assert the notion of blank canvas nor does it argue for a different approach to education just for the sake of it. Critical pedagogy according to Bartolome (1994/2009) is an emphasis on the flourishing capacities of students as humans (p. 338). From this perspective, critical pedagogy in inclusive education makes the invisible issues visible by challenging the normalization of educational issues.

**Critical pedagogy and access.** Improved educational access is a by-product of effective critical pedagogy in action. For example, for marginalized youth in disadvantaged communities and minority groups, educational access is a struggle due to the tendency to medicalize their behaviors and experiences or to define those behaviors as illness (Allan & Haywood, 2014, p.
Researchers found that the behaviors of marginalized youth from poor communities are likely to be disproportionately medicalized (Goodman & Greg, 2010). Another example cited by Aronowitz (2004/2009), is that in working class communities, both black and white young people have limited access to good quality education whereas privileged students enjoy more access (p. 117). In another example, researchers found that race and racism contributed to limited education access for some marginalized youth (Ladson-Billings & Tate, 1995/2009). However, critical pedagogy seeks to explore alternative ways of making education available to marginalized youth.

In its exploration of alternative ways of creating access, educators utilize critical pedagogy approaches to examine different forms of engagement, to question the notion of participation, and to recognize that educational success is subjective and dependent on the assessment of the student. For example, using a qualitative interview method, Allan and Haywood (2014) sought the views of 10 educational and health professionals who worked with young people with difficult behaviors. The aim of the research was to investigate alternative ways of improving access and engagement rather than medicalizing behaviors. The authors found that professionals used “linguistic,” “visual,” and “affective,” strategies, to improve engagement, (p. 421).

Professionals in that study used positive language to describe the behaviors of the marginalized youth (p. 421). In addition, rather than seeking expert opinions about young people, professionals humanized and visualized the experiences of young people to find solutions (Allan & Haywood, 2014, p. 423). In other words, rather than finding quick and easy ways to medicalize the education issues of marginalized youth, critical pedagogy enables inclusive education teachers to utilize the experiences of these young people to create a better
and more effective learning environment for improving outcomes. Furthermore, the authors found that participants were successful at engaging marginalized youth because they examined the traumas and difficult experiences that have occurred in their lives and reflected on how those experiences contributed to their poor behavior choices (p. 25). The findings in that research demonstrated the strengths in applying critical pedagogy as a strategy for engaging marginalized youth.

**Critical pedagogy and underachievement.** Critical pedagogy is vital to tackling educational underachievement among marginalized youth. For example, critical pedagogy examines the school environment and its conditions and how it affects learning behaviors. Deleuze and Guattari (1987) found that spaces and conditions in schools provoke oppositional behaviors in some students. Therefore, a blanket expectation of marginalized youth to comply with school conditions without a commitment to a critical examination of alternative educational strategies is problematic for advocates of critical pedagogy. For marginalized youth who are involved with, or who are at risk of becoming involved with the justice system, the above point is crucial as they often do not have the choice to decide whether to attend school or not due to court mandates. For example, passive silence and compliance by students to authority and curriculum, which are rewarded with tolerance and containment instead of flourishing are meaningless, as they lack a commitment to real change (hooks, 1994/2009, p. 135). Critical pedagogy advocates like McLaren (1989/2009) question the role of hegemony in creating knowledge or engaging marginalized youth (p. 67). The author asserted that in this sense, marginalized youth are encouraged through critical pedagogy to rebel through their resilience instead of accepting the deficit labels they have been assigned (McLaren, 1989/2009, p. 67). It is
the role of the critical pedagogy educator to explore resilience and empowerment to improve education outcomes and reduce school drop-out rate among marginalized youth.

Empowerment is a big part of critical pedagogy. In critical pedagogy, the dialogical nature of education is demonstrated in the context of exploring better ways of making sense of the world. Peterson (1990/2009) stated that “the empowerment of students” to deconstruct existing meaning and construct new meaning is a critical pedagogy approach for engaging marginalized youth to flourish (p. 310). Love, compassion, and flourishing can lead to a community within which all members are empowered. Empowerment comes in the ability to question the hidden agenda of the school, interrogate the value of the curriculum, and even evaluate the performance of the teachers who are involved in the educational dialogue (Peterson, 1990/2009, p. 310). Interrogating the nature of the school is not to say the structure of the school is inherently limiting but rather in examining the school and their learning, students can enhance the quality of education (McNeil 2000/2009, p. 385). For example, from a critical pedagogy standpoint, standardization according to McNeil (2000/2009) is exposed as a limiting factor to students’ growth and exploratory learning (p. 386). Critical pedagogy empowers students to question the statutory and normative discourses of inclusive education for marginalized youth, which helps to promote a better inclusive framework for these young people. In this section, I demonstrated how I would use love, compassion, flourishing, relationship and critical pedagogy as an inclusive education framework for marginalized youth in Manitoba. In the next section, I will discuss how I initially used the refraction of light metaphor to represent the inclusive education framework diagram. However, this framework changed after I interviewed the participants.
The Refraction of Light Metaphor

The framework for inclusive education including the five dimensions of love, compassion, flourishing, relationship, and critical pedagogy can be illustrated by using the refraction of light as a metaphor. As white light passes through a prism, it disperses into different wave lengths and produces a spectrum of light that looks like the rainbow. The density of the prism causes the light to slow and the trajectory to curve dividing the light into the different wave lengths. When the light continues through the prism, it reflects on any object in the dispersed form.

Figure 2. 1. Initial framework for redesigning inclusive education.

The focus in this section was to draw parallels between the refraction of light and my inclusive education framework using a metaphor. The white light, which is critical in the refraction of light is like the communication, an essential ingredient in education, that takes place between the teacher and the student. The prism of education, curriculum, and inclusive
education provides a medium through which the complexities of the communications between
the teachers and students can truly be understood as love, compassion, flourishing, relationship,
and critical pedagogy. Furthermore, the student like the wall in which the rainbow of colors is
projected reflects the components back into the environment but not necessarily directly to the
teacher.

To start with, the teacher and the student communicate as the light passes through the
three dimensions of the prism. In their communications, the teacher and the student negotiate
and collaborate to decide on the best way of learning and meeting the learning needs, which will
improve young people’s life conditions. Crucially, both the teacher and the student come into
this communication with their perspectives and worldviews, or from an angle just like the
refraction of light. This process is important as it is a way of interrupting the normative
perception, process, and purpose of education, and for that matter inclusive education.
Additionally, this interruption demonstrates the complexities of human needs and the obligation
to explore new directions redefining inclusive education to facilitate change for marginalized
youth through action.

Once both the student and teacher have understood the communication about the different
components of successful education, curriculum, and inclusive education, the student then
reflects components back into the environment, which includes the school, home, personal and
social life. Light travels very fast and the variety of wavelengths encompassed within a single
beam of light are not usually visible to the naked eye. However, by slowing down within the
prism, we can see the multi-facets of the elegant spectrums embedded in the light as it displays
the colors of the rainbow. Similarly, within the medium of education, curriculum, and inclusion
youth are exposed to love, compassion, flourishing, and critical pedagogy. Even though they
still have the choice to turn away from it, their exposure provides them with the knowledge to
grow and change. In the lives of the young people in this research, a rainbow in their lives
represents secure homes, healthy nutrition, educational success, secure jobs, and emotional and
spiritual growth. Marginalized youth communicate this success in various aspects of their lives.
The refraction of light metaphor is important to understanding the focus of this study as it shows
that when stakeholders communicate with young people with love, flourishing, relationship,
critical pedagogy, traditional educational environments are disrupted, hope may be restored, and
changing life outcomes becomes a possibility.

**Summary**

In this section, I examined the concepts of education and showed how education has
always explored new ways of making people’s lives better. I also drew on history to show that
inclusion is not an add-on but an extension of education, which expands the coverage of
education to more people on the margins. I discussed the purpose and the competing processes
of education. I also showed that education demonstrates implicit love, compassion, relationship,
flourishing, and critical pedagogy. I went on to discuss the need for humanized education and
made the argument for authentic inclusive education. In the last section, I described my
theoretical framework and showed how the different components connect to educational success.
In the next chapter, I will demonstrate how I will connect the research methodology to the
literature and provide the theoretical framework I have selected as most likely to help me find
answers to the research question.
Chapter 3: Methodology and Methods

The discussion on how to use inclusive education effectively to promote the inclusion of marginalized youth in education and the society at large has become noticeable in the last two decades. Taylor (2011) suggested that inclusive education seeks to extend the strengths and benefits of education to more young people who are on the margins. Qualitative research is a subjective interpretation of the world by researchers and the participants (Creswell 2009, p. 177; Hittleman & Simon, 2006; Sheppard, 2004, p. 43). In this qualitative framework analysis study, I examined the views of six inclusive education teachers from public school, and community agencies in Manitoba who had the experience of working with marginalized youth on the role of love, compassion, flourishing, relationship, and critical pedagogy as a framework for improving inclusive education for marginalized youth in Manitoba. My research assumption was that a more effective inclusive education framework will improve education achievements and better life outcomes for marginalized youth in Manitoba.

In proposing an alternative framework for improving inclusion for marginalized youth in Manitoba, my aim is to broaden the conceptual understanding of inclusive education. I present a theoretical framework for inclusive education to show that education is effective at changing people’s lives, therefore if the young people are still failing and struggling on the margins then the school system is not running as it should. Ravitch and Riggan (2012) suggested that researchers must link their conceptual framework to the “research questions and designs,” which will help with the “credibility and clarity [of] the research” (p. 46). I chose a qualitative research design because I felt it was effective at answering the research questions as it seeks to go deeper into people’s experiences and their perspectives of the world.
This chapter contains seven sections. The first section establishes the research methodology and design. The second will include the research paradigms and perspectives on the topic under study. I discuss the research methods, research questions and assumptions, and the procedures that I will utilize to collect the research data in the third section, followed by a presentation of the research sampling in section four. In the fifth section, I discuss ethical considerations in qualitative research methodologies and how I intend to follow existing guidelines in my study. Research ethics are important in qualitative research designs to ensure confidentiality and the protection of participant’s privacy. I will also discuss research reliability and transferability and the sixth section. I present how I will follow the framework analysis approach to analyze the research data in section seven, and I conclude with a summary of the chapter in section eight.

**Qualitative Research Methodology and Design**

The subjective nature of my research requires me to use a research design that will be appropriate for interpreting my world view as a practitioner researcher and the views of the teachers as research participants. Qualitative research is a research methodology that “begins with assumptions, a worldview, the possible use of a theoretical lens, and the study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem” (Creswell, 2007, p. 37). Creswell (2009) referred to methodology as “plans and the procedures for research that span the decisions from broad assumptions to detailed methods of data collection and analysis (p. 3). Trainor and Graue (2014) suggested that inclusive education researchers justify “the use of qualitative methodologies,” to “answer the how or why a process or phenomenon occurs within complex contexts, where variables are difficult to control and measure” (p. 268). From this perspective, I will explore teachers’ perspectives on the use of the
concepts of love, compassion, flourishing, relationships and critical pedagogy as an alternative approach for improving inclusion for marginalized youth in Manitoba.

The assumption of my study was that marginalized youth will continue to experience poor socio-economic and life outcomes because the school system fails them. My use of qualitative research was important as it helped me to demonstrate the complex intersection of policy and practice, as well as the complex roles of stakeholders such as students, teachers, and administrators as practitioner-researchers (Trainor & Graue, 2014, p. 268). Edwards (1997) stated that stakeholder interests in research are important as they give the researcher the opportunity to show his or her autonomy and take a critical stance on the emerging themes of the research. This contribution is valuable because as an inclusive education practitioner, I want a research design that will connect ‘me’ the student and the practitioner to ‘me’ the researcher (Fox, Martin, & Green, 2007, p. 17). As Ryndak, Ward, Alper, Montegomery, and Storch, (2010) suggested, connecting the practitioner to the research is not about justifying one's assumptions in the researcher's practice, but it is a way of ensuring research rigor by connecting theory and methodology, and its implications for practice. Researchers must recognize how their perspectives and worldviews affect the connections between the research and the practitioner-researcher.

Paradigms and Perspectives

Qualitative research has an implicit philosophical context that explicitly reveals the paradigms and perspectives of the researcher (Slife & Williams, 1995). In this thesis, I used paradigms and perspectives interchangeably. For example, although Thomas Kuhn (1970) whom many believe is the main architect of the concept of paradigm did not give a definition of the concept, his explanation was valuable. Kuhn explained that paradigms help us to reconstruct
new ideas, by helping us to go back and forth with the original ideas we had at the start to make better ones (1970, p. 85). Creswell (2009) referred to paradigms as “philosophical worldviews” that researchers must reveal to “explain why they chose” a [particular research design] (p. 5). According to Guba (1990), worldview is a basic set of beliefs that guide action,” (p. 17). These assertions are important because they affect the generalizability and the reliability of the research.

Using Kuhn’s approach, Patton (1990) suggested that paradigm is “a worldview, a general perspective, a way of breaking down the complexity of the real world” (p. 37). In deciding how to approach the complex web of human experiences and its related needs, paradigms present different choices of perspectives such as positivist, interpretivist, or critical perspectives, so that as researchers we can seek the best solutions to human needs (Sarantakos, 1998, p. 33). However, for the purpose of this thesis, I will discuss the critical interpretivist paradigms. Because of the nature of the research, I chose the critical interpretivist perspective as it offers the best approach to interrogating subjective meanings of people's experiences and my expectations of what counts as educational and life successes and failures of marginalized youth.

**Critical Interpretivist Paradigm**

I will use the interpretivist paradigm in the research to examine perspectives of the inclusive education teachers. Interpretivist, also known as a constructivist paradigm, Creswell (2009) suggested holds that “meanings are varied and multiple, leading the researcher to look for the complexity of views rather than narrowing into a few categories or ideas” (p. 8). Cocks (1989) argued that implicit in the interpretivism perspective is the view that research participants hold part of the whole truth because they have their experiences in a given situation, so the truth is found in a conversation with respondents (p. 104). This assertion is similar to Grant and
Giddings’ (2002) argument that “interpretivist methodologies share assumptions about what counts as truth and how we can come to understand human experiences through conversations (p. 16). For example, the use of open-ended questions to collect data ensures that the researcher stays close to the respondent's experiences and understands them (Giddings & Woods 2001b, p. 19). Critical interpretivism, on the other hand, does go beyond a mere understanding of discourses and social issues. Rather, critical approaches to research interrogate social structures and social issues with the aim of facilitating change (Crotty, 1998, p. 112). The critical nature of my research design ensured that the final inclusive education framework emerged from the perspectives of the respondents rather than my perspectives on the subject under study.

**Research Methods**

Research methods are means that the researcher uses to collect the data (Blaxter, Hughes, & Tight, 2006). I used semi-structured interview methods to collect the data from the participants as it promotes the exchange of views between researchers and the participants through conversations - I interacted with respondents to find answers to the question, what is the role of love, compassion, flourishing, relationships, and critical pedagogy for improving the inclusive education of marginalized youth in Manitoba?

**Semi-structured Interviews**

In interpretivist qualitative research, it is vital to utilize a data collection method that gives respondents the opportunity to answer the research question the way they feel comfortable. Sheppard (2004) suggested that as researchers, we conduct interviews because “we are interested in the person’s account of their situation, circumstances, feelings, and perceptions in relation to the particular research question” (p.137). The exploratory nature of my study makes the semi-structured interview method appropriate and complementary because it helps to probe for the
deeper meanings within the participants’ accounts (Denscombe 2007, p. 276). Creswell (2012), pointed out that in semi-structured interviews, researchers use open-ended questions that help the respondent to “best voice their experiences unconstrained by any perspectives of the researcher or past research findings” (p. 218). Furthermore, I used a face-to-face, one-to-one interview technique as it enabled both myself and the respondents to focus on the interview and provided the opportunity for me to control the direction of the interview to ensure that the data was relevant to answering the research questions. One-to-one semi-structured interviews follow Creswell’s (2012) observation that it gives the researcher an opportunity to pay attention to the conversation part of the interview and examine the body language and emotions of the participant (p. 218). I recorded the interviews with a password and fingerprint protected cell phone, took notes and transcribed the interviews.

**Sampling**

Under the guidance of my research supervisor, I recruited a total of six participants, which included teachers, alternative education teachers, and teachers from the community in Manitoba to participate in the research. The “suitability of the sampling strategy” that the researcher uses is as important as the “appropriateness of the methodology and instrumentation” in determining the quality of the research project (Cohen, Manion, & Morrison 2007, p. 100). The research participants included a retired school counsellor, a retired school superintendent, two inclusive education program coordinators and two school teachers, one of which was a newly promoted teaching vice-principal.

All participants have had extensive careers working with marginalized youth both in years of service and activism. Fox et al., (2007) pointed out that while it is good to include service users in research to give them a voice, practitioner involvement is also prudent because it
“presents the opportunity for the practitioners to develop research that is meaningful and applicable” (p. 132). My preference was to recruit teachers and educators who are involved in inclusive education both in the community and in the school environment with a proven track record of working with marginalized youth in Manitoba who have a history with the youth criminal justice system. However, my assumption was that it might be difficult recruit participants with such a specific skill set and knowledge of the subject under study.

Therefore, I used purposive sampling that included snowball sampling because I wanted to examine the views of inclusive education teachers and alternative education teachers in schools in Manitoba about the best ways of improving the educational and life outcomes of marginalized youth through inclusive education (Creswell, 2012, p. 206; Sheppard 2004, p. 94). My intention was to take advantage of the benefits of snowball sampling as I did recognize that due the nature of the research, there might be opportunities for participant referrals to individuals who they thought might assist the research in part because of their knowledge and experience of the subject under study.

My goal was to examine inclusive education teachers’ perspectives on love, compassion, flourishing, relationships, and critical pedagogy as an inclusive education framework in Manitoba. Therefore, my aim was to collect data that would reveal the opportunities and the challenges of such an inclusive education framework from teachers who work with young people who are involved with the youth criminal justice system. Blaxter et al. (2007) suggested that the sample selection strategy of the researcher “depends in part on your knowledge of the population in question, and the resources at your disposal” (p. 165). Therefore, by inviting inclusive education teachers who had the expertise in working with marginalized youth to take part in the
research, I hoped to collect data that represented critical perspectives from key informants on the topic under study.

**Ethical Considerations**

The Tri-Council Policy Statement (2014), which governs the ethical practices in research, states that when conducting research involving humans it is vital to seek the consent of the participants before collecting any data from them. Therefore, my aim was to seek the voluntary consent of all the participants throughout the research process. I maintained confidentiality and privacy by, using numbering according to the order I completed each interview to replace all the names of the participants. However, I replaced the names of participants with the order that I interviewed them. In addition, I used pseudonyms to replace any names of people or places that the participant’s accidentally mentioned. I felt that the danger of destroying confidentiality was minimal as I did not share details of the order that I conducted the interviews with the participants or anybody else. In addition, I also received two snowball referrals and each other them did not know whether I contacted those individuals or not. I only thanked them for providing information about the potential respondents. According to Ryen (2011), it is the duty of the researcher to ensure that he gains the trust of the participants by protecting their privacy. Furthermore, The Tri-Council Policy Statement (2014) suggested that knowledge creation through research demands “ethical standards that respect and protect the participants,” regarding “respect for persons, concerns for welfare, and justice” (pp. 5-6). Protection of the participants is necessary because “human participants” “bear the primary risks of the research” (TCPS 2014, p. 14). I notified the research subjects that their participation in the research was voluntary. I informed participants through emails and face-to-face conversations that they had absolute right to request removal of any data that they provided for the purpose of the research for the
remainder of the research process. Hence, I provided a description of all aspects of the research so that they could make informed decisions about their consent, which they will indicate with an appendage of their signatures.

Provision of incentives can also have undue influence on the participants and reduce the reliability of the research. Therefore, I did not use any incentives, either material or promise for a favor in kind. However, I conducted the research in such a way that there were minimum interruptions of participants’ normal routines. For example, I arranged interview venues, times, and dates that were convenient to the participants. I also treated issues of fairness carefully. For instance, I did not impose my assumptions and perspectives on the participants. This approach ensured that regardless of their views on the subject under study, all participants received equal attention and respect.

It is difficult to achieve full anonymity of respondents when using digital voice recorders and when respondents introduce their roles. Therefore, I stored the data on a computer encrypted with a password and fingerprint security protection to enhance the protection of the data. I continuously reviewed the research process with my research supervisor for advice against potential research ethic violations as and when they emerged. I addressed issues relating to conflict of interest on my part, and the part of the research subjects. However, I was important to be open-minded about the views of the participants throughout the research process.

It is important to give considerations to the data analysis process as a research ethics issue. Strauss and Corbin (1998) suggested that the nature of qualitative data and analysis are such that they are inductive. In addition, Patton (1980) pointed out that “inductive analysis means that the patterns, themes, and categories of analysis come from the data; they emerge out of the data rather than being imposed on them prior to data collection and analysis” (p. 306).
This assertion calls for researcher reflexivity, especially when one considers the critical nature of my thesis (Bruce, 2007). I examined the perspectives of participants rather than impose my views on them. The framework analysis section that follows will discuss how I handled and analyze the data.

**Framework Analysis**

I used framework analysis to analyze the research data. The primary aim of framework analysis is to give a description and interpretation of discourses or issues in a given situation or context from the people who experience those issues and the experiences of those who examine those issues (Ritchie & Spencer, 1994). From this perspective, framework analysis is appropriate for this interpretive qualitative research because as Creswell (1998) pointed out, qualitative research is good at methodologically exploring issues in our society by capturing the complex meanings, emotions, and experiences of research participants from their subjective world (p. 15). The focus of this study was to explore participants’ views on the role of love, compassion, flourishing, relationships, and critical pedagogy as components for developing effective inclusive education framework for improving the education outcomes for marginalized youth in Manitoba.

I used semi-structured interviews to collect data from six respondents. I assumed that six interviews of 40-45 minutes long per participant would produce a large volume of data for me to analyze. In addition, I divided the interviews into three sections, which I believed offered the best possible opportunity to answer the research question. I found that framework analysis was appropriate for this research because this approach gave me an opportunity to systematically and thematically analyze the large amounts of data within a limited time and with limited funds. Furthermore, Srivastava and Thomson (2009) suggested that “policy research framework
analysis provides a focus, and repeatable procedure” for data analysis and interpretation (p. 75). Therefore, my goal was to ensure that at every stage of the data analysis the main themes that emerged from the previous stage were examined with a focus on how they contributed to answering the research question.

The purpose of this thesis is to utilize the existing research data on the poor life outcomes of marginalized youth as a reason to re-engage with existing inclusive education policies in Manitoba. Ritchie and Spence (1994) suggested that qualitative data analysis of policy is concerned with contextual, diagnostic, evaluative, and strategic content analysis. The data revealed the views and perceptsives of teachers and educators about the current state of inclusive education in Manitoba. Gale, Heath, Cameron, Rashid, and Redwood (2013), proposed that the framework analysis method involves seven stages such as transcription, familiarization, coding, developing, application, charting, and interpretation (p. 5). However, I will utilize Ritchie and Spencer’s (1994) work on framework analysis, which proposed that framework analysis method is a five stage process involving the familiarizing, identifying a thematic framework, indexing, charting, and mapping, and interpreting the data.

**Familiarizing.** Familiarizing refers to the initial stages of the data analysis process where the researcher gets to know the data. According to Ritchie & Spencer (1994), familiarizing is the “process of immersion” with the data, which involves listening to the audiotapes of the individual interviews, and transcribing them. At this stage of the process, researchers are encouraged to “re-listen” to data to identify strategies for taking notes of important issues that emerge from the audio such as emotions, and demeanors that the audio does not reveal (Gale et al., 2013, p. 4). In this thesis, I listened and transcribed immediately after each interview to ensure that data was fresh in my mind, in addition to saving valuable time.
The interviews were approximately 45 minutes each and I listened to each interview four times. For me to familiarise myself with the data, I listened to each interview at least two times before transcribing. This approach was important to understand and capture the accurate perspectives and views of the participants. For a 45 minute interview, it was also crucial to stay focused on answering the research question while I listened to the interviews as it gave me the opportunity to stay focused on the data. Although it became clear that the transcription part of the research process was difficult, it was positive in one sense. The transcription process and the listening process helped me to identify areas of the research where the data connected with the literature. From this perspective, I kept a separate file to document all the areas of the data that connected to the literature review section of my paper.

I also used the researcher's notes to fill in the gaps between what was said in the interview and the non-verbal communication by the participants. By repeatedly listening to the data, reading the transcripts, and reading through the researcher notes, I was able to ascertain what issues were important to the participants and how they proposed to resolve those problems. In the research project of Parkinson et al. (2016), the researchers listened to the interviews as a team but the interviews were transcribed by the researchers who conducted the interview to ensure that they captured all the various aspects of the data such as emotions. However, as I was the only person who conducted the interviews and transcribed the data, I was able to associate the emotions and passions to specific aspects of the data which was provided by the participants.

After transcribing the data, I went through each transcript line by line about 4 times with particular interest on any perspective that might be relevant to answering the research question. In Parkinson et al. (2016) the researchers listened to the interviews, read the transcripts and discussed any relevant aspects of the data as a team. In this thesis, repeatedly going over the
transcripts was beneficial for two reasons: first, going through the transcripts gave me the opportunity to make corrections to the transcripts to ensure that the raw data matched the transcript. This was particularly helpful as participants were given copies of transcripts to verify that the transcripts matched the data they provided. The second benefit to the research was that I was able to identify any connections and differences between the participants, as well as any patterns that were beginning to emerge from the data base. I used the themes that were emerging as the starting point for coding the data for further scrutiny.

I divided the interview questions into three categories as follows:

a. Demographic information
b. Current frameworks
c. Developing future inclusive education framework

The demographic information, for example, captured the experiences of participants in inclusive education, participants’ educational philosophy, and perceptions about what components make the most effective framework for marginalized youth in this target group. The questions about current framework revealed information on participants’ perspectives about current inclusive education practices and policies in Manitoba. Furthermore, the third set of questions captured information about participants perspectives of love, compassion, flourishing, relationship, and critical pedagogy as components of inclusive education framework. It was important to pose direct questions on these components to give the participants the opportunity to answer the research question. After familiarizing myself with the data, I went on to identify the themes that formed the bases of the framework for further analysis.

**Identifying the thematic framework.** Identifying the thematic framework refers to the thorough examination of the data to identify any important information “relevant” to the research
and put them in codes (Gale et al. 2013, p. 4). Parkinson, Eatough, Holmes, Stapley, and Midgley, (2016) suggested that this stage of the analysis process involves organizing the “data in a meaningful and manageable way for subsequent retrieval” (p. 116). Srivastava and Thomson (2009) stated that identifying the thematic framework determines the flexibility of the research because it is when the “priori issues” of the research converge with the data (p. 76). I went through the transcribed data line-by-line so that I could accurately code the relevant themes for further analysis.

I identified four main themes that formed the foundation of the framework follows: interpersonal qualities, emotional capacities, enabling pedagogies, and intended outcomes. In this stage of the data analysis, I benefited from laying out the interview questions in a way that captured the main issues that the research was trying to address. I focused primarily on three areas in the third stage of the data analysis. First, I focused on agreements from participants with my assumptions. Second I identified participants’ disagreements with my assumptions, and third I focused on indentifying interesting comments, which did not necessarily relate to the interview questions but contributed to answering the research question. For example, I identified participants views about developing inclusive education framework with components such as love, compassion, flourishing, relationship, and critical pedagogy as well as other components that they had suggested.

At this stage of the data analysis, I started to develop different data nodes from ‘parent’ words to ‘child’ words. In other works, I identified main categories of words and then developed associated words that contributed to developing stronger indexes of themes. To do this, I went through each data set and color-coded each section of the data to reference each node and theme that I was interested in analyzing further. I felt that organizing the interview questions in a way
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that captured the initial framework made it easier for me to code the data in the next stage. I identified the sections of the data that better suited the framework category.

Again, it was important to be open and flexible at this stage of the analysis. This openness in identifying the framework was important as it “focuses the framework around the research questions but provides flexibility, so the framework incorporates our interests as researchers as well as the issues most pertinent to participants” (Parkinson et al. 2015, p. 116). I cut out those sections and pasted them on electronic sticky notes on my computer. This process was helpful as it gave me the opportunity to see the data closely and to negotiate where the voices of the participants were heard. By the end of the second stage of the analysis, I had set the data up ready for coding and indexing.

Indexing. Indexing, according to Lacey and Luff (2001), refers to “applying the thematic framework to the data, using numerical or textual codes to identify specific pieces of the data which correspond to differing themes” (p. 10). Srivastava and Thomson (2009) suggested that “indexing means that one identifies portions or sections of the data that correspond to a particular theme” in the data (p. 76). I used Ritchie and Spencer’s (1994) idea of numerical indexing to identify the various themes. Fourteen components for the framework were coded as follows: love, compassion, flourishing, relationship, critical pedagogy, respect, trust, authenticity, advocacy, self-esteem, empathy, belonging, caring, and assessment.

Initially, it was difficult to know what to do with this data. However, after reflection, I realized that it was an opportunity to explore the relationships between these codes. I arranged the fourteen initial components and scrutinized them further to ascertain which codes were closely related to each other. The difficulty I had was to decide which of these coded components belonged to the four themes I identified: interpersonal qualities, emotional
capacities, teaching practice, and intended outcomes. To resolve this difficulty, I decided to code the relationships between the initial components and parent nodes. For example, authensity, trust, and honesty related to the characteristics of the relationship and connection between the teacher and the student such as authentic relationship, trusting relationship and honest relationship.

In putting the components together, I cut the four main themes out of a paper and placed them on a table and cut out the fourteen components. Then, I went through each of the components to decide the most appropriate theme they belonged. Another problem I encountered was how to differentiate between an interpersonal quality and emotional capacity. To solve this problem I used how those components were referred to by the participants. For example, love was identified as deep emotion, hence I put it in the emotional capacity theme, and authenticity was identified in the data as a skill in demonstrating the relationship between teachers and students. Another difficulty I encountered was deciding whether to physically group closely related components together, put them under shared headings, or keep them separate. However, I realized that although some components were closely related, their meanings were different and as a result contributed differently to answering the research question, which also helped me to solve the problem. For example, I initially put trust and authenticity under a shared heading, but I decided that they had different implications to stakeholders, so I separated them. Such an approach helped me to remain flexible but close to the data to ensure that I did not miss the voices of the participants.

The benefit of being flexible and open-minded about the direction of the data was clear at this stage. For the first time, I realized that I could no longer use my initial framework diagram, which was based on a refraction of light metaphor. I did all my coding manually rather than
using data analysis software. In the indexing stage, I grouped all standalone data which had relevance in answering the research question for further analysis. The latter was similar to problems that Parkinson et al. (2016) encountered at this stage of their data analysis. The authors suggested that creating an “other” category gives the researcher an opportunity to change or add new components to the framework depending on the ideas contained in that category and the researcher must be adaptive to the data (Parkinson et al. 2016, p. 120). To achieve this result, it was necessary to demonstrate flexibility by clearly comparing what my research assumptions were and what the data revealed. However, in my thesis, I kept the four main themes as they were, but I created the “additional components” that the participants expressed as essential for developing an inclusive framework, which were then put into their respective themes. Such an approached helped me to ensure that the organization of the data were cleaner in the sense that there were fewer thematic groups for the final framework.

I remained adaptable throughout the research process because I was aware that all the themes that emerged from the data were subject to refinement and changes until the end of the research. Another reason for my openness in this research was that it improved the trustworthiness, partly because this stage of the analysis reveals the intersections of my interpretations of an effective approach to inclusive education and the interpretations of research participants. I made sure that it was the data that answered the research question and that my assumptions just gave direction to the research.

**Charting.** “Charting involved summarizing the data by category from each transcript” (Gale et al. 2013, p. 5). Ritchie and Spencer (1994), suggested that the charting stage is where we change the identity of the data from its original text context into summaries, headings, and specific identifiable forms of organization such as charts. Parkinson et al. (2016) used NVivo in
this stage to extract the code from a particular section of the transcript. However, in this research, I did everything by hand. I started this stage of the analysis with fourteen codes as follows: love, compassion, flourishing, relationship, critical pedagogy, respect, trust, authenticity, advocacy, self-esteem, empathy, belonging, caring, and assessment. I arranged closely related codes together and critically interrogated the data to ensure that the voices of the participants were still heard. For example, I decided that assessment was closely related to flourishing, as it determined the extent that a marginalized student was flourishing.

After cutting the responses out, I felt it was necessary to summarize the data from the indexing stage. It was important to make sure that I did not ignore the voices of the participants in my summaries. To achieve this result, I resisted the temptation to oversimplify the responses of participants. I decided to rather use the responses in different areas of the data analysis where the responses were closely related rather than insist on summarizing the data, especially where summarizing the data will lead to minimizing the participants’ voices. Some researchers choose to dive deep into the data by revealing the results at this stage and discussing them further in the next stage (Florian & Pratt, 2013; Parkinson et al., 2016). However, I opted to explain the results in chapter four as it is part of the fifth stage of the framework analysis process and as a standalone chapter. Such an approach improved the clarity and flow of the research design.

Although I wanted the benefits of framework analysis as a method that is effective at helping researchers to stay closely to the data, I also wanted a more traditional format of interpretation and presentation of the results to ensure familiarity and clarity.

**Mapping and interpreting the data.** Ritchie and Spencer (1994) stated that the qualitative researcher's role at this stage is “defining concepts, mapping range, and nature of phenomena, creating typologies and finding associations, providing explanations, and developing
strategies” (p. 186). “Mapping and interpretation involve finding patterns and articulating one’s own sense-making of the data, in light of one’s research question(s)” (Parkinson et al. 2016, p. 122). To move beyond data management towards my subjective interpretation of the data, I decided to explain what the respondents actually said. Mapping and interpreting data were helped by receiving the responses from participants after they had the opportunity to member-check the transcripts. This approach also helped to authenticate the subjects’ voices in the research as I felt the data was refined enough to be shared.

**Summary**

The goal of this chapter was to present the methodology and the research design that I used in my study. I discussed my research paradigms and perspectives to show how I collected and analyzed the data. In addition, I presented the sampling and the procedure for my data collection and discussed the research questions and assumptions. I explained how I followed the research ethics procedures in the study. Furthermore, I established the research method and the rationale behind my decision to choose a semi-structured interview technique to collect the data. I concluded the chapter with a review of the framework analysis procedure to analyze the research data.

In the first chapter, I introduced the main ideas, background, goals, purpose and the significance of the study. I showed that in spite of the many inclusive education policies, marginalized youth in Manitoba continue to struggle and fail both in education and in their social outcomes. In the second chapter, I reviewed the literature on education, humanized knowledge, and inclusive education. I demonstrated the implicit love, compassion, flourishing, relationships, and critical pedagogy in education, and discussed the conceptual and theoretical framework of the study. In this chapter, I showed the methodology used for my research and discussed how I
follow existing research ethic guidelines to recruit my research sample, collect, store, and analyze the data. In the next chapter, I will discuss the results in relation to answering the research question.
Chapter 4: Results

After going through the five stages of framework analysis (Ritchie and Spence, 1994), chapter four is an opportunity to present what the teachers, and the community educators, who participated in this study, shared their views and perspectives on how to develop an effective inclusive education framework for marginalized youth in Manitoba. In framework analysis, the researcher must stay close to the data in order not to lose the views and the perspectives of the respondents (Parkinson, Eatough, Holmes, Stapley & Midgley, 2016). At the end of the five stages of data analysis, fourteen themes had emerged through the process of data analysis and to ease both organization and understanding, I further divided these themes into four categories: interpersonal qualities, emotional capacities, Enabling Pedagogies, and intended outcomes.

This chapter will contain four main sections. In the first section, I provide brief demographic information about the participants, which includes their experiences, and philosophies of inclusive education for marginalized young people. In the second and final section, I explain the four categories and provide details about the fourteen themes that I drew from my analysis of the data.

Background of Respondents

The participants in this research came from diverse backgrounds in education with diverse experiences and perspectives about inclusive education. It was interesting to me how different people responded to my research assumptions about how love, compassion, critical pedagogy, relationship, and flourishing serve as effective components for developing an inclusive education framework. The explorative nature of the research was such that the participants had the freedom and the voice to express themselves in ways that were unique to their own educational philosophies and practice experiences. This approach proved to be a vital
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component for encouraging the participants to share their perspectives regarding the
development of an inclusive education framework for engaging marginalized young people who
are involved with the justice system or at risk of entering the justice system in Manitoba. For
confidentiality, I named the research respondents according to the order they were interviewed.

**Respondent One**

Respondent one has 20 years’ experience of working with young people who are
involved with the justice system or who are at risk of offending. Respondent one worked in
distinct roles within the justice system ranging from juvenile counsellor in a correction facility,
to probation officer, and intensive support and supervision program manager (ISSP). Respondent
one was also part of a working group that started the discussion around alternative high schools
in Manitoba. Respondent one also indicated that his educational philosophy is strength-based
learning.

**Respondent Two**

Respondent two was a snowball referral from respondent one. The respondent’s
philosophy included equal opportunity and strength-based learning. The respondent’s shared
that his attitude to working as an educator is about working creatively rather than working too
hard. Respondent two started his career as a specialist foster parent in Manitoba who took care
of class five marginalized youth who were involved with the justice system or were at risk of
involvement. He also has 20 years of experience in the youth justice system and is currently
heavily involved in developing and delivering educational programs for young people who are in
the justice system.
Respondent Three

This respondent was a semi-retired school counsellor with 25 years of experience working with marginalized young people who were involved with the justice system or were at risk of involvement in the justice system. The respondent talked passionately about his experiences working with marginalized young people and was heavily moved by the capacity for people to change for the better. For example, the respondent talked about education as a human interaction and expressed the importance of using education to improve the human condition with love and compassion. The respondent also drew on examples of how this approach to education has helped him to flourish as a human being. The respondent has also written intervention programs for engaging young people who were marginalized in the school system.

Respondent Four

Respondent four was a retired school superintendent with 33 years teaching experience in cross-Canadian contexts. The respondent trained as a special education teacher and worked extensively with young people who were marginalized, and advocated for programs and interventions aimed at re-integrating those young people back into the education system. The respondent was also involved in writing educational programs to engage marginalized youth in Northern communities. As a superintendent, respondent four was responsible for the division’s finances, logistics, and systems management so he was passionate about how all the various aspects of the school system functioned effectively. The respondent’s philosophy of education included a focus on respect and empathy, budgeting, funding, and assessment.

Respondent Five

This respondent had 20 years of experience working with marginalized young people, who were involved with the justice system or were at risk of involvement. Respondent five
started off as a specialist group home worker, the respondent is now a vice-principal in a school in Manitoba. The respondent is an advocate of using the Circle of Courage (Brendtro, Brokenleg & Van Bockern, 2002) as an approach to developing an effective inclusive education framework for marginalized youth. For this respondent, the education of marginalized youth comes down to two framework components: love and belonging in an authentic learning environment.

**Respondent Six**

Respondent six also has more than 20 years of teaching experience in inclusive education. The respondent provided education and advocacy for girls in a secure unit in an organization run by a church. The participant also worked specifically in an alternative school for males that were at risk of offending or already involved with the law. For this respondent, the relationship between the teacher and the student is vital to any successful educational interaction, with the philosophy that basic needs must be met before education can take place. In the next section, I will present the responses that the participants gave in the interviews, which have been coded into four categories.

Table 4.1 demonstrates the diversity within the participant group. I did not plan to focus on diversity as part of my methodology in this study. As a result, the interview questions did not include questions that would establish the demographic diversities within the participant group. If information about participants’ gender, race, place of birth, and year of service had been obtained during the interviews the table below might have provided more data about the implication of diversity in this research.
Table 4.1

*Diversity of Participant Group*

<table>
<thead>
<tr>
<th>Demographics of the Participant Group</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
</tr>
<tr>
<td><strong>Race</strong></td>
</tr>
<tr>
<td><strong>Birth Place</strong></td>
</tr>
<tr>
<td><strong>Years of Service</strong></td>
</tr>
</tbody>
</table>

My intention when selecting participants was to select a group of key informants, who had recognized success when working with young people, who were marginalized by their involvement with the criminal justice system. As such, I was not focused on choosing a diverse group. Also, the snowball method depends on participants to identify others that fit within the delimitations of the study but it does not allow the researcher to control the demographics of the group. Therefore, Table 4.1 represents a retrospective procedure that I implemented to identify limitations within my study that could be caused by a lack of diversity within my participant group. The diversity within the group of research participants was limited and the results could, therefore, be limited by the lack of diversity within the group. Conversely, the participants in this study had a broad range of experience working with marginalized youth and were able to provide a depth of expertise to inform the development of an alternative inclusive education framework that would promote the flourishing of marginalized young people.

**Participants’ Perspectives on Key Components of Inclusive Education**

In this section, I go through the four categories, discuss each related component and examine how educators can utilize them to improve the education and life outcomes of
marginalized young people. My aim in this section is to ensure that discussions about the data represent the voices of the participants, their ideas, and perspectives, on how to develop an effective inclusive education framework for marginalized young people. After analysis of the data through coding and my researcher notes, I described and developed themes into four categories. These categories are as follows: Interpersonal qualities, emotional capacities, enabling pedagogies, and intended outcomes. In the paragraphs that follow, I will discuss the data by going through the four categories in detail.

**The Role of Interpersonal Qualities and Education Success**

The data showed that interpersonal human attributes such as respect, honesty, authenticity, relationship, advocacy, trust, and self-esteem are all components that may be included in an effective inclusive education framework for marginalized young people. In the remainder of this section, I will describe the specific qualities the participants identified as key to an inclusive education framework for marginalized youth.

**Respect.** Although not all respondents talked about respect, one participant felt very strongly about this component. The respondent implied that respect is a vital component to include in a framework for marginalized young people as it connects the teacher and student in a way that improves learning. The main themes that emerged from the data about respect were that respect is central to how teachers treat students in the teaching and learning process and vice-versa, and respect supersedes love in education.

**Respect is how teachers and learners treat each other.** The respondent that contributed to this idea suggested that respect in education is very important because it influences how educators and learners treat each other. For example, when I asked the participant about what components should be included in an inclusive education for young people, Respondent Four
commented that, “I will start with two words that should be key [to inclusive education] … empathy and respect…. Respecting is how you treat [people]…That's my perspective on that.” In this response, the participant implied that for teaching and learning to take place successfully, educators and learners must treat each other with respect. This assertion is also important to understanding education as a human interaction. From this perspective, the respondent’s idea is vital to understanding that educators must endeavour to treat the knowledge, experiences and personal stories of young people with respect. The respondent went on to state that, while other components such as love might not last too long due to the heavy emotional attachment, respect will last:

When we inject respect into the education system and define it, then those times when the love and the caring may have become too much, the respect will last, because again, it's not how you feel about the child, it's how you treat them. (Respondent Four)

In this sense, according to the respondent, respect deals with educational interactions in a way that recognizes that both learners and educators have something to offer regarding the creation of knowledge. This assertion suggests that respect enables students to recognize the authority and the expectations of the school environment, including the teacher; while teachers recognize and respect the self-advocacy of students to challenge the inherent nature of power and how it contributes to the marginalization of young people. The implication is that when educators and learners share this mutual respect, there will be harmony and a better learning environment that will lead to increased outcomes for young people. Respect underpins how teachers treat the individuality and humanity of students and when students reciprocate this treatment it leads to better learning outcomes. In the next section, I will discuss Respondent Four’s perspective about
how respect is a more effective component of inclusive education than more emotional responses like love.

**Respect supersedes love in education.** One respondent expressed that respect supersedes other emotional capacities such as love, because, according to Respondent Four, emotional capacities such as love might be too much for teachers. The respondent stated that “I'm not sure if I agree 100% [about love] …If you talk about the love and emotional attachment, it's a bit too much and you would like empathy and respect instead.” Respondent Four went on to express that love should be replaced with other less emotionally demanding components when he stated that, “I feel very strongly [that] love should be substituted with empathy and respect. With those two terms very strongly examined and defined.” In this exchange, the participant felt that respect was more valuable than love as a component of inclusive education. In another exchange, Respondent Four had the opportunity to review a framework diagram that I designed based on my assumptions. Looking at the diagram, the respondent commented that “I think including these two pieces [empathy and respect] here [into the centre of the diagram] is the way that you can have these two pieces [teacher and student] to these two pieces [inclusion and curriculum]. As the respondent’s statement was not clear partly because he was interpreting a picture diagram during the interview, I asked him to clarify his statement. When I asked him to confirm the statement: “what you said was, you can care for marginalized youth without loving them but with empathy and respect you can interact with them in inclusion and within the framework of [inclusion].” The participant responded that, “Exactly, because of your concern for seeing them flourish, and seeing them reach their potential.” For Respondent Four, respect is very important to the success of the students as it is the interpersonal quality that connects both the teacher and the learner to meaningfully engage with each other. In this section, I discussed the responses
from one participant that suggested that respect and other interpersonal qualities are more important than Emotional capacities as respect is effective at improving the interaction between the teacher and the student. However, for this interaction to be successful, some participants shared that there must be trust. In the next section, I will discuss the responses from the participants on how trust improves the learning outcomes of marginalized young people in inclusive education.

**Trust.** Overall, some participants expressed support for trust in an inclusive education framework for marginalized young people. Those participants suggested that as the teaching and learning process is based on relationships, that relationship must be built on trust. The ideas that developed in this section were as follows: Trust improves student-teacher interpersonal engagement, and trust increases student participation in the learning process.

*Trust improves student-teacher interpersonal engagements.* Some respondents stated that trust is an essential inclusive component as it improves teacher-student relationships on a personal level. For example, Respondent Three expressed that trust is important to improving relationships because marginalized young people relate to it especially when it comes to encouraging and empowering them. In that exchange, Respondent Three suggested that:

…We progress to teaching them how to accept when someone says something nice about them…It's okay to look them in the eyes and say you know, thank you for noticing that about me…like mother’s milk, they know they need this…they absolutely love it…. You have to build a wall of trust…

From the above perspective, marginalized young people want to know that when educators give them personal appraisal and affirmation, or assessment about their academic performance, it accurately reflects the views of those teachers rather than having hidden agenda. The
respondent’s comments also showed that just as a mother’s milk is essential to the growth of children, marginalized young people engage with the views of teachers to help them grow, and therefore, trust is essential so that young people will know that educators are acting in their best interest. The respondent’s statement also demonstrated that trust is a critical piece of working with marginalized young people and that as educators, we should present ourselves as professionals who are different than what has been described by the external supports systems of the young people. Respondent Five shared that it is important to demonstrate trust through action, and acting with integrity when she stated that:

I think some of that too though is kind of showing through doing. So, you know a kid tells you that they like to play basketball or that’s a talent for them, well then play with them. Like you don't just assume…. You have to put yourself in their shoes… I think of youth sometimes like little detectives that are you know checking to see… [if] you mean what you say. Are you going to let me down? Are you like everybody else? What makes me want to trust you more than anybody else? So, it’s a really hard job you know to prove to them that we do mean what we say and that we really are wanting to help them out. I mean there are so many times where I hear the words like… oh well, I tried to help that individual, but you know my hands are tied. Like you know what did you do exactly?

(Respondent Five)

The participant’s assertion implies that young people expect teachers to be trustworthy in their practice and it is about proving to them that teachers can be trusted. In addition, the statement also speaks to the importance of looking for both young people’s talents and strengths and making sure that those young people have the chance to interact with educators from a position of strength. The participant’s responses suggested that although it is difficult to demonstrate to
young people that you mean what you say as an educator, trust enables educators to be persistent in finding ways that will improve the educational outcomes for young people. To help us improve the achievements of young people, the respondent suggested that we should take a pause to question how our practice influences the educational outcomes for marginalized young people. Respondent Five continued to express a connection between trust and meeting basic needs of marginalized young people when she stated that: “It's really hard to… thrive if you are hungry and it's really hard to thrive if you don't know what you're going to wear tomorrow and don't trust anybody…” In addition to explaining that flourishing requires that basic needs like food and social acceptance are met before students can meet other expectations, Respondent Five notes that there is a strong and direct link between trust and flourishing. Respondent Six also explained that although establishing a trusting relationship with marginalized youth is challenging when we get it right, it is a pivotal piece in improving educational outcomes. In that exchange, the participant stated that:

[Young people] need to feel safe that someone they know they can trust, and they can go to. Building trust with this profile of students we are talking about is not easy. It takes years, sometimes it takes longer than that and once you build that with a student that’s an unbreakable piece that could be the difference between being successful and not being successful... Those kids… gravitate to people they trust. They gravitate to teachers they want to spend time, [and] have those conversations with… (Respondent Six)

The participant implied that marginalized young people in inclusive education need to feel connected and safe with educators to engage effectively in the education process. From this perspective, trust directly influences the flourishing of marginalized young people for each individual because these connections of safety and trust are person-specific. With trust, young
people will feel safe enough to critique and question the role of power in creating knowledge, which will lead to flourishing, because they would have contributed to their own learning. From this perspective, they will spend less time resisting the teaching and learning process. In this section, I discussed participants’ ideas that trust improves student-teacher engagements leading to flourishing. The result of a flourishing teacher-student relationship is that young people trust them enough to increase their participation in the schooling process. In the next section, I will discuss how trust intensifies young people’s participation in school.

**Trust increases student participation in the learning process.** Some respondents expressed that trust is pivotal to improving how marginalized young people view the school as a social institution. Once they have this trust as an assurance, they would want to take part in the schooling process. For example, Respondent One suggested that: “you don’t have to be their friend but you have to first develop… trust with [young people].” In this regard, the respondent implied that trust is foundational to teaching and learning in inclusive education. This assertion is very important because, with trust, young people may give opportunities for educators to share their personal stories and experiences to improve the teaching and learning process. Respondent One implied that because of their experiences and distrust of the justice system trust is key to working with marginalized youth.

Within my twenty years in corrections, I can honestly say I've never lied to one of my clients… because ...especially youth who are involved in the criminal justice system … do not trust people and once you lied to them, and they find out, you will never regain that trust. They see that in the family, and everyone in the game is telling them don't trust your probation officer, don't trust your teachers, don't trust authority figures. It is very
hard... When all they have heard is: don't trust anyone or anybody in a position of authority. (Respondent One)

Respondent One was very clear that marginalized youth, who are involved in the justice system, have had a consistent experience of distrust and educators need to be models of integrity to break down barriers and to encourage participation in the school system. In addition, the respondent’s idea is important to understanding the relationship between trust and successful educational outcomes when one considers the conflicting relationships that exist between marginalized young people and the school as an institution of power. In this sense, the responses from the participants imply that trust improves participation as young people trust educational administrators enough to want to engage with the school process. The data showed that student teacher relationships must also be authentic to create a congenial learning environment for flourishing.

**Authenticity.** Some participants expressed that authenticity is an essential part of an effective inclusive education framework. The ideas that came out from discussions with participants on authenticity were: Authenticity translates words into action, and authenticity is more than a teacher-student relationship. The discussion that follows in the next sections highlight these ideas in detail. In addition, participants shared an idea that trust improves the teacher-student connections because of the security young people feel when they share teaching and learning spaces with educators. However, it is important to discuss the role of authentic relationships when one attempts to talk about trusting relationships. In the next section, I will discuss the participants’ responses about how authenticity can lead to improved educational outcomes for marginalized young people.
Authenticity translates words into action. Some respondents felt that authenticity is the component that underpins teachers’ ability to translate their words into actions for young people to feel and experience the positive effects. For example, Respondent Five suggested that “those kids need to know that you mean what you say and that you're going to follow through on what you say. So… saying I care about you doesn't go very far if you're not being authentic. So, you [should] be authentic.” Respondent Five went on to imply that there was the need for educators to be authentic in inclusive education in both their actions and their words to interrupt some of the negative views that marginalized young people have about the educational system because of their bad experiences. In that exchange, Respondent Five stated that, “I think there have been so many instances where kids have been let down by past experiences. … That it's really up to the adults to prove to them that they [adults] have what it takes.” Respondent Five continued that:

There are some kids that you will come across that you know…are not a fit... So, you can't fake it or force. It has to be authentic but what you can do then is find the other that can fulfil that role… Like sometimes you find that spark right away and you hit it off with somebody you know and it is going to be just fine. Other times, it's trying. You keep trying and trying to connect, but you know it takes time. And, that's okay but knowing that it needs to be authentic and that you have to mean what you say.

When I asked the respondent to share some of her strongest ideas for inclusive education, she was very firm on the role of authenticity in the educational success for marginalized youth. Respondent Five expressed that authenticity calls for educators to not only follow inclusive education frameworks but explore other strategies that will respond to the needs of young people. In that contribution, Respondent Five stated that:
I think we’ve talked about a few of them. So, like authentic for sure… [I can ask] did you just supported a framework that was already in place and then when they didn't cut it, oh well, or did you reinvest them, have conversations and really try to create that authentic relationship and show them that that you care?

The respondent recounted an incident when her authentic relationship with a former student yielded an example of flourishing when she stated that:

…An example would be just yesterday, I got a buzz on my Facebook account. Somebody trying to talk to me that I’m not Facebook friends with. It's a former student who wants me to go to her convocation this week and of course, I'll be there! Like there is no question about it but the fact that she tracked me down and found me and then invited me to go. Like that's more for me than it is for her. Like she thinks it is about her, but I am like this is really about me if you want me to come…But that's an authentic relationship and at the time when I worked with her more closely, I would have been that adult that was crazy for her and she knows that.

The above responses also demonstrate how authentic relationships promote flourishing because of the special connections it brings between teachers and learners. To be crazy about a student goes beyond just a professional relationship but a very deep bond that promotes learning because young people respond to that. In this section, I discussed the idea that authenticity transforms words into action for young people as they see what educators truly feel about them in action.

**Authenticity is more than teacher-student relationship.** Some respondents also said that authenticity in inclusive education goes beyond just a random student-teacher relationship. Rather, those relationships are more personalized with deep connections. In a response to what should change in the current inclusive education framework in Manitoba, Respondent Five stated
that: “So, more focus on getting to know kids first. More focus like some allowances to have …personal connections with kids. And really kind of taking some of those barriers down so that you can be an advocate and mean it and be authentic.” The respondent also implied through authentic relationships, educators to use the personal stories of marginalized young people as a motivation to improve the education process for young people:

“And it’s like, can you not just see like there's a story there? There’s more to what you know? what that person is letting you into because you haven't taken the time to be authentic, to be that caring adult to prove to them that you know.” (Respondent Five)

The participant implied that teaching and learning alone do not reveal the whole story of the young person, but by authentically reaching out to students we get to know more about their stories so that we can better assess their learning needs. In the latter stages of the interview, I got to ask the participants if there was anything that they would add to my existing framework. In her response, Respondent Five expressed the idea that authentic relationships that develop over time enable educators to find genuine ways of improving the educational outcomes for young people. In that exchange, Respondent Five said:

The only thing that I would add, which is my last thought is that [the relationship] has to be authentic: it can’t be forced. And I know I said that lots already but that is a really powerful thought so if you force a relationship, we know it's not going to last very long, or if you fake knowing something, people figure you out pretty quick. So, all that discussion we had about being inclusive we talked a lot about it being that authentic so getting to know the story and looking at what they need and whatever as opposed to like a prescription, right? Like you know inclusion plus curriculum, plus teacher equals education. It going to have some dialogue with that authentic piece to be able to finish up.
For Respondent Five, authenticity is a powerful inclusive education component that enables educators and students to utilize the connections within relationships to explore how to meet basic needs of young people. The two main ideas from the respondents that I discussed in this section were that, first, authentic educators find ways of putting their words into action to improve the educational outcomes of students. Second, authentic teachers can reach out to young people by showing genuine interest in their unique stories to improve engagement leading to educational successes. As demonstrated in this section, trust and authenticity do not happen in a vacuum but within the parameters of the relationship between teachers and students. In the next section, I will discuss participants’ views about how relationships improve inclusive education.

**Relationship.** Most participants had favourable views about the relationship between the teacher and the student as an inclusive education framework component for marginalized young people. The responses were varied depending on the respective educational philosophies and experiences of the participants. In this section, I will discuss two main ideas that came out of the participants’ responses on the value of relationship in inclusive education: relationship creates space for student engagement, and relationship makes the other components effective.

**Relationship creates space for student engagement.** Most respondents expressed that relationship is important for engaging young people in the educational process. In fact, three of the six participants felt that relationship is the most important component, others expressed that it is the second most important inclusive component behind love. For example, when I asked participants what they would change in current inclusive framework, Respondent One stated that, “The only thing I would probably change… Is not so much to change, but I'll give more value to relationship.” Respondent Three also suggested that, “from love, you have a relationship, then compassion.” These assertions highlight the value of developing relationships with young people
to improve educational outcomes. Another respondent felt that my definition of relationship, which connects the component to empathy makes it the central component for inclusion. In that exchange, Respondent Four stated that, “It was interesting your definition of the relationship was the one that included empathy in it I noticed, and I was glad to see that was included as I said, I feel that's a very core piece.” On the value of relationship as an inclusive education framework component for young people who are already in the justice system, Respondent One was unequivocal in his assertions when he said, “I think the main thing is relationships...you have to develop a relationship with an offender to work effectively with them or with any youth who you have some sort of understanding…give and take, back and forth.” Respondent Six also expressed a similar idea when she said the relationship between the teacher and the student is the central piece for equipping marginalized young people with the tools to succeed in life. In that exchange, Respondent Six suggested that:

…In a word, relationship… I mean [in] education… we want to you know prepare students for the future, we want to give them the skills, the tools, the knowledge, things to be successful whatever success looks like because success can look very different for every individual …If you ask your average teacher, they might say we need to prepare students to do to go on to university. That wouldn't be necessarily my philosophy as to what the goal of education is. To me the goal of education is preparing students to be independent, to be self-sufficient, to be able to be a good citizen, to be able to make good decisions for themselves…When it comes down to my personal philosophy on how I navigate education my role in education is about building relationships.

Respondent Six implied that relationship enables educators to mentor young people to become good, and flourishing members of the society. Respondent One explained that educational
successes are dependent on the relationship between teachers and student when he expressed that “…I think [success] is going to come from the relationship… you have [to have] that …It could be an equal relationship with benefits.” This assertion is similar to an idea I discussed earlier in chapter three that relationships help to improve educational outcomes when there are mutuality and equality of status. In one of the interview exchanges with Respondent Six, I asked the respondent if she would include relationship in an inclusive education framework. In response, the participant expressed powerful connections between relationship and educational success when she said, “Absolutely. I think the only reason I’ve had some successes …with student(s) is, it all comes down to being able to relate. Everybody needs a champion that is going to believe in them so that boils down to relationship.” Respondent Two also demonstrated that educators can utilize relationship to create the space and favorable conditions for success for young people when he said:

…This relationship [is the component] that really links the students to… the [educational] process. I will suspect that the student is oblivious to the process because they are not familiar with the process…. [students will say] I don't know what the process is… but I know that there is something about me that… I probably should be working on, but I don't know how to do that and then that's where the teacher comes in…. But none of that occurs unless there is relationship. …Understanding that relationship, relationship, relationship has a measurable outcome. (Respondent Two)

From this perspective, the relationships between teachers and students are essential pieces in inclusive education, because it helps teachers and students to identify needs. The implication of is that through relationship, teachers help students to come to a place of self-actualization, where they can figure out what they need to improve their outcomes and then flourish. Respondent Two
went on to use research to support his view about the power of relationships to yield desired educational outcomes when he stated that:

Okay, awesome here is a really neat thing. There have been tons of research done on just relationship. Efficacy just on relationship alone is upwards of 25%. …When you have relationship it kind of becomes like a fertile ground that all of these seeds can grow...

(Respondent Two)

In this sense, relationship nurtures and nourishes the potential of young people to grow to their own potential. This idea is very important in inclusive education because some of the young people who are involved in inclusive education have so much potential and energy that are buried in their distrust of the school system. Therefore, relationship, as implied by the respondent is the key ingredient to activate the potentials and the energy of young people to flourish.

Respondent Two went on to establish a direct link between relationship and academic success when he stated that:

Whereas other professors just bored you to tears and there were arrogant, and they were indifferent and had a little entourage of students that they met with, and would not give you the time of day. So, yet you wanted to learn: the learning did not change. You were always still you, but you did not get the “A” and that because …you got the “A” but it was not an “A+,” because the barrier was not you. It was the relationship that you had. That prof, that teacher, that person in your life is still a wonderful gift of a human being. It is just that you did not make that connection. But you make those connections even if the person has very little to share …you almost become like a sponge, and you absorb all the goodness from them and then that person helps you grow even if just for a few minutes.
From the respondent’s assertion, one can deduce that educators’ passion to teach and students readiness to learn is just the starting point, but it is the connection between educators and learners in their relationship that really sets the space and the conditions for a successful teaching and learning process. In another exchange, Respondent Two stressed the importance of having the right people in positions that can translate those healthy connections in the teacher-student relationships into positive outcomes when he stated that:

So, my question to you will be if you had 5 hours with me because I also teach at Red River…If you had five hours with me to teach you something, or you had five minutes with the holiness the Dalai Lama? … You don’t have to give me that answer: I know which one. But, think about it from that way…where would I … where could I learn? Who could help me make that connection, where I can learn? Who would I learn more from, me or the Dalai Lama? As much as I would like to think that I can probably teach a lot of really awesome things probably the Dalai Lama, and I'll be ok with that. And so, you see that it's not so much …the song, but it is also the singer. It's the person making those connections with you and if they are open to that then you have a relationship. And then the person can flourish, and you can use your pedagogy, and that's my take on that.

This assertion is also crucial to the role of relationship in the context of inclusive education because as the respondent implied, the roles of the teacher (singer) as the deliverer of the curriculum (song) alone is not enough. The song can be great but the singer might not be singing the right notes to bring out the feel-good potential of the song. However, from the participant’s perspective, it is the perfect blend of the song (curriculum) and the singer (teacher) that brings out the intended purpose. From this point of view, the educator cannot know if the curriculum can be relevant to the students unless he or she can get close enough to understand the needs of
the learners. Hence, through relationship, teachers draw out the best bit of inclusive curriculum to improve the outcomes of young people by identifying their needs and addressing them. This improvement in educational outcomes is possible because of the role that relationship plays in communication between teachers and learners. For example, Respondent Six expressed that relationship influences the way teachers communicate their concerns for young people when things have not gone too well when she said:

It’s not just why weren't you at school yesterday? It's not that kind of conversation. It's like hey I'm worried about you. Is everything okay? I noticed you haven't been at school last week you know just checking in and just know I'm here. Can I come and pick you up? Do you need help getting to school? So, that's the difference so very personalized… I care about you. So, it comes down to relationships, it comes down to attempt to empathize and understand what their circumstances are and what their situations are…. It just a part of what you have to do to be inclusive… The teachers call them, texts them, you know very personal and personalized approach to how they do business.

From this perspective, Respondent Six’s idea implies that educators can utilize good relationships, to address the struggles of young people in the school in a way that reaches out to them to engage rather than disengage in the educational process. When this happens, students strive to make that relationship stronger. Respondent Three, for example, expressed that marginalized students commit to the kind of relationship, which reaches out to young people and positively impacts on them to improve their educational outcomes when he said:

…They want to satisfy that relationship: they do… They don’t want to push against it: They genuinely do want to be part of that right?... and that is the part that we as good educators can work with. We can build the relationship with kids. A kid who comes out
of a very poor home, who is marginalized, and everything else. I as a human being can connect with that kid and encourage him, and influence him to one that will actually better themselves, because of the relationship… I think it is the relationship that we have to work with.

From this perspective, when conditions and the space for a relationship are good enough to respond to the needs of young people, they buy into the educational process in line with the singer-song analogy from Respondent Two. This idea is important because, it implies that in a relationship, young people strive to do better because of the personal connections that develop between the teachers and the learners. Also, the respondent’s assertion implied that marginalized young people who open up for relationships with teachers often commit to improving their life outcomes because of the encouragement and the influence they get from teachers. However, this relationship, according to some participants, should draw other inclusive components together to produce any meaningful educational outcomes for young people. I will discuss it more in detail in the next section, but in this section, I discussed respondents’ ideas that relationship helps to improve student engagement by creating the conditions and space for flourishing. Participants expressed that relationship connects the students with the educational process because through relationship both teachers and educators negotiate a finely tuned combination of curriculum and teachers’ skill set to help the young person to succeed. In the next section, I will discuss the responses from some participants about how relationships activate the potency of other components to bring about success for young people.

*Relationships make the other components effective.* Some respondents expressed that for relationships to be an even more effective component of inclusive education, educators must utilize the strengths of other components to increase educational successes for marginalized
young people. For example, Respondent Two suggested that it does not matter if one has
compassion or love in inclusion; without a relationship, these components will not bring about
learning:

… I look at [relationship] from a positive and negative. It's a nice way of testing that is
valid or not….relationship, when it's done well we see the evidence. But what happens
when the relationship is done poorly? You can have the most compassionate, the most
loving, the most effective curriculum, with the best intentions, but if there is no
relationship there, there is no bridging … connecting to the student. So, you can have
University professors, I mean we all have some professors we really
love, who we really
connect with and…we are like wow…! You know, I get that! That helps bridge my
learning.

This assertion is important because as will be demonstrated in the corresponding section about
love and compassion, those components are very important in the flourishing of marginalized
young people in inclusion. However, the respondent’s idea suggests that it is relationships that
truly demonstrate the value of other components to promote better education outcomes.

Furthermore, for the relationship between the teacher and the student to be effective, Respondent
Five cautioned that other basic needs must be addressed. Respondent Five stated that:

If we talk about basic needs and you have a loving relationship, but if you don't have
food, it doesn't matter that you have the loving relationship, you're not going to survive.

If you don't have clean water, it doesn't matter if you got a good teacher and a strong
relationship. Not having clean water [will] get you in big trouble…

From this perspective, young people will not have the energy and the desire to enter into any
teaching and learning relationships with educators unless they have food to eat and they have
clothes to wear and their other basic needs are met. However, the respondent’s assertion also implies that educators who focus on forming good effective relationships will be concerned about addressing the basic needs of these young people because they know that failure to address those needs will result in disengagement or non-engagement. In this section, some participants expressed that relationship is an essential component for an inclusive education framework. The main idea that I discussed was that relationships facilitate the engagement of students in the educational process. In addition, relationships enable other inclusive education components to be effective. By developing trusting and authentic relationships with young people, educators can advocate for better outcomes for them.

**Advocacy:** Two of the respondents expressed the importance of advocacy as a component for an inclusive education framework. Participants shared two ideas about advocacy: Students must be equipped to self-advocate, and educators must advocate for youth.

**Students must be equipped to self-advocate.** Some respondents suggested that educators must be able to equip young people with the knowledge and skills to self-advocate. For example, Respondent Six expressed that education must activate the advocacy of young people to negotiate better educational and social outcomes on their own behalfs. In that statement, Respondent Six said:

I mean, again helping our youth become critical thinkers is really important, right? Being able to stand up when they don't think something is right, being able to advocate for themselves and I think that's probably the biggest skill we can give them, is learning how to advocate for themselves because I think so often they've just like oh this is just the way it is…I accept this, I live in a cycle of poverty, I live in a cycle of abuse.
From this perspective, when young people are equipped to self-advocate through critical education, they can campaign for outcomes that improve their lives by critiquing, and challenging current structures that cause their cycle of poverty and poor life conditions. The respondent went on to express that self-advocacy comes from educational empowerment, which is essential to promote better living conditions for marginalized youth:

In inclusive education, the teacher’s main responsibility is about helping empower our young people to better their circumstances. And by better their circumstances, I do not just mean get out of living in Manitoba housing, I mean better circumstances by being able to advocate for themselves… again starting to become an independent individual.

(Respondent Six)

The participant connected self-advocacy to the empowerment that comes through education to help young people to be self-sufficient. This idea implies that advocacy is central to equipping young people to be successful. Therefore, as I stated in chapter two if young people are not succeeding in education, then the emphasis on education has shifted away from its focus to improve the lives of young people. In this section, I discussed the idea that inclusive education must prepare young people to advocate for outcomes that make their life conditions better. However, according to some respondents, educators must also champion and advocate for better educational and life outcomes for young people.

**Educators must advocate for youth.** Some respondents also expressed the need for educators to advocate to improve the educational outcomes of marginalized young people. For example, Respondent Five also suggested that marginalized youth succeed “if they have that one person that’s going to advocate and be there for them no matter what.” When I asked the participants about what needed to change to improve inclusive education for marginalized young
people, Respondent Five stated that increased opportunity for advocacy will improve education outcomes for marginalized young people. Respondent Five stated that “if you are asking me about what needs to change, I think it's just the very way that we do things…. And really kind of taking some of those barriers down so that you can be an advocate [for young people].” The participant suggested that there must be a shift in emphasis in education where advocating for young people becomes an explicit culture of the school system. From this perspective, educators must only focus on the strategies and inclusive education framework that leads to the flourishing of students. In this section, I discussed the idea that educators must champion the young people and advocate for outcomes that lift them from adverse life conditions.

**Self-Esteem.** Although only one respondent shared his views about self-esteem, I decided to code and examine it because the respondent was very passionate about the need for it as an inclusive education component for marginalized young people. The only idea that emerged from this section was that self-esteem is the path for young people to understand and articulate their own flourishing.

*Self-esteem is the path for young people to understand and articulate their own flourishing.* The respondent expressed that a focus on instilling self-esteem in young people empowers them to start utilizing their advocacy capabilities to seek better inclusive education outcomes leading to flourishing. Respondent Three expressed that self-esteem should be included in an inclusive educational framework so that young people can determine their learning needs and find ways of meeting them in the teaching and learning process. In that exchange, the participant stated that:

I think the self-esteem is everything as far as I am concerned. My philosophy of education it is to equip kids with powerful self-esteem so that they can guide their own
learning wherever they need to go to learn, and whatever the need. … Kids get to wherever they want to get and that package needs to have self-esteem. (Respondent Three)

The respondent argued that a focus on learners’ self-esteem is an inherent component of understanding the human being behind the student-teacher interaction. When I asked the subject about what needs to change in inclusive education for marginalized youth to promote success, Respondent Three stated that:

“I think [a] greater understanding of what makes human beings tick and how we can be more supportive of each other in terms of self-esteem issues [is needed].” [Once they have] self-esteem…I can feel it [that] they had the power inside them to carry themselves in the world, I know they weren’t getting derailed by whatever is coming along…You can sense that a powerful self-esteem inside, and resiliency, and have a calmness and serenity and everything else. They're going to be okay. [They] were going to get to where they need to go.

The respondent’s idea shows that self-esteem is needed in inclusive education because it is the component that brings out the identity of marginalized young people. From this perspective, self-esteem is needed to help young people to come to a place where they can feel confident enough to engage in the educational process. The participant’s statement also shows that self-esteem leads to better life outcomes for students once they leave school because young people develop resilience to deal with the challenges that they go through after both in and out of school. The respondent’s attempt to connect self-esteem to flourishing is important in this research because from this perspective, young people create their own conditions for flourishing with the tools that
educators facilitate in the educational process. In this section, one participant contributed to the idea that self-esteem is the path for the flourishing of young people.

In the section on interpersonal qualities, some participants expressed that components such as respect, trust, authenticity, relationship, advocacy, and self-esteem are needed in inclusive education to improve the outcomes for young people. The information revealed that both teachers and students need respect in their interaction to make education successful for young people. In addition, educators must create the conditions, where young people can trust them enough to be open with them to accurately assess their learning needs and advocate for ways to meet those needs. Then, together with young people, educators can help develop authentic relationships that equip them with the self-belief to advocate for better outcomes. In the next section, I will turn my attention to the responses of participants about the connections between emotional capacities and educational successes for young people.

**Emotional Capacities**

The participants’ responses illustrated the greatest diversity of values, beliefs, and philosophies when they described the required emotional capacities. Additionally, it was within their discussions about the necessary emotional capacities that the respondents presented the most disagreement with my assumptions about the components that should be included in an inclusive education framework for marginalized youth. The emotional capacities that emerged from my analysis of the data are love, compassion, empathy, belonging, and caring.

**Love.** Although many respondents felt love was crucial to developing an inclusive education framework for marginalized young people, some respondents expressed their disagreement with the idea of including love. The ideas that emerged from the responses are as follows: love is a basic human need, love is a human nature, love leads to measurable outcomes,
love is a motivator and a driving force, loving is irrespective of young peoples’ life choices and conditions, love develops over time, and is, therefore, a by-product, and contrarily, love is too personal and emotional to fit into an education system.

**Love is a basic need.** Some respondents described how love as an inclusive education component is a basic human need and for that matter, young people who experience poor education and life outcomes are often missing the love component in their lives. For example, Respondent Six mentioned that “[If] we take a look at Maslow's hierarchy of needs, one of the foundations of human basic needs is love (Maslow, 1943). We all need love, we all crave love.” Love, according to the respondent is a need that has to be met. By using Maslow’s concept to demonstrate her point on love, the respondent’s statement suggests that a student’s need for love has to be met before other areas of the student’s life can be successful including education. The respondent continued to make the case that most of the marginalized young people she worked with had the love component missing in their lives: “a lot of these students have that [love] component in their lives that might be missing, [or] they've not been loved in a way that they should have been.” Another respondent made similar assertions to connect love to young people’s life conditions when she implied that young people become marginalized often when their need for love is not met. When asked about the role of love in improving the education outcomes of marginalized youth, Respondent Five asserted that:

> You know what? It really comes down to that love…And I would argue that in their lives in terms of where they are now when things haven't gone well for them, there was probably something missing. So, maybe love and belonging weren't quite where it was needed which results in a bad choice and [she] gets herself into some hot water.
The responses from the two participants make a connection between love and the kind of life conditions and educational achievements that young people are likely to experience. The respondents expressed the idea that without love, things generally do not go well for young people because love is a basic need that they require to succeed. However, to discuss love as a basic human need, one must connect love to the nature of human beings to ascertain its value in education, which is a human interaction.

**Love is a human nature.** Some participants described love as an intrinsic factor because it is part of human beings, and therefore a human nature. Respondent Two, for example, made the point that love is within humans and by implication, it is within people to love if they want to when he said: “... when you look at the intrinsic factors; compassion, love, that's what we can do as professionals....” Respondent Two continued to make connections between love as a potential approach for professionals to use in communication and a human nature when he said, “I think love and compassion are based on people – the source, individual instructor, the teacher, the mentor....” Respondent Two’s statements in this paragraph are crucial to understanding love as a component of inclusive education as it is a human nature that people communicate and educators are no exception. From this perspective, when educators choose to communicate love to young people, they respond well as according to some participants, love is a vital component that leads to achieving measurable outcomes.

**Love leads to achieving measurable outcomes.** One respondent expressed that love leads to achieving measurable outcomes. The respondent connected love to empathy, which he implied promotes measurable successes in education. For example, Respondent Two said, “…when you look at love, compassion, and flourishing, to me that could be summarised in one area that we know that is important and that is empathy.” Respondent Two went on to make the link between
empathy and educational outcomes when he stated that “there are measurable outcomes associated with empathy.” The respondent was very passionate about focusing on the connections between love and empathy, which according to him leads to measurable outcomes. Finally, the participant concluded by defining empathy as “love, compassion, and the unconditional positive regard for the client.” Although other respondents indicated the importance of love, in this quotation, Respondent Two really draws a direct connection between several of the components that were part of my initial framework. Respondent Four shared Respondent Two’s opinion that the concept should be identified as empathy rather than love when he said. “I feel very strongly love should be substituted by empathy and respect with those two terms very strongly examined and defined.” Although several participants felt that love was an important component, at least two felt that empathy was a better word to use within my framework. Nonetheless, the connections that the respondent’s established in this section between love and empathy and their role in the flourishing of young people cannot be overstated. In addition, this flourishing that comes through the communication of love, according to some respondents motivates teachers to seek ways that help young people succeed.

Love is a motivating factor and a driving force. Some participants expressed that love is a motivating factor and a driving force behind student-teacher relationships. Respondent Three felt that love is the central component that drives educators to establish relationships. “I think love is the central ingredient that drives everything else” (Respondent Three). The strengths of the participant’s statement can be understood when we look at it in the context that love is the centrepiece of successful student-teacher relationships. Respondent Three went on to describe how love motivates educators to establish relationships to help learners when he stated that:
Now as a result of feeling love towards another human being, there is [a] good chance I can establish(ed) a relationship, which is going to be pivotal to everything we do. So, the next most important ingredient in the diagram I see is the relationship that is built as a result of the love that I feel. You either feel the love inside of you, you feel it as a great motivator to get out of bed every day and be a helpful influence on the lives of people you work with.

The participant continued to assert that love cannot be forced when he stated that “the centre of it all is love, [and] you can't fix that.” Here, the respondent draws out the need for stakeholders to let love develop organically between a teacher and a student rather than force it as a requirement. From this perspective, the respondent’s assertions demonstrate the extent that love, which develops over time in educational interactions can improve the very core of education engagement, which leads to success. Respondent Three went on to describe the connection between the nature of love and teachers’ ability to love young people as love is dependent on the individual. In that exchange, the participant implied that love presents a great opportunity for success for both teachers and students as far as education is concerned when he stated that “either you love kids, or you love the kids you work with or the population you work with, or you don’t. And if you do, it's a great starting point.” This perspective also supports the participant’s earlier assertion that love cannot be forced. As part of our discussion, the respondent drew parallels between an inclusive education framework diagram that he has designed with the one I designed based on my research assumptions before I collected the data. On his diagram, the participant had love at the centre of a heart shaped structure and other components like flourishing and relationship were connected to the love by shafts, which were
around the heart. In that exchange, Respondent Three expressed that there were striking similarities between his framework on inclusive education and mine. The respondent stated,

That is interesting. You and I did the same thing but only in a different way. You put love and compassion on the outside which encompasses everything, which is probably a better reflection. Whereas in mine, I put it at the center because everything emanates from there. It is the same... I like it. I love that you’ve got the same.

Respondent Three demonstrated that love is the factor that inspires educators to want to engage and help marginalized young people through relationships. In addition, the idea from the respondent revealed that teacher-student relationships revolve around love, which is also an assertion that I had at the beginning of this research.

_Loving is irrespective of young peoples’ life choices and conditions_. According to some participants, the poor choices that some young people make and the adverse human conditions they experience should not limit how educators love them. Rather, from the participants’ perspective, teachers should communicate love despite those choices and conditions. In that discussion, Participant Six said that:

You don’t have to like the students we work with and the girls we work with, but you have to love them... There will be things that you will not like and there will be things that you do not approve of, and there will be things that do not make you feel good, but you have to love them.

Participant Six really drives deeper into the heart of this research and the value of love in the development of an inclusive education framework for the profile of young people in this study. The implication is that even when young people’s poor choices and adverse living conditions cause them to display challenging behaviours and delinquency, teachers should use love to
overcome those challenges. The idea from the respondent is that love reaches out to young people even when we do not agree with their life choices and living conditions. This assertion is also a focus in this research that educators and other stakeholders should use the adverse living conditions of marginalized youth as a motivation to develop a better inclusive education framework.

*Love develops over time and is, therefore, a by-product.* Although with the right focus, love can be an important inclusive education component, in general, it develops over time and is a by-product of other components such as compassion and relationship. For example, Respondent One expressed that he liked the way love was defined in this research as it highlights the strength of love as an inclusive education framework component. Respondent One stated that “the way you define love: the acceptance of differences, I think that plays a fairly big part [in education].” The respondent explained that the acceptance of differences in this context demonstrates the value of love as an inclusive component. However, I felt that the respondent was uneasy with placing a higher value on love as a standalone component of inclusive education. Respondent One supported the idea that love develops over time and it is dependent on compassion and relationship and is, therefore, a by-product when he said:

I think it's the by-product. I don't think it is necessary to love your clients the first time you meet them kind of deal. It is something you are going to develop through the relationship…. I think the love portion is a by-product of relationship and compassion…

The respondent felt that love emerges from showing compassion to people and developing a relationship with them and therefore, love is a minor component. Respondent One went on to state that “you can't have compassion and relationship and don’t show love, [and do not accept other] people's differences…. Love is, I think [a] minor role…” Another respondent supported
the idea that relationship produces love when she asked that “I don’t have a relationship with [these young people] and you ask me to love [them]?”. The firm ideas in the two participants’ assertions are that compassion and relationship are important components to consider when developing an inclusive education framework for marginalized youth as, through those components, love can emerge. In addition, the respondents’ contribution also yielded the idea that when we focus on the accepting qualities of love, it becomes a vital component of inclusive education. In spite of these assertions, the respondent’s descriptions also express the idea that more emphasis should be given to compassion and relationship rather than love. Furthermore, some respondents felt that love is too personal and emotional for teachers to be expected to consistently demonstrate toward students.

**Love is too personal and emotional to fit into an education system.** There were other respondents that presented a strong disagreement with the concept of love as an educational framework component. A respondent shared that asking teachers to love students beyond just caring for them is problematic. In that contribution, the respondent stated that:

I feel...that love is a deeply personal emotion, and I feel that a system that says that you must love the child will get push back because a teacher will say no, I must love my child, I must care about what happens to my student…. (Respondent Four).

The respondent went on to say that including love into an education system is inappropriate not only because of the objections from teachers but the requirement to love someone within a system over a lengthy period is dangerous and unsustainable. The respondent described how it was dangerous to require an attachment of a deeply personal emotion like love into an education system when he asserted that:
I think we're running down a dangerous road if an entire system attaches an emotion like love to a process that requires many years…. I do not believe that we can continually over a teacher's career as I said, inject emotion into their job: they will not last.

(Respondent four)

The respondent also implied that caring for students rather than loving them facilitates successful teaching careers. To support this assertion, the respondent shared that “as a matter of fact, many times [teachers who are] more successful at the end of their careers are the ones who continue to realize that they may not love [these children] and they may only like them but they care for [these children].” The responses from Participant Four yielded the idea that love is a strong and personal emotion that should not be infused into an education process and system and therefore, requiring educators to love students is problematic both from the perspective that teachers will oppose it and from the perspective that it is not sustainable for teachers. From this perspective, the participants’ views apply to students as well, when it comes to an expectation to love teachers. In addition, the respondent implied that he preferred care as a component for inclusion rather than love.

Discussions in this section yielded varied views about love. The data revealed agreements and disagreements regarding the presence of love in a framework for inclusion. In this section, I discussed the ideas from the respondents that love is a basic need. I also discussed respondents’ assertions that love is a human nature that can lead to achieving measurable outcomes. Some respondents also indicated that love motivates and drive educators to find ways to help marginalized youth flourish. The participants shared that educators should love young people even if they do not approve of their life choices. Others expressed that although love develops over time, love is a by-product. Yet, other respondents strongly disapproved of the inclusion of
love in an inclusive education framework, because it is a personal and emotional feeling and for that matter not compatible with the education system. The descriptions in the section also revealed that some participants preferred to either design the framework differently, or interpret components such as empathy, love, relationship, compassion, and care differently from the definitions in this research. However, not all participants felt that including Emotional capacities in an inclusive education was problematic.

**Compassion.** Participants felt that compassion is an important component of inclusive education. While some of the ideas seemed closely related, the implications and meanings were different. Two ideas emerged from the analysis of the data about compassion: Compassion is at the core of learning, and compassion uses personal stories and history as motivation for change through relationships.

**Compassion is at the core of learning.** Some respondents expressed the idea that compassion is pivotal in working with marginalized young people. For example, Respondent One stated that, “the job we do is very much compassion-based.” Here, the respondent is stressing that compassion is an integral part of the teaching and learning process. Respondent Four was explicit in making the point that compassion and learning are interconnected when he said, “there should be compassion at the core of [inclusion], but there should also be learning at the core of it. Very often, many people substitute one for the other, and you cannot have one without the other.” The participant implied that in the education process the true value of compassion can be seen when it enables marginalized young people to allow learning to take place, and learning happens when compassion becomes an enabling inclusive education component. This statement is a very important contribution to our understanding of inclusive education. For example, the respondent’s assertions reveal that while compassion is essential to
engaging marginalized youth, it is the learning that takes place that really brings out the value of compassion in inclusive education. Respondent Four went on to express the need for the whole education system to place emphasis on compassion when he stated that, “I believe that the system as a whole, not just the school but the government, the entire system has to be built with compassion at its core.” The last two statements from the participant implied that young people succeed in education when compassion is the centrepiece of educational administration as well as educational delivery. In the context of this paper, the participant’s perspective implies that compassion influences the functions of the educational system including curriculum design and curriculum implementation. In this sense, when the education system is based on compassion, administrators develop compassionate curriculum to improve the educational outcomes of young people.

Respondent Four went on to express that compassion should influence educational expectations when he said that “I believe in compassionate education combined with realistic expectations.” Again, compassion here considers the capabilities of the students to improve their educational outcomes. The ideas described here reveal that compassion is pivotal in inclusive educational administration and delivery. Furthermore, teaching and learning project the value of compassion in our work with marginalized youth, who are at risk of offending, or who are already in the justice system.

_Compassion utilizes personal stories and history as a motivation for change._ Some respondents felt that compassionate teachers utilize the personal stories and histories of marginalized youth as a motivation to seek ways of improving outcomes for the young people. Some participants established a connection between compassion and empathy to help them
understand and accept that the issues which affect young people outside of the school also affect their learning and their behaviour inside the school. For example, Respondent Six expressed that:

I can link compassion to my personal philosophy of empathy. So, compassion to me is trying to not judge, and attempt to understand and accept. And so again, when I think of some of the challenges that students face and some of the circumstances that they're coming from and they show up at school [every morning]. We celebrate it as a success. First of all, getting to school, we celebrate that in itself. [We say] great to see you, glad you're here, welcome.

Here, compassionate teachers according to the participant seeking to understand the personal stories of young people and how those stories affect their educational experiences. Furthermore, the respondent’s view demonstrates that compassion also influences how we communicate with marginalized youth. Respondent One emphasized how essential compassion is when working with marginalized youth, who are involved in the justice system when he pointed out that the traumatic experiences and difficult upbringing of some marginalized young people require educators to be compassionate. In that exchange, the participant stated that:

…You have to have some form of compassion towards any offender that you're working with, just because there's no way you can't when you sit and you hear their life stories. Everything they've gone through… Majority of our clients have horrific upbringing, so you have to have compassion for them. You have to reach [out to them] ... (Respondent One)

The strength of the participant’s statement is situated within the context that there is an urgent need for compassion when working with young people, whose marginalization is partly due to their traumatic history. Participant Six made the connection between history and the need for
compassion the best when she pointed out that, “I try to be compassionate with the mindset of there's a history and there's something else that has created the factors that have led to these moments of [marginalization, and educational underachievement].” The respondent’s assertion makes a strong case that compassion enables educators to solve educational issues relating to marginalized youth, by looking beyond the surface and digging deep into their past experiences.

However, to gain access to these personal stories and be in a position where one can genuinely historicize the experiences of these young people, participants felt that a teacher’s ability to develop relationships with young people is key. For example, when I asked the respondent if he felt compassion and relationship go hand-in-hand, Respondent One replied, “yeah, I don’t think you can develop relationship [with these young people] if you don't have compassion and I don’t think you can have compassion if you don't have relationship.” From this point of view, the interconnections between compassion and relationship should be discussed in the context of student-teacher relationships. In this sense, Respondent One’s statement gives the idea that to really understand the young people’s situations, one should develop relationships with those young people. According to Respondent One, teachers should develop “that relationship in compassion,” which is similar to the assertion made by Respondent Four when he said that, “the [teacher-student relationship] has to be based on compassion,” because as Respondent Three suggested, “compassion and relationship-building are pivotal [to any successful student-teacher interactions].” The above views from the participants demonstrate the idea that compassionate teachers use the adverse circumstances of marginalized students as a catalyst to improve and celebrate better outcomes for them, which is also in line with some of the ideas I have shared in this study based on my assumptions. Also, with compassion, teachers and students can achieve emotional connections that acknowledge their often-turbulent histories and
open doors for more personalized teaching-learning processes. The translation of emotional connections into action is what some participants referred to as empathy.

**Empathy.** Although most participants talked about empathy, the most ideas expressed were not directly on empathy but as an integral part of other components like love, and compassion, which I have already discussed in previous sections. Some of the ideas that emerged from my discussions with the participants were: empathy translates emotions into evidence, and empathy transforms through information.

**Empathy translates into evidence.** Some participants felt that empathy is the key to improving the educational outcomes of marginalized youth. Respondent Four was unequivocal in his answer when I asked him what components should be included in an inclusive education framework. The respondent stated that, “I will start with two words that I think should be key; empathy and respect.” Respondent Two gave a clearer picture of why empathy is the key to promoting success in education when he expressed that, empathy is the practical emotional capacity that yields results. In that exchange, Respondent Two stated that, “empathy is an evidence-based best practice.” From this perspective, empathy is the component that enables educators to transform words and feelings into action that produces educational outcomes for marginalized young people. The statements from the two respondents demonstrate that empathy is the main inclusive education component that enables young people to engage in the educational process to produce better outcomes for youth. However, this transformation that comes through empathy does not happen unless other components such as communication are active.

**Empathy transforms through information.** Some participants expressed that the evidence based transformative nature of empathy happens when educators are able to get the
information about the young person and truly understand their situation. Respondent Three expressed that empathy encourages educators to really listen to what young people have to say about their situation so that they can have a better information for assessment. To achieve this, Respondent Three stated that, “you encourage empathy and listening to understand what they’re saying and really trying to feel the message of what is going on.” Respondent Three’s assertion is a powerful statement to stakeholders that we do not just have to listen to what young people are telling us about their lives, but we must go deeper into the intended meanings and behind the stories that young people tell us. From this perspective, once we become sensitive to those messages, we will notice the vulnerabilities and strengths from students and their readiness to engage in the learning process for better outcomes. When asked how empathy looked like in a school setting for marginalized young people, Respondent Four answered that:

In a large piece, empathy can't exist without information, and without data. I believe staff needs information to know what that youth has dealt with over time or else they can not empathize with them. The personality constructs of the young person are just simply there if there is no knowledge of what caused [those personalities]. Very often, this young person who is fighting you tooth and nail, who is being stubborn, and even some people would consider them being criminal in some respects. The good person is there inside of them screaming to get out. But, [without information] there is no recognition of what is causing the outward symptoms of that we are seeing.

The above statement implies that through information, empathetic educators utilize the strengths within any students to promote higher educational achievements because information helps us assess the needs of the young people. In addition, the statement demonstrates that through information, empathetic educators are able to uncover the good personalities behind the trauma,
aggressive behaviors, and poor class performances. Another respondent was explicit about how she makes those assessments in situations when young people make poor choices in the classroom. For example, Respondent Three asserted that:

I go back to the words empathy, understanding... When things don't always go well in the course of the day and some poor decisions are made, or you know emotions, or frustration gets out of control, again, I always go to okay what is causing this? What are the underlying factors?

The above statement shows that empathetic educators are more concerned with holistic solutions to the often-complex needs of marginalized youth by going behind the superficial behaviours that young people put up when they are frustrated, or when they felt threatened, or when they revolt against power discourses that emerge in the school system. The responses in this section capture the ideas that empathy is the emotional inclusive component that turns emotional connections into educational achievements for marginalized young people. In addition, through information, empathetic educators can accurately assess the needs of young people and then help create the right environment and the right opportunities for learning that lead to flourishing.

**Belonging.** Only two participants expressed that belonging is an important component of inclusive education. Therefore, although the data points on this component were relatively fewer than from other themes, I felt it was an important contribution to our understanding of inclusive education.

**Belonging improves school attendance and learning.** Some participants felt that belonging is the component that motivates the students to come to school and to participate in the education process. For example, Respondent Three stated that:
I had in mind that for these kids to come to school to get grounded first thing in the morning, there needs to be number one, the sense of belonging. You have to belong to [understand] that people care whether you show up through the door or not.

In this statement, the participant reveals that one of the main reasons why young people participate in the educational process is when they feel they belong. Here, belonging differentiates passive engagement from meaningful engagement. For example, it is often the case that most of the young people involved with the justice system in this research may have been ordered by the courts to attend, and participate in educational programming. Therefore, the participant’s assertions suggest that with belonging, young people themselves look forward to going to school as they find education relevant to them. Respondent Three continued to assert that, “young people need to connect to somebody to have some validation, some grounding, and connectedness, and sense of belonging before they can get started in the school day.” From this perspective, the participant’s ideas demonstrate that it does not matter whether students are in school involuntarily or voluntarily, it is up to the teacher to create an environment which is conducive and engaging for learning. In this sense, the respondent’s statements reveal that a tokenistic inclusion is nothing if young people do not feel like they belong in that inclusive setup. As Respondent Five asserted, “belonging is huge. Without belonging you have nothing.” This is a powerful statement because it implies that belonging is important as without that the invisibility of marginalized young people becomes normalized both for themselves and for educators. This section described two participants’ perspectives that belonging is the motivating factor for improved attendance and learning.

**Caring:** Although most of the participants’ comments implied the importance of care as an inclusive education component, only one participant was explicit in expressing the value of
care in inclusion. The main ideas that the participant shared in this section were that caring goes beyond hidden educational agendas and abstract expectations, and caring improves the educational experience.

*Caring goes beyond hidden educational agendas and expectations.* Some participants stated that caring educators look beyond the hidden agenda and hidden expectations, but they are rather genuinely interested in how to improve the educational and life outcomes for young people. For example, Respondent Five stated that, “for me, kids need to know that they are cared about.” The respondent indicated that caring should not be a lip-service, but one which is demonstrated in action to young people and they must be aware of this fact when she explained that:

Saying I care about you does not go very far enough. It's really knowing that somebody actually cares about you, right? And you want to honor that relationship and do well for them. And, so if you can instil that thought, I think it's huge. (Respondent Five)

Respondent Five was clear that when teachers demonstrate to young people that they care about them, young people repay their commitment with increased participation in the teaching and learning process. The respondent implied that just following a framework and for that matter a curriculum does not go far enough when she asked that: “did you just support a framework that was already in place and then when they didn't cut it you said oh well, or did you reinvest them, have conversations …and show them that you care”? This rhetorical question underscores the respondent’s views that following the curriculum alone is a limited way of looking at education outcomes and that emotional connections promote better achievements. From this perspective, the participant’s views implied that there is the need for educators to critically examine all the factors that affect learning including their own use of power, their own beliefs and values as well
as the existing knowledge of the young person to create a more effective educational process. The participant went on to demonstrate how sometimes just following the curriculum or framework in inclusive education is setting young people out to fail when she explained that:

If you ask me to speak another language right now, or if you put me on the spot to learn some trigonometry… I will tell you right now, I'm not going to do well and there might be an ‘F’ bomb if you really push me because that's not my comfort level. So, if you're going to care about me though and ask me some stuff that I know, or that I am passionate about then yeah. (Respondent Five)

The respondent implied that caring educators utilize the strengths of marginalized youth to promote the achievement of better educational outcomes. From this perspective, caring educators understand the limitations of the principles behind the curriculum and try to find a happy medium between expectations and the passions and strengths of the student. The statement also underscores the need for educators to critically engage students in the education process. In this sense, caring educators promote better outcomes for young people by utilizing their strengths while challenging teaching practices which are based on deficit models. In addition, caring educators recognize the frustrations, that come with abstract educational expectations and find ways to make those expectations flexible enough to meet the needs of the young people. Without the demonstration of care, the participant stated that these young people will not open up enough to engage in the education process, because, according to Respondent Five, “there's more [than] what that young person is letting you into, because you haven't taken the time to…prove to them that you actually care.” The respondent stated that sometimes, as educators it is good for us to put ourselves in the shoes of young people to appreciate the need for caring in the education process:
Sometimes it's about asking the teacher that same question or asking that adult the same question. So, if you were in this situation what would you need to feel comfortable? What would you need to feel cared about and cared for? What would you need to be included in the group? (Respondent Five)

This self-reflection, according to the participant is essential to ascertain the connection between care and education. Respondent Five went on to express that without a concerted effort to demonstrate to young people that you care for them, they will think educators are only pretending to engage with them because of the pay cheque. In that exchange, Respondent Five stated that:

Without care, I think kids would just be like whatever. You are here because you're getting paid to be here and to some degree, they're not wrong. Teachers do get paid, adults that work in programs, or whatever it might be are often paid jobs but it's more than that. It is proving to those kids that it's more than that. I picked this profession because I want to help because I care… So, it is proving it.

Respondent Five was unequivocal in this statement about how to demonstrate care. Thus, to care for the students we work with takes the teaching profession beyond a 9 to 5 paid job, because caring is the essential factor that situates teaching as a helping profession. From this perspective, caring educators help marginalized young people to improve their educational and living conditions. The conclusion drawn in this section is that caring educators are more focused on the successes of the individual young person than what the school system expects from them. From this perspective, caring educators utilize the strengths of marginalized students to facilitate their success while at the same time examining the role of power in the school system that sometimes
leads to underachievement for young people. This assertion calls for educators to consider their teaching strategies and their effectiveness in engaging young people in the educational process.

**Enabling Pedagogies.**

Participants responded that enabling pedagogies is an important category to consider when developing an inclusive educational framework for marginalized young people. Some of the components that emerged from this category were: Critical pedagogy and assessment.

**Critical Pedagogy.** Most participants were supportive of the role of critical pedagogy as a component in inclusive education. Some respondents expressed that critical pedagogy is the teaching practice component that connects all the components in the various categories into action. This critical education action produces good achievements for marginalized young people. In the next section, I will discuss the respondents’ ideas about how adopting critical pedagogy enables educators to critically utilize other components to produce better outcomes for young people.

*Critical pedagogy organizes other components for better outcomes.* Critical pedagogy according to some respondents is the teaching practice that brings other components together to produce better educational outcomes for young people. For example, Respondent Three expressed that “critical pedagogy is… the brilliant piece of the whole puzzle.” More so, because, according to Respondent Five, critical pedagogy equips young people with the “skills to become critical thinkers.” This statement is important because by critically thinking through how to create knowledge, young people can understand the nature of power, and challenge the role it plays in creating poor educational outcomes and poor life outcomes for them in our society. From this perspective, critical pedagogy is the teaching practice that encourages educators to prioritize the needs of young people by bringing different framework components together to
improve educational experiences for young people. Respondent One demonstrated this point further when he expressed that a focus on critical pedagogy in education ensures that educators strive to “find what works for young people, [which includes] talking their language, listening to what they want, [and] working within their learning styles.” It is a similar assertion from Respondent Two, who also stated that, “critical pedagogy is the extrinsic [component] that helps educators to find what works, what doesn't work, and what they need to do to create the best practices [in education].” These assertions imply that critical pedagogy educators utilize critical educational theories to examine, and organize all the components in inclusive education framework and the role they play in providing the best responses to the needs of marginalized young people in the education process. Respondent Two gave an example of how he utilized critical pedagogy to combine different components to produce better educational outcomes for young people:

I did do a lot of different modification that met the needs of my kids that is critical pedagogy. Critical pedagogy is a very important piece for catering the learning environment and outcomes to the needs of that individual and their state of readiness.

(Respondent Two)

Respondent Two’s perspective shows that whichever way an educator decides to deploy a particular teaching practice, it must be for the sole purpose of improving learning for young people. Therefore, the respondent’s statement implies that critical pedagogy prioritizes how to meet the needs of the student alone and not the need of any other agenda in education. In this sense, critical pedagogy is the component that focuses on the achievements of the young person, whatever that might be and if it is acceptable to that young person. Respondent Two further stressed how critical pedagogy influence educators’ assessment of young people’s achievements:
“best practices… that will help the young person to take baby steps on his or her path to flourishing.” From this point of view, critical pedagogy is connected to the flourishing of young people. Critical pedagogy improves outcomes for marginalized young people while at the same time equipping them to understand and challenge existing social powers and how that influences their existing educational outcomes and life conditions. However, to understand and learn how all these components contribute to improving the educational outcomes of young people, stakeholders must set up assessment systems to evaluate those components.

Assessment. Two ideas about the use of assessment in education emerged from the data. First, some respondents felt that assessment is an essential component in inclusion because it gives educators the opportunity to understand the life conditions of the young people and then to respond to those needs effectively. Other respondents felt that assessment is important to examine both the perceptions of educators and youth to determine whether or not flourishing had been achieved.

Assessment is an opportunity to understand needs and respond to them. Some of the respondents felt that assessment is the component crucial to understanding the needs of the young people and the opportunity for educators to find solutions to those needs. Respondent Three stated that assessment enables educators to “find what strength young people have or what gaps are there, or what the reality of the situation is.” From the participant’s idea, although assessment is needed, it should not be based only on the deficiencies of young people. Rather, educators must look at the whole person including their strengths and their weaknesses. Crucially, the situation of young people must be taken into account, because assessments of their situations reveal the extent that young people had to weave through the complex web of social powers while at the same time finding avenues to meet their basic needs. Respondent Three
shared an experience of a situation where he had to visit a young person for an assessment, which revealed how some of those life conditions at home affect behaviours and educational accomplishments in the class. In that exchange, Respondent Three expressed that

First home we went into for the assessment, the father meets us at the door and said something in effect of: a piece of s*** would you hire that f****** guy? He was talking about his son. So, no question in my mind that his son will have a little bit of questionable self-esteem and make some questionable choices.

The respondent’s comment is an unfortunate reminder of the daily life experiences of some marginalized young people. At the same time, it is an opportunity to understand how an assessment based on the whole person can lead to successes in inclusive education because from this perspective, the educator will understand some of the underlying factors contributing to young people’s struggles in the school system. In this sense, educators put themselves in a position where they can critically engage with young people to find the right solutions to their complex needs. Although assessments can take many forms, according to the data, the purpose remains the same. Thus, to find holistic solutions to young people’s needs by diving deep into the issues, and the behaviour challenges, and the educational struggles of young people. For example, when asked about his views on what assessment should look like, Respondent Two expressed that:

It could be a range of cognitive behavior assessments, it could be a range of educational assessment. …Many young people… become at risk at the school level not entirely due to culpable behaviors. In other words, [they are] not trying to be mean, nasty, and indifferent, it is just that there … is something else that … going on under the surface that
we don't know so the assessment piece would be to try and identify where are the strengths of the young person and what are their needs. 

Respondent Two gives a good description of how assessment connects to determining the needs of young people. In addition, participants indicated that educational experiences and educational outcomes are linked to the conditions of young people at home. In this section, the respondents shared that assessment is the important inclusive component that enables teachers to utilize the personal and educational outcomes of the young people leading to flourishing.

**Assessment leads to an accurate examination of flourishing.** Some respondents connected assessment to flourishing from the point of view that it provides opportunities for both educators and students to examine flourishing. For example, Respondent Four stated that, “When you talked about flourishing, one of the most important factors is I think building in a system, whether it's data-based…and on anecdotal evidence of assessment.” From this perspective, the respondent’s view demonstrates that assessment must utilize all information available to examine the interpretation of flourishing. In this sense, assessment utilizes both qualitative and quantitative information from all stakeholders including educators and students to determine the nature of success in the educational system. In this section, I discussed the respondents’ ideas that assessment is an important component for inclusive education framework as it provides opportunities for educators to create better conditions for learning by examining all the situations of the young person. Also, assessment is crucial to inclusive education, because it uses all the relevant information including young people’s perspectives to determine their flourishing.

One respondent shared that research is important to assess the effectiveness of inclusive education programs. Respondent Two expressed that,
Research, [which provides information that] actually says, these are XYZ assessment tools and we will like to test to see how they work within this setting. Let's test it and run it for a year see if it works, see what type of impacts are measurable things and then that can hopefully direct funding or lobby for funding.

The respondent’s assertions reveal the idea that a continuous evaluation of every inclusive education framework through research is needed to ensure that inclusion works for everyone. The role of research here is also important because it provides an academic and scientific assessment of inclusive policies and their impacts on the outcomes of young people. The ideas discussed in this section reveals the perspectives of a participant that research is an essential component of inclusion, which ensures that the views of both practitioners and students are considered from an objective perspective when evaluating the effectiveness of inclusive education provisions for marginalized young people.

**Intended Outcomes**

Participants expressed that the aims of the educational process are to improve learning outcomes for young people, which also helps to improve their lives outside of school. Therefore, the focus of education is to help marginalized young people to flourish both in and out of school. Participants shared that inclusive educators must create conditions to collaboratively assess success in education because flourishing is different for everyone. The discussions in this section reveal participants’ responses to how flourishing relates to inclusive education.

**Flourishing: The end goal that starts from the beginning.** When asked about the role of flourishing in inclusive education, and about how flourishing as an educational process and outcome affect educators’ views of inclusive education, all the respondents expressed a positive view of it as a framework component. The responses from the participants explicitly and
implicitly highlighted the idea that flourishing is an educational end goal that starts from the beginning of the educational process. This idea was the starting point from which other ideas emerged. Other ideas that emerged from this section were as follows: Flourishing is based on young people’s strengths, flourishing is person-specific, there must be systems that assess flourishing, and flourishing is both an educational process and an outcome. Most participants expressed their view of flourishing as though it was the end goal, yet they spoke about it as the strategy to achieve the end goal.

**Flourishing is based on young people’s strengths.** Some respondents expressed that flourishing depends on the strengths of young people. For example, Respondent Six shared that:

> My experience with trying to give students moments of flourishing is a strength-based thing. So, trying to find opportunities, trying to find things that fit into a student's skill set, or trying to find strengths: things that they are good at, things they enjoy, because often when you enjoy something you'll be good at it and vice versa.

This participant’s observation captured the idea that young people flourish when educators seek for opportunities to utilize their strengths to help them flourish. As the respondent pointed out, when educators focus on the strengths of young people rather than their deficits, students are more likely to succeed as their engagement levels in the classroom are maximized. Respondent Six went on to share an example of when she utilized young people’s strengths and the subsequent successes that her actions brought to the young people. In that example, Respondent Six said:

> An example is I created a bike program. I bought and maintained bikes, I got tools, space, created a bike shop, we repaired bikes, we rode bikes, we went mountain biking in the countryside, we did all sorts [of related activities], and these kids flourished. So, you
know, these kids will not sit down to do 10 minutes of math, but you could take them to a bike shop and they can focus for two and half hours repairing a bicycle, or we can go riding, and so it was about finding opportunities for them to flourish.

The participant demonstrated that when educators create a flourishing environment for teaching and learning to take place, marginalized students who struggle with structures of the education system, succeed. In addition, the participant’s assertion revealed her implicit notion that flourishing is the end goal that starts from the beginning. For example, from the start of the teaching and learning process, Respondent Six had developed strategies to help students engage, that led to their flourishing. Furthermore, the respondent’s suggestions also revealed the idea that flourishing is personalised.

**Flourishing is person-specific.** Some respondents stated that flourishing is different for everybody, and therefore its determination must be situated within the definition of success for every young person. For example, Respondent Three shared that flourishing is a person-specific component when he said that “flourishing is different for everybody.” The participant’s idea of flourishing is important to this research as it underscores the notion that different people interpret success, and for that matter, flourishing differently. From this perspective, with flourishing, educators strive to examine the nature of educational success and collaborate with learners to differentiate between generic successes based on the curriculum and student-specific successes. To help him differentiate student-centred flourishing from other forms, Respondent Four shared that, “one of the questions that always runs in my mind is what is the perception of what indicates flourishing and who decides that? I think it's very much an individual piece that is considered flourishing for that student.” The participant’s assertion helps us to understand the
nature of flourishing in the classroom. The above statement implies that flourishing might look different for everyone.

For example, to the educator, flourishing might look like quiet contemplation, peace, regulation, and order. For the student, however, it might be excitement, gregarious engagement, laughing, dancing or playing. Thus, while educators’ critical reflection about what counts as flourishing is important, it is the unique characteristics of each individual on flourishing that matters most. The participant’s view implies that without a consideration of the individualized nature of flourishing, teachers’ interpretation of flourishing will be different from that of young people. For example, teachers might interpret flourishing within the framework of the curriculum, while young people might interpret flourishing as just engaging in a program outside of the curriculum.

In this sense, flourishing, according to Respondent Two “is relative: based on one's perception, based on the individual.” In his view point, Respondent Four said the idea that flourishing is based on the person calls for educators to “inject individualism in [the education process] ... to measure [and] to know whether the child is flourishing.” However, Respondent Five cautioned that although the assessment of educational success is important, determination of flourishing will not be accurate unless educators recognize that flourishing is “really about young people and their stories.” The crucial point from the respondent’s idea is that by developing sensitivity to the personal stories of the young person, educators get to understand the challenges and obstacles that young people go through in their personal lives and how those experiences affect their learning.

From this perspective, educators can engage with young people to determine what flourishing means to them. This collaboration between educators and students to determine
flourishing implies that it is problematic for flourishing to be determined by a third party. For example, Respondent Three expressed that:

Flourishing, I think will be measured by outcomes such as graduating grade 12, you save money to buy a car. Me personally, it would be that I could have a cup of coffee with them, and I knew that they were content human beings, that they got to where they needed to get.

Respondent Three’s idea that flourishing can be determined over a cup of coffee and good conversation implies that flourishing is not dependent on the curriculum alone, but any activity that brings out the best in young people.

Respondent Four asserted that sometimes, curriculum-based accomplishments alone do not represent flourishing, but some of the skills that young people develop on their way through education that helps them to live meaningful and independent lives is flourishing. In that exchange, the respondent gave an example that:

You have seen Billy come through the education system when he would have been removed from school at grade seven. Now he is going all the way through [the end of his education] and he may not have been studying algebra, but at the very least, he can deal with money, he has life skills, he can cook for himself, and those pieces make up flourishing. (Respondent Four)

The respondent’s example demonstrates that although it is important to consider educational accomplishments of marginalized youth, equal consideration must be given to the learning needs of the young people. Therefore, if a student is struggling with the expectations of the curriculum, other strategies that enable him or her to flourish in their own capabilities must be encouraged. This assertion does not mean we as educators should reduce expectations despite
young people’s potentials. Rather, we must manage those expectations based on young peoples’ strengths and potentials to help them flourish. Participants acknowledged that flourishing is a person-specific component in inclusion and some participants suggested that there must be an established system to assess it in the school.

*There must be systems to assess flourishing.* Some respondents expressed that it is important for stakeholders to establish a system that will recognize and assess flourishing. For example, Respondent Four stated that, “you can't measure flourishing unless the [school] system has some measure of what is flourishing.” It is problematic to view the participant’s assertions from the perspective that flourishing can only be determined by school administrative system. Rather, the participant’s assertion is important because it highlights the value of evaluation and review systems in education to create an environment where teachers and students can have the opportunity to assess the quality of learning and the extent that it leads to the flourishing of students. As Respondent Four continued to suggest, flourishing, “is fluid…. It goes back and forth and changes, and it constantly moves. It is not all or nothing, or black or white.” In this interaction, the respondent captures why review and an appraisal discussion between all educational stakeholders on flourishing are important.

In addition, the fluid nature of flourishing supports the idea that there must be a systemic approach to reviewing flourishing, as peoples’ circumstances change as well as their needs. However, it is still the case that the voices of the students must remain very active in those review discussions as according to some participants, any system that assesses or appraises flourishing must take the voices of the student into consideration. In one exchange, when I asked a respondent how flourishing affected his views of inclusive education practice, Respondent Four stated that: “flourishing within the system is very much measured by that child's potential.
Now we are educating based on what we expect that child can accomplish.” According to the respondent, this expectation of the student must be dependent on what the student can do, which connects with the point developed earlier that flourishing must be based on the strengths of the young person.

From this perspective, if a system that measures the flourishing of students relies on the potential of students, then the implication is that more young people are likely to flourish than struggle in the school system. The ideas that emerged in this section showed that when there is a system in place to recognize and appraise the flourishing of students and that system utilizes the perspectives of those students to evaluate flourishing based on their potential, then educators can more accurately interpret flourishing. The participants’ views on flourishing in this chapter demonstrate a connection between flourishing and the aims of education. This connection is pivotal to understanding some of the assertions made by some participants that flourishing manifests as an educational process as well as the educational outcome.

**Flourishing is both an educational process and outcome.** Some participants expressed that flourishing is both part of the educational process and an outcome. In his contribution, Respondent One asserted that flourishing is an end goal as well as the starting point of the educational process when he expressed that, “I see flourishing as the end goal that starts from the beginning.” From this perspective, flourishing is an end goal, which influences the educational interactions between teachers and students from the beginning of the educational process. Respondent Five, was clearer about this when she expressed that when educators consider flourishing as the end goal of the educational process from the beginning they ask questions such as:
…Who are we doing this for? …What are we trying to do here, or what's the focus? So, if it's truly about kids and we want them to flourish then let’s ask some different questions. The bullseye is that we want students to flourish and we all have that in mind and it's common. So, the conversation can change and the dialogue will be rich because we all know exactly what we're aiming for and that's for that student to be flourishing.

(Respondent Five).

The implication is that both teachers and students will be inclined to make different kinds of choices that improve the teaching and learning process.

In addition, when asked how flourishing affects his views on inclusive education, Respondent One stated that “flourishing is part of this whole process of inclusive education.” However, the participant stated that flourishing should be recognized in a way that reflects the incremental progress of young people throughout their interactions with the school system. For example, Respondent Two stated that “certainly [flourishing] is a process, which is ... measured by baby steps …from the young person’s perspective.” The respondent’s assertion was important to understanding how flourishing is an integral part of the educational process. Some respondents demonstrated the nature of flourishing from the perspective of individualized learning. For example, Respondent Two explained this idea when he expressed that:

Rather than expecting the young person to be able to read Shakespeare, or read the alphabet or…sit down in the classroom for 10 minutes, [which] is a huge achievement, [because] they have never set foot in the classroom before, or they've always gotten into a fight, or argued back, [and] got kicked out, or they have horrible experiences from their background, [educators need to recognize that those young people] are not successful, because they have been made fun of, and English is their
second language. Whatever the issue is, they don't want to be in school, because of the highlights of their weaknesses. So then sitting down for even an hour in a classroom, drawing, that's success, and then that builds success, and that helps the person to flourish to the next stage, and then as they continue to grow, they continue to flourish.

Flourishing as an educational process, according to the respondent implies that educators recognize and remove obstacles to successful learning. The participant’s idea also suggested that when flourishing is inherent in the educational process, young people’s attendance and compliance are not considered as evidence of conformity or compliance but good decisions that young people make to flourish, which must be encouraged and celebrated.

Respondent Two illustrated the above idea further when he pondered and then answered his own question: … “how would flourishing be in inclusive education? …When they are actually showing up and attending and trying and participating. I see all that as flourishing and then showing up someday is part of that flourishing and the rest is just growing exponentially from there.”

Therefore, mandated attendance, and passive conformity as far as flourishing is concerned does not go far enough towards the educational success of students. However, according to the participant’s statement, young people showing up to school, forced or not is a choice that needs to be celebrated. Respondent One supported this notion that regardless of the conditions of attendance in school, for every young person, who is involved in the justice system that attends class and participates in the teaching and learning process, there are other alternative choices that they can make, including, for example, deciding to be delinquent and risk going back to jail.

When I asked the respondent how flourishing affected teachers’ perceptions of students, who have been mandated to attend school, Respondent One stated that, “they still have the
choice not to attend, but for them attending is still a success and counts as flourishing.” From this perspective, the respondent was suggesting that flourishing enables educators to go deeper in occupation standards and compliance expectations of educators on young people. Rather, with a focus on the flourishing of the student, educators seek to reach out to the student by looking at conformity and compliance from the point of view of positive choices from these young people with the aim of flourishing. Respondent One went on to say that even in situations where young people make poor choices, which resulted in less severe offences compared to previous serious offences, flourishing educators celebrate those as positive achievements. In that exchange, the respondent expressed that:

We've had clients who have gone from doing robberies to only breaches [of their probation orders]. We consider that as a success because they are not creating new victims. At first, they might not see that, so we must remind them that, hey you didn't create any new victims. If this was a year ago you might have been robbing people at gunpoint but now you. …You screwed up, [with] abstained breach that's a minor breach in the grand scheme of things, so you are doing so well and that's our end goal is to have our clients flourish [in that way]. And the hardest for us is getting them to see that even if they have a minor relapse that doesn't mean everything is gone so it could be flourishing and moving forward in their lives…. Especially the marginalized youth or the youth who are already criminally involved in the criminal justice system, who everyone says you are doing this and that wrong and no one ever tells them what they are doing right. So, even if they got 12 out of 20 on a test, is like, you got eight wrong, not that you got 12. Everyone always seems to focus on the negative. (Respondent One)
The assertions from this respondent are very important to this research as it is the central focus of this paper. Thus, to examine how educators can reach out to young people, who are involved in inclusion because of the poor choices they have made, rather than their physical and cognitive disabilities.

In the respondent’s view, focusing on the poor choices and the wrong doings of these marginalized young people is not flourishing. Rather, flourishing enable educators to encourage young people to succeed by celebrating their small successes. This is important because although flourishing according to Respondent One is “promoted throughout education, it is [also] the end goal.” From this perspective, flourishing is an inclusive education outcome that affects everything we do in education. In this section, I discussed flourishing as a teaching practice component that influences effective inclusive education for marginalized young people. The respondents made it clear that flourishing is the educational component that focuses on the end goal of education from the beginning of the educational process.

To focus on the intended outcomes of education through out the education process, some participants suggested that educators must utilize the strengths of young people and rely on their perspectives to judge the extent of flourishing regardless of what parameters one is using to determine flourishing. Moreover, because flourishing is dependent on the individual, their personal, declared successes must be celebrated. Furthermore, flourishing, according to the respondents is the inclusive component that enables educators to consider the end from the beginning. In this sense flourishing is both a process and an outcome of education, which is also an idea that had been established in this research before the data was collected.
Conclusion

In this chapter, I have described the themes that emerged from the data within the four broader themes of interpersonal qualities, emotional capacities, Enabling Pedagogies, and intended outcomes. My discussions with participants and my analysis of the interview transcripts have helped me to see greater complexity and breadth within my own attempts to develop an inclusive education framework that will include youth who are marginalized by their involvement in the criminal justice system or their risk of becoming connected to the criminal justice system.

Through my analysis of the interview transcripts, I have established that the study participants believe that interpersonal qualities such as respect, trust, authenticity, relationship, advocacy, and self-esteem should be included in an education framework designed for the inclusion of marginalized youth. The data revealed that, respect is an essential inclusive component, even more than love because it influences how educators and teachers treat each other in their interactions and recognize that both educators and learners have something to offer in the educational process. Participants also described how trust and authenticity are important. Marginalized youth distrust the school system but when teachers are trustworthy and authentic the young people will engage with them and be open to taking part in the process of their own growth. In addition, the results revealed that teachers use relationships to create an environment for flourishing, as without a relationship none of the components will be effective. Participants also expressed that advocacy is needed in an inclusive framework so that educators will have the space to advocate better outcomes for young people, and young people will be equipped with the skills and knowledge to advocate for themselves about their own needs which include, critiquing and challenging the social structures that cause marginalization.
Furthermore, the findings showed that self-esteem should be included in inclusive education because it is the component that brings out the resilience in young people to face day-to-day challenges inside and outside of education. Respondents also expressed that emotional capacities included love, compassion, empathy, belonging, and caring. The study revealed that marginalized youth, just like everyone else needs love to thrive just as they need water and food, regardless of the life choices and life conditions. As a by-product of relationship, which develops over time, love, through empathy motivates educators to find ways of helping young people flourish although it can be too emotional to be effective and sustainable in the school. Compassion is pivotal to learning as it is the enabling emotional capacity that utilizes adverse life conditions, personal stories and histories of marginalized youth as a catalyst to promote flourishing in education.

In addition, I discussed the participants’ views about the emotional capacities that should be included in an inclusive education framework for marginalized youth. Empathy is one of the most valuable emotional inclusive components that transforms words and feelings into action, by listening and becoming sensitive to the needs of young people and helping them have their needs met. In addition, the study revealed that belonging is important in inclusion, because when young people feel they belong to the school environment, they will attend and engage in the school process. The responses revealed that care is also essential because when educators care about marginalized youth they do not just follow the curriculum and other school expectations, but they dig deep into the school agenda to find ways to create conditions for young people to flourish.

Enabling pedagogies including critical pedagogy and assessment are all essential components for inclusion. Participants described how critical pedagogy is the final piece of the
puzzle that enable educators to critically examine all the other components and the perspectives of the students to find the best combination that will lead to flourishing. Assessment is an important inclusive component, because assessment provides educators with opportunities to find out exactly what young people need to flourish, and in addition to young people’s perspective, analyze tried and tested evidence of successful teaching strategies.

Finally, it is critical to understand that flourishing is an essential outcome that should be represented within an inclusive education framework. Flourishing encourages educators to focus on successful educational outcomes from the beginning of the educational process. Educators who focus on the flourishing of students, according to the study results, find ways of using the curriculum and other tools at their disposal to help young people succeed. Although, there must be appraising and assessment systems in place to assess flourishing, the voices of young people and their capabilities must be central for the appraisal of flourishing, because flourishing is specific to each individual. In addition, the study revealed that with flourishing, educators recognize and celebrate success however small that may be.

In the next chapter, I will summarize the study and describe how the results in this chapter answered the research questions by explaining some of the main themes that emerged. Furthermore, I will describe an alternative framework for inclusive education that will be inclusive of marginalized youth, who are involved with, or at risk of becoming involved with, the justice system. I will also show the implications of the findings in this study for teachers, leaders, policy makers, and researchers. Chapter five closes with a discussion on how the framework connects to the research question and the existing literature.
Chapter 5: Findings, Implications, and Recommendations

This qualitative research utilized framework analysis methodology (Ritchie & Spencer, 1994) to explore the perspectives of six participants, three public educators and three community educators, who each had extensive experience working with marginalized youth in Manitoba, Canada. The purpose of this study was to explore the development of an inclusive education framework that would include youth, who were marginalized due to their involvement in, or risk of involvement with the youth criminal justice system. The data, gathered in semi-structured interviews with the participants, was analyzed to identify components that should be included in an alternative inclusive educational framework as well as to develop a knowledge of the opportunities and challenges associated with the use of love, compassion, flourishing, relationship, and critical pedagogy within the suggested framework.

Although there is increased attention on inclusive education, many young people who are marginalized still struggle in the school system (Basch, 2011; Brown, Riley, Walrath, Leaf & Valdez, 2008; Brownell, Roos, MacWilliam, Leclair, Ekuma & Fransoo, 2010). The situation is worse for young people who are marginalized, because of their involvement with, or risk of entering the justice system, yet, inclusive education frameworks and policies are situated primarily within the context of diagnosis-based special needs. Many marginalized youths drop out of school, including those that are good students (Brownness et. al., 2010, p. 804; Trypuc & Heller, 2008). According to a provincial government document, 31.9 percent of marginalized youth in Manitoba lives below the poverty line (Manitoba Government, 2012, p. 2). Furthermore, struggles resulting from poverty and homelessness often lead to the involvement and re-involvement in the youth criminal justice system. The recidivism rate for youth in the province of Manitoba is 55 percent, among the highest in Canada (Manitoba Justice, 2016; The...
plan to end homelessness, 2014). This information should motivate educators to develop an educational framework that addresses the needs of these marginalized youth in our society.

The results from this study will introduce an alternative inclusive education framework that could be utilized by teachers, educational and community leaders, and policy makers in their quest to meet the needs of marginalized youth in the province of Manitoba. Young people, who are targeted in this research, continue to fail and struggle partly because they do not meet the criteria identified within inclusive educational frameworks which are designed within the parameters of medicalized special educational needs (Goransson & Nilholm, 2014). The development of an inclusive education framework that includes marginalized youth is critical, if the educational community is going to realize the goal of helping these young people to flourish.

The purpose of this chapter is to articulate the data of the study and to examine how this study fits within the existing research. To that end, the first section describes the challenges and opportunities of utilizing the inclusive education framework components that I suggested in the research design: love, compassion, flourishing, relationship, and critical pedagogy. Section two, describes additional framework components that emerged from the data and the third section evolves into the development of an alternative inclusive education framework that reflects the respondents’ views based on the data analysis. Once I have established the parameters of a framework that has evolved from the data, I will critically evaluate the implications that this alternative perspective has for teaching practice, educational leadership, policy development, and future research. The chapter will end with a general conclusion to the study.

The Challenges and Opportunities with Utilizing the Five Suggested Components

As part of the design of this research, I proposed five components that I thought should be included in an alternative framework for including marginalized students: love, compassion,
relationship, critical pedagogy, and flourishing. Through this research, I wanted to see how educators, who had significant experience working with youth who had been marginalized due to their involvement in the criminal justice system or due to their risk of becoming involved in the criminal justice system, responded to the use of those five words within an inclusive education framework. In this section, I have detailed the challenges and opportunities that the research participants identified for the use of those five terms.

**Love**

The data showed that although the participants identified challenges in using love as an emotional capacity for developing a framework for inclusion, there are also opportunities for educators to utilize love to promote flourishing for marginalized young people. This data is also consistent with Roberts (2015), who found that love is a “messy, difficult, deep commitment to one’s fellow human beings” to live a successful life (p. 383). Communicating love creates opportunities for educators to address the educational needs of young people. The results revealed that people need love to thrive, as it is a central ingredient that promotes human flourishing as indicated by (Maslow, 1943). Kincheloe (2008), also supported the data that love is the fundamental ingredient for marginalized youth to flourish. Therefore, without love, marginalized youth do not have the essential component to flourish and they struggle to succeed. The opportunities of love as an inclusive component are huge, because the study revealed that the feeling of love is central to improving engagement.

The communication and feeling of love is pivotal to developing teacher-student relationships that improve engagement, and lead to flourishing. Love motivates, drives and inspires learners and teachers to engage in the education process. This assertion is similar to the notion of armed and radical love as a “forceful and inspiring,” emotional capacity that drives
success in education, (Darder, 2015, p. 497; Freire, 2005). From this perspective, love is not just an emotional feeling towards another person. Love in this case is active and dynamic, which encourages teachers to be committed to exploring better ways of teaching to improve living conditions. Like Daniels (2010), Fehr, Wang, and Regehr (2015), and Ware (2006), the data also suggested that love is accepting and does not discriminate, and for young people, who are in inclusive education often because of their poor, or different life choices and are struggling, this assertion is crucial. In this sense, the data suggested that loving teachers seek to find ways that improve the conditions of young people who are struggling, which is consistent with McLaren’s (1999), assertion that love takes the young peoples’ struggles as an opportunity to explore ways that will eliminate those struggles.

The data suggested that love is challenging, partly because it is difficult to consistently communicate it to students over many school years. Also, it is difficult to demonstrate love as it takes a long time to develop and it is dependent on the relationship between the communicator and the recipient of love. In addition, to communicate love in education is difficult, because people make different choices that we might not necessarily agree with. However, love is also powerful at facilitating growth. When educators demonstrate that “they are crazy” about the success of young people it leads to achieving educational success. The data also showed that young people respond to love like they respond to other basic needs for their growth. Participants shared that a teacher’s inspiration and motivation to help students flourish emanates from love. Dealing with these challenges and opportunities may require educators to be compassionate.
Compassion

The results revealed that compassionate educators listen and understand the personal stories and histories of marginalized youth and use them as motivation to improve educational inclusion, engagement, and learning. This data is supported in the literature by McAdams (1993), who suggested that going into “personal narratives” promotes better educational outcomes (p. 92). This idea is also consistent with Fehr (2013), who found that compassionate teachers bring the ‘other’ into the educational process to take part as a full member. From this perspective, compassion is an opportunity for educators to use young people’s strengths as a springboard for developing teaching strategies that lead to healthy life styles and flourishing, (Wolpow, Johnson, Hertel & Kincaid, 2016). Both the findings in this study and the findings in Wolpow et al., 2016 and Fehr, 2013 contradict educational essentialists’ ideas that a “curriculum that takes students’ interests or social issues into account is regarded as wasteful…” Ornstein and Hunkins (2013, p. 36). These data also are contradicting to Bestor (1955) who asserts that teachers should be concerned with “the intellectual development of [the] student” instead of getting bogged down with “personal problems [and stories] of adolescents” (p. 120). However, compassion is an opportunity for educators and learners to improve their communication to truly become sensitive to these stories and meet the basic needs of young people. Such an assertion also consistent with Wolpow, et al. (2016) who suggested that, “recognizing that students cannot be expected to meet academic goals until other more basic needs are met is the part of education, which is compassionate” (p. 16). It is important to recognize the interconnections between meeting the basic needs of young people and their levels of engagement.

When educators respond to the needs of young people by creating enabling opportunities for them to use their talents and their strengths, young people respond well to the educational
process, which leads to flourishing. This assertion is consistent with Reis, Maniaci and Rogger (2014), who found that when people receive a compassionate act, they respond favourably (p. 643). Therefore, the results suggest that compassion promotes mutual response, which is supported by Berscheid (2010), who found that shared responsivity is an integral part of compassion, where educators respond to learners’ needs and learners respond with active engagement in the educational process. The findings in this study was also supported by Kutash (2006), who found that without compassion in education, young people achieved poor outcomes.

The strength of compassion as an inclusive component is more evident when it affects the whole educational system, such as curriculum development, and assessment, which links up with Brendtro, Brokenleg, and Van Bockern (2002), who asserted that compassionate education influences curriculum design and implementation. The challenge for educators is to work out to what extent do we let our emotions affect the teaching and learning process. In addition, there is the challenge for educators to negotiate the place for compassionate curriculum in an educational system, that does not explicitly advocate for the use of emotional teacher-student connections in the classroom as a means to flourishing. This should not take away from the overarching perceptions of the participants that educating marginalized youth education to flourish is based on compassion.

**Flourishing**

The participants in this study shared their perspectives that flourishing is both an educational outcome and an educational process. Flourishing presents an excellent opportunity to help turn around the poor outcomes of marginalized youth. The assertion was captured brilliantly in the data that, “flourishing is the end goal the starts from the beginning,” (Respondent One). This assertion suggests that flourishing is an integral part of the education
process, which focuses on how to help young people succeed. This idea is also supported by Cherkowski and Walker (2014), who found that flourishing is “implicit” in the very nature of successful education. For educators, the focus on flourishing starts from the beginning of the educational process to the end and changes according to the ever-evolving needs of the young people. Flourishing is an opportunity for educators to know what it means for students to succeed, which was also supported by Nicholas and West-Burnham (2016), who found that flourishing is essential to separate success from failure. This calls for teachers to critically reflect on what counts as flourishing from both their perspective and from the students’ perspective.

In their reflection, educators must recognize and act on the opinions of the young people as the findings revealed that “flourishing is different for everybody,” (Respondent One), and specific to each person, because people have different experiences and knowledge. This data is also consistent with Ashbury and Plomin (2014), who found that a focus on young people’s individual personalities and strengths promotes flourishing. This connection between flourishing and person-centred learning is consisted with Chiver (2016), who suggested that flourishing educators only explore opportunities to help the young person to succeed. Person-centred learning is developed through relationships that give voice to the students to advocate for their flourishing.

**Relationship**

The relationships between educators and learners are pivotal to the achievement of educational successes for marginalized young people. The data revealed that in some cases, relationship creates more opportunities for educational success than love, as relationships provide access to all the components available to both teacher and the student to improve
educational outcomes. Relationship is an opportunity to connect the teacher and the student to the learning process. In this study, I found that educators felt that when they have relationships with young people, the young people flourish, which is consistent with Antro-Gonzalez and De Jesus (2006), who found that students’ flourishing in the school is connected to supportive relationships with their educators. For the opportunities of the relationships to be explored in full, statuses in the relationship between the teacher and the student must be equal to create alliances. This data is also supported by authors such as Mortten (2012), McLaren (1989/2009) and (Schwab, 1969) who found that effective relationships were those that were formed as an alliance for learning. Such an assertion is not to say teachers do not have power over students. Teachers have power over students not least because they work for a powerful social institution, that has a lot of influence on the society and its people.

However, relationship is about the teacher’s recognition of the power he or she may have and using it in a positive way to create an environment where the teacher and the student(s) can interrogate knowledge and create new ones. Educational collaboration does not make the authority of the teacher insignificant. It is quite the opposite, because teachers use their authorities to facilitate the collaborative learning environment. For example, the teachers occupy their positions as knowledge creators and examiners, while learners occupy their position as knowledge creators and examiners too. In this sense, both the teacher and the student would interact in the teaching and learning process, with the knowledge that they have something to offer towards the interrogating and creation of meanings. This assertion that relationship creates mutuality is consistent with Freire’s (1970/2009) idea of co-educational investigators. The communication between teachers and learners that have a good relationship is key to drawing the needs and interpretation of what flourishing looks like from each others’ perspectives. The data
revealed that it is often challenging to develop effective and supportive relationships with young people who are involved with the justice system, because they do not trust educators, due to their past experiences and influences from their associates and families. This assertion is also consistent with the data by Davis, Mortten, and Ziggler (2010), who found that marginalized young people who have criminal justice involvement, or at risk of involvement often resist teacher-student relationships. Therefore, in a teacher-student relationship, there must be critical pedagogy to examine the barriers of educational engagement and then find ways of removing them.

**Critical Pedagogy**

Critical pedagogy educators examine the barriers to education and seek for ways of removing them to improve access and participation. The data revealed in this study that critical pedagogy connects and examines all the inclusive education components together to produce favourable educational outcomes for young people. This assertion suggests that with critical pedagogy, there are opportunities for teachers and learners to negotiate what counts as relevant knowledge rather than imposed knowledge. This data is consistent with Darder et al. (2009), who suggested that critical pedagogy ensures that there are no certainties and final truth (p. 11). The results suggested that critical pedagogy provides stakeholders with the opportunities to interrogate every strategy, policy and inclusive component to determine their effectiveness of working for young people and removing barriers to flourishing.

These barriers include powerful discourses within the school system that cause the marginalization of young people. This assertion is also consistent with the idea that critical pedagogy seeks to challenge and remove structures and systems that cause exclusion (Darder et al. 2009; Giroux 1983/2009; McLaren, 1989/2009). The data showed that critical pedagogy is an
opportunity for teachers to equip young people with critical thinking skills to advocate for best outcomes for themselves. This data is supported by Jeyaraj and Harland (2016), and Peterson (1990/2009), who asserted that critical thinking is central to critical pedagogy to help young people examine, challenge and use their activism to seek for flourishing life conditions.

The data suggested that critical pedagogy is an opportunity to meet the learning needs of young people and to help them to flourish, which is consistent with Bartolome (2004/2009). By thinking critically, both teachers and learners can discuss, identify, and meet the learning needs of the young people to help them succeed. In this section, I discussed the opportunities and challenges of love, compassion, relationship, flourishing, and critical pedagogy for developing an inclusive education framework. The data also revealed that there are other components that create opportunities for developing an inclusive education framework that will include marginalized youth. These components will be described in the following section.

**Additional Components for an Alternative Inclusive Education Framework**

The components that I discussed here were those that participants identified as important components for developing an alternative inclusive education framework. The participants identified ten components as follows: respect, trust, authenticity, advocacy, self-esteem empathy, belonging, caring, and assessment. I stated at the beginning of the research that I would ensure that the study was flexible enough to give voices to the participants, especially when the data diverge from my assumptions. In this section, I have detailed the challenges and opportunities that the research participants identified for the use of those ten components.

**Respect**

The data revealed that respect is an essential component for developing inclusive education as it presents opportunities for better teacher-student interactions that lead to learning.
This data is consistent with Nieto (2003), who stated that “trust and respect” are central to teaching (p. 37). This data suggests that in inclusive education, respect is an opportunity for both teachers and students to treat their interaction in a way that recognizes the mutuality of statuses in that relationship. In inclusive education, respect is vital to how teachers and students view the capacities, experiences, and knowledge of each other. Through respectful interactions, knowledge can be scrutinized, challenged and recreated without prejudice. The data suggested that respect is an opportunity to maintain the teacher-student relationship for a longer period. This assertion is crucial to inclusive education, because as young people’s awareness changes, their needs change. Therefore, respect is an opportunity for educators to recognize the growth that young people go through in the education process. The data suggested that when it comes to inclusive education, respect presents more opportunities for creating better educational outcomes than love, as it is the component that maintains teacher-student relationships throughout the education process. The challenge for educators is to be explicit in their respectful regard to what young people choose to learn and how marginalized youth display their resistance against what they are required to learn. Young people must be able to trust educators to create a learning environment that is conducive to student learning. In addition to respect and trust, student-teacher relationships must be authentic.

Trust

Like respect, trust and authenticity are interpersonal qualities that are essential to successful inclusive education relationships. The data showed that although trusting relationships between teachers and student are difficult, they are vital to student engagement, which leads to improving the educational outcomes of young people. When young people trust educators, they open up and share their stories and experiences. These stories and experiences
are some of the factors that affect their readiness, willingness, and capacities to engage in the teaching and learning process. This assertion is important, because it is by listening to these stories that teachers get the opportunities to accurately assess their learning needs and create the conditions for meeting those needs. The results revealed that trusting relationships between teachers and students help to remove the sinister views that some marginalized young people have about the school as an institution of power, which leads to barriers to engagement. This calls for teachers to be authentic in their actions and words.

**Authenticity**

The results suggested that authenticity is important in inclusive education, because it is the component that helps teachers to put their words, and feelings or goodwill into practice so that young people see the results in action. When educators are authentic in their actions, it is reflected in the expectations of the teaching and learning process. The data suggested that authentic teacher-student relationships are the gateway for personalized connections that ensure that the needs of marginalized youth are met, because young people will recognize that educators have their best interest in mind. Likewise, educators will recognize that authentic relationships are central to flourishing education, which seeks to address the relevant, and primary educational needs of young people, rather than focusing on agendas that might not be relevant to them. Another component that is vital to developing an inclusive education framework is advocacy.

**Advocacy**

The data revealed that advocacy is essential to developing an inclusive education framework for marginalized youth, because it focuses on how to equip students with knowledge and the skills to champion their own path to success. The participants expressed that advocacy is also an opportunity for educators to campaign for educational provisions and policies that
promote flourishing of students. Advocacy is situated as a by-product of critical pedagogy, because a focus on advocacy is also a focus on how young people translate what they have learnt into agency and action. These two ideas present opportunities for educators to ensure that they use education to empower young people to advocate for their own success. The challenge for educators is to persistently examine educational provisions within inclusive discourses to find aspects of policies that do not provide young people with the best opportunities and then campaign for them to be changed. Another challenge is to find young people’s passion, and equip them with the skills to develop self-actualization, and the self-belief to advocate for themselves. Therefore, educators must ensure to emphasize self-esteem in their consideration of the inclusive components for developing a framework so that young people will have the confidence within themselves to create their own paths to success.

**Self-esteem**

The data suggested that when educators empower young people with self-esteem, it helps them to advocate for themselves. The participants suggested that positive self-esteem helps young people to develop resilience against poor peer and family influences. Young people with positive self-esteem are confident in any relationship including teacher-student relationships. In this case, young people are able to engage in the educational process in a way that demonstrates their belief in themselves and their contributions to the creation of knowledge. Self-esteem is vital in inclusive education, especially when the young people, who are identified in this research are often marginalized in the education process because of perceived deficits they have. These deficits can be due to young people’s risk of offending, or involvement with the justice system, and their youth culture, including their style of music, dress, and language. The value of self-esteem is inherent in the notion that with positive self-esteem, marginalized young people can
use their own qualities and identities to negotiate their educational interventions and outcomes. In this sense, self-esteem leads to flourishing as it helps young people to advocate for provisions that are relevant to them in and out of the school. The challenge for educators is to create an environment for young people to demonstrate the sense of self within the context of the school as an institution of power. Educators must recognize that with positive self-esteem, young people can use their past experiences as a motivation to vocalize their resistance against issues of injustice in the educational process. Another component that is worth considering is empathy.

**Empathy**

The data showed that empathy is the component that helps educators to turn emotional connections into strategies that lead to flourishing. Empathy is an opportunity for inclusive educators to develop sensitivity to the personal stories, struggles and the failures of the young people. The data showed that without the understanding of the personal stories, inclusive teachers cannot connect with young people and young people cannot connect to teachers, which leads to less participation. Graham and Slee (2008) supported this data when they said, when inclusion fails to recognize the personal stories and experiences of marginalized youth, it leads to exclusion. Empathetic educators utilize their sensitivity to the struggles of young people as opportunities for developing better solutions to young people’s needs rather than pushing them further away. This data suggests that without empathy, inclusive educators fail to include young people in the education process, which is supported by Sipilla (2014), who stated that when the right components are not in place in inclusive education, marginalized youth are often excluded from inclusion. The data suggested that empathy is essential to dealing with student underachievement, because it helps educators to examine how educational struggles, and failures come about. Empathy is an opportunity for educators to dive into the root causes of educational
issues rather than dealing with the superficial nature of educational problems. Empathy works when other components are also active. For example, for educators to come to a place where they can empathize, they have to know the stories behind young peoples’ situations. However, to know the stories behind these situations, young people must trust them enough to let educators into those personal stories. In this regard, empathetic educators are constantly seeking ways to improve the life conditions of the students. The challenge for educators is to develop sensitivity to young peoples’ issues and to find the energy and the motivation to help facilitate educational transformation for these young people. The suggested that effective alternative inclusive education that is effective at transforming the life conditions of marginalized youth must include empathy. In the next section, I describe the findings about why inclusive education framework should include belonging.

**Belonging**

The data revealed that mandated or not, for young people to engage in the school system they must first feel a sense of belonging. This data is consistent with Ord (2007) who stated that mandatory expectations to attend school do not go far enough but, educators’ skill to engage young people and make them feel a sense of belonging is key. The data revealed that despite the principles of inclusion, if young people are not made to feel included in the inclusive education, they disengage from the school system. This data is supported by Ainscow, Booth, and Dyson (2006) who stated that, without a focus on increased participation of students in education, inclusive education becomes a sight of exclusion. Belonging is a motivation for young people to come to school knowing that they fit within the school system. Young people must feel that they belong to an institution that sees them, hears them, and cares for them before they would want anything to do with the school system. The challenge of dealing with young people who are
identified in this research is to have a welcoming attitude towards them when they clearly do not trust the school. Although it is difficult as the data revealed, educators must feel the sense? of obligation and conviction to show these young people that they care about their wellbeing and success.

**Caring**

Caring goes together with belonging. Young people must know, and experience the sense of care for their wellbeing. The data showed that caring has to be demonstrable and felt by the young people. Once young people know that educators have their backs, they make conscious decisions to engage with the school system. Caring educators are more focused on how to look at the student as the whole person. The data showed that sometimes, following policy, or the curriculum alone does not demonstrate care. Caring is knowing what young people are capable of, and nurturing and helping them to develop these capabilities. Caring educators differentiate between pushing young people to achieve more, and engaging young people in classes or activities where the probabilities of them flourishing are low. For the caring educator, the young person’s needs come before any other needs. In addition, educators who are caring are helpful to students, and focus on everything that makes them flourish. Needs assessment, for example, helps educators to know about young people’s situations, and understand their strengths and weaknesses. From here, educators can demonstrate how they care about young people by helping them to improve their educational outcomes and living conditions; which is consistent with Banks (2007), who asserted that caring educators focus on the living conditions of the student. The challenge for stakeholders is to create an educational process where educators explicitly demonstrate caring attitudes towards marginalized young people. Another challenge is to get young people to a place where they can trust the school
system enough to express a positive response to caring and thereby allow the caring educator to help them to grow. Only then can young people also see the evidence of care that educators show towards them. The data showed that educators must ensure that there are systems that they can use to evaluate and test the effectiveness of inclusive education components in responding to the needs of young people.

Assessment

Assessment and research are important components of inclusive education. The data suggested that assessment is essential to determining the needs and the strengths of young people. The data is consistent with Bastleer (2008), who stated that assessment is an important component in inclusive education to improve knowledge creation. The central piece of education is to facilitate success, so assessment enables educators to focus on all the factors that contribute to successful learning. From this perspective, assessment is an opportunity for educators to ensure that the educational system is working for young people. Assessment helps educators to understand and gather more information about young people’s educational issues, struggles and successes. Assessment is essential for young people to ascertain whether the school system effective at meeting the needs of marginalized youth. In this sense, the system for assessment must seek the voices of young people and the professional expertise of educators. In addition, inclusive programs must be tested and examined to ensure that it can still meet the needs of young people.

In this section, I discussed the additional inclusive components that the participants’ identified as essential to inclusive education. The components that I discussed emerged from four categories: interpersonal qualities, emotional capacities, teaching practice, and intended outcomes. I discussed the opportunities and the challenges of using the above components to
develop an inclusive education framework. In the next section, I use the framework diagram to describe the conceptual framework that emerged from the study. So far, in this study, I used the literature and the data to demonstrate what an alternative framework of inclusive education for marginalized youth might be and why it is needed in education. In the next section, I will discuss in detail how practitioners can achieve an alternative framework in inclusive education for marginalized youth to improve educational and life outcomes.

**A Revised Framework for Inclusive Education for Marginalized Youth**

The purpose of this study was to develop a framework for the inclusion of marginalized youth within the Manitoban education system. When I proposed the study, I began with the knowledge that I had gained, both through my personal experiences working with marginalized youth and, through an extensive review of the associated literature. I proposed a framework that focused on five components: love, compassion, relationship, critical pedagogy, and flourishing. Having completed the study, I am able to visualize how my original framework needed to be modified. Another change in the new framework includes a more intense focus on the relationship between the teacher and the student and how it leads to flourishing outcomes for young people. Below, I have incorporated the knowledge of my six participants to illustrate a much more comprehensive understanding of how educators can realize success with this population of youth by building inclusive environments that include safe spaces for individuals, who are marginalized by their risk of, or involvement with, the criminal justice system.

**Core: Educational Interactions**

The core of the framework includes the student and teacher. These two primary actors are bound together within their relationships. In this section, I describe how the student as a whole person, interacts with the teacher as another whole person in an educational process,
which is also a human interaction. Figure 5.1 shows the part of the framework that reveals the interconnections that develop between the teacher and student through their relationship.

![Diagram](image.png)

*Figure 5.1.* Model one of the framework for developing alternative inclusion which shows the relationships between marginalized students and their teachers.

I describe the whole person in this framework as a human being who just happens to be a teacher or a student. I put the student and the teacher side-by-side in the same circle separated by a line in the model to show the interactions between marginalized youth and their teachers in this framework. The black and white arrows going to-and-from the teacher and the student were necessary to show that in spite of the different positionalities that teachers and students have in the society and in the classroom, it is the giving and taking and interactive nature of their relationship that produces flourishing outcomes for young people as shown in the findings. The dialectic interactions between the teacher and the student create opportunities for them through dialogue to examine the world around the teacher and the student and create new meanings. The arrows also show the intersectionality of both the realities of students and teachers within the context of society and power. It is by developing these relationships that teachers and students find effective ways of overcoming barriers to learning and generate alternative ways to promote
success for young people. The circle weaves going through it to show the interconnectedness of the components in it. When the teacher and the student enter this relationship, they come with their unique attitudes, identities, and knowledge. In addition, I coloured the central part of the circle yellow to show that in this framework, the focus is on the relationship between the teacher and the student. I also put relationship around the first circle to demonstrate how the findings revealed that relationship is the medium through which students and teachers interact to produce successful outcomes.

It was important to describe the student and the teacher as whole persons in this framework for two reasons. The first was to help users of the framework to understand that education is a human interaction between two human beings. The second reason emerged from the findings, and it helps educators to reflect on what they, as human beings would need to succeed if they found themselves in situations similar to marginalized young people. In their interactions, both the teacher and the student use all the emotional capacities identified through the data analysis in Chapter Four, and also all of the interpersonal qualities, to examine the curriculum and inclusive policies in a way that brings success to the student.

**Student.** The primary component in the framework is the marginalized student. Marginalized students need to find places where they fit, where they are valued and respected. Marginalized students, like all students, need to be understood as whole persons who are capable of taking responsibility, advocating for themselves, responding positively to others, communicating emotions, and feeling loved and respected. It is vital to establish the marginalized student as the most important component in the framework - the success and failure of the educational process are dependent on the success, and failure of the student. In society, youth are seen as young and with limited experience and knowledge, and therefore occupy a
lower status with limited powers. In addition, the students who are at risk of criminal involvement, or criminally involved, are more likely to have their humanity challenged by society, and hence will have even less power. Such factors affect the relationships and interactions they have with teachers. Participants in this study asserted that it was important for educators to acknowledge, accept, and appreciate that students come with their own identities, knowledge, and behaviors that make their characteristics unique compared to any other person in the world including the teacher.

The findings also showed that when educators were explicit, intentional, and persistent in their demonstration of deep personal emotions the young people in their classes flourished. Educators asserted that students’ growth is delayed when their basic emotional needs are not met. Students are able to demonstrate basic human resistance to authority and power if they feel their humanity is being challenged. The findings showed that when young people are put in situations that intentionally highlight their shortcomings or weaknesses, they push back. Therefore, from a relationship perspective, the findings showed that students, as people, want to be treated as whole persons, just like the teacher. When students can interact from a position of strength, the findings showed that young people do well.

**Teachers.** The second central component in the framework is the teacher. Teachers, like their students, need to be recognized as whole persons who interact with others, have needs to be accepted, valued, and respected. Educators are seen as the adults with more experience and knowledge and occupy a higher status in society compared to students. By virtue of their roles as gatekeepers of the school as a social institution, educators have more power and credentials to legitimize knowledge or refute it. Teachers’ involvement in the educational process is very important from the perspective that they work to uphold the values of the school system. From
this point of view, the contrasting positionalities of students and teachers present opportunities and challenges for teachers in their handling of the human emotions and interpersonal attributes in the educational process. However, as human beings, teachers are equally capable of feeling deep emotions and communicating these feelings to students. The findings showed that teachers enjoy seeing the positive effects of communicating emotions like love and compassion to marginalized young people.

As adults, educators understand that emotions like love are a basic need for all humans and that human flourishing is dependent on whether this basic need is met, or not. The findings revealed that educators connected poor human conditions of students to lack of love and compassion. As a whole persons, teachers’ display of authentic relationships with students must be informed by their knowledge of how good human attributes contribute to improving human interactions. Such an assertion is important for users of this framework because it helps them reflect on the idea that the gate-keeping duties of educators do not detach them from the emotional and personal side of the human interaction, but it encourages them to provide young people with the emotional and personal interventions they need to flourish. It is problematic for teachers, who are compassionate, loving, empathetic, and trusting human beings at home to be expected to be different individuals in the school. This framework challenges the teacher to bring their love, and compassion to school because marginalized young people need to feel and experience those qualities to help them in their growth. Educators shared that checking on students with phone calls, communicating kind words to young people, and giving them rides to school are all the parts of educational interactions that young people respond to positively.

Educators in the research revealed that part of the teachers’ role is to champion the successful outcomes for young people and create favourable conditions that would also help
young people to advocate for better outcomes for themselves through activism and agency. When young people advocate for themselves, they want to know that the lessons learned in the classroom are relevant to their own growth. The findings helped me to understand that asking young people to take part in a subject they do not want to do or cannot do would result in resistance as a form of advocating for a subject they enjoy and find to be relevant to them. From this perspective, students utilize the enabling pedagogies of the school to be successful. The findings also revealed that teachers advocate for better outcomes for students by questioning their roles within the school teaching practices, which inhibit student success and find ways of removing those inhibitions. An educator expressed that advocacy is vital to stand in the gap for students “no matter what.” In this framework, the teacher as a student advocate is persistent and unwavering towards achieving flourishing outcomes for young people through relationships.

**Relationships.** Having established the two primary components of the framework as the teacher and the student, it is important to develop an understanding of the relationship that binds them together. Participants were careful to point out that relationships were born of longevity and that educators couldn’t expect to love their students on the first day. Of the themes that emerged from the thematic analysis of the data, most of them described either the emotional capacities within the relationships that marginalized youth develop with their teachers or the interpersonal qualities that define the relationships. The data helped me to understand that educators are firm about treating all of their students with enough empathy and respect that students feel valued and understood. The data also indicated that those times when their relationships with students were deeper and more important to both the student and the teacher were the times when they could see that students flourished. It was in those moments that they described the experiences that saw students rise above the challenges of their lives and seek
better outcomes. One participant told a story about a student, who had invited the participant to her post-secondary graduation years later. The teacher reflected that she was able to help that student because the student realized that the teacher was ‘crazy about her.’ Success, it seems, resides in the relationships that carry the educational experiences, in the trust that is born of acceptance and respect, and in the shared celebration of achievement. Although the data indicated the importance of curriculum, pedagogy, and inclusion, participants talked more about the interpersonal qualities of their relationships with students and the emotional capacities that were required to ensure success in the classroom.

**Context: Educational Philosophy, Content, and Process**

The second part of the framework describes the context within which the relationships between teachers and students reside. The findings in this study suggested that inclusion, curriculum, and critical pedagogy were important components within the contextual environment. Figure 5.2 illustrates that an effective inclusive educational environment for marginalized youth will include a focus on the curriculum, a philosophy of inclusion, and the implementation of critical pedagogy.

*Figure 5.2. Model two of the framework for developing inclusion: curriculum, inclusion and critical pedagogy.*
Curriculum, inclusion, and critical pedagogy emerged from the data as ways the educators in this study described the context within which their interactions with students took place. The texture that has been added to the background of this diagram illustrates the complexity of the interconnectedness between curriculum, inclusion, and critical pedagogy. In their relationship, the student and the teacher come together to examine the curriculum and the philosophy behind inclusion to enable them to find out how they translate the curriculum into an enabling and transformative agent for the success of young people. By applying the theories of critical pedagogy, the teacher enables the student to reflect on the powerful oppressive discourses and educational barriers that cause marginalization of young people. Within this environment teachers advocate for marginalized students and the students learn to advocate for themselves.

**Inclusion.** Inclusion in this framework describes policies that inform inclusive education frameworks and the nature of inclusion. Practitioners do not practice in a vacuum, but rather, educational practices are influenced by existing policy documents and human values and beliefs. The policy parameters of inclusion affect the way teachers and students choose to communicate and respond with personal attributes that are used in educational interactions. In addition, inclusive educational philosophies contribute to the educational experiences and outcomes of marginalized young people. It was clear in the findings that inclusive education philosophies are directly related to curricular design. The findings revealed the often-conflicting intersection of policy and practice, which leads to forming less authentic relationships between the teacher and the student. Rather than putting artificial limits on how far a teacher can go in developing loving and compassionate relationships with students, the findings suggested that inclusive policies should be applied in ways that create the space for teachers and students to be authentic in supporting each other through both successes and failures. This assertion is important for the
users of this framework, as it helps practitioners understand that the Manitoba inclusion philosophy document is meant to improve educational outcomes for young people, hence, if its application limits educational success, practitioners should find innovative ways of bringing out the enabling pedagogies within the policy to improve educational outcomes.

Inclusion policies are written by people with varied values and social beliefs. Therefore, the application of those policies must be done by the practitioner in a way that focuses on the flourishing of the student as a person. The findings showed that it is vital for educators to assess flourishing through a student-centered approach rather than using a one-size-fits-all model for assessment. Educators in the research were very aware of the diverse and personal definitions of success and flourishing for individual students despite the standardized school inclusion policies across the province. This framework would encourage users to be confident to act on what they believe would contribute to the flourishing of the student rather than the policy definition of flourishing, which is often not explicit in communicating the student-specific nature of success. The findings revealed that flourishing educational outcomes are not always defined by the completion of school with good grades as expected in inclusion policies. Rather, success can sometimes be defined as the interpersonal skills, independent living skills, security, self-esteem, resilience, love, and compassion that a young person feels in their interactions with teachers. For example, the findings revealed that through inclusive policy, the curriculum can be interpreted in ways that respond to the emotional needs of young people.

**Curriculum.** Educators in the research agreed that while the curriculum is essential to determining the educational success of marginalized young people, it is the starting point for promoting success, not the final solution. However, educators in the study revealed that the application of the curriculum is significant to whether a student succeeds or fails in school. The
two preceding sentences are different in that, as a document, the curriculum is an excellent conceptual framework to use to bring success to marginalized youth. Such an assertion highlights the role of interpretation of the curriculum. One’s understanding of the curriculum is also affected by their own values and educational philosophies, which also affect the way a teacher applies the curriculum.

Some educators said the way teachers interpret the curriculum affects their interactions with students. This framework is important because it helps educators to use the curriculum as a way of improving relationships with students. It is by interpreting and applying the curriculum as another component of human interaction that teachers can work out how to use it to respond to the needs of the student as a whole person. The findings revealed that when young people are staying away from school, and in doing so, limit their interaction with the curriculum, educators must find out why and explore ways of bringing the students back to school. Educators in this study said that the curriculum must be used to enable students with the critical thinking skills needed to create their own knowledge. This framework would help educators to reflect and question whether the application of the curriculum and inclusive policies limit student success, or promote flourishing.

Critical pedagogy. Critical pedagogy describes the context within which the teacher and the student examine the curriculum and the philosophies of inclusion. Critical pedagogy provides a lens through which both teacher and student can examine and explore the content of the curriculum and the interconnections between the curriculum and the student, teacher, and society, as well as the power dynamics within those interconnections. From this perspective, the student as a participant in the school process cannot be separated from the effect of the social powers associated with school and the teacher. Likewise, the teacher cannot be separated from
the impact the school has on her as a school representative. The findings showed that critical pedagogy is the component in the framework that enables young people to critically reflect on these interconnections and how it affects their educational and life experiences. Educators said that critical pedagogy enables students to critique, and question how social structures cause barriers to their success and advocate to bring down those barriers to improve their life outcomes. The findings revealed that it is by enabling students with critical thinking skills that students have the courage and the ability to advocate for what they want to learn and how they want to learn, and also to decide the nature of flourishing for themselves. Such a revelation in the findings helps educators to use the strengths of young people in their interactions with them to promote success.

Educators in the research revealed that part of the teachers’ role is to champion the successful outcomes for young people and create favourable conditions that would also help young people to advocate for better outcomes for themselves through activism and agency. When young people advocate for themselves, they want to know that the lessons learned in the classroom are relevant to their own growth. From this perspective, students utilize the enabling pedagogies of the school to be successful. The findings also revealed that teachers advocate for better outcomes for students by questioning their roles within the school’s teaching practices, which inhibit student success and find ways of removing those inhibitions. An educator expressed that advocacy is vital to stand in the gap for students “no matter what.” In this framework, the teacher as a student advocate is persistent and unwavering towards achieving flourishing outcomes for young people.
The Foundation: Flourishing

Flourishing as an intended outcome and the outcome of education is the part of the framework that focuses and informs all interventions and interactions in the educational process. Flourishing is both an intended purpose and outcome of education. Figure 5.3 shows how flourishing is central to the entire process and purpose of education.

Figure 5.3. Model three of the framework for developing alternative inclusion: flourishing as an intended outcome and outcome.

Flourishing was identified as an omnipotent part of the educational process. One participant described this function of flourishing by saying that it was the “end goal that started at the beginning.” Participants explained that in the beginning teachers and students entered into the educational relationship with cautious optimism that flourishing would be the outcome. Their work together was focused on that goal. They also described how focusing on flourishing helped them to make decisions about the most effective course of action, and how measuring flourishing helped them to celebrate achievements along the way. For educators, the goal of creating conditions in which their students could flourish was always present. The care and compassion that is required to continue to be hopeful and accepting even in the face of adversity is born in the unswerving belief that inclusive education provides an opportunity for
marginalized students to flourish. The foundational circle in Figure 5.3 was placed around the other components in the diagram to illustrate how the deep seeded desire to create conditions for flourishing is ever-present for teachers of marginalized youth. Effective education for students, who are marginalized by their involvement with the criminal justice system, requires an environment where both teachers and students collaborate achieve flourishing for and with each other.

Student-teacher interventions, policy and curriculum applications and interpretations, must be set up within the context of flourishing. Both teachers and students engage in the educational process with a focus on improving the educational experiences of young people. Educators in this study talked about how it was important for teachers to utilize flourishing as a motivation to engage in the educational process in the first place. Adding flourishing to the foundation of the framework revealed some educators’ ideas that when flourishing is an intended outcome from the beginning of the educational process, the dialogue between stakeholder changes. Questions like: “Who are we doing this for?” and “What we trying to do here?” were some of the questions educators suggested would be asked when flourishing is the intended educational purpose. For example, flourishing is part of the foundational piece of the framework that helps educators choose to hug a student because of the positive effects such an interaction has on the student. Flourishing, as an intended outcome is also what should enable educators to create the safe space in the classroom for students to express themselves as humans. It means students should be allowed to be angry, be less engaging when they are hungry, criticize, resist against power, display their strengths and be vulnerable.

Furthermore, flourishing is the component of the framework that encourages teachers that it is okay to be authentic, bare, and utterly vulnerable as humans in their interactions with young
people. From this perspective, flourishing brings down superficial barriers that teachers use to protect themselves from loving and showing compassion to students. Flourishing is the component that prevents teachers from communicating watered down versions of love, which do not go far enough. Flourishing creates the space and the obligation for teachers to communicate the deepest, sincerest, most personal, and persistent kind of “radical love” (Freire, 1993, p. 89) to help students succeed in school. In application, this framework could help educators understand that creating the conditions in which students can flourish should be the ultimate goal of education.

In this section, I described the components of the framework in three distinct sections and described how they fit together. In the next section, I have compiled the components into one interconnected model. In discussing the framework, I will show how I would bring all the components together.

**The Framework: Bringing the Components Together**

Figure 5.4 shows all the various parts of the framework for redesigning inclusive education as an interconnected and interdependent model. The centre of the model is the core of the framework which includes the student and the teacher within the relationship that they share. The student’s relationship with the teacher is then placed within the context of inclusion, critical pedagogy, and curriculum. Those parts are centered within the outer circle which shows the foundation of flourishing as both the intended purpose of education and the outcome of education. The woven background that permeates the framework shows the interconnection of the components that I described in the framework.
In this section, I described the development of an alternative inclusive education framework that would include youth, who are marginalized by their involvement with the criminal justice system or their risk of becoming involved in the criminal justice system. I showed the three main components of the framework. First, I described how students and teachers engage in the educational process as whole persons and they respond and communicate emotions and qualities that contribute to promoting educational outcomes through relationships. I also discussed the contextual interconnections between curriculum, inclusion and critical pedagogy and explained that these three components characterize effective environments for relationships between marginalized students and their teachers. Furthermore, I described how flourishing is the intended outcome of the educational process that starts from the beginning and it connects the entire education process and purpose together.
Implications of the Study

The purpose of this qualitative framework analysis research was to examine the views of educators about what components should be included in developing an inclusive education framework for marginalized youth. Interpersonal qualities and emotional capacities, as well as teaching practice and intended outcomes are important to developing an inclusive education framework for marginalized young people. The study has implications for practicing teachers, educational leaders, policy makers, and future researchers.

Implications for Teachers

Inclusive education teachers are diverse. Therefore, they apply different teaching strategies to achieve educational success. Teachers should make the value of interpersonal and emotional connections in creating successful inclusive education outcomes explicit. For example, teachers must purposefully develop respectful, trusting, and authentic relationships with young people with the aim of improving educational success. This implies that teacher-student relationships should not just be expected to happen naturally, but rather there should be methods to developing and maintaining them. The participants suggested that relationships must develop over time. Therefore, teachers must be aware of where a particular student-teacher relationship is in relation to their expectations of the students. This is an important implication for the teaching and learning process, because if a relationship has not matured, the teacher cannot expect the student to trust them, and vice versa.

Emotional capacities like love and compassion, can be deep and personal. Therefore, teachers should be aware that, depending on their experiences, some young people might not be ready for such a deep emotional connection. For some students, however, compassion and the satisfying the yearn for love is what they need to thrive. In this case, teachers should consider
meeting that need, or if they are uncomfortable and unable to that, to create an alternative condition where the young person’s need for love can be met, because love is a basic need. This implies that teachers might need to reach out to another teacher for help when they find they are having trouble connecting with a particular young person. Such an assertion is important because students responds and interacts with different teachers differently so it is good to learn from each other to share best practice. For example, teachers must decide what the value of being “crazy” about a young person means to them (Respondent Five). Teachers should be encouraged by this study that emotional interventions like hugs, or interpersonal acts like texting, and calling young people to check up on them, go a long way towards helping students to flourish.

The implications of a teacher’s teaching practice cannot be overstated. Teachers must focus on intentionally developing strategies that will equip young people with critical thinking skills needed to improve their ability to advocate. In addition, with critical thinking skills, young people might be confident to challenge the teachers in front of the whole class. A focus on critical pedagogy will encourage educators to allow that interaction to take place to improve the learning experience. Assessment of flourishing and the effectiveness of teaching may come to represent a collaborative interaction between the teacher and students. Furthermore, teachers will be encouraged to apply research-based strategies to increase the effectiveness of their teaching approaches.

**Implications for Educational Leaders**

Inclusive education leaders must listen to teachers about what actually works in the classroom. Sometimes, the intersections between policy and practice can cause conflicts between what works in the classroom and perceptions of what should work. For example, when
it comes to the emotional connections like love and compassion, this research will encourage educational leaders to create conditions where teachers can show more positive emotions to students because the respondents suggested that emotional capacities lead to achieving good outcomes for young people. Educational leaders may want to train inclusive teachers on how to manage emotional relationships with students in a healthy, professional manner and to be effective at improving learning.

This research suggests that it is important to develop relationships with mutual respect, and also governed by authenticity and trust. It is recommended that educational leaders create support and coaching networks among teachers in groups and on staff intranet interactive platforms to share best practices on building effective relationships with marginalized students. In addition, educational leaders are encouraged to set up conflict resolution programs between teachers and students to resolve issues before they get to the disciplinary stage. Such a program would give teachers and students the opportunity to resolve their own conflicts in a way that heals the relationships rather than destroy them. Leaders might want to help teachers through professional development to understand how they can use other components like respect, trust, and authenticity effectively to facilitate achieving better outcomes for young people. In addition, where there is a danger that the respect, trust, and or the authenticity of a relationship might be tarnished due to lack of permission or authorization, leaders might want to offer temporary authorization to ensure that young people are not let down, again. For example, when a teacher finds himself or herself in a situation where they might be breaking a promise or going back on their words, if possible, educational leaders must help to prevent this from happening as it improves trust and respect.
Assessments of inclusive provisions and flourishing are essential to understanding how effective those provisions are to addressing young people’s needs, and how young people perceive flourishing. Educational leaders will be encouraged to develop me-to-you, you-to-me collaborative flourishing assessment tools. Such tools would give both teachers and students an opportunity to evaluate teaching strategies and student flourishing. Furthermore, the study showed that research is vital to developing inclusive frameworks to ensure that these inclusive provisions are robust enough to be effective at addressing the needs of young people. This study helps educational leaders to encourage more participatory action research in their school divisions to examine and test these findings. In addition, educational leaders would want to fund outside research, and authorize outside agencies and students to conduct research in their school divisions.

**Implications for Policy**

Policy makers should focus on listening to the voices of students and the teachers directly. Policy makers should set up idea sharing interactive intranet web pages together input from both teachers and students on the value of the themes discussed in this research such as interpersonal qualities and emotional capacities in education. When it comes to components like the value of interpersonal and emotional capacities, policy makers must know and experience how they work in action and the changes they bring in the lives of young people. For example, because of the difficulty in interpreting interpersonal qualities and emotional capacities, policy makers must give clear guidelines for practice, where both teachers and students can feel safe in their interactions. This study will encourage policy makers to study existing research and their relevant findings before they develop new policies or amend existing ones.
Implications for Future Research

In this study, I chose six participants and two of these participants were retired. There is an opportunity for future researchers to recruit a bigger sample of practicing educators who work with young people who are in the justice system or at risk of involvement. This strategy will help future researchers to gather more generalizable data. Furthermore, it would be interesting to test the framework in this thesis with a larger sample with a larger number of perspectives to see in what ways it will reflect their beliefs. In addition, future researchers might develop studies that utilize a case study approach to see the effects and responses of interpersonal and emotional capacities in action. Future researchers might also want to conduct discourse analysis research to compare the views of proponents of developing inclusive framework with emotional and interpersonal qualities, and the views of those who oppose this approach. Such an approach is important because it would give information about the hidden motivations behind one’s decision to communicate emotional, interpersonal qualities, enabling pedagogies and flourishing.

Furthermore, future researchers might want to conduct quantitative and or mixed method research to find out how many educators and students used and benefited from interpersonal and emotional capacities. For example, survey questions like, if a teacher communicates love towards you, does that affect your learning positively, negatively or you are indifferent? This approach would focus more on outcome-based measurement research methods. This study suggests that there is an opportunity for researchers to collect data from participants at different stages of their lives and find out whether one’s years of service influence the willingness to communicate emotional capacities such as love, empathy and compassion. Furthermore, future researchers may be encouraged to conduct quantitative research to examine the effect of flourishing on young peoples’ engagement in the educational process. For example, researchers
can find out how many students succeeded or failed when teachers used flourishing as a component of inclusive framework. Future researchers may also conduct research where they ask teachers about the importance of the components discussed in this study.

In this study, I discussed and developed the framework of inclusion for marginalized young people with educators. In a future study, it would be important to engage marginalized youth as participants within a similar study. Future researchers could use a more participatory co-creation approach to co-develop a framework with young people. Such an approach would give a voice to young people in creating an inclusive education framework that would be relevant to them.

Future researchers might also use a variety of different ways to have participants consider their beliefs and understandings about the education of marginalized youth. For example, one might conduct a study that asks participants, prior to the interview, to create a framework diagram that would include their perspectives about the components that are required to ensure that marginalized youth have an opportunity to flourish. Additionally, the researcher could assist educator participants to identify how their experiences have shaped their beliefs by asking them to identify trigger points or turning points in their careers when they decided to either explicitly communicate emotional capacities, interpersonal qualities, enabling pedagogies, and flourishing towards young people. From a diversity perspective, it would be worth conducting a research with a balanced demographic group of participants to ascertain if the issue of diversity affect the views of participants in developing an inclusive education framework for marginalized youth.

Conclusions

This study was a qualitative framework analysis research, which utilized a semi-structured interview approach to collect data from six inclusive education teachers about what
components should be included in developing an framework analysis for marginalized youth in Manitoba. The main motivation for the research emerged from my cultural, educational and practice experiences. I showed that although inclusive education is popular, young people who are involved in, or at risk of involvement in the justice system, continue to struggle in the education system. The inclusive education that I discussed in this research was situated within the context of educating young people who have no medical diagnostics relating to learning difficulties and whose involvement with inclusive education was due to their risk of becoming criminally involved or already involved in the youth criminal justice system. The research questions and sub-questions were answered using the research results. Participants described the opportunities and challenges of developing an inclusive education framework with components such as, love, compassion, relationship, flourishing and critical pedagogy. In addition, participants suggested additional components that can be used to develop an inclusive framework.

The results demonstrated that interpersonal, emotional, teaching practice, and intended outcomes are all essential to developing an inclusive education framework. While most of the participants felt that emotional capacities are essential for connecting the educator and the student in a way that promotes flourishing, others felt some emotional capacities like love are too personal to work effectively in the school system. Interpersonal qualities like respect, and relationship received the most support as effective inclusive components. The results revealed that when educators develop relationships with compassion, respect, trust and authenticity, young people respond positively, which improves their learning and promotes flourishing as an outcome. Participants also shared their experiences achieving positive outcomes from using emotional and interpersonal qualities.
The research also revealed that teaching practice components such as assessment, research, and critical pedagogy contribute significantly to the flourishing of young people in inclusive education. Critical pedagogy educators are conscious of the barriers that young people face in education, and they insist on taken those barriers down to allow young people to succeed. Assessment must be used to give a voice to all stakeholders to evaluate the effectiveness of inclusive educational programs in responding to the needs of young people. Furthermore, research gives stakeholders the opportunities to test the strengths and weaknesses of inclusive education frameworks.

Furthermore, I also presented implications for Enabling Pedagogies, educational leadership, policy makers and researchers. Educators need to adapt to the views of the participants in the classroom to promote the flourishing of marginalized young people. Educational leaders can use the data to give educators the freedom to use their experiences in the connecting with young people to improve their educational and life outcomes. Policy makers need to use these findings to set out clear policy guidelines on how to use all these components in a way that brings educational success. Furthermore, future researchers can use this research as an opportunity to examine how to develop a compassionate inclusive education framework for marginalized young people as the findings revealed. Throughout the research process, I came across challenges and opportunities to develop into a competent researcher, I learnt about the changes and evolution that can happen to ideas of the researcher during the research process. I also learned that the power in the respondents’ voices cannot be overstated. I am excited about the impact that my research will have on practice, research and policy and I am confident that this research would have profound influence on the flourishing of young people in Manitoba. I am looking forward to the years that follows, as I hope to transform my learning into action and
become an educator who apply the different components discussed in this study to help young people flourish.
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Appendix A: Email for Superintendents and Directors of Community Agencies

Please find attached a formal request to conduct research in *Name of School Division or Community Agency*. I am a Master of Education student from Brandon University and I am seeking participants for my study entitled, *Developing an Alternative Inclusive Education Framework for Marginalized Youth in Manitoba: Love, Compassion, Flourishing, Relationship, and Critical Pedagogy*.

I have also added separate documents to this information package, which are labelled “interview questions” and “definition of terms” to help participants in their preparation for the interviews and to help participants understand the research focus. I will go through the definition of terms with participants at the beginning of the interview.

Once you have had an opportunity to consider the attached information, please contact me via email to let me know that you will grant me permission to seek study participants from within your organization.

Yours sincerely,

Ebenezer Duncan-Williams, M. Ed. Student
Brandon University, Faculty of Education
307-33 Hargrave Street
Winnipeg, R3C 3T9
Telephone: 204-212-1187
duncane124@brandonu.ca
Appendix B: Superintendent’s Letter

Thursday, 13 April 2017

Dear Sir/Madam

My name is Ebenezer Duncan-Williams. I am a Master of Education student at Brandon University, who is conducting my thesis research under the supervision of Dr. Jacqueline Kirk. The purpose of this letter is to provide you with information about my study and to request your permission to invite educators, who work with youth who are involved with or at risk of becoming involved with the criminal justice system to take part in the research. I have also added separate documents to this information package, which are labelled “interview questions” and “definition of terms” to help participants in their preparation for the interviews and to help participants understand the research focus. I will go through the definition of terms with participants at the beginning of the interview.

I hope to recruit a total of five to ten participants for this study. Please consider the information that I have attached, sign and scan the attached consent form, and return it to this email address.

My study is entitled, Developing an Alternative Inclusive Education Framework for Marginalized Youth in Manitoba: Love, Compassion, Flourishing, Relationship, and Critical Pedagogy. The purpose is to utilize a qualitative framework analysis research method to examine inclusive education teachers’ perspectives on love, compassion, flourishing, relationship, and critical pedagogy in the education of marginalized youth. My goal is to develop an inclusive education framework for engaging these marginalized
youth in Manitoba to help improve their educational outcomes and to facilitate improved life experiences.

I plan to conduct 40-45 minute semi-structured audio-recorded interviews with each of the participants in the week commencing XXXXX, 2017. A copy of the interview questions is attached to this letter. There are three parts to the interviews: 1) questions that pertain to demographic information, 2) questions that seek feedback about existing inclusive education policies in Manitoba, and 3) questions that concern developing an inclusive education framework for the inclusion of marginalized youth, who are involved with or at risk of becoming involved with the criminal justice system. As part of the interview process, I will invite participants to pass my contact information to other individuals, who work with marginalized youth and who might be interested in being interviewed for this research. My plan is to conduct the research after school hours so that the teachers will not miss class.

**Risks and Benefits**

This is a minimal risk research project because it asks teachers and community educators to share knowledge that they use in their practice, but it will not be addressing any personal issues. In addition, I plan to use a framework analysis method to aggregate and analyze the data, so the possibility of identifying the participants through their contributions is minimal. Furthermore, I will use pseudonyms in place of the names of the participants, of the school divisions and of the schools. Once the research is complete, I plan to share the results with other scholars through presentations at academic conferences and through publications, including the publication of my thesis document.

Participants will be expected to:

1. Provide written consent to participate in the study.
2. Engage in a 40-45 minute interview at a mutually convenient time and venue.
3. Review and confirm a transcript of the recorded interview.

Participation will be guided by the following principles:

**Voluntary:** Participants are free to choose whether or not they wish to participate. If they choose not to participate, there will be no negative consequences. Participants may choose not to answer any of the interview questions. Participants may withdraw their consent at any point before the member-check, where each participant will have the opportunity to confirm the accuracy of his or her interview transcript. Should participants wish to withdraw from this study, they can do so by sending me an email on duncane124@brandonu.ca via their work email address.

**Anonymity and Confidentiality:** I will protect the identity of the participants throughout the research process by using pseudonyms in place of their names, schools, and school divisions. Please note that in situations where the response to a question raises concerns about the safety of a participant or one of the participant’s students, I may be compelled, either ethically or legally, to disclose the information that was collected under the promise of confidentiality.

**Data Protection:** Data will be accessible to only me and my research advisor. The audio recordings will be stored on a fingerprint and password protected cellular telephone and will be transcribed on to a fingerprint and password protected computer. After the interviews are transcribed, a cope of the original audio recordings will be transferred on to an encrypted external storage drive, which the researcher is the only one with access and stored for five years in a locked office desk at the researcher’s house. After the transfer of data, digital audio recordings will be deleted from the researcher’s cellphone. When the data has been coded, analyzed, and discussed, any paper copies and digital copies of the transcribed data will
be shredded and deleted from the researcher’s computer respectively and stored in a locked office on a password protected computer at Brandon University for five years.

**Dissemination of Results:** The results will be disseminated through the Thesis Canada Portal and will be held by Brandon University Library. I will plan to share the results of this work through publications in academic journals and conference presentations.

The ethical protocol for this research has been reviewed and approved by the Brandon University Research Ethics Committee. If you have any questions regarding the ethical nature of the study, please feel free to contact me or to contact Brandon University Research Ethics Committee at (204) 727-9712 or by email at burec@brandonu.ca. Furthermore, if you have questions about the design of the research or the philosophical underpinnings, please feel free to contact me or, my advisor, Dr. Jacqueline Kirk.

Thank you for considering my request.

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Appendix C: Superintendent Consent Form

Date: ______________________

I ____________________________consent to allow the researcher, Ebenezer Duncan-Williams, to approach school principals within my school division for consent to ask for help in inviting inclusive education teachers from their schools to participate in this study.

______________________________
Signature of Superintendent
Appendix D: Principal’s Letter

Thursday, 13 April 2017

Dear Sir/Madam

My name is Ebenezer Duncan-Williams. I am a Master of Education student at Brandon University, who is conducting my thesis research under the supervision of Dr. Jacqueline Kirk. I have permission from the Superintendent of your school division to contact you. The purpose of this letter is to provide you with information about my study and to ask you to distribute the attached letter of invitation to any educators in your school, who work with youth who are involved in or at risk of becoming involved with the criminal justice system to take part in the research. I have also added separate documents to this information package, which are labelled “interview questions” and “definition of terms” to help participants in their preparation for the interviews and to help participants understand the research focus. I will go through the definition of terms with participants at the beginning of the interview. My hope is to find five to ten teachers, who will agree to take part in the study. Please consider the information that I have attached, sign and scan the attached consent form, and return it to this email address.

My study is entitled, Developing an Alternative Inclusive Education Framework for Marginalized Youth in Manitoba: Love, Compassion, Flourishing, Relationship, and Critical Pedagogy. The purpose is to utilize a qualitative framework analysis research method to examine inclusive education teachers’ perspectives on love, compassion, flourishing, relationship, and critical pedagogy in the education of marginalized youth. My goal is to develop an inclusive education framework for engaging these
marginalized youth in Manitoba to help improve their educational outcomes and to facilitate improved life experiences.

I plan to conduct 40-45 minute semi-structured audio-recorded interviews with each of the participants in the week commencing XXXXX, 2017. A copy of the interview questions is attached to this letter. There are three parts to the interviews: 1) questions that pertain to demographic information, 2) questions that seek feedback about existing inclusive education policies in Manitoba, and 3) questions that concern developing an inclusive education framework for the inclusion of marginalized youth, who are involved in or at risk of becoming involved in the criminal justice system. As part of the interview process, I will invite participants to pass my contact information to other individuals, who work with marginalized youth and who might be interested in being interviewed for this research. My plan is to conduct the research after school hours so that the teachers will not miss class.

**Risks and Benefits**

This is a minimal risk research project because it asks teachers and community educators to share knowledge about their professional practice, but it will not be addressing any personal issues. In addition, I plan to use a framework analysis method to aggregate and analyze the data, so the possibility of identifying the participants through their contributions is minimal. Furthermore, I will use pseudonyms in place of the names of the participants, of school divisions, and of schools. Once the research is complete, I plan to share the results with other scholars through presentations at academic conferences and through publications, including the publication of my thesis document.

Participants will be expected to:

1. Provide written consent to participate in the study.
2. Engage in a 40-45 minute interview at a mutually convenient time and venue.
3. Review and confirm a transcript of the recorded interview.
Participation will be guided by the following principles:

**Voluntary**: Participants are free to choose whether or not they wish to participate. If they choose not to participate, there will be no negative consequences. Participants may choose not to answer any of the interview questions. Participants may withdraw their consent at any point before the member-check, where each participant will have the opportunity to confirm the accuracy of his or her interview transcript. Should participants wish to withdraw from this study, they can do so by sending me an email on duncane124@brandonu.ca via their work email address.

**Anonymity and Confidentiality**: I will protect the identity of the participants throughout the research process by using pseudonyms in place of their names, schools, and school divisions. Please note that in situations where the response to a question raises concerns about the safety of a participant or one of the participant’s students, I may be compelled, either ethically or legally, to disclose the information that was collected under the promise of confidentiality.

**Data Protection**: Data will be accessible to only me and my research advisor. The audio recordings will be stored on a fingerprint and password protected cellular telephone and will be transcribed on to a fingerprint and password protected computer. After the interviews are transcribed, a cope of the original audio recordings will be transferred on to an encrypted external storage drive, which the researcher is the only one with access and stored for five years in a locked office desk at the researcher’s house. After the transfer of data, digital audio recordings will be deleted from the researcher’s cellphone. When the data has been coded, analyzed, and discussed, any paper copies and digital copies of the transcribed data will be shredded and deleted from the researcher’s computer respectively and stored in a locked office on a password protected computer at Brandon University for five years.
Dissemination of Results: The results will be disseminated through the Thesis Canada Portal and will be held by Brandon University Library. I will plan to share the results of this work through publications in academic journals and conference presentations.

The ethical protocol for this research has been reviewed and approved by the Brandon University Research Ethics Committee. If you have any questions regarding the ethical nature of the study, please feel free to contact me or to contact Brandon University Research Ethics Committee at (204) 727-9712 or by email at burec@brandonu.ca. Furthermore, if you have questions about the design of the research or the philosophical underpinnings, please feel free to contact me or, my advisor, Dr. Jacqueline Kirk.

Thank you for considering my request.

Ebenezer Duncan-Williams, M. Ed. Student
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kirkj@brandonu.ca
Appendix E: Teacher’s Letter

Thursday, 13 April 2017

Dear Sir/Madam

My name is Ebenezer Duncan-Williams. I am a Master of Education student at Brandon University, who is conducting my thesis research under the supervision of Dr. Jacqueline Kirk. The purpose of this letter is to provide you with information about my study and to invite you to take part in the research as a participant. I have also added separate documents to this information package, which are labelled “interview questions” and “definition of terms” to help participants in their preparation for the interviews and to help participants understand the research focus. I will go through the definition of terms with participants at the beginning of the interview.

My study is entitled, Developing an Alternative Inclusive Education Framework for Marginalized Youth in Manitoba: Love, Compassion, Flourishing, Relationship, and Critical Pedagogy. The purpose is to utilize a qualitative framework analysis research method to examine inclusive education teachers and community educators’ perspectives on love, compassion, flourishing, relationship, and critical pedagogy in the education of marginalized youth who are involved in or at risk of involvement in the youth justice system. My goal is to develop an inclusive education framework for engaging these marginalized youth in Manitoba to help improve their educational outcomes and to facilitate improved life experiences.
I plan to conduct 40-45 minute semi-structured audio-recorded interviews with you in the week commencing XXXXX, 2017. A copy of the interview questions is attached to this letter. There are three parts to the interviews: 1) questions that pertain to demographic information, 2) questions that seek feedback about existing inclusive education policies in Manitoba, and 3) questions that concern developing an inclusive education framework for the inclusion of marginalized youth, who are involved in or at risk of becoming involved in the criminal justice system. As part of the interview process, I will invite you to pass my contact information to other individuals, who work with marginalized youth and who might be interested in being interviewed for this research. My plan is to conduct the research after school hours so that you will not miss class.

**Risks and Benefits**

This is a minimal risk research project because it asks you to share your practice, but it will not be addressing any personal issues. In addition, I plan to use a framework analysis method to aggregate and analyze the data, so the possibility of identifying you through your contributions is minimal. Furthermore, I will use pseudonyms in place of the names of participants, of school divisions, and of schools. Once the research is complete, I plan to share the results with other scholars through presentations at academic conferences and through publications, including the publication of my thesis document.

Participants will be expected to:

1. Provide written consent to participate in the study.
2. Engage in a 40-45 minute interview at a mutually convenient time and venue.
3. Review and confirm a transcript of the recorded interview.

Participation will be guided by the following principles:
Voluntary: Participants are free to choose whether or not they wish to participate. If they choose not to participate, there will be no negative consequences. Participants may choose not to answer any of the interview questions. Participants may withdraw their consent at any point before the member-check, where each participant will have the opportunity to confirm the accuracy of his or her interview transcript. Should participants wish to withdraw from this study, they can do so by sending me an email on duncane124@brandonu.ca via their work email address.

Anonymity and Confidentiality: I will protect the identity of the participants throughout the research process by using pseudonyms in place of their names, schools, and school divisions. Please note that in situations where the response to a question raises concerns about the safety of a participant or one of the participant’s students, I may be compelled, either ethically or legally, to disclose the information that was collected under the promise of confidentiality.

Data Protection: Data will be accessible to only me and my research advisor. The audio recordings will be stored on a fingerprint and password protected cellular telephone and will be transcribed on to a fingerprint and password protected computer. After the interviews are transcribed, a cope of the original audio recordings will be transferred on to an encrypted external storage drive, which the researcher is the only one with access and stored for five years in a locked office desk at the researcher’s house. After the transfer of data, digital audio recordings will be deleted from the researcher’s cellphone. When the data has been coded, analyzed, and discussed, any paper copies and digital copies of the transcribed data will be shredded and deleted from the researcher’s computer respectively and stored in a locked office on a password protected computer at Brandon University for five years.
Dissemination of Results: The results will be disseminated through the Thesis Canada Portal and will be held by Brandon University Library. I will plan to share the results of this work through publications in academic journals and conference presentations.

The ethical protocol for this research has been reviewed and approved by the Brandon University Research Ethics Committee. If you have any questions regarding the ethical nature of the study, please feel free to contact me or to contact Brandon University Research Ethics Committee at (204) 727-9712 or by email at burec@brandonu.ca. Furthermore, if you have questions about the design of the research or the philosophical underpinnings, please feel free to contact me or, my advisor, Dr. Jacqueline Kirk.

Thank you for considering my request.

Ebenezer Duncan-Williams, M. Ed. Student
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kirkj@brandonu.ca
Appendix F: Teacher Consent Form

Date: ____________________

I ____________________, hereby give my consent to participate in semi-structured interviews for the study outlined in the letter of invitation as a participant. I agree to participate in a 40-45 minute interview with the researcher and I understand that I may decline to answer any question at any time. I realize that the interviews will be audio-recorded and I will have the opportunity to review and confirm that the transcript of the researcher corresponds to the information I provided. I understand that the researcher will not provide me with an incentive for participating in the study. I understand that audio-recorded data will be protected with fingerprint and encrypted security on researcher’s phone and computer, and any paper copies of the data will be kept in a locked office at Brandon University. I understand that both the voice and the transcribed data will be destroyed after five years of safe keeping. I understand that I can contact the Brandon University Research Ethics Committee via phone or email if I encounter any possible ethical issues in the study. I understand that by consenting, I will not waive my legal rights to be safe, and free to self-determine throughout the research process.

________________________________
Signature of Teacher
Appendix G: Community Agency Director’s Letter

Thursday, 13 April 2017

Dear Sir/Madam

My name is Ebenezer Duncan-Williams. I am a Master of Education student at Brandon University, who is conducting my thesis research under the supervision of Dr. Jacqueline Kirk. The purpose of this letter is to provide you with information about my study and to request your permission to invite individuals within (Name of Agency), who work with youth who are involved in or at risk of becoming involved with the criminal justice system to take part in the research. I have also added separate documents to this information package, which are labelled “interview questions” and “definition of terms” to help participants in their preparation for the interviews and to help participants understand the research focus. I will go through the definition of terms with participants at the beginning of the interview. I hope to recruit a total of five to ten participants for this study.

My study is entitled, *Developing an Alternative Inclusive Education Framework for Marginalized Youth in Manitoba: Love, Compassion, Flourishing, Relationship, and Critical Pedagogy*. The purpose is to utilize a qualitative framework analysis research method to examine inclusive education teachers’ perspectives on love, compassion, flourishing, relationship, and critical pedagogy in the education of marginalized youth. My goal is to develop an inclusive education framework for engaging these marginalized...
youth in Manitoba to help improve their educational outcomes and to facilitate improved life experiences.

I plan to conduct 40-45 minute semi-structured audio-recorded interviews with each of the participants in the week commencing XXXXX, 2017. A copy of the interview questions is attached to this letter. There are three parts to the interviews: 1) questions that pertain to demographic information, 2) questions that seek feedback about existing inclusive education policies in Manitoba, and 3) questions that concern developing an inclusive education framework for the inclusion of marginalized youth, who are involved in or at risk of becoming involved in the criminal justice system. As part of the interview process, I will invite participants to pass my contact information to other individuals, who work with marginalized youth and who might be interested in being interviewed for this research. My plan is to conduct the research after school hours so that the teachers will not miss class.

**Risks and Benefits**

This is a minimal risk research project because it asks teachers and community educators to share their practice, but it will not be addressing any personal issues. In addition, I plan to use a framework analysis method to aggregate and analyze the data, so the possibility of identifying the participants through their contributions is minimal. Furthermore, I will use pseudonyms in place of the name of participant(s), and of the organization. Once the research is complete, I plan to share the results with other scholars through presentations at academic conferences and through publications, including the publication of my thesis document.

Participants will be expected to:

1. Provide written consent to participate in the study.
2. Engage in a 40-45 minute interview at a mutually convenient time and venue.
3. Review and confirm a transcript of the recorded interview.
Participation will be guided by the following principles:

**Voluntary**: Participants are free to choose whether or not they wish to participate. If they choose not to participate, there will be no negative consequences. Participants may choose not to answer any of the interview questions. Participants may withdraw their consent at any point before the member-check, where each participant will have the opportunity to confirm the accuracy of his or her interview transcript. Should participants wish to withdraw from this study, they can do so by sending me an email on duncane124@brandonu.ca via their work email address.

**Anonymity and Confidentiality**: I will protect the identity of the participants throughout the research process by using pseudonyms in place of their names, schools, and school divisions. Please note that in situations where the response to a question raises concerns about the safety of a participant or one of the participant’s mentees, I may be compelled, either ethically or legally, to disclose the information that was collected under the promise of confidentiality.

**Data Protection**: Data will be accessible to only me and my research advisor. The audio recordings will be stored on a fingerprint and password protected cellular telephone and will be transcribed on to a fingerprint and password protected computer. After the interviews are transcribed, a cope of the original audio recordings will be transferred on to an encrypted external storage drive, which the researcher is the only one with access and stored for five years in a locked office desk at the researcher’s house. After the transfer of data, digital audio recordings will be deleted from the researcher’s cellphone. When the data has been coded, analyzed, and discussed, any paper copies and digital copies of the transcribed data will be shredded and deleted from the researcher’s computer respectively and stored in a locked office on a password protected computer at Brandon University for five years.
Dissemination of Results: The results will be disseminated through the Thesis Canada Portal and will be held by Brandon University Library. I will plan to share the results of this work through publications in academic journals and conference presentations.

The ethical protocol for this research has been reviewed and approved by the Brandon University Research Ethics Committee. If you have any questions regarding the ethical nature of the study, please feel free to contact me or to contact Brandon University Research Ethics Committee at (204) 727-9712 or by email at burec@brandonu.ca. Furthermore, if you have questions about the design of the research or the philosophical underpinnings, please feel free to contact me or, my advisor, Dr. Jacqueline Kirk. Please sign and return the attached form via email from your work email address.

Thank you for considering my request.

Ebenezer Duncan-Williams, M. Ed. Student          Jacqueline Kirk, Ph. D., Associate Prof.
Brandon University, Faculty of Education          Brandon University, Faculty of Education
307-33 Hargrave Street                           206 Education Building, 270 18th Street
Winnipeg, R3C 3T9                                Brandon, Manitoba, R7A 6A9
Telephone: 204-212-1187                          Telephone: 204-571-8756

duncane124@brandonu.ca                           kirkj@brandonu.ca
Appendix H: Community Agency Director

Date: ____________________

I __________________________consent to allow the researcher, Ebenezer Duncan-Williams, to conduct research with individuals within (Name of Agency). I agree to allow the researcher to approach community educators in this organization to recruit them as participants in the study mentioned above. I understand that the researcher will send a letter of invitation for research participants to community educators directly, who work with youth, who are involved with or at risk of becoming involved with the criminal justice system. I am aware that participation is voluntary, and that community educators have the absolute right to refuse, provide, or withdraw their consent at any point during the research up to member check, where participants will have the opportunity to review and confirm that the transcript of the researcher corresponds to the information they have provided. I also understand that participants will not suffer any consequences by refusing to take part in the study.

________________________________
Signature of Community Agency Director

Faculty of Education
270-18th Street
Brandon, Manitoba
Canada R7A 6A9
Phone (204) 727-9626
www.brandonu.ca/education
Appendix I: Community Educator’s Letter

Thursday, 13 April 2017

Dear Sir/Madam

My name is Ebenezer Duncan-Williams. I am a Master of Education student at Brandon University, who is conducting my thesis research under the supervision of Dr. Jacqueline Kirk. The purpose of this letter is to provide you with information about my study and to invite you to take part in the research as a participant. I have also added separate documents to this information package, which are labelled “interview questions” and “definition of terms” to help participants in their preparation for the interviews and to help participants understand the research focus. I will go through the definition of terms with participants at the beginning of the interview.

My study is entitled, *Developing an Alternative Inclusive Education Framework for Marginalized Youth in Manitoba: Love, Compassion, Flourishing, Relationship, and Critical Pedagogy*. The purpose is to utilize a qualitative framework analysis research method to examine inclusive education teachers and community educators’ perspectives on love, compassion, flourishing, relationship, and critical pedagogy in the education of marginalized youth who are involved in or at risk of involvement in the youth justice system. My goal is to develop an inclusive education framework for engaging these marginalized youth in Manitoba to help improve their educational outcomes and to facilitate improved life experiences.
I plan to conduct 40-45 minute semi-structured audio-recorded interviews with you in the week commencing XXXXX, 2017. A copy of the interview questions is attached to this letter. There are three parts to the interviews: 1) questions that pertain to demographic information, 2) questions that seek feedback about existing inclusive education policies in Manitoba, and 3) questions that concern developing an inclusive education framework for the inclusion of marginalized youth, who are involved in or at risk of becoming involved in the criminal justice system. As part of the interview process, I will invite you to pass my contact information to other individuals, who work with marginalized youth and who might be interested in being interviewed for this research. My plan is to conduct the research after work hours so that you will not miss work.

**Risks and Benefits**

This is a minimal risk research project because it asks you to share your practice, but it will not be addressing any personal issues. In addition, I plan to use a framework analysis method to aggregate and analyze the data, so the possibility of identifying the you through your contributions is minimal. Furthermore, I will use pseudonyms in place of the names of participants, and of the organization. Once the research is complete, I plan to share the results with other scholars through presentations at academic conferences and through publications, including the publication of my thesis document.
Participants will be expected to:

1. Provide written consent to participate in the study.
2. Engage in a 40-45 minute interview at a mutually convenient time and venue.
3. Review and confirm a transcript of the recorded interview.

Participation will be guided by the following principles:

**Voluntary:** Participants are free to choose whether or not they wish to participate. If they choose not to participate, there will be no negative consequences. Participants may choose not to answer any of the interview questions. Participants may withdraw their consent at any point before the member-check, where each participant will have the opportunity to confirm the accuracy of his or her interview transcript. Should participants wish to withdraw from this study, they can do so by sending me an email on duncane124@brandonu.ca via their work email address.

**Anonymity and Confidentiality:** I will protect the identity of the participants throughout the research process by using pseudonyms in place of their names, schools, and school divisions. Please note that in situations where the response to a question raises concerns about the safety of a participant or one of the participant’s students, I may be compelled, either ethically or legally, to disclose the information that was collected under the promise of confidentiality.

**Data Protection:** Data will be accessible to only me and my research advisor. The audio recordings will be stored on a fingerprint and password protected cellular telephone and will be transcribed on to a fingerprint and password protected computer. After the interviews are transcribed, a cope of the original audio recordings will be transferred on to an encrypted external storage drive, which the researcher is the only one with access and stored for five years in a locked office desk at the researcher’s house. After the transfer of data, digital audio recordings will be deleted from the researcher’s cellphone. When the data
has been coded, analyzed, and discussed, any paper copies and digital copies of the transcribed data will be shredded and deleted from the researcher’s computer respectively and stored in a locked office on a password protected computer at Brandon University for five years.

**Dissemination of Results:** The results will be disseminated through the Thesis Canada Portal and will be held by Brandon University Library. I will plan to share the results of this work through publications in academic journals and conference presentations.

The ethical protocol for this research has been reviewed and approved by the Brandon University Research Ethics Committee. If you have any questions regarding the ethical nature of the study, please feel free to contact me or to contact Brandon University Research Ethics Committee at (204) 727-9712 or by email at burec@brandonu.ca. Furthermore, if you have questions about the design of the research or the philosophical underpinnings, please feel free to contact me or, my advisor, Dr. Jacqueline Kirk.

Thank you for considering my request.

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Brandon, Manitoba, R7A 6A9
Telephone: 204-571-8756
kirkj@brandonu.ca
Appendix J: Community Educator Consent Form

Date: ____________________

I __________________________, hereby give my consent to participate in semi-structured interviews for the study outlined in the letter of invitation as a participant. I agree to participate in a 40-45 minute interview with the researcher and I understand that I may decline to answer any question at any time. I realize that the interviews will be audio-recorded and I will have the opportunity to review and confirm that the transcript of the researcher corresponds to the information I provided. I understand that the researcher will not provide me with an incentive for participating in the study. I understand that the audio-recorded data will be protected with fingerprint and encrypted security on researcher’s phone and computer, and that any paper copies of the data will be kept in a locked office at Brandon University. I understand that both the voice and the transcribed data will be destroyed after five years of safe keeping. I understand that I can contact the Brandon University Research Ethics Committee via phone or email if I encounter any possible ethical issues in the study. I understand that by consenting, I will not waive my legal rights to be safe, and free to self-determine throughout the research process.
Appendix K: Interview Questions

Below I have outlined the interview in the order that I anticipate that it will proceed. It is a semi-structured interview so this is a guide. I will bring the conversation back to the topic, if necessary, by using the questions that I have designed but I will not feel the need to have participants respond to every question on the guide, especially if the answers have already been covered in the conversation as it evolved during their discussion about previous questions.

1. I will start the interview by orally reviewing the interview protocols with the participant and seeking consent to proceed and consent for audio recording. I will also ask participants to sign a consent form, if they have not already done so.

2. I will then introduce my research so that participants understand the purpose of my research and understand the context from which I ask the questions.

   a. **The title of my thesis is as follows:** “Developing an Alternative Inclusive Education Framework for Marginalized Youth in Manitoba: Love, Compassion, Flourishing, Relationship, and Critical Pedagogy.”

   b. **The main research question is:** What are the components of an inclusive education framework that would facilitate the flourishing of marginalized youth in Manitoba?

   c. **The research also seeks to address the following sub-questions:**

      i. What are the components of current inclusive education policies for marginalized young people in Manitoba?
ii. How do the notions of compassion, love, flourishing, relationship, and critical pedagogy affect inclusive education?

iii. What are the opportunities and the challenges of using love, compassion, flourishing, relationship, and critical pedagogy in a framework for inclusive education?

d. The purpose: The purpose of my research is to utilize a qualitative framework analysis research method to examine inclusive education teachers’ perspectives on love, compassion, flourishing, relationship, and critical pedagogy in the education of marginalized youth.

3. I will introduce the terms that I am considering and offer participants a page of definitions to refer to as a visual while we work through the interview questions. I will introduce it in this way, “I have created a page of definitions to help you understand how I am using some of the terms in my study. I will go through them with you as we get to the questions that use those terms but I would like you to take a moment before we begin to familiarize yourself and to ask questions about any of the terms that might seem unusual to the topic of inclusive education.”

4. Then, I will proceed with my planned interview questions.

a. Demographic Information

i. Describe your experience working with youth, who are involved with or who are at risk of being involved with the justice system.

ii. How would you describe your philosophy for educating these marginalized youths?

iii. What would you say are the key words or main components that should be included within the framework?

b. Current Frameworks:

i. What things come to your mind when you think about inclusive education practices and policies in Manitoba?
ii. What characterizes our current inclusive education frameworks?

iii. What would need to be changed to make these frameworks more inclusive of youth, who are involved with or are at risk of becoming involved with the justice system?

c. Developing a Framework for Inclusive Education for Marginalized Youth

i. I have also identified a number of components that I believe could be included in a framework for inclusive education for marginalized youth. With each one, I would like you to consider whether you agree that it should be part of the framework, and whether or not you see any challenges with including that component in the framework. As we get to each one of the components, I want to refer to the page of definitions to explain how I am using that term.

1. Love
2. Compassion
3. Flourishing
4. Relationship
5. Critical Pedagogy

ii. How does flourishing as a process and outcome of inclusive education affect your views on inclusive education practice?

iii. As a way for you to help me reflect on what a diagram of an inclusive education framework might look like, would you be willing to help me arrange the main components that we have identified on a piece of paper so that we can see how the components relate to each other, to the student, and to the teacher?
Appendix L: Definition of Terms

Marginalization: Marginalization, generally, is the acknowledgement that issues of power, economics, and social privilege create inequitable circumstances within our social contexts. In education, marginalization creates learning conditions in which students feel unwelcome, undervalued, misunderstood, and forgotten. These feelings lead to lack of engagement, reduced achievement, and poor behaviour. In this study, marginalization will be used to describe the conditions that have led to youth being involved with the criminal justice system or being at risk of becoming involved with the criminal justice system. Additionally, I will recognize within the study that once youth are labelled as “at risk” of becoming involved with the criminal justice system that they experience further marginalization as a result of that label.

Critical pedagogy: Critical pedagogy is a philosophical approach to education in which teachers prioritize the importance of helping students to understand, critique, and challenge the power and privilege that create inequitable conditions for marginalized people within our society.

Inclusive education: Inclusive education, a term often used to replace the more traditional term of Special Education, will be used, in this study, in a more general sense to refer to educational environments that are designed to provide welcoming, valuing, and understanding spaces where marginalized youth feel accepted.

Inclusive Education Frameworks: Inclusive Education Frameworks are the theoretical or philosophical structures that illustrate the connections between the components that are required for successful inclusive education. The frameworks provide direction for developing and implementing an inclusive education environment for marginalized youth. In this study, I will explore how the personal inclusive education frameworks, held by individual teachers, might inform a more general inclusive education framework that could be shared within the education sector. My goal in this research is to articulate an inclusive education framework, in words and in a diagram, that includes the experiential knowledge of my participants.
**Love:** Love in a student-teacher relationship is characterized by the acceptance of differences in role, in position, and in power, and also in the knowledge that the purpose of the relationship is for the primary benefit of the child or youth. Yet, it is a relationship within which trust, respect, responsibility, kindness, and caring are reciprocal allowing vulnerabilities to surface and growth to emerge. Love in this case resembles the love that a parent has for a child. Without the expectation of benefit, teachers must be persistent in helping children and youth to grow, to seek their own achievements, and to find opportunities for success.

**Compassion:** Compassion is the will to empathize with and support those, who are struggling. Teachers, who are often in relatively privileged positions demonstrate compassion, when they invest positive energy into changing the life conditions of marginalized and disadvantaged children and youth. Compassion motivates teachers to prioritize the creation of equitable educational environments for children and youth, who experience adverse human conditions and often face poor educational outcomes as a result of their marginalization.

**Flourishing:** Flourishing is the feeling of confidence, energy, and motivation that individuals have when they experience sustained success. In education, flourishing is both part of the process and one of the outcomes. Children and youth should experience flourishing inside and outside the education process. Furthermore, flourishing is determined by the students based on their own knowledge of their personal success and their increased life outcomes.

**Relationship:** Relationship in this study is the dynamic and mutual connection between inclusive education teachers and students who are hard to reach, in part due to their involvement with or at risk of involvement with the criminal justice system. This relationship exists between the teacher and the student to create a learning partnership and collaboration based on mutual respect and status within the teaching and learning process, which leads to the flourishing of marginalized students.