Is There a Glass Ceiling for Internationally Educated Teachers in Alberta?

A Critical Interpretive Analysis

by

Chouaib El Bouhali

A thesis submitted in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

in

Educational Administration and Leadership

Department of Educational Policy Studies
University of Alberta

Abstract

Internationally Educated Teachers (IETs) seek active participation in the labor market as they come to Canada with a wealth of knowledge, skills and experience, which are significant human capital resources. Canada has been a lead in developing bridging programs for immigrant professionals that help them in their professional licensure and integration. This study explores the narratives of the IETs who face challenges when they evaluate their foreign credentials that they need for their teaching certification and employment with schools in Alberta. More specifically, I seek to understand the meanings that IETs in Alberta give to their experiences of being certified teachers in Alberta and to critically interpret relevant policies of teaching certification and employment.

Under a critical libertarian pedagogy theoretical framework, the study highlights power/knowledge dynamics that benefit some but not others and explores possibilities of humanization, emancipation and prosperous inclusion. The use of critical interpretive methodology informed by interpretive policy analysis and political discourse analysis provides a new approach to the issue of the IETs that deepens insights on the human ability for making sense of their lived experiences. Interviews, observation and policy documents are deployed in the study to generate, analyze and interpret data and to answer the research questions.

In my analysis of findings, I identify that the research participants have common and divergent understandings regarding the process of IET certification in Alberta and that the relevant policy rhetoric is generic and standardized. The research findings reveal that there are personal and structural barriers to the certification and inclusion of IETs, and there is a gap between what policy says and what it does. In addition to the discretionary decision-making of

the Registrars, bureaucracy is a major roadblock that inhibits the full integration of the immigrant teachers. It is also discussed the use of language proficiency and accent as a system of triage of immigrant and aboriginal minorities. The study concludes with recommendations that could bring change to the situation of these global teachers by raising the critical awareness of the research participants and policy makers. There is a call for equitable policies and practices in the evaluation of foreign credentials, teaching certification and recruitment to schools.

Preface

This thesis is an original work by Chouaib El Bouhali. The research project, of which this thesis is a part, received research ethics approval from the University of Alberta Research Ethics Board, Project Name: “Is There a Glass Ceiling for Internationally Educated Teachers in Alberta? A Critical Interpretive Analysis”, No. 00057605, October 5, 2015.

Dedication

I dedicate this work to my father the late Lahcen and to my other mom the late Bacha who educated me and taught me beautiful meanings of life, and to my wonderful mom Hlima whose prayers and unconditional love sustained me thus far and made my academic journey significant and productive, and to my sister Khadija, my brothers and their children!

Last but no means least, I dedicate this work to my wife Huda whose love, patience, and generosity were endless, I cannot thank you enough for encouraging me throughout this experience, and to our lovely children Sana, Aya and Yousuf who brought the shining light and hope to my world!

Acknowledgements

This work cannot be possible without the contributions of wonderful people whom I met in my academic journey and whom I am so grateful!

At the outset, I would like to express my sincere gratitude to my advisors and mentors Dr. Lynette Shultz and Dr. Ali Abdi who believed in me and whose continuous encouragement, insightful feedback, and guidance made the writing of this dissertation and other related research projects interesting. I cannot forget the memorable and fruitful conversations at the Center for Global Citizenship and Research that I consider a school where I was able to brush up on my research tools and my intellectual perceptions. Dr. Lynette Shultz has been a wonderful supervisor, her unwavering support, her immense knowledge and her willingness to push forward my critical ideas in this research work. I acknowledge the abundant support from Dr. Ali Abdi, I learned from him to be humble and to respect the dignity of every individual!

I also wish to extend my sincerest gratitude and appreciation to the rest of the dissertation committee members Dr. Randolph Wimmer, Dr. Noella Steinhauer, Dr. William Dunn, Dr. Janice Wallace, and Dr. Kumari Beck. Thank you for taking time to read my dissertation, for your thought-provoking questions and your constructive and invaluable comments on my work. I am so grateful to the research participants in this doctoral project and their willingness to share their stories.

My sincere special gratitude goes to the encouragement from Dr. Michael Kariwo, Dr. Dip Kapoor, and Dr. Jennifer Kelly, and for generously sharing their time and knowledge!
I extend my gratefulness to my colleague scholars Grace, Berhanu, Girmaw, Neda, Thashika, Michelle, Shadi, Dania, Anna, Munya and Lahoucine for their inputs and their willingness to help! Thank you

Table of Contents

List of Figures

CHAPTER ONE: INTRODUCTION

Locating the Researcher

As an internationally educated teacher, I came to this research project with my values, beliefs, feelings, experience and knowledge to understand and generate meaning from the main research issue, to inform relevant policy makers and policy audience and to seek possibilities of change in the situation of IETs. Being aware of my biases, I tried to balance myself in this study between "estranger-ness" and "insider-ness" (Yanow, 2000) of the analytic situation in order to observe things and the research participants from various perspectives and to come with credible and interesting research findings.

My interest and passion in this research topic arose out of my personal experience. Prior to arriving to Canada, I completed my Bachelor in English, then I graduated from a teacher education program in a public higher institute of teachers. For about ten years, I worked as a teacher in a K-12 school system in a variety of settings. When I came to Canada as a skilled immigrant, I was not able to do any teaching job because of my foreign credentials, and it took a long and complex process to get them evaluated and recognized. Because of the far distance, it was not easy to get my transcripts and other required documents from my country of origin to be sent directly to Alberta Education, which is the ministry of education in Alberta. Additionally, the requirement of the language proficiency and professional references were a big challenge. I had to navigate through a costly and frustrating system as I had poor information on the accreditation process in Canada. Even after being certified by Alberta Education, I found it difficult to be hired by school districts as I did not have any professional networking or Canadian experience that could facilitate my employment. At that time, there were no mentorship or training programs for internationally educated teachers that could support them for their certification and employment. Being

unemployed or underemployed was not my goal to immigrate to Canada, which is a land of opportunities for newcomers and welcoming to multilingualism and multiculturalism. Thus, these difficulties to access the host education system and to resume my teaching career raised my critical awareness of my situation as an immigrant educator in Alberta and shaped my academic development. My experience made me think, do immigration and globalization make us as immigrant professionals do jobs based on our choices or be positioned at the discretion of the host country?

My experience to be certified and hired by local schools has affected me academically, professionally and socially. During the period of upgrading my education at the University of Alberta as recommended by Alberta Education, I had the opportunity to study courses in international and global education that extended my knowledge and motivated me for further studies and research. My interactions with my professors and my colleagues at the Faculty of Education and at the Center for Global Citizenship and Research have contributed to my understanding of local and global social imbalances and injustices, possibilities of social development and areas of agency and immigrant integration. Being included in the academic field is an act of emancipation and recognition that makes me a participant in the discussions and research projects on local and global schooling. In short, these experiences have created a positive shift in my academic and professional life. They have opened for me a new window to see the future full of opportunities and hope and to seek occasions to advocate for marginalized immigrant teachers.

From another perspective, I learnt a lot of things from inside the Canadian system of education when I worked as a teacher with local public schools. I started making connections between what is personal and what is structural, and my lenses were analytical and critical

regarding issues of teachers' certification and hiring, immigration policies, equity, citizenship and human rights discourses. Likewise, in my counselling positions with several community organizations in Edmonton, I used to assist immigrants and newcomers for successful settlement and smooth integration into the host society. Some newcomers to Alberta were IETs who were disappointed with the processes of their certification and evaluation of their foreign credentials that cost them time and money and were confused about their careers in Canada. I heard their stories of being left to face their destiny alone and at the same time I was impressed with their determination to be teachers again in Canada. It is worth noting that internationally educated nurses, engineers or accountants have been given attention and support from governments to integrate them fast into the market, for example the ETIP program for internationally educated engineers and the ABP program for internally educated accountants at the Edmonton Mennonite Centre for Newcomers (see EMCN website, 2017). In this community work, I shared my experience with professional newcomers who hold the dream and the ambition to be certified and get better jobs. My employers and my clients trusted my knowledge in this field as it was based on hands-on experience, and I was encouraged to do presentations for skilled immigrants with a focus on immigrant teachers and immigrant professionals and to reach out to some newly arrived communities. When I moved to the leadership of a private school in Edmonton, I witnessed the difficulties that teachers with foreign credentials and foreign language accents encountered when they applied for teaching jobs or during their teaching practices. The Eurocentric thinking was prevalent in determining their status in the Canadian teaching profession. In brief, my experience to become a certified teacher or a school leader in Alberta was full of challenges and resilience at the same time and fostered my understanding and my passion to further explore the issue of IETs

in Alberta. These experiences and interactions with IETs also helped me to draft my observations, research objectives and questions regarding the issues of these immigrant teachers.

Skilled Immigrants in Canada

The mobility of immigrants has connection to the globalization that favours some groups and structures and disadvantages others as Guo (2010) points out that "It is evident that globalisation from above favours open markets, free trade, deregulation and privatisation, all of which work for the benefit of wealthy nations and, moreover, the economic elite of these nations" (p.153). The movement of skilled immigrants is within a form of global migration that creates an international workforce that is flexible and manipulated by the welcoming countries (Guo, 2010). In Canada, skilled workers are among different kinds of immigrants who work and live permanently or for a short period. Guo (2010) explains that: "Skilled workers are admitted under a point system using prescribed selection criteria based on education, occupation, language skills and work experience. Skilled workers and business immigrants are also referred to as economic immigrants" (pp. 153-154). It is clear that skilled immigrants are assessed in their educational qualification, work experience and language proficiency before they are allowed to immigrate to Canada. Governments are challenged to find out fair ways that support the evaluation and recognition of skilled immigrants' foreign credentials. However, this process is not yet for these immigrants, as Guo and Shan (2013) argue that, "immigrants in Canada have been using existing recognition systems that may be designed more for the Canadian-born population than the internationally trained" (p. 465). Hence, local systems are ineffective in achieving equitable evaluation of foreign credenetials which devaluate the qualifications of immigrants and affect their economic and social status in Canada.

Internationally educated teachers (IETs) in Ontario represent 48% of the Ontario occasional teacher workforce (Pollock, 2010), which demonstrates the marginalization of these immigrant teachers and the inability of the system to include them permanently in the local schools. Even in occasional support positions, the IETs are able to maintain the continuity of the education system. Mojab (1999) highlights the difficulties that skilled immigrant women face when they want to have access to the knowledge-economy market as they are directed to non-skilled jobs or they stay unemployed. Thus, their intellectual capacity has been undermined in Canada and the market did not recognize their skills because of their lack of Canadian experience that has "racial, ethnic, and class dimensions" (Mojab, 1999, p. 127). Systemic racism affects skilled from developing countries more than those from developed countries like United States or Britain (Mojab, 1999).

Statement of the Problem

As federal skilled workers (see CIC website, 2018), the Internationally Educated Teachers (IETs) immigrate for better life opportunities and for making Canada their new home which is a democratic society where human and constitutional rights are guaranteed to all citizens regardless of their place of origin. However, when IETs choose to be teachers in Canada, they encounter difficulties in the evaluation of their foreign credentials, their application for their teaching certification, and their recruitment to local publicly funded schools (Brigham, 2011; Marom, 2016; Pollock, 2010; Schmidt & Block, 2010; Walsh, Brigham & Wang, 2011).

Most IETs are underemployed as 80 % of them in Canada cannot find permanent teaching jobs (Marom, 2017), and they experience a cycle of marginalization (Pollock, 2010). This shows that there is not enough attention and care given to the issues that these professionals face in their immigration and the limited resources that are allocated to their inclusion. In

Alberta, very few IETs could have access to some bridging and professional development programs, for example, the one at the University of Alberta that helps these teachers to become certified teachers and be prepared to teach in local schools (University of Alberta website, 2014). However, some other IETs may give up the complex trails of the recognition of their foreign credentials and end up in other non-professional jobs. Their situation can be another factor that worsens the income inequality in Canada. If they are deskilled and deprived of their past experience and professional history, the host society, on the other hand, is losing their richness and resources that could contribute to local education systems that become more complex with increasing immigration and global pressures (Mayer, Luke & Luke, 2008). Regarding their abilities and talents, Wimmer and Young (2014) note that, "[IETs] have demonstrated the richness of the diverse cultures and languages that they have to offer us in the Faculty and in our schools. This has been an exchange in which we were, and are, all beneficiaries" (p. 8). This is an explicit recognition of this group of teachers that shows an understanding and appreciation of their skills and knowledge. The IETs with their international experience, knowledge and foreign languages are able to enrich the learning of students in Canadian schools and are willing to contribute to the profound discussion of diversifying the local teaching force (Gagné, 2008; Marom, 2017; Schmidt, 2008; Schmidt, 2010). In some diverse schools, IETs can play, in addition to their teaching task, the role of cultural translators and liaisons that help minority students to improve their achievements (Schmidt, & Janusch, 2016). In Manitoba, IETs are also found to take part in altering racial stereotypes and stretching students' knowledge about difference and minority groups (Block, 2012).

In spite of these initiatives and contributions, there are questions about the significance of policies of certification and hiring of teachers with foreign credentials and why the policies

benefit some teachers and disadvantage others. This urges us as educators and researchers to reflect upon the meanings and metaphors of these policies, to whom these policies make sense, how education policies frame conflicting meanings, how IETs understand and interpret their experiences, who are the gatekeepers to school systems, which knowledge is getting the approval or the disapproval, and who decides all these essential educational matters. Faced with this reality and in defense of a democratic, inclusive and public education, academic research and community work play a pivotal role in critically interpreting these interventions in education and educational policies and creating space or advocating for disenfranchised groups and immigrant teachers with foreign education.

Context for the Study

The inclusion of IETs is timely and cannot be detached from its contexts. It is not surprising that there are several local and global actors who design educational policies for/with governments. This affirms that the issue of IETs in Canada is multilayered, and there are visible and invisible policies, policy authors and social practices that hold symbolic and substantive meanings. Locally, the IETs and other skilled immigrants need close attention because their mobility is arguable and raises critical questions in Canada that has opted for the policy of multiculturalism, as observed by Walsh and Brigham (2007): “The influx of people from countries worldwide is a rich source of linguistic, religious, ethnic, racial, and cultural diversity, and also a challenge to Canada’s claims of being a welcoming multicultural society” (p. 4). In this sense, the call for full participation of the diverse racial and cultural groups in Canada is not something new. In 1971, the former Prime Minister Trudeau promised that “the government will assist members of all cultural groups to overcome cultural barriers to full participation in Canadian society” (Canada History, 2014, para. 10). For this reason, there is an urgent need to

translate these good intentions, and similar ones, into pragmatic policies and programs that contribute to the social uplifting of marginalized populations.

When examining education policies of the certification of IETs, it is useful to analyze the genre of the state, as a policy maker and actor, the politics it exercises and its relationship to the market. In fact, it is the state that sets the dynamics of markets and steers the society under the guise of impartiality and the myth of meritocracy in order to control the access to privileged positions and professions (Cho, 2010). Consequently, many technocratic policies are made to maintain the unequal status quo where the local institutions become stratified and where privilege and access are not allowed to everyone. This implies that the state under various masks is delivering roles in "neutral" markets and institutions that disadvantage some individuals and groups and benefit others; with this, human rights and social justice become illusionary.

Moreover, the neoliberal governmentality has transformed the character of the state as it is not that laissez-faire/capitalist state, and it is not the welfare/socialist state either (Ward, 2012). With this, the state has privatized its functions and plays powerful monitoring and auditing roles (Ward, 2012). Similarly, Mayo (2012) points out that we need to doubt the neoliberal myth that the state is not the main force of health and education domains, in reality; the state "organizes, regulates, 'educates', creates and sustains markets, provides surveillance, evaluates, legitimates, forges networks and represses" (p. 9). Hence, the state is an important designer of policies and a regulator of professions and of meanings that people give to their actions and practices. In some contexts, state interventions have affected the lives and futures of individuals and societies and have engendered new types of citizens and values that are oriented towards the market, as noted by Shultz (2011) in the following:

> Neoliberalism and its globalized economic system have produced a disengaged and distracted citizen whose relationship to the public sphere is both passive and obedient: shaped by the values of the market and committed more to market success than the public good. (p. 21)

Globally, most immigrant professionals and skilled workers moved from the south part of the world, escaping poverty, corruption, and autocratic regimes, and yearning for freedom, justice and dignity. In this connection, Mayer, Luke and Luke (2008) point out the global mobility of teachers by noting that "there is increasing evidence that teaching is amongst the most mobile of professions, with teachers joining a new class of cosmopolitan intellectuals, transnational professionals, highly paid expatriates, and, in instances, exploited guest workers" (p. 79). In this sense, IETs contribute to the professional mobility in the world and at the same time they can be exposed to forms of underemployment and marginalization. IETs are considered as knowledge workers and a component of the global knowledge economy (Beerkens, 2008). Thus, their global mobility, as other immigrants, generates both benefits and drawbacks, which means, they are a "gain" for some societies and a loss for others (Iredale, 2012). In this discussion, globalization is a key factor to consider as it has a strong impact on mobility of capital, services, products and knowledge workers. According to Shrottner (2012), globalization is a "border dismantling concept with socioeconomic, cultural, and political characteristics" (p. 22). Therefore, it liberates, to some extent, the mobility of skilled immigrants and others that results in great diversity of host societies with multifaceted problems.

Interestingly, the state, though its "success", is under threat of many other forces like the "economic forces of globalization and free markets" (Watson, 2000, p. 42) and the growth of regional supernational structures and multilateral organizations (Mundy, 1998). Given these

global players, federal or provincial governments are not in full control of their decisions, as viewed by Petras and Veltmeyer (2001): “under conditions of globalization, effective decision-making on key policy issues, including the regulation of capital, have been shifted towards international institutions, such as the IMF [International Monetary Fund], the World Bank” (p. 23). That is, local issues and global ones are interrelated in the sense that decision-making of policies and their interpretations are not only in the hands of the state, there are other actors involved in this process, which blur the meanings of state sovereignty and human rights, and therefore any successful analysis and deep understanding of policy issues and related meanings needs to be contextualized locally and globally and needs to be done in collaboration with the affected population. Further, in response to this engagement with globalization forces and players, there is discussion on “a new teacher” who is able to deal critically with local and global policies, which makes teacher education programs alarmed by push/pull factors of deregulation and the deskilling of teachers (Mayer, Luke & Luke, 2008). The authors add that “Teacher education is being reshaped in the context of economic and cultural globalisation” (p. 87). Thus, global forces of marketisation and privatisation are affecting the professional flow of immigrant teachers and at the same time globalization is challenging local teacher education programs with issues of the standardization of teaching and accommodating IETs equitably.

In short, it is essential to redefine relationships between state, institutions, markets and citizens and to create counter-narratives that center subjective sense making and human agency and associate people with their experiences and their social world. This approach is emancipative and interpretive in its significance as it implies that there are no universal rules that govern human behaviours and social actions, and there is no separation between facts and values, as discussed by Yanow (1996): “An interpretive approach to the human, or social, world shifts the

focus from discovering a set of universal laws about objective, sense-based facts to the human capacity for making and communicating meaning" (p. 5). Viewed in this way and for the purpose of achieving social cohesion, democracy and balanced relations of power, the policies and practices that govern the issue of IETs are to be critically understood and interpreted from the standpoints of these teachers and other related policy communities. Being in an intersubjective interaction with the participants contributes to the comprehension of their problems, as expressed by Shultz (2009) that:

> we can understand by listening to those who live mostly to the realities of marginalization and a diminished public agency whether from an oppressive economic system, through the legacies of racism and colonialism or through a location on the planet. (p. 13)

Research Questions

Loseke (2013) indicates: "Adequate questions are a central component of high-quality research, because characteristics of questions greatly shape other design decisions, such as the types of data (content, origin, form) and data generation techniques" (p. 32). Based on this, the research questions are important for generating significant data for the proposed study and for leading the whole research process. With this, this study aims to answer the following questions:

- **Question 1:** What are the policies that frame the professional status of IETs, and how do policymakers and educational leaders understand and interpret these policies?
- **Question 2:** What are the barriers that prevent the hiring of IETs, and what criteria are used for their certification?
- **Question 3:** How can the inclusion of IETs to publicly funded schools in Alberta be facilitated, and what policies and initiatives should be undertaken to achieve this?

Research Conceptual Orientation

The conceptual orientation of this study is interpretive and critical which is flexible and uncertain and it is to inform this research not to control it. In this frame, in a discussion of interpretive policy research, Hendriks (2007) states:

> So rather than walking along a clear deductive path of verifying the truth of a hypothesis, the interpretive researcher negotiates her way along a journey whose destination for the most part is uncertain. Eventually the research themes will emerge from the data, and in the form of thick not thin descriptions. All this demands being comfortable with a research process that is iterative, uncertain and open-ended. (p. 280)

This flexibility helps in developing the research project in a meaningful way and distancing itself from technicality and manipulation. The study is an attempt to go beyond traditional research that usually highlights the center and seeks neutrality; in this respect, Darder (1994) offers this definition: "traditional research reinforces the homogenizing intent of the dominant culture, while negating the cultural reality of subordinate groups; perpetuates a deficient view of women and people of color, while positioning the researcher as neutral and objective" (p. 26). In this process, the proposed research underpins the individual and group agency and their ability for making sense of their realities and for attaining positive change. It also questions social and power relations, as policy analysis "must necessarily include considerations of values and ideologies, historical and social context, and power and prestige" (Edmondson, 2004, p. 14).

To inform this qualitative research, interpretivism and discourse analysis make the foundations for the methodology and the research methods that are presented through the insights and perceptions of the following scholars: D. Yanow and N. Fairclough and F. Fairclough.

Being interpretive and critical, I am trying to understand the meanings of the policies and structures (social and political) that shape the lives of IETs in Alberta from the angles of the research participants and critically question the relevant systems and policies. The study examines how IETs make sense of their situations and their experiences of certification and recruitment to schools in Alberta. The focus is on IETs and relevant policy communities and how they interpret their social environment and the meanings and values they give to it. For this inquiry, I have adapted the following model (Crotty, 1998, p. 5) that will be discussed in detail in the Chapter of Methodology:

	Theoretical perspective	**Methodology**	**Methods**
	Critical Libertarian Pedagogy	Interpretive policy analysis Critical/Political Discourse analysis	Interviews Documents analysis Observation

Interpretive theory is a keystone for this research that falls within qualitative methodology and is distinguished from approaches of positivism and neopositivism. Through understanding, constructivists and interpretivists center interpretation of human action and determine how "meanings are created, negotiated, sustained, and modified within a specific context of human action" (Schwandt, 1998, p. 225). That is, the research project direction is understanding the experiences of the IETs in Alberta from the perspectives of the research participants and to achieve an in-depth understanding. Interpretive policy analysis suits this vision, as articulated by Yanow (1996) in the following:

> An interpretive approach to policy analysis, then, is one that focuses on the meanings of policies, on the values, feelings, and/or beliefs which they express, and on the processes by which those meanings are communicated to and "read" by various audiences. (pp. 8-9)

This means that in my analysis of policy texts, language and talk, my focus will be on their meanings, their values and their interpretations and how they are formulated and disseminated. Meanings in this approach are basically subjective and are connected to a certain context. In this regard, Tejeda, Espinoza and Gutierrez (2003) argue that: "Meanings are never neutral; they are always situated socially, culturally, and historically, and they operate within the logic of differing ideologies that imply differing sets of social practices" (pp. 9-10). That is, understanding meaning requires browsing its context and interacting with agents who produce it. It also requires making connections to discourses and political interests. In the proposed study, meaning is composed through interacting with participants (the IETs and school principals) and reading policy texts that are related to the research issue. Furthermore, interpretive policy analysis is not only for understanding and self-understanding meanings, but it is also for achieving change and emancipation of the situation of the participants and actors as noted by Healy (1986), "interpretive policy inquiry seeks to derive its recommendations for social change from the decisions of the social actors themselves" (p. 386). Accordingly, interpretive policy analysis is explored to frame the analysis of researched policies and policy communities for normative claims and for what should be done in the situation of the IETs.

Besides, to flesh out the complexity of the issue in question, I am planning to go beyond policy text production and effect in order to investigate discourses of language, texts and policies. In this sense, Freire (1970) asserts that, "the word is more than just an instrument which makes dialogue possible; accordingly, we must seek its constitutive elements" (p. 87). Words

manifest in different formats and construct important levels of meanings. Based on theories of discourse analysis, the analysis and the close attention to the spoken and written text is a component of discourse analysis (Fairclough, 1992a). Detailed textual analysis of both forms and contents helps build strong conclusions. Additionally, in discourse analysis the notion of intertextuality is very important; that means locating a text within its specific context, history and power relations. As Fairclough (1992b) argues: "The concept of intertextuality points to the productivity of texts, to how texts can transform prior texts and restructure existing conventions (genres, discourses) to generate new ones" (p. 270). In this meaning, intertextuality highlights texts and their a priori knowledge, which contribute to the production of new knowledge. Furthermore, critical discourse analysis seeks to develop ways of analyzing language and its involvement in capitalist societies and to better understand how and why contemporary capitalism (neoliberalism) limits human well-being (Fairclough, 2010). This understanding helps in reducing those limits and achieving amelioration of human conditions.

In politics and policies, political discourse analysis questions action and what to do in certain situations. It is argued that politics is about making choices and choosing policies based on practical argumentation and deliberation (Fairclough & Fairclough, 2012). In this perspective, political discourse is seen as argumentative discourse that centers the concepts of deliberation, decision-making, risk and disagreement. Fairclough and Fairclough (2012) note that a reasonable action comes from "a reasonable (dialectical) procedure" and from "the systematic critical testing of reasons, claims and arguments for action" (p. 16). In political discourse analysis, the authors give primacy to the analysis of practical reasoning and argumentation to understand actions, decisions and choices. More discussion of critical and political discourse analysis will be in Chapter 3 and how it helps in the analysis and interpretation of collected data for this study.

Objectives of the Study

This study represents a potential praxis to explain the reality of the internationally educated teachers (IETs) and their social transformation to a better reality. This study aims to make sense and increase the understanding of issues of IETs in Alberta in terms of their teaching certification and hiring to local schools. It also seeks to do research with them instead of doing it on them in addition to examining and interpreting their experiences and personal stories in order to find out how meanings are created and conveyed. The search for meaning in human and social actions is an intellectual journey that brings light to research topics and also deepens our understanding of human beings and their lives as seen by Clarke (2005): "Our search for meaning(s) is a fundamental part of who we are. It might even be posited that we are hard wired to engage in a quest for significance, which is an integral part of the human condition" (p. 361). The issue of the integration of IETs in Canada is complex in the sense that there are social, cultural, political, economic and ideological tenets that are shaping it. For the IETs, their major issues are the recognition of their foreign credentials that they need for their certification and their recruitment to local schools. In another sense, they want to belong and integrate successfully in Canadian society and to feel they are equal to other teachers. Therefore, the primary purpose of the study is to highlight sense making from the perspectives of the participants and to reconcile their diverse subjective interpretations and the contents of relevant policies. The other purpose is to unveil the restrictive conditions that prevent IETs from being certified or hired to local education systems and investigate ways that help them be recognized and included. Therefore, the efforts are going to be on identifying different communities of meaning and what policies of certification and hiring mean to each of them. The study seeks to critically interpret how relevant policies are developed, formulated and convey their meanings

and for whom, and the factors that influence them. Furthermore, for the purpose of improving human existence, the study aims at raising critical awareness of the policies and mentalities that control the destiny of the IETs and the politics of teacher education programs and how they understand human interests and values. It is thus a search for sense making in the interactions between policy texts, policy authors, policy readers and affected communities. The study explores equity in teaching certification, hiring policies and practices to teacher education programs and to local schools. Finally, this research seeks to produce and disseminate some sort of knowledge that is beneficial and informative for policy makers, researchers and participants as well in the fields of teacher education, educational policies and administration.

My focus is on IETs in Alberta, and I am planning to investigate the policy documents that certificate these teachers and to interview IETs and school principals. This research project attempts to increase the consciousness of the complex social issue of including IETs in local education systems that we need to comprehend in collaboration with these teachers and to interpret and analyze critically for the sake of highlighting the conflicting interpretations and enhancing the understanding of the realities of IETs in migration areas. Inspired from Dewey's education theory, I believe in change that is optimistic in the sense that humans have the ability for change, and it is melioristic, which means the world can be changed for the better (Edwards, 1996). Achieving a social change is based on exploring the individual and societal sites of strength and valorizing the importance of human agency that IETs possess.

Significance of the Study

The issue of IETs is an interesting topic in educational policy and teacher education debates in Alberta and other Canadian provinces. This study has theoretical considerations as it seeks to enrich the literature on IETs in Alberta and to expand the framework from which the

issue of these teachers was explored. The study fills the gap in understanding the meanings that IETs and school principals give to the experience of these immigrant teachers in Alberta, in addition to the meanings of the relevant policies that determine their successful inclusion. This research contribution will supplement the existing literature and clarify the relationships between equity, diversity and inclusion of immigrant teachers with foreign credentials in Canada. Moreover, the use of critical interpretive methodology provides a new approach to the issue of the IETs that deepens insights on the human ability for making meaning of their lived experiences and on diverse research participants and solutions.

The study has also practical considerations as it is beneficial for IETs, for policy makers in education and immigration. It also helps school leaders who seek diverse school systems on both levels of students and staff and successful integration of immigrant professionals and their children in Canada. Policy makers in education, immigration, multiculturalism and teacher education programs will understand the challenges that IETs face in terms of the recognition of their foreign credentials and the employment opportunities in their area of interest. The study adds new insights that contribute to the reconsideration of the criteria that certificate foreign teachers, the ways of centralizing the systems of evaluating credentials in Canada and liberating the mobility of immigrant teachers, and expanding IET bridging programs that would diversify teacher education in Alberta and other provinces.

Limitations and Delimitations of the Study

Limitations

The results of the study will be very helpful to IETs, local schools and policy makers, but it cannot be generalized to all professional immigrants in Canada who have difficulties in the recognition of their foreign credentials. The study will focus more on the situations of IETs in

Alberta. Generating meanings and sense making of the situation of IETs requires authentic relationships and frequent interactions; however, time is not always convenient for this process. Being aware of this limitation, I am taking advantage of my community positions at the Welcome Centre for Immigrants in Edmonton, at the University of Alberta and with local schools in Edmonton. This variety of experiences provides me with great opportunities to observe these teachers and to be in regular interaction with them.

Delimitations

This research focuses on meanings that IETs and other relevant communities make of the policies of teaching certification and the lived experiences of IETs in Alberta. I am planning to delimit the participant IETs to the ones who are applying to be certified and to others who are working as teachers at local schools. IETs who came to Canada and changed their interest in the teaching profession were not a part of this study. The focus is more on an Albertan setting and on various systems of education: Catholic, public and private. I am also planning to delimit my assumptions that are related to my personal experience of certification in order to be able to capture the participants' viewpoints and understand the subjective meanings they give to their experience in Alberta.

Layout of the Dissertation

In Chapter 2, I review the scholarly literature on what is already known about the proposed research topic on IETs. I categorize this existing knowledge into themes that are related to the research questions and study objectives. In the last part of this chapter I also present the theoretical framework that I use for this study which stems from the critical libertarian pedagogy based on works of Sara Ahmed and Paulo Freire. This theoretical framework is discussed in its connection to the constructions of employment equity, global professional mobility of IETs and

foreign credentials. The chapter is crucial in the sense that it offers tips on designing the proposed research project. In Chapter 3, I lay out the critical interpretive methodology that shapes the research methods (policy documents and interviews) and fits the aims of the study. This methodology helps in gathering and interpreting data that is used to answer the research questions and to secure an in-depth understanding of the social world of the IETs. To access the local knowledge of the research participants, Chapter 4 focuses on interviews with IETs and school principals and highlights the meanings and understandings they give to the experiences of IETs in Alberta. In Chapter 5, I draw from interpretive policy analysis and political discourse analysis to critically analyze and interpret the policy documents that are related to the certification and the hiring of teachers with foreign credentials in Alberta. Chapter 6 discusses the findings with emphasis on interpretative and discursive sense making that is constructed from the policy texts and research participants' interviews and in connection to the research questions and theories used in the study. In Chapter 7, I present the summary for my study and I cap this chapter with recommendations for policy makers and IETs and implications for future research.

CHAPTER TWO: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Regarding the importance of literature review in research, Loseke (2013) indicates: “The task of reviewing literature is important, because it shows what is already known about the proposed research topic, which furnishes a baseline upon which to build new research” (p. 50). This chapter provides a review of literature that is related to the issue of IETs. It shows what interesting research studies have been done to examine the issues of IETs in Canada using different research methodologies. It is organized into subthemes that are connected: intersection of gender and race in immigration policy; equity in teaching force; the credential regime; the neoliberal assault on teacher education; and politics of difference. My purpose is to identify the gaps and nuances in this related literature and address them in my study.

There is not much said and researched about the problem of IETs in Alberta; for this reason, the following review of literature compares and contrasts this group of teachers Canada to similar welcoming countries that rely on skilled immigrants in their economies. The literature also expands to issues of immigrant skilled workers in general in terms of the recognition of their credentials and their differences in migration spaces.

Immigration Policy

Migration is a vital element for world economy and population, however, it becomes a controversial concept in the sense that, “its current dynamics jeopardize the modern nation-state's sovereignty, territoriality, cultural significance and that nation borders are uncontrollable” (Walsh, 2008, p. 787). States use their power to include or exclude potential immigrants based on their interests and needs, but in some cases, migration goes beyond the power of the states which makes its policy formulation and enactment important and related to conflicting political agendas. Walsh (2008) further argues: “Since migration impacts the makeup of the national

population, its regulation has important demographic, social, and economic consequences, whether in terms of population growth, economic accumulation, the division of labor and taxation, or social expenditure" (p. 791). With this, migration is a major player in shaping the economies and social composition of the industrial countries.

In the dichotomy of puch-pull factors, migrants move out from their countries because of economic, political, safety, environmental and other reasons. They come to other countries for a better life and opportunities (Fleras, 2015). This international cross-border mobility has levels of risk and motivation at the same time. Consequently, migration is a gain for some countries and a loss for others as noted that: "Most migrants originate from developing countries which are estimated to lose 10% to 30% of skilled workers and professionals through migration" (Syed, 2008, p. 30). Locally and according to Fleras (2015), Canada is always positive towards immigration and in support of immigrants who contribute to the building of Canada and make the society vibrant. Canada is in constant need of immigrants and in the recent time its focus is on attracting highly skilled workers to meet the needs of the economy. For example, "Canada attracted 281 000 newcomers in 2010" (Fleras, 2015, p. 7), which is an important number that shows the high need of immigrants to maintain the prosperous economy and social life. This makes Canada praised for its immigration policy, point system, and citizenship access. However, the immigration policy is still confusing as Canadians want to benefit from a strong immigration program with low costs for immigrant settlement, which complicates the integration of immigrants and models of selecting newcomers.

The main policy objective of Canadian immigration is bringing skilled knowledge immigrants and investors. In this policy, the state is the major manager and mediator that "tightly defines paths of movement" (Walsh, 2008, p. 810); Canada tried d to manage the structure of its

population and “resolve new fiscal and structural crises and facilitate globalization” (Walsh, 2008, p. 810). The state and its governments are challenged by issues related to cultural homogeneity and economic equality, which makes the need to adjust the immigration policies to the pressures of globalization and global mobility. The welcoming countries are also challenged by establishing equalities in terms of wage discrimination and employment opportunities that are provided to immigrants (Syed, 2008).

According to Statistics Canada (2017), 694,945 is the total of immigrants who landed to Alberta between 1980 and 2016. 387,275 of them belong to economic class who have the ability to contribute to Canada’s economy and the skills that meet the labor market needs. Professional immigrants belong to this class of immigrants that is the largest when it is compared with sponsored immigrants, refugees and others (Statistics Canada, 2017). In addition, the National Household Survey (2011) mentions about 18% of all Albertans were immigrants (Alberta Treasury Board and Finance, 2013), which proves the presence and the importance of immigrants and immigration in policies and politics. To attract more skilled workers, the government offers Alberta Immigrant Nominee Program (AINP) which is a path to work and live in Alberta permanently. The Albertan government nominates the applicants for permanence residence (PR) status and the federal government makes the final decision on their applications. In this process, provincial governments are not independent in the selection of immigrants as there are other federal criteria (medical, security and criminal) that the applicants for PR status need to meet (Alberta Government, 2019). It is worth noting that provincial government in Alberta and federal governemnent co-operate to provide funds for settlement and language programs that aim at the easy integration of immigrants (Frideres, 2011).

It is stated in the Alberta government website: “People from around the world come to

Alberta to work and live. They bring a wealth of knowledge, skills and experience that contributes to our workforce and adds to the cultural diversity of our province" (parag. 1). This is a recognition of international qualifications and immigrants and of their contribution to the economy and culture of the province, at the same time, there are voices that highlight the exploitation and the misuse of the skilled immigrants' talents. In short, immigration is not just a federal issue, now the provincial government in Alberta is also an important player. Conversely, the education secotor is still under the full authority of provincial governments which affects the mobility of teachers across Canada.

Regarding the equivalency of foreign credentials, Alberta Government directs skilled immigrants to International Qualifications Assessment Service (IQAS) that provides Educational Credential Assessment (ECA); however, these immigrants still need to apply to professional regulatory organizations to obtain a license that they must have to practice their regulated professions (Alberta Government, 2019). This situation highlights that skilled immigrants go through double systems of evaluating and recognizing their foreign credentials. On the other hand, non-recognition of international credentials is a major barrier to the successful integration of skilled immigrants.

Other studies have found that immigration policy and integration of immigrants in Alberta focused less on social and cultural dimensions of immigration. Much attention was given to the economic sector to meet the needs of the labour force shortages (Frideres, 2011). Additionally, provincial governments request more political participation in federal immigration policy and more financial resources for the settlemrnt of immigrants (Frideres, 2011).

Intersection of Gender and Race in Immigration Policy

There is a significant body of research that contributes to the deconstruction of meanings and discourses of the policies and practices that deskill immigrants and immigrant women in particular. In Canada and in other welcoming countries of global skilled immigrants, immigration policies used to be biased in their selection because they did favour white male immigrants, as explained by Ng and Shan (2010):

> In the 1960s, Canada significantly changed its immigration policy from one that privileged white males from European countries to a point system based on labour market needs. That is, under the point system, immigrants are assessed for their skills and qualifications and not on the basis of gender, race and ethnicity. (p. 173)

This shows that before the implementation of the point system, the number of skilled immigrant women was less, and the focus in the selection of immigrants was on Europeans. This heritage of immigration policies and criteria still has impact in the current situation. Therefore, when analyzing issues of skilled immigrants, the element of gender overlaps with racialization, class, and citizenship to shape their experience (Guo, 2009; Kofman, 2004; Man, 2004; Walsh & Brigham, 2008). Skilled immigrant women encounter double marginalization in immigration policies and practices because of their race and their gender that is often visible in work places and in the public sphere in general. In this view, Meares (2010) notes that: “the changes brought about by the international migration of skilled women can be better understood by examining the dynamic, iterative relationship between the public sphere of paid work and the private sphere of the home” (p. 475). Skilled immigrant women are more targeted in terms of racism and sexism when they choose to compete for professional jobs and to hold positions in the public sphere that is traditionally dominated by men.

In a comparative analysis between skilled women immigrants in Australia and Canada, Boucher (2007) draws attention to the gender construction within immigration policy by indicating that: “The economic dependency of women on men has had an enduring effect on women’s capacity to be valued as citizens” (p. 388). As such, deskilling immigrant women and making them dependent has an impact on their citizenship, their rights and their responsibilities, and their full participation in the host society. It is also important to claim that not all skilled immigrant women are treated the same way, as argued by Guo (2009) when stating: “In terms of foreign credential recognition, women from advanced countries (such as the United States, Australia, Britain, or New Zealand) are treated differently from those originating in Third World countries” (p. 44). The origin of credentials is considered when it comes to the recognition of immigrants’ foreign credentials in Canada, which highlights that within the group of skilled immigrant women there are racial hierarchies and biases. Therefore, immigrant women’s education and credentials in some migration spaces become a reason for their subordination instead of their emancipation.

In New Zealand, highly skilled immigrant women experience career damage and losses that are often accompanied by painful shifts in their identities: from professional women to housewives, and from financially autonomous to dependents (Meares, 2010). In the European context, Kofman (2000) recommends making women visible in migration to understand the gendered nature of the international division of labor and migrants and to know the impact of state policies and the role of professional agencies for skilled migrants. In another study regarding the global migration of skilled workers, Kofman (2004) highlights that: “Men dominate movements within transnational corporations, information and communication technology sectors and science; women circulate through reproductive sectors such as education,

health and social work" (p. 654). This gendered division of labor has effects on the income and social privileges of both men and women in global and local communities and raises the question of why certain professions are seen as more important than others. More research needs to be done on the regulation processes of social, health and education professions in which women outnumber men.

In Canada, Mojab (1999) has found that skilled immigrant women experience "a process of deskilling not only due to the requirements of the market but also because of their gender, national origin, and systemic racism" (pp. 126-127). That is, market is not neutral as gender and race are key elements that guarantee access to professional jobs. Likewise, Iredale (2005) addresses the issue of the under-utilisation of skills of migrant professional women who face barriers in their professional integration because of family structures and gender bias. In this respect, Iredale (20005) argues that: "The most common difference between men and women in the accreditation process is that women frequently delay applying for recognition of their qualifications until their spouse/partner has completed the process" (p. 162). This sense of self-denial of skilled immigrant women adds to their exclusion from the market and to the social inequalities that characterize the modern society. Additionally, family obligations and the possibility of being pregnant are other factors that make some employers exclude women from jobs (Iredale, 2005). From a systemic level, Man (2004) explains that Chinese immigrant women are deskilled in Canada because of the contradictory processes of globalization and economic restructuring that is "complicated by gendered and racialized institutional processes in the form of state policies and practices, professional accreditation systems, employers' requirement for 'Canadian experience' and labor market conditions" (pp. 136-137). In effect, the marginalization of skilled immigrant women in Canada is due not only to their family commitment but also to the

institutional policies that shape their professional and social lives. Furthermore, the deskilling processes of skilled immigrant women benefit some other groups; as observed by Hyndman (1999), domestic caregivers liberate men and women in Canada by providing them with time and energy to work at higher rates of pay or to volunteer in their communities. To qualify for this Canadian program, these skilled immigrant women had to give up their post-secondary education in their home countries to learn English and to get experience in caregiving in order to be selected for immigration to Canada. Accordingly, immigrant female caregivers choose to deskill themselves to be able to move to Canada and to meet the labor market's needs. This global commodification of care has also contributed to the feminization of international migration (Beneria, Deere & Kabeer, 2012).

In education, internationally educated female teachers encounter difficulties in the process of their certification as they spend much of their time and energy in low paid survival jobs. The certification process makes these immigrant teachers feel "exhausted, disheartened, angry, and sometimes powerless"; they describe this process of recognition as "a maze of regulations and bureaucracy" (Walsh, Brigham & Wang, 2011, p. 662). Equally, in an arts-informed research project, Brigham (2011) seeks to understand the complexity of female internationally educated teachers' experiences in Maritime Canada; one of the research participants explains that her "cultural, social and symbolic capital is no longer adequate or valued" in Canada and she laments:

> You want to be a teacher. You think all your education; all your experiences back home have been erased....That makes me so depressed....You start thinking, I have wasted my time here…I have to start as a fresh child. (p. 41)

This experience of this IET highlights the difficulties that these teachers face when they choose to be a part of the local education systems. Because of their underemployment, these teachers live in a situation of a loss of income, social status and self-esteem that negatively affects their children and their families as well (Phillion, 2003). Interestingly, Walsh and Brigham (2007) have found in Nova Scotia that some internationally educated female teachers involved in their research project became friends and gained strength through solidarity to each other. These teachers are voicing their issues in different ways and in research projects that tend to advocate for their cause.

Equity in the Teaching Force

Many immigrants lack social capital and professional networking that usually help for easy access into professional positions. Equity is defined as: "When some are excluded or lack the knowledge, income, equipment, or training necessary to participate fully in public discourse, they must overcome obstacles to access in order to ensure fairness" (American Library Association website, 2015, parag 1). In other words, equity and fairness occur when the playing field is leveled to IETs and other skilled immigrants and when barriers are removed from their paths of recognition. In some contexts, favoring some groups, especially minorities, and allocating more resources for them is an act of equity and fairness in order that they have equal opportunities to be a part of school systems.

A growing body of literature emphasizes the need of internationally educated teachers to be a part of the local school systems that is described by Walsh and Brigham (2008) as: "the overall Canadian teaching profession is relatively homogeneous in terms of race (White) and class (middle class)" (p. 4). In a recent study in British Colombia, Marom (2017) affirms that IETs are able to promote diversity in schools because of their immigrant and ethnic backgrounds.

However, some other studies show that there is a lack of political will to streamline schools with diverse teaching force, as argued by Cruickshank (2007) that “Teacher education programs in many OECD countries have been slow in responding to increasing cultural and linguistic diversity” (p. 126). This highlights the connection between teacher education at faculties of education and equity in the teaching force in multicultural contexts.

It is worth noting the efforts of many teacher education programs in Canadian universities to include IETs and to assist them with opportunities to regain their teaching profession. For example, there is the Bridging Project for Internationally Educated Teachers that has been initiated by the Faculty of Education at the University of Alberta. This program helps IETs to meet the requirements for teaching certification in Alberta and to increase their chances for employment in the education field. Similarly, the University of Calgary offers the Bridge to Teaching which is an intensive education program that aims at preparing foreign-trained teachers to teach in Alberta Schools and to be a part of the teaching force (University of Calgary, 2017). In British Columbia, the Simon Fraser University designed Professional Qualification Program (PQP) to foreign-trained teachers who should have a recommendation letter from the Teacher Regulation Branch in BC (Simon Fraser University, Fall 2018). These bridging programs could create some academic spaces of collaboration and partnership that enhance their services to the IETs and find better ways for their professional integration.

To match the diverse student population with the teaching force in Canada, Faez (2012) suggests equitable hiring practices in the teaching profession that give chances to internationally educated teachers to be a part of the Canadian school systems as they possess talents that will make significant contributions to teaching and learning of students; in this sense, Faez (2012) claims that “Their similar backgrounds and experiences to students of different linguistic and

cultural backgrounds have been recognized as invaluable in today's multilingual and multicultural classrooms" (p. 68). For instance, the IETs in Manitoba became agents of change in their schools because they could mediate between dominant school culture and immigrant cultures (Block, 2012). Similarly, Bascia (1996*)* points out that the transitional experiences of immigrant teachers from one country, language, and culture to another helped them to have some sort of empathy for some underachieved students. In fact, internationally educated teachers are able to be role models for many students and in particular for those who find education in Canada challenging. These teachers convey the message that success and being a teacher in Canada has no connections to race or country of origin. For this reason, their richness in knowledge and work experience needs to be seen as an asset not a threat to local education systems.

In the American context, Sleeter (2008) has found that: "a diverse teaching force is more likely than a homogeneous one to bring knowledge of diverse students' backgrounds, families, and communities, and commitment to serving diverse students" (pp. 1948,1949). Homogenous teaching force becomes hegemonic in certain contexts when it does not accommodate and recognize other ways of knowledge and does not reflect its society's diverse population. Therefore, advocacy and activism for the inclusion of both immigrant students and immigrant teachers need to stay connected (Schmidt & Block, 2010). In other words, equity and social justice in education become effective when the rights and aspirations of immigrant students and their parent-teachers are addressed: their rights of recognition and participation. IETs need attention from research projects as well as from policies and community work; building on this, Walsh and Brigham (2008) recommend that:

> Programs and policies relevant to IETs in government departments of education, school systems, teacher unions/associations, and teacher education programs not be "added on" or developed in isolation, rather they must be considered in relation to existing structures and systemic inequities. (pp. 26-27)

In this sense, the issue of IETs is to be treated on all levels of certification and recruitment. Obviously, policies are key players in reshuffling the structures and systems that make the IETs under-represented in school boards and teaching force in Canada. These teachers and their children are a component of the Canadian social fabric, and their issues need to get more attention in research and academic platforms for the purpose of generating meanings from their perspectives and exploring practical alternatives.

The Credential Regime

Immigrant professionals as other immigrants are important to the Canadian economy and bring the world to Canada, contributing to the ethnic and cultural diversification of the Canadian society. Ikura (2007) argues that because of the shrinking pool of labour in Canada, there is a need to improve the quality and the quantity of the labour force, which is done through attracting internationally trained professionals. However, there is a lack of recognition of their foreign credentials, and there are many players that are involved in the process of the assessment of their credentials. In another study, Guo (2009) notes that there is no centralized office in Canada for such evaluation as immigrants have to approach different institutions. The devaluation of foreign credentials negatively affects the income and economic status of their bearers (Basran & Zong, 1998). Thus, because of bureaucracy, foreign professionals cannot easily get back their professions in Canada because they have to wait for a long time to get their credentials recognized.

Other research findings highlight the importance of credentials and licensure in professions. The Canadian Information Centre for International Credentials (CICIC) (2015) states that the system of regulation in Canada is intended "to protect the health and safety of Canadians by ensuring that professionals meet the required standards of practice and competence" (para. 1). In this regard, Adams (2007) claims that regulation of professions are "to ensure competence and public well-being" (p. 16), but they are challenged with their procedures to allow access to foreign-trained professionals. Canada Statistics indicates that only 24% of foreign-educated immigrants in 2006 who were working in the regulated professions, compared to 62% of the Canadian-born (Zietsma, 2010). In other words, 76 % of skilled immigrants are not permitted to regulated professions that require the recognition of their credentials. This shows that a big number of qualified human resources in the immigrant population are decredentialized and wasted. Shan (2009) notes: "What is interesting is that credentials from developing countries are to a great extent devalued in Canada. What are often highly valued are the credentials and certificates produced locally within Canada or through transnational companies residing in the economic west" (p. 359). In this sense, the geography of credentials privileges their holders; this leads to widening the gap of inequalities between the developed and developing countries.

According to Collins (1979)**,** educational credentials have contributed to the building of specialized professional and technical enclaves that monopolize jobs; they also create bureaucratic staff divisions. The author adds that cultures have been converted into abstract credentials that become an abstract cultural currency and a new force of stratification in society. In this perspective, educational credentials become a means of hierarchization and social injustice by placing a bureaucratic elite at the top of the social ladder that is able to access benefits and advantages; whereas, others who do not have the "abstract cultural currency"

(Collins, 1979) are at the bottom far from the center of privilege. Based on this interpretation, some education boards and regulatory bodies may become systems that generate inequalities and reinforce profound class stratification, instead of promoting democracy, equity and social cohesion. This view resonates with what Ghosh and Abdi (2004) mention: “Social distance or ranking is constructed not only on gender and race/ethnicity axes, but also on the socio-economic and educational ones” (p. 8). This situation invites educators and researchers to pose some critical questions of: What is the role of education? Does education help to diminish or increase social inequalities?

In other literature, Murphy (1994) has found that powerful groups used educational credentials, similar to race and class, to legitimate exclusion. Therefore, credentials stand for “the monopolization of power, resources, rewards, and privileges” (Murphy, 1994, p. 107). Based on Max Weber’s closure theory, Murphy (1994) further adds that: “Whereas goods are controlled primarily through property in a capitalist market society, the development and use of skills are controlled primarily through credentials” (p. 109). In other words, people who possess credentials possess skills as well, which is an automatic exclusion and deskilling of groups who do not have credentials. This creates other opposed categories of people: have and have-not groups, this time based on their skills, not on property as in class analysis. Furthermore, teacher associations advocated for more credential requirements for the purpose of raising educational and income levels of teachers (Murphy, 1994). Credentials become a tool of negotiation for certain groups to acquire more benefits and advantages. As well, disadvantaged groups may use credentials to remove barriers from their access into the market. In brief, credentialists use educational credentials to protect their privilege and at the same time marginalized groups can use them to achieve privilege. This struggle over privilege does not appear easy for the

powerless, the deskilled and the decredentialized, but there are always spaces of activism and social change.

For the category of skilled workers, immigrating and settling in Canada means going through trails of evaluating their foreign credentials and language competencies. The CICIC (2014) asserts that "Most individuals who plan to come to Canada to settle permanently and who wish to enter the labour force will need to know the value of the education, training, and experience they have acquired outside Canada." In fact, they are the regulatory authorities that determine the value of immigrants' academic credentials and professional qualifications. It becomes apparent that the professional backgrounds of foreign immigrants in Canada are assessed with other standards, which is a clear triage of their differences. Formally, the purpose for this recredentialing is that skilled immigrants become able to exercise their professions in the new context, as articulated clearly by the CICIC (2014) that "If you want to work in a regulated occupation and use a regulated title*, you MUST have a licence or certificate or be registered* with the regulatory body for your occupation." With this regime of credentials, it is obvious that capitalist globalization seeks the removal of all barriers between countries of capital, services, tariffs and products, except those of foreign credentials and mobility of human beings.

In education, Citizenship and Immigration Canada (CIC) (2014) states that: "To teach in Canadian schools, individuals must hold valid teaching credentials granted by provincial and territorial ministries of education or by the provincial self-regulatory body in the case of Ontario." That is, teaching in Canada is a regulated profession that requires a permit, but this teaching certification is not national as each province or territory is independent in this process. In Alberta, there are two levels of teacher certification: The Interim Professional Certificate (valid for a period of three years) and the Permanent Professional Certificate. In this respect,

Alberta Education (2014) claims that: “The Minister of Education is responsible for the issuance of teaching authority in Alberta in accordance with the Certification of Teachers Regulation.” This shows that it is the government that takes charge of certificating local and international teachers, not the Alberta Teachers’ Association (ATA), unlike other professions whose professional organizations are responsible for licensure of their members, such as nursing by the College and Association of Registered Nurses of Alberta (CARNA), or engineering by the Association of Professional Engineers and Geoscientists of Alberta (APEGA). On the other side, in its relationship with the evaluation of foreign credentials, the ATA is only for salary purposes as declared in the following that “The Alberta Teachers’ Association (ATA) is the professional organization of teachers, and through the Teacher Qualifications Service (TQS) evaluates credentials for salary purposes” (Alberta Education, 2014). Given this importance of education and its regulation, Mayer, Luke and Luke (2008) highlight that teaching and schooling

> are regulated and, literally, fenced in by powerful statutory responsibilities to the local. Teacher education programs are bound by local employing authorities' and state bureaucracies’ bids to control and monitor field placements as well as the content of curriculum courses and to ensure that all courses-subject matter preparation included-are aligned with their licensing and accreditation standards. (p. 79)

In that regard, the state has more power on most educational matters; for instance, it controls teaching standards, license, curriculum and teacher training. This means that it is the state that constructs the professional identity of local teachers, which is standardized and generic. Mayer, Luke and Luke (2008) further argue that the knowledge and practice of the generic teacher is expected to be static and “can be objectified, represented by standards, and measured as visible outcomes, transmitted with new economies of scale and efficiency” (p. 95), to generic schools

without any consideration to the complex context. This one-sided approach to teacher education requires a new teacher, instead of a generic teacher, who is able to critically engage with globalization and geopolitics conditions. It is interesting to mention the claims that call for deregulation of teacher programs and teaching certification that can be done through online examination, as in the example of the American Board for the Certification of Teacher Excellence, which is a move towards federal regulation of teacher education (Mayer, Luke & Luke, 2008). This attempt to make local teacher education programs far from schools of education aims at deskilling and deprofessionalizing teachers (Mayer, Luke & Luke, 2008).

In the light of some research findings regarding internationally educated teachers, Beynon, Ilieva and Dichupa (2004) argue that the British Columbia College of Teachers directs teachers with foreign credentials for recertification and re-credentialing, which affects their professional identity. The College functions as gatekeeper to ensure that local schools are filled with mainstream teachers who are able to transmit the dominant culture and knowledge. This attitude prevents schools from having diverse cultural resources and makes the cultural capital of immigrant teachers valueless. In Alberta, Kelly and Cui (2010) argue that the inability of the Canadian society to recognize the skills and knowledge of IETs will limit their chances to be teachers again in Canada. Therefore, the authors recommend the local authorities develop structures that accommodate knowledge and skills that IETs bring with them. This indicates that the issue of IETs is not in their foreign credentials, but in the local policies and structures that are unable to house them.

In brief, Canadian immigration policies are made to recruit international skilled workers to the Canadian market, but not in their area of experience. Xu (1999) has found that

> Immigrant recruitment policies cannot just target talented individuals from under-

> developed countries into Canada without ensuring opportunities for them to work in their areas of expertise. It is a huge waste of human resources for trained professionals such as doctors and teachers to deliver pizza and sweep floors. Even less unacceptable is that after these individuals have obtained Canadian qualifications, they are still evaluated as not qualified. (p. 302)

Myths of English Language Proficiency

According to Sensor and DiAngelo (2012), "oppression involves institutional control, ideological domination, and the imposition of the dominant group's culture on the minoritized group" (p. 39). The content and form of a language are parts of cultures that can be oppressive in some social contexts when they are imposed on others and appear as the only truth to determine the inclusion and participation of individuals and groups, as argued by Shohamy (2007) that "language is associated with power" (p. 119). This makes language a component of immigration politics and policies that western welcoming societies use in the integration of their newcomers. Shohamy (2007) informs us that "authorities often use propaganda and ideologies about language loyalty, patriotism, collective identity and the need for 'correct', 'pure' or 'native' languages as strategies for maintaining their control and holding back the demands of these 'others' (p. 120). The language discourse here becomes a tool to promote the dominant system and sene of national identity and at the same time it can be used to oppress the rights of minorities.

English is a global language that is dominant in all walks of life and has connections with globalization and colonialism (Zhang, 2017). It has also contributed to cultural control and neoliberalism as it empowers some and disadvantages others (Guo & Beckett, 2007). Similarly, Philipson (1992) uses the terms of "linguistic imperialism" to describe the invasion of English of

local spaces. With this hegemony, English language limits diversification of languages (Pennycook, 2001), which should have impact on democratic pluralism and social justice. In another context, Pennycook (2007) highlights the myth of English as an International Language as it is socially constructed and points out how Eurocentrism has been used to marginalize foreign languages. This shows that the traces of colonialism continue to engrave misconceptions about non-European knowledges and cultural constructs which construct an intolerant and non-democratic hegemony. Drawing on theories of language ideologies, the foreign use of English language arbitrarily privileges some users while stigmatizes others. In this sense, Flores and Rosa (2015) assert that the raciolinguistic ideologies mark "certain racialized bodies with linguistic deficiency" (p. 150), the authors relate this prejudice to standardized language practices that advantage dominant white groups. In other words, monolinguism, unlike bilingualism, is favored and becomes the normal which marginalizes language-minoritized students and their practices of standard English. Further, Flores and Rosa (2015) argue that: "even when long-term English learners, heritage language learners, and Standard English learners adopt idealized linguistic practices, they are still heard as deficient language users" (p. 167). This shows that the construction of raciolinguistic ideologies is in the colonizing minds and ears that listen to the foreign users of English with prejudgments and stereotypes and do not appreciate the efforts of English learners they make to learn a second language and to speak fluently. The foreign use of English is a factor of discrimination and hierarchy in society as well. In this respect, Miranda (2008) has found that language ideology is a reason for inequalities that non-native English students experience at international universities and has made a connection between language proficiency and racism. These language ideologies are described by Woolard (1998) as representations of where language intersects with human beings and it becomes

socially accepted to discriminate against someone who has accent in speaking English. In the Canadian teaching profession, Schmidt (2010) informs us that it tends to exclude teachers from non-Anglo Celtic backgrounds and "non-Whites, immigrants, and linguistic minorities" (p. 238). Moreover, in some school contexts, immigrant teachers with "language accents are treated with open hostility" (Schmidt, 2010, p. 244). The tendency of excluding immigrant teachers shuns the opportunities of diversifying the teaching force in Canada and achieving social equity and at the same time affirms the dominance of monolingualism and monoculturalism which are unable to promote social coherence and cultural pluralism.

In the context of globalization and internationalization of higher education and policies of multiculturalism, standard English proficiency tests in Canada are used to secure admission in immigration and education (Zhang, 2017), which makes tests connote meanings of control and power. Shohamy (2007) clarifies the political use of tests when noting that "language tests do set correct grammar and native-like accents as part of the criteria and these can become barriers for keeping unwanted groups such as immigrants and indigenous groups from entering educational institutions and/or the workplace" (p. 120). Similarly, Brown and Abeywickrama (2019) claim that standardized tests contain types of test bias that can come from language, culture, gender, race and learning styles; they add that test developers and test users need to create tests that are fair to everyone.

The standardization of tests questions the practices of English language tests and policies in the welcoming countries of immigrants who become more vulnerable with continuous testing of their English language abilities. The ethnic and linguistic triage perpetuates language homogeneity and diminishes the chances of diversifying teacher education programs, universities and schools. The standard language myth that is a gatekeeper to institutions legitimates power

abuse in relations (Lippi-Green, 2012) and contradicts policies of inclusion and diversity. Therefore, there is a need of counter discourses that disrupt these hegemonic standardized linguistic categories and challenge forms of language racism and discrimination towards foreign users of English who can be international students and immigrant teachers.

The Neoliberal Assault on Teaching Profession

The era of neoliberalism is marked by the withdrawal of governments from providing public services and caring for the environment. In the American context, governments are "giving free reign to the principle of rational security at the expense of public service and endorsing property rights over human rights" (Giroux, 2005, p. 7). In other words, security measures may justify violations of human rights and caring for the poor; therefore, this neoliberal distortion weakens democracy and social justice. Giroux (2005) clearly describes meanings of "public" under neoliberalism:

> Public space is portrayed exclusively as an investment opportunity, and the public good increasingly becomes a metaphor for public disorder, that is, as any notion of the public becomes synonymous with disrepair, danger, and risk, for example, public schools, public transportation, public parks, and so on. (p. 10)

It is evident that there is an assault on public education and anything that is public which makes citizens and immigrants more accountable for their realities and need to initiate actions for their social inequalities, which is a total erasure of the welfare state. In schools which are commecilized and teachers' autonomy is diminished, McLaren (2005) contends that:

> teachers are being re-proletarianized and labor is being disciplined, displaced, and deskilled. Teacher autonomy, independence, and control over work is being severely reduced, while workplace knowledge and control is given over more and more to the hands of the administration" (p. 73).

Similarly, Sleeter (2007) informs us that neoliberalism is also changing the contents and

structures of teacher education programs when stating that “Some of this [neoliberal] pressure has taken the form of revisions to standards for teacher preparation, reducing or eliminating reference to social justice, multicultural education, or bilingual education” (p. 1952). This asserts that the attack on teacher education program is an attack on interests and needs of immigrant students and their immigrant parents.

IETs are not living in isolation from outside forces that have effects on local decision-makings and policies. In an interesting study, Walsh, Brigham and Wang (2011) contend that

> Internationally educated female teachers are subject to the influences of neoliberalism as they attempt to attain certification and acquire teaching positions. The differences that mark them in the labour market at large (i.e. race, ethnicity, regional location) are also at work in their location relative to teaching. (p. 662)

In their quest for certification and recognition, the IETs are touched by the neoliberal discourses of standardization of teaching competence and their self-responsibility to face their destiny in absence of the state (Walsh, Brigham & Wang, 2011). This neoliberal standardization is an automatic exclusion of differences.

In the present time, there are forces that attempt to restructure education systems for the market and to transform it into a milieu and a mechanism for money and accumulation. Regarding this connection between education and market, Blackmore (2011) asserts that “Education is now an arm of economic policy, its commodification as a global industry producing education capitalism” (p. 446). Under this sway of neoliberalism, education takes new directions with new players who set its new definitions, as argued by Compton and Weiner (2008): “In these educational markets, entrepreneurs set up schools and determine what is taught and how it is taught in order to make a profit. The assumption that schooling is a ‘public good’ is under the most severe attack it has ever endured” (p. 5). Indeed, profit becomes the hallmark of

education, the same as it is for economy. Schools and universities are sites of business and exist to "create the new breed of entrepreneurs and innovators, the value-driven minds who will spearhead the battle for global markets and consumers" (Robertson, 2008, p. 12). In this effect, neoliberalism seeks to deprofessionalize the teaching profession and to "undermine equity and democracy by restructuring education around corporate needs" (Sleeter, 2008, p. 1947). Sleeter (2008) further discusses that shifts in education are now from preparation for citizenship to preparation for jobs. As well, there are attempts to shorten the length of teacher education programs, which weakens the professional image of teachers (Henley & Young, 2009). Moreover, with imposing external competence standards, teachers are threatened in their autonomy as professionals (Walsh et al., 2011). These assaults sabotage public education and the teaching profession and misrepresent meanings of citizenship in education. Within this reframing, teachers are no longer seen as public intellectuals who possess agency for change and social transformation; instead, they look like technicians who transfer knowledge to students without any commitment and practice of critical thinking.

Internationally educated teachers are asked to upgrade their education and to go through lifelong learning when they try to be recertified. In Canada, Ng and Shan (2010) discuss how immigrant women take some training programs to fit the labor market and to get their credentials recognized. This kind of lifelong learning becomes hegemonic and political as it shapes how these immigrants understand their social reality; in this meaning, Ng and Shan (2010) note that:

> the discourse of lifelong learning is used as the political rationale to reform the relations between governments and citizens. Individuals are treated as a homogenous unit who can maximize their life chances through training while minimizing costs to the state and to employers. (p. 171)

Based on this, training and education are commodified by the state, in which citizens assume their responsibility on their continuous learning and upgrading skills. Moreover, this model of lifelong learning that target immigrants can be a deficit when it seeks their subordination and assimilation into the dominant culture of the host society (Guo, 2010). Interestingly, teachers are reduced to generic competencies (Walsh et al., 2011) that make IETs and their knowledge unfit to the Canadian market and limit chances for an equitable teaching force.

Politics of Difference

Ghosh and Abdi (2004) point out that it is the conceptualization of differences that divide people. Some groups are constructed as the other, and their histories and experiences are erased. In this sense, difference in some contexts hides meanings of prejudice and discrimination and differing people oppress themselves with inability to challenge these meanings. In a democracy, Ghosh and Abdi (2004) add, all humans have equal dignity in the spite of their differences. Young (1989) also claims that "Whatever the social or group differences among citizens, whatever their inequalities of wealth, status, and power in the everyday activities of civil society, citizenship gives everyone the same status as peers in the political public" (p. 250). That is, citizenship places different people on equal footing in public spheres where decisions and deliberations are made. In an interesting research, Cummins (2003) challenges the assumptions of school systems that view student differences in race, class, culture, gender and language as deficits and as excuse for their poor academic performance. Cummins explores the dominant discourses that limit the underachievement of the low-income bilingual students to the linguistic and other deficits they bring to schools. In fact, it is the inequities in the distribution of resources that need to be underlined for the underachievement of these students and educators are to challenge the patterns that transform differences of marginalized students and communities into deficits through

promoting collaborative relations of power in their interactions with students in the classrooms.

Internationally educated teachers came to Canada from other countries where they completed their education and they had experience; for this reason, it is obvious they hold differences in terms of their knowledge, culture and ethnicity. Their differences provide good chances of contributing to diverse local education systems, as argued by Schmidt and Block (2010) that it is "IETs' differences from the general teaching population that are perceived as valuable, and those differences offer a potential location for interest convergence" (p. 17). The authors add that educational stakeholders in Manitoba may view the differences of IETs as an asset to achieve ethnocultural equity in teaching. In this way, their difference is seen as richness and contribution as long as their education and professional experience are accepted.

However, differences of IETs in other contexts may be seen as a deficit. When their credentials are not recognized, they are positioned in a certain form of social and cultural inferiority; in this sense, Ng and Shan (2010) argue:

> The non-recognition of foreign education and credentials clearly indicates the power dynamic operating in the immigration process and how people from non- Western societies are devalued in a society organized by a racial and ethnic hierarchy originating from Canada's colonial past. (p. 178)

That is, lack of recognizing immigrants' knowledge and experience is related to the ages of colonialism. More research needs to be done in this connection of the colonial legacy and the recognition of foreign credentials.

In the hiring practices, Block (2012) has found that IETs experience biases by employers who locate them as "different" or "Other". They are targeted more than any other skilled immigrants because teachers "are seen as purveyors of culture and sustainers of common values"

(p. 94). Even when they are doing occasional teaching work, IETs receive discrimination from students and staff (Pollock, 2010). In a similar context, Koroma (2004) has found in classrooms of Britain: “pupils would become deliberately more uncooperative, abusive, rebellious, defiant, irresponsible and disruptive whenever a West African supply teacher was covering for their regular teacher” (p. 89). Based on this, it seems evident that in some settings IETs may become a target of stigmatization because of their physical and cultural differences.

In teacher education programs, the concept of difference is also discussed by Ghosh (1996) when stating: “‘Deficient’ was equated with ‘different,’ and teacher education stressed ways of making the dominant culture achievable in schools through the myth of an objective selection system” (p. 48). Faced with this, some teacher education programs erase differences of minority groups and immigrants when emphasizing the mainstream culture and knowledge in school programs; therefore, the one-model-fits-all becomes the best policy and practice for policy makers and educators, which shuns the need for IETs in schools. To elaborate on this issue of differences in schools, Ghosh (1996) observes:

> For teacher education, subject content and technical aspects of classroom management were the focus. Differences in students (by race, ethnicity, gender or class) were not considered important. The attempt was to devalue and negate non-dominant group characteristics. The result was to structurally “exclude” other groups. (p. 46)

That said, approaches in teacher education that tend to be objective and disconnected to their context are forms of negation of the Others’ differences. Ladson-Billings (2011) asserts that teacher education has failed to meet the educational needs of diverse students and to create diverse scholars who can challenge the conventional thought. Accordingly, considering differences as deficient is a mechanism of social exclusion and subordination whether for

minority students or teachers, as noted by Fraser (2000) that “misrecognition constitutes a form of institutionalized subordination, and thus a serious violation of justice” (p. 114). Recognizing differences of IETs is an act of justice that needs to be reflected in policies of their certification and recruitment to schools.

In conclusion, the related literature review shows that little has been done in the research and analysis of the issue of IETs in Alberta through the lens of interpretive policy analysis and critical and political discourse analysis. The issue of IETs has been limited to the teachers themselves or to the school recruiters, not to policies, discourses and dynamics of power relations. In fact, there is a gap in terms of how problems of IETs have been researched and how they make sense of their experiences.

Research has ignored meanings of policies and policy communities and their role in shaping the destiny of these skilled immigrants in Alberta. In addition, the voice of school recruiters and leaders is not highlighted and analyzed in order to understand the issue of IETs from their perspectives. Importantly, in the review of literature, the agency of the researched participants and their ability to change their situation is not given close attention.

Interestingly, there is a lack in research of how actions and policies are made and communicated to us. The proposed study seeks to highlight deliberation and the practical argumentation process in taking and making decisions regarding the certification of teachers in particular. In the education arena, policies and politics with their connection to power need more attention and consideration to understand meanings and discourses of social phenomena and crises in order to achieve epistemological and ontological shifts in methodologies of problem posing and problem solving as well. In this sense, interpretive policy analysis coupled with discourse analysis (critical and political) are approaches tailored to the issue of IETs in Alberta

and are able to delve into the production of language, texts, meanings and knowledge within specific social contexts and in liaison to human agents.

Theoretical Framework: Critical Libertarian Pedagogy

In this tapestry of themes of intersectionality of gender and race in immigration policies, equity in teaching force, foreign credentialism, politics of difference and human rights, I identify the critical libertarian pedagogy as a framework for the study on internationally educated teachers in Alberta. Moreover, global professional mobility requires a different perspective and framework to understand social issues but also to explore the possibilities of humanization and the prosperous inclusion of professional immigrants and refugees in Canada, as asserted by McLaren and Leonard (1993) that "critical social theory can enable the specificity of human suffering to be addressed in both global and local contexts in important ways" (p. 6). Thus, critical libertarian pedagogy fits local and global issues, and it is dialogical, transformative and seeks to analyze power dynamics that affect the experience of IETs in Canada. I draw from the work by Sara Ahmed and Paolo Freire who present an Othercentric conception of the IETs' world (vs. Eurocentric one). The critical work of Ahmed (1999, 2000, 2012, 2014) highlights the making of the stranger and its politics and the use of masculine fear by dominant groups to inhibit the mobility of immigrants and refugees in the world. Equally interesting, Freire (1970) and Freire and Horton (1990) provide ideas and concepts that help to resist and question deeply and profoundly social injustices and inequalities and to explore initiatives of humanization and emancipation.

The Pedagogy of Liberation

As a critical pedagogy of liberation, it endorses self-emancipation and self and group consciousness; in the sense "No pedagogy which is truly liberating can remain distant from the

oppressed by treating them as unfortunates and by presenting for their emulation models from among the oppressors" (Freire, 1970, p. 54). The Freirian libertarian pedagogy emanates from the marginalized themselves, who are perceived with their agency and ability for transformation, and it stays in proximity with the concerned population without any mock representation. Further, in the unjust situations and social inequalities, the oppressed and the oppressors become dehumanized when there is a violation of human rights; in this meaning, Freire (1970) asserts that "As the oppressors dehumanize others and violate their rights, they themselves also become dehumanized" (p. 55). Therefore, critical libertarian pedagogy seeks to liberate and humanize both the oppressed and the oppressors.

In understanding the issues of immigrant teachers and other professional immigrants in Canada, it is vital to explore power/knowledge dynamics and structures that benefit some and not others and generate de-subjectification. This critical exploration is a praxis and engagement to liberation and justice and a refusal to keep up the unequal status quo, as argued by Freire (1970) that the oppressed "will not gain this liberation by chance but through the praxis of their quest for it, through their recognition of the necessity to fight for it" (p. 45). Instead of being at the mercy of a false generosity that extends the suffering of the subdued, as in the words of Freire, groups who are marginalized need to be organized and to take action within the system of education or outside of it as a viable process for achieving recognition and inclusion to a transformed structure. Thus, Freirian pedagogy is based on liberation and praxis which is constructed by critical reflection and awareness of the world and taking action that changes unfair conditions and regains full citizenship. In another context, commenting on Freire's thought, McLaren and Leonard (1993) state that "it refuses to be rendered powerless in the face of oppression; emphasizes the need for courage and hope, and so helps us to continually renew

our optimism" (p. 3). That is, critical libertarian pedagogy that is drawing upon the work of Freire is inspired with hope, optimism and possibility and serves the purposes of equity and social change.

In *Pedagogy of the Oppressed,* Freire (1970) emphasizes the constructs of dialogue, conscientization and praxis that empower struggling human beings. Freire advocates for a non-banking form of education and a dialogical and democratic relationship between the teacher and students. The banking model gives the teacher unquestioned authority, which is oppressive to the students' critical thinking and generates their domestication. Students are seen as empty bank accounts to be filled with official information and facts, which limits their chances for critical thinking and consciousness. Freire in his conversation with Myles (Horton et al., 1990) stresses the importance of limited teacher's authority that supports the growth of students' freedom. With this pedagogy, students are fully human, liberated and are participating in their education. The element of participation is also crucial for democracy, the same as it is in education and as articulated by Freire in the following:

> The more people participate in the process of their own education, the more the people participate in the process of defining what kind of production to produce, and for what and why, the more the people participate in the development of their selves. The more the people become themselves, the better the democracy. (Horton et al., 1990, p. 145)

In other words, being engaged and critical in processes of learning and decision making is conducive to self-awareness and democracy and creates spaces of development and social change. Education as a human experience is a part of a political and productive system that affect each other. Applied to policy issues, Freire's libertarian pedagogy of problem-posing education and dialogue in relationship between teacher and students inspires policies to be formulated

dialogically and democratically with the concerned citizens who are influenced by these policies. Reinventing Freirean libertarian pedagogy for IETs' settings and life affirms liberating dialogue in questioning answers, posing and solving issues and challenging power and domination. On the on other hand, when excluding individuals and groups from processes of decision making, they are denied their full humanity; as pointed out by Freire (1970), "to alienate human beings from their own decision-making is to change them into objects" (p. 85). In this view, in addition to praxis (reflection and action), dialogue is the means to transform and humanize the world and remove barriers that objectify the marginalized and diminish their sense of dignity, human rights and citizenship. This dialogue, according to Freire (1970), should have trust and faith in people and their power to create and to re-create. On the other side, the Freirean critical pedagogy liberates both the oppressed and oppressor and seeks change in the structure of leadership and decision-making, when arguing that: "The leaders cannot treat the oppressed as mere activists to be denied the opportunity of reflection and allowed merely the illusion of acting, whereas in fact they would continue to be manipulated" and "the leaders cannot treat the oppressed as their possession" (Freire, 1970, p. 126). Absence of dialogue and engaging others critically in their policies and politics, leaders become oppressors and against the praxis that contributes to reciprocity of interests and to a better world. In short, the critical pedagogy of liberation deconstructs causes of oppression and domination and constructs dialogically avenues of cooperation, mutual benefit and transformation between the marginalized and the elite.

I intend to draw upon Freirian critical libertarian pedagogy to understand the processes and forces in the certification and hiring of internationally educated teachers in Canada and the praxis that needs to be embraced from these teachers, school leaders and policy makers to transform the world of these groups. Liberation happens when people are trusted and empowered

and raise their critical awareness of themselves and their social reality. Therefore, critical citizens are democratically engaged in a pedagogy of emancipation, hope and possibility.

The Politics of Stranger Making

Skilled and non-skilled immigrants and refugees are made strangers in migration spaces when they are blocked from full participation, access to information and privilege. They become subjects to politics of inclusion and exclusion which affects their material and social well-being. In this sense, Ahmed (2012) questions how some human beings become strangers and how some others are seen as "the rightful occupants of certain spaces" (p. 2). These critical questionings highlight that the stranger does not have the complete rights and full citizenship of others. This stranger-making underpins dynamics of belonging and power that benefit some groups and marginalize the stranger "who is always lurking in the shadows" (p. 3); and in some other contexts the stranger can be considered as a space invader who occupies a space that is kept for others. Therefore, the journey of immigrants and refugees to be visible and to assert themselves is not easy and can be interpreted differently.

People immigrate for ameliorating their lives on all levels: socially, economically, intellectually and politically; however, there are forces that resist their integration and insist on their strangeness. Immigrants choose the host society as their new home, which makes the concept of home problematic for them, as argued by Ahmed (1999): "It is such transnational journeys of subjects and others that invite us to consider what it means to be at home, to inhabit a particular place, and might call us to question the relationship between identity, belonging and home" (p. 331). In other words, home defines identity and belonging, which makes space and human bodies interrelated. In their quest for stability, safety and prosperity, immigrants (who choose their new home) and refugees (who are forced to their new home) become split between

the origin home and the host home that should have effects on their identities and social relationships and on their children who are viewed with hybrid origins.

This politics of stranger-making and the concept of home provide premises to understand through the narratives of the participant IETs in the study how they negotiate their professional identities and ways of their inclusion in the local education system. It also helps to explore the reactions of host societies to the international mobility of immigrants. On the other side, these theoretical premises explore the extent of the social, political and economic willingness of the host society to welcome these newcomers and make them feel at home in the host society. Accepting immigrant teachers and other immigrant professionals without their foreign credentials questions purposes and intentions of immigration policies in Canada and stymies efforts that promote human rights and social justice.

According to Ahmed (2014), some Western governments react to the global mobility of immigrants with fear that is created by the powerful as a mechanism of defense and exclusion at the same time. In this sense, fear is located in the dominant group that tries to restrict the mobility of the minorities as it is argued that "fear works to align bodily and social space: it works to enable some bodies to inhabit and move in public space through restricting the mobility of other bodies to spaces that are enclosed or contained" (Ahmed, 2014, p. 70). Thus, fear is related to power in relationships and a factor that weakens the movement of immigrants and their claims for social justice and equity. Furthermore, fear can be used as a mechanism to embrace the politics of closing borders in the face of vulnerable populations who are seeking care and security. In the British context where politicians used the language of floods and swamps to describe the movements of refugees and immigrants, Ahmed (2014) comments: "This is why the politics of fear is often narrated as a border anxiety: fear speaks the language of 'floods' and

'swamps,' of being invaded by inappropriate others, against whom the nation must defend itself' (p. 75). This shows the debate and the controversy that is happening in the "welcoming" countries of immigrants and refugees who become a target of racial subordination and rejection. Regarding the issues of refugees who are seeking protection and peace, Ahmed (2014) criticizes the masculine politics of the British government that chooses the expression of: "Britain will not be a soft touch." For Ahmed (2014), this government uses the gendered metaphor of softness to indicate:

> the nation is made vulnerable to abuse by its very openness to others. The soft nation is too emotional, too easily moved by the demands of others, and too easily seduced into assuming that claims for asylum, as testimonies of injury, are narratives of truth. (p. 2)

The masculine arrogant official discourse of the Western countries implies that showing emotion and sympathy to the pain of subordinated others becomes a sign of weakness and softness; consequently, the politics of stranger-making is reinforced, which complicates the situation of refugees and immigrants and increases their exclusion and strangeness.

Equity and Upward Mobility

According to Ahmed (2007), equality "fails because the institutions have 'failed' to take equality seriously or have failed to take on the term as part of an institutional commitment to social change" (p. 238). In other words, the success of projects under the name of equality and other similar social justice concepts occurs when they make a positive social transformation in institutions, individuals and societies. Otherwise, equality is seen as ineffective for social change and as unable to answer real questions of marginalization and inequalities. In this failure of the term of equality, Ahmed (2007) mentions there is some kind of diversity turn as it does not threaten the values of institutions and does not represent histories of struggle. Moreover, Ahmed

(2012) explains that moving from equality to diversity is "a shift from a confrontational to a collaborative working model, to sharing rather than enforcing values" (p. 64). Here, diversity looks an appealing term that is easy to be embraced by everyone and it stays away from critique and complaint. There are some benefits of diversity, however, in some contexts; it is void of normative and constructive meanings when it "can be defined in ways that reproduce rather than challenge social privilege" (Ahmed, 2007, p. 240) and it "can be used as a description or affirmation of anything" (Ahmed, 2012, p. 58). In effect, equality and diversity become a part of the official language and discourse that consider difference and describe inequalities but not enable action to achieve social and redistributive justice and challenge social and economic disadvantage.

Interestingly, in the discussion of the divide between the formulation and the enactment of policies, Ahmed (2000) asserts that "the opposition between imaginary and real must be suspended if we are to understand how the nation comes to be *lived* as an 'organic community'" (p. 98). This reveals that policy makers need to be more interactive and socially connected to understand the making of the nation and the living within it. When doing policies of diversity, Ahmed (2012) points out to the gap between what organizations say/ rhetoric and what they do, and the role of strategies and actions to close this gap. This gap in the policies of diversity makes it impractical and misued as explained here: "Diversity can thus be used not only to displace attention from material inequalities but also to aestheticize equality" (Ahmed, 2012, p. 151). Therefore, the institutionalization of diversity fails to address inequalities, however, it becomes as a way of protecting whiteness and demonizing people who speak about racism (Ahmed, 2012).

Likewise, the gap between words and actions is highlighted by Ahmed (2000) in her

discussion of cultural diversity and policy of multiculturalism. In this respect, Ahmed (2000) contends that: "The production of the nation involves not only image and myth-making – the telling of 'official' stories of origin – but also the everyday negotiations of what it means 'to be' that nation(ality)" (p. 99). Building a multicultural society cannot only be done by top-down policies and discources that are formulated in the ivory tower of bureaucracy, but it requires informal and unofficial participation that assures plurality of perspectives and democratic engagement.

Noticeably, multiculturalism becomes an unhappy object because it fails in the integration of immigrants and harmony of communities. It is now associated with segregation when it cannot find solutions to the problems of race relations (Ahmed, 2008). In the Australian context, Ahmed (2000) defines multiculturalism with different levels of meanings. In its descriptive terms, multiculturalism means bringing many cultures together in the nation space, some sort of cultural diversity but in its official discourse, it "implies that differences *can be* reconciled through the very legislative framework which has historically defined Western values as neutral and universal" (p. 110). This indicates the use of power in the fusion of cultures and in relations between the host society and others who represent the differences and who are subjugated by the authority of laws and policies. This makes official multiculturalism as another form of assimilation of immigrants and newcomers who are required to fit into a standardised pattern. This politics of constructing multiculturalism is further discussed by Ahmed (2000) when noting:

> multiculturalism is an achievement of the 'nation': 'we' were able to combine the best of 'many cultures' to create a superior *multiculture* that remains ours. The 'we' is asserted as heroic, as being able to combine and

build on others to create a better culture. (p. 110)

Here, multiculturalism represents one of the forms of negotiations that aim at making the nation, living in the nation and living with difference, which makes multiculturalism contested and questioned. Ahmed (2000) problematizes the concept of difference as it is officially limited only to the physical differences not differences of values and ways of being. It is also argued that the markers of difference become barriers to social mobility which confirms the superficial understanding of cultural diversity and multiculturalism. With these implications, official multiculturalism contains different narratives of assimilation of some and at the same time of expulsion of others who are strangers and do not fit. As a response to cultural diversity in the 'welcoming' soceity, the policy of multiculturalism, therefore, becomes self-contradictory as it includes meanings of incorporation and dismissal.

It is worth noting that the mobility of immigrants and refugees in the world has connections to the politics of borders and closing them in the face of these human beings because of security reasons. Ahmed (2003) argues that "borders are constructed and indeed policed in the very feeling or event that the border has been transgressed" (p. 392-393). Hence, the feeling or the illusion of fear becomes effective to convince the public of rejecting others who seeks protection and a decent life. It is the same Western context that generates policies of multiculturalism which has been declared dead (Ahmed, 2008).

Equality or Equity?

In the distinction between equality and equity, Guy and McCandless (2012) describe tha, "while equality can be converted into a mathematical measure in which equal parts are identical in size or number, equity is a more flexible measure allowing for equivalency while not demanding exact sameness" (p. 5). That is, equity does not mean uniformity and sameness as it seeks flexible distribution. When discussing upward social and economic mobility, equitable

access to opportunities and wealth requires advocating and caring for underserved communities, individuals and groups who need help. In their explanation of equity, Guy and McCandless (2012) give the example of ESL students who are newcomers to the country, and they need more tutoring and support to make their learning equitable with other classmates. Further, equity was also represented in the US Civil Rights policies that promoted affirmative action in the hiring of underrepresented and discriminated groups. Unfortunately, these equitable policies, as argued by Guy and McCandless (2012), were opposed by groups that took advantage of the status quo or even of simple equalities. For this reason, the construct of equity that seeks redistributive justice requires continuous activism and advocacy as it challenges and disrupts conventional norms and structures. In the policy field, Guy and McCandless (2012) point out that equity becomes crucial when other voices are included in the discussion and negotiation processes; the authors view that equity is "a guarantee of a place at the table to express views on policy choices and service delivery" (p. 12), and it identifies the programs that are relevant to the needs of the targeted population. This means that equity indicates meanings of inclusion and full participation and it attempts to overcome links with power and systematized bias. Furthermore, when connecting equity to race it means the "elimination of policies, practices, attitude and cultural messages that reinforce differential outcomes by race or fail to eliminate them" (Racial Equity Tools, 2018).

In the struggles of immigrant teachers in Canada, equity draws attention to the policies of the evaluation of foreign credentials and the IETs' certification and hiring, and questions the neutrality of institutional policies and practices. Equity raises the question: are educational policies good and for whom? In other words, equity in educational policies seeks equal outcomes for all teachers, locally and internationally trained teachers, and others who are denied opportunities and advantages in the education system. Real democracy and substantive

citizenship occur when government politics and policies work for everyone and ensure there are equal outcomes for all. The critical libertarian pedagogy theoretical framework appears as follows:

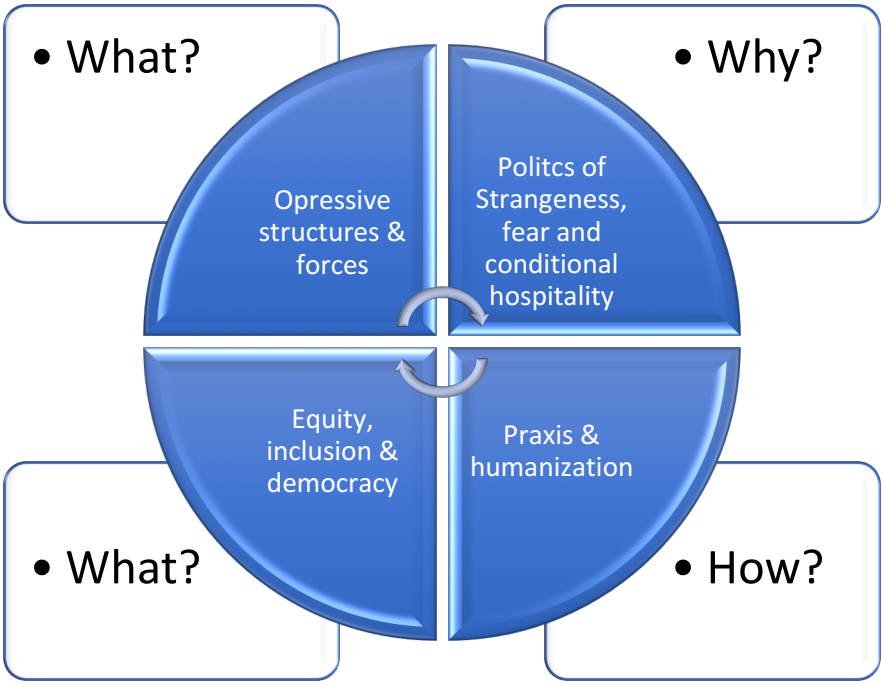

Figure 1. Critical Libertarian Pedagogy Theoretical Framework

Using a theoretical framework provided by the critical educational scholars Sara Ahmed and Paulo Freire, the study presents my critical understanding of diverse perspectives and experiences of IETs, schools leaders and policy makers, and which aims at promoting the equitable inclusion and professional integration of IETs in the Canadian teaching force. To achieve this sense of equity, critical libertarian pedagogy theory (as in Figure 1) seeks to highlight oppressive structures, colonizing forces and other politics that impede the full participation of professional immigrants. It also provides opportunities of engaging in

meaningful and humanizing dialogue and cooperation with IETs and other professional immigrants.

CHAPTER THREE: QUALITATIVE RESEARCH

Methodology Framework

This chapter presents a qualitative methodology to understand the world of the internationally educated teachers and the meanings they give to their experience of evaluating their foreign credentials and being employed in Canadian local schools. According to Denzin and Lincoln (2011), qualitative research is "a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible. These practices transform the world" (p. 3). The authors further elaborate that "qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomenon in terms of the meanings people bring to them" (p. 3). In my research on the IETs, I used interpretive tools not only to better grasp the realm of these teachers but also to seek possibilities of change and humanization of their social reality. Moreover, I understand that research is an interaction of my personal history, class, gender and ethnicity and those of others (Denzin & Lincoln, 2011) for the purpose of making the world of IETs visible and changing it for the better.

Research Methods

Capturing the IETs' subjective point of view and understanding their main social phenomenon in the study required the use of interpretive research methods to obtain data from various sources. As discussed, the study is compatible with the concept of bricolage as a grouping of textual, interpretive and critical methods that were used to accomplish a thick analysis and interpretation, and to achieve a plurality in perspectives and ways of knowing, and therefore to come up with strong research findings. To answer the research questions in a critical interpretivist methodology, observing, interviewing and reading policy texts were methods of generating data

and construction of evidence. In the study, to gather material that was conducive to interesting analysis and interpretation of findings, I utilized reading policy documents of certification and hiring of IETs, accompanied by in-depth interviews with IETs and school leaders of publicly funded schools. Methods of interviews and reading relevant policy texts were important and completed each other for a new form of knowledge and a rich description of the IETs' social world.

To secure an in-depth understanding and a rich description of the social world of IETs, I developed a critical interpretivist methodology that guides the research methods of policy document analysis and interviews with IETs and school leaders. The focus was interpreting the understandings that the IETs bring to their experience and interactions with others (Smith, 1992). This methodology was deployed in the study to generate, analyze and interpret data and to answer the research questions. Moreover, I made connections between the main issue of the IETs and the social and political world that helped in enriching the descriptions and interpretations of the findings, as argued by Denzin and Lincoln (2005) that it is interesting to connect qualitative research to the needs and promises of a free democratic society. Therefore, critical interpretivism is a methodology for this study under the theoretical framework of critical libertarian pedagogy that helped to understand how internationally educated teachers think and feel about their experience of certification and hiring to local schools in a context full of challenges of immigrant growth and upward mobility.

In this research project, I tried to be a bricoleur, as defined by Denzin and Lincoln (2011), who is similar to "a maker of quilts, or in filmmaking, a person who assembles images into montages" (p. 3), and the "quilter stitches, edits, and puts slices of reality together" (p. 5). This metaphor of quilter/researcher explains the critical interpretivist methodology used in this

inquiry to bring together diverse methods and perspectives to critically comprehend the issue in question. Informed by this transdisciplinary approach and to effectively interact with the experience of the internationally educated teachers or to make this experience visible and positively transform it, I borrowed from different disciplines of interpretivism, interpretive policy analysis and political discourse analysis, and I used multiple methods of interviewing, observation and policy documents to obtain data. Therefore, my interpretive production as a bricoleur is a bricolage which is collage-like or a montage that represents my understandings and interpretations of the researched social problem and connects the parts to the whole. In the following section I present the background of critical interpretivism and how I utilized it to collect and interpret data.

Critical Interpretivism

In research, interpretivism emphasizes "understanding (interpreting) the meanings, purposes, and intentions (interpretations) people give to their own actions and interactions with others" (Smith, 2008, p. 459). In other words, the researcher who is a part of the setting, according to Fay (1996), needs to be in complete association with the participants to see things and related social realities from their views and to understand them in their own terms and language. Fay (1996) further elaborates that the interpreters should understand the beliefs, desires, and intentions of the involved people, the vocabulary of what they expressed, the social rules, and the institutional practices. In this practice, interpreters come with their a priori knowledges to understand local knowledges of the participants and social actors in an inter-subjective process. Interpretivism finds human actions as inherently meaningful and interpretivist researchers are to interpret the subjective sense of these actions (Sadovnik, 2007). It also illuminates the meaning of texts and other language forms with their confusions and contradictions. In doing so, interpretation is a

transformative process that creates a shift from confusion to understanding of artefacts as argued by Taylor (1971) who defines interpretation as:

> [An] attempt to make clear, to make sense of an object of study. This object must, therefore, be a text, or a text-analogue, which in some way is confused, incomplete, cloudy, seemingly contradictory in one way or another, unclear. The interpretation aims to bring to light an underlying coherence or sense. (p. 3)

In other words, interpretation is an intellectual journey to probe into the depth and the length of texts, artefacts, expressions, symbols and other forms of knowledge in order to understand their underlying meaning and coherence. Interestingly, the context and values of human actions and social realities are key elements in interpretivism as they contribute to the understanding of meaning. In this regard, Crotty (1998) notes that the interpretive approach "looks for culturally derived and historically situated interpretations of the social life-world" (p. 67), which underscores the importance of context, culture and history when interpreting and apprehending social issues, in addition to values and symbols, as maintained by Loseke (2013):

> The goal of interpretive research is to understand the *meaning* of socially circulating systems of ideas, values, symbols, social processes and so on—not as the objective facts that are of the interest in positivist-informed research but rather as meaning as it is created and understood by people themselves. (p. 24)

Based on this view, interpretivism rests upon intersubjective understanding of human behavior, symbols and social phenomena that are from people to people, which is in contrast to a positivist approach that builds on facts and an objectivist explanation that excludes human values and subjective interpretations. Here becomes the apparent clash of values with facts and of

understanding with explaining social issues. In interpretive inquiry, Yanow (1996) illuminates this dichotomy of explanation and understanding as follows:

> Explanation (erklären in German) was understood to be the method of the physical sciences, leading to the discovery of universal, predictive laws; whereas understanding (verstehen) was seen as the method of the human sciences that would lead to the discovery of context-specific meaning. (p. 7)

Given this, understanding and sense making that humans make of social situations and experiences of themselves and of others are the emphasis of interpretivism. In research, interpretivists understand others' interpretations as "the focus of inquiry must be on the interpretation of the interpretations people give to their own actions and interactions with others" (Smith, 1992, p. 105). The origin of interpretive meaning and understanding is the concept of *verstehen* used by Max Weber that includes empathic understanding of human action (Palys & Atchison, 2014). Verstehen refers to understanding the action's meaning from the viewpoints of actors who organize their own understanding of the world and give it meaning (Turner & Roth, 2002). Likewise, the aim of interpretive social inquiry is understanding the agents' intentions and actions in their context (Healy, 1986). In such sense, the interpretive understanding highlights the agency in human beings to construct meaning and to make their world meaningful with others in processes of socializations and interactions. Interestingly, verstehen considers human subjectivity and intersubjectivity as subjects of and explanations for human action (Yanow, 2006). From this vantage point, interpretive understanding is constructed, shared and intersubjective, as it is from humans to humans. Taylor (1971) notes that: "intersubjective meanings could not be the property of a single person because they are rooted in social practice"

(p. 28). This confirms the principle of a collective generation of meaning and its social construction when it is done through an interpretive approach.

Furthermore, the construction of knowledge in interpretivism is done in a democratic process as it involves both the researcher and research participants in the processes of making meaning and knowledge. According to Burton, Brundrett and Jones (2014), interpretivism aims at providing "equal status to participants and welcoming diversity of perspectives" (p. 53). This contends that all participants and their local knowledges are important. Plus, interpretivism has a critical feature as it "gives importance to issues of power, status, and control in their relation to gender, race, class, culture and political perspective" (Burton, et al., 2014, p. 53). In short, interpretivism is a critical theoretical framework that makes researchers attentive to the complex diverse layers of understanding and interpretation of social issues and for processes of problem-posing/solving and transformation of unequal realities. Interpretive inquiry is humanizing and recognizing the plurality of knowledge, in contrast to instrumental rationality that diminishes the moral beliefs and other forms of knowledge such as understanding, emotion and intuition (Schneider & Ingram, 1997).

In comparing interpretivism to hermeneutics, the latter is another approach that emphasizes the importance of interpretation and understanding of meaning. In this sense, Fay (1996) has defined hermeneutics as "the science of the interpretation of written texts" and meaning is "the product of an interaction between two subjects" (p. 142); and to understand the meaning of the parts, it needs to be related to the whole (the hermeneutic circle) (Alvesson & Skoldberg, 2000).) Similar to interpretivism, hermeneutics is categorized in postpositivism; in this regard, DeLeon (1997) contends that: "Hermeneutics stands in contrast to the scientific basis of learning, results, and discovered 'truths,' in its emphasis on individual visions and

interpretations, as well as having a higher tolerance level for uncertainty" (p. 84). Following this, both hermeneutics and interpretivism prioritize the subjective human understandings and interpretations of human and social actions and stay away from certainty and universalization of laws and formulas of meanings.

In the study on the IETs, critical interpretivist methodology helped me organize my ideas, informed the research design and answered the research questions. In a dialogic process, the issue of IETs was viewed and understood from the perspectives of these teachers, the policy actors and school leaders and other stakeholders who are related to their issue. All these groups have their specific interests and values; they have their share of truth and knowledge of the main social problem; and they possess abilities and agency for conveying meanings to their lived experiences and transforming their situations. Through the lens of critical interpretivism, I tried to understand the local socially constructed knowledges and the subjective meanings that the participant IETs brought to their actions and interactions with others in their journeys of evaluating their foreign credentials and their employment to publically funded schools. Critical interpretivism contributed to highlight power in relationships and democratic processes of knowledge construction. It was also humanizing as it sought the emancipation and full participation of professional immigrants and refugees in Canada.

Policy Documents

In the importance of documents in qualitative research, Merriam and Tisdell (2016) point out that "Documents of all types can help the researcher uncover meaning, develop understanding, and discover insights relevant to the research problem" (p. 189). This shows the contributions of the policy documents that I used to answer the related research questions. The certification and recruitment of IETs in Alberta are based on policy documents or texts that are authored by the

Teaching and Leadership Excellence of Alberta Education, Alberta Teachers' Association, and Alberta School Act. These policy documents also provided a context for the interviews. It is basically Alberta Education that certifies local and international teachers who want to teach in Alberta. I looked at their policies and online information requirements about teaching certification. As well, I looked at policies of the Alberta Teachers' Association as it is a professional regulating body. Other related stakeholders were considered as well in this research such as the policies of the Employment Equity Act and the Alberta Human Rights Act. I looked at and examined these documents in terms of their manifest coding (the specific content) and their latent coding (the underlying meaning) (Loseke, 2012). These policy documents reflect the subjective meanings of policy makers for the main issue that I tried to comprehend and analyze and that is interrelated with the perspectives and understandings of IETs. The themes that emerged from the policy texts and informed the guiding questions were: Representation of the IETs, employment equity, the power of the Registrar, discourses of human rights, care and humanization.

In-depth Interviews

In-depth interviews are effective techniques of achieving interpretive meanings and gathering quality information for the study. In this context, to understand the local knowledge of the research participants in the study, in-depth interviews are more operational than surveys or questionnaires as clarified by Loseke (2012), who writes that in-depth interviews are "the only method to allow researchers to explore how people understand topics that are too complex to be reduced to the relatively simple and straightforward questions asked on surveys" (p. 87). When the observation of behavior and feelings is not possible, interviews become effective to delve into the minds and worlds of the participants. In this sense, Merriam and Tisdell (2016)

clarify that “Interviewing is necessary when we cannot observe behavior, feelings, or how people interpret the world around them. It is also necessary to interview when we are interested in past events that are impossible to replicate” (p. 105).

In the study, I identified potential participants from the public, Catholic and private school boards in Alberta and the Internationally Educated Teachers Bridging Program at the University of Alberta, which were cooperative in this process. A snowball approach, in which the sample group built up, was adopted to recruit the participants to collect enough data that was needed for the research project. I conducted in-depth interviews with eighteen participants: thirteen IETs, six of whom were certified and working with schools in temporary contracts, and seven others who were still in their application process for the Alberta teaching certificate. The IETs were in aged between 28 and 40. Ten out of the thirteen IETs were female participants. Five of these teachers already became Canadian citizens, and the rest had the status of permanent residence. All participant teachers had international teaching experience between two and fifteen years. Three IETs in this research speak French as their second language, while the others speak English as their second language. I also interviewed five school leaders who had some contact and experience with IETs; I found that very few school leaders who had some interaction with IETs. The participant school leaders were aged between 45 and 60, and four of them were male participants. They were from public and Catholic schools in Alberta. Naturally, ethics and appropriate settings were considered when interviewing the participants. I interviewed all the IETs at the University of Alberta where I booked study rooms at the libraries, except the school leaders, who invited me to their schools. The participants received an information letter and signed consent forms when interviews were conducted.

The following chart summarizes the backgrounds of IET participants:

Participant	Gender	Country of Origin	Immigration Status	Second Language	Current Career	Certification Application
Participant IET A	F	Lebanon	citizen	English	Teacher, public schools	Certified
Participant IET B	F	Romania	citizen	English	Tutoring	In process
Participant IET C	F	Philippines	citizen	English	Teacher, catholic schools	Certified
Participant IET G	F	Morocco	citizen	French	Daycare supervisor	Certified
Participant IET H	F	India	citizen	English	Daycare worker	In process
Participant IET K	F	China	Permanent Resident	English	unemployed	Refused
Participant IET M	F	India	Permanent Resident	English	Teacher, private schools	Certified
Participant IET P	M	Morocco	citizen	French	Teacher, public schools	Certified
Participant IET Q	F	Spain	Permanent Resident	English	Teacher, catholic schools	Certified
Participant IET R	F	India	citizen	English	TA, private schools	In process
Participant IET S	M	Morocco	citizen	French	TA, private schools	In process
Participant IET Y	F	Pakistan	citizen	English	Daycare supervisor	Did not apply
Participant IET W	M	Philippines	citizen	English	Teacher, Catholic schools	Certified

Table 1. Summary of Participants' Demographic Characteristics

In-depth interviews allowed me to be engaged in authentic interactions with the participants, as they were in-person and face-to-face and there were also chances of limiting confusion. For more flexibility in this process, I conducted semi-structured interviews in which the participants had their autonomy over the topics, as they were experts in their lived experiences. My semi-structured interviewing was open-ended and less structured (Merriam & Tisdell, 2016). My interview guide included questions that were used flexibly in relation to the topic of the study and there was "no predetermined wording or order" (Merriam & Tisdell, 2016, p. 110). Making my questions clear and straightforward was important to make the conversations with the participants insightful that offered opportunities for more ideas and feelings. Merriam and Tisdell (2016) contend that "The way in which questions are worded is a crucial consideration in extracting the type of information desired. An obvious place to begin is by making certain that what is being asked is clear to the person being interviewed" (p. 117). In a dialogue way, I showed interest in what the participants were saying and were encouraged in expressing their ideas and knowledge. For successful interviewing, I used different probing techniques (Bernard, 2000): silent probes such as nodding was used to keep up the flow and to produce more information. The echo probe was another technique used to repeat and paraphrase what was said to encourage participants to continue with the conversation and obtain more specific information and complete answers. Moreover, in the cases when I did not fully understand some responses, I had follow-up interviews to bridge the gap of information and to obtain clarification and confirmation from the participants. When seeking more details, I used gentle probing by asking questions such as: What do you mean? Would you explain that? Tell me more about that, or give me an example of that (Merriam & Tisdell, 2016).

In addition to taking notes, I carefully audiotaped the interviews, stored them, and transcribed them with pseudonyms assigned to protect participant identities. I stored the collected data in my secured computer. I also developed backup copies and a master list of types of collected information with the masked names of the participants. Transcriptions of these interviews plus policy documents and my field notes made the text that I used for my analysis and interpretation in the study.

Data Analysis

In this study, I pursued close attention to policy documents and in-depth interviews in order to understand meanings that IETs and relevant policy communities conveyed and to accomplish a critical interpretivist analysis coupled with political discourse analysis.

During this phase of my research, I was reading and rereading transcribed text, notes and policy texts, and I was also engaged in the literature widely to make connections to the emerging themes. Data in a qualitative study, as viewed by Boudah (2011), can be words that become paragraphs, then pages. Driven by research questions, it was important to use technology for data storage, organization and management. My process of data analysis was constant data reading and data coding, this process was repeated until the research questions were answered. This interplay between data collection and data analysis contributed to a gradual growth of understanding of the main issue. I used coding, segmenting and reassembling as major activities to the piles of data. To delve in the depth of the conveyed meanings and come with some original ideas, I displayed larger sheets of paper on walls and listened to the recorded interviews many times. I looked for repeated patterns and I wrote codes by aggregating the text into about fifteen small categories of information. I reduced it into seven themes that I used to write my critical narratives.

The thematic analysis of the collected data, conducted interviews and policy document, was descriptive as it aimed at giving voice to the participants. It identified themes and patterns of meaning in relation to the research questions. My journey in data analysis took a spiral form in which I was moving back and forth within data collection, reduction, organization and interpretation of relevant policy documents and conducted interviews. The data analysis yielded the capturing of subjective meanings that the IETs gave to their experience and the policies and practices for their social realities. Moreover, it helped in shedding light on gaps and areas of improvement that could make a positive transformation of their situation.

The themes that emerged from the interviews with the IETs and school leaders were pursued through a critical interpretivist framework: upgrading education, professional networking, faces of bureaucracy, language proficiency, resiliency of the IETs, school diversity**,** and ways of support. These themes will be discussed in the next chapters.

Data Interpretation

Interpreting data means making sense of the data and going beyond codes and themes to the larger meaning of the data and linking it to the larger theory and literature. On the significant use of interpretation in the research process, Denzin (1994) notes:

> Interpretation is a productive process that sets forth the multiple meanings of an event, object, experience, or text. Interpretation is transformative. It illuminates, throws light on experience. It brings out, and refines…the meanings that can be sifted from a text, an object, or a slice of experience. (p. 504)

Given these facts and values, interpretation was an interesting practice when my intention was to explore the depth of the collected data (texts, language, symbols and experiences) and to critically read within and beyond their lines. In terms of data interpretation, interpretive policy

analysis and discourse analysis considered contexts of policies that certificate IETs and reinforced the plurality of meanings through the perceptions of policy makers and other social actors. In this sense, Yanow (2000) asserts that: “Interpretive methods are based on the presupposition that we live in a social world characterized by the possibilities of multiple interpretations. In this world there are no ‘brute data’ whose meaning is beyond dispute” (p. 5). The multiple interpretations and understandings of the main issue in the study did not allow hierarchy or prestige of some meanings; all meanings were important, which underlined principles of democracy and humanization in policy and research analysis. Regarding the interpretation of the interviews with the IETs and school principals, I connected the themes to a theoretical framework to ensure the themes would inform the guiding questions. In this interpretation of process, political discourse analysis and interpretive policy analysis helped to gain deeper understanding of the data and of the main issue. The following sections detail the discourse analysis and interpretive policy analysis that I utilized to analyze and interpret the collected data from texts of policies and interviews in the study.

Discourse Analysis (Political and Critical)

Discourse analysis helped in this study to understand and analyze the forces and discourses behind policies and practices that shaped the meanings of the issue of IETs and their ways of seeing and understanding the world. In this respect, Sarantakos (2005) defines discourses as “socially constructed frameworks of meanings which serve as guiding rules, norms or conventions” (p. 309). This suggests that discourses are designed by people and institutions for the purpose of managing meanings and decisions. In this sense, efficiency, competitiveness, rational choice, diversity, inclusion and exclusion become discourses that impact human behavior and social action.

Discourse analysis as a research method in the study contributed to the analysis and interpretation of data that was collected from the policy documents that certificate and recruit IETs and from the in-depth interviews with school administrators and IETs who are in the education system or outside it. According to Fairclough (1992), there are two types of textual analysis: linguistic analysis (phonology, grammar, semantics, cohesion…) and intertextual analysis (genres, discourses, narratives...). Fairclough (1992) presents a model of analysis when stating: "three dimensional view of discourse and discourse analysis (analysis of context, analysis of processes of text production and interpretation, analysis of text) can help strengthen the linkage of text to context" (p. 213). Thus, using discourse analysis in this study uncovered complex layers of collected data and researching topics, which helped me as a researcher to generate some discursive meanings of the policy communities and deepen my understanding of the issue in question. This model demonstrates that discourse analysis sheds light on every aspect of human existence, for example, the world, language, human subjects, the time, the means and the ends, and how they interact to each other and generate discursive meanings. The internationally educated teachers are not in isolation of their issues and of local and global discourses that shape their lives and affect their destiny. They are also in position to shape their own discourses and affect the policies and practices that have an impact on their lives in the migration spaces. In short, discourse analysis was another critical level of data analysis and interpretation that needed to be thick and deep in order to demystify the situation of the IETs in Alberta and disseminate some interesting ideas and suggestions.

In political discourse analysis, policies, choices and actions are based upon practical argumentation and deliberation (Fairclough & Fairclough, 2012). Policies that certified and recruit IETs are related to decision-making and of what is political. Therefore, policies and

politics are interconnected, as argued by Bell and Stevenson (2006): “Policy is political: it is about the power to determine what is done. It shapes who benefits, for what purpose and who pays” (p. 9). That is, policy texts hold political meanings of power, decision-making and argumentation; this makes the issues of IETs in Alberta encompass institutional and political dimensions. Fairclough and Fairclough (2012) contend that “Because politics is concerned with decision-making, political discourse is inherently deliberative” (p. 26), and deliberation is about weighing reasons for or against proposals. In this milieu, power is a very important element as it is a reason that is motivating or constraining actions (Fairclough & Fairclough, 2013). My research tone in this study was argumentative in the sense that I was concerned with arguments in related policies and decision making procedures, and I tried to understand ambiguities in their meanings. Based on this, policies are in constant need of reasons and solid arguments to justify or to support them, as discussed by Fairclough and Fairclough (2013):

> Argumentation is precisely the activity of justifying or criticizing standpoints. In a modern democratic state, policies proposed by government cannot be merely asserted, without giving reasons, that is, without providing arguments; moreover, these reasons themselves have to withstand critical examination. (p. 340)

To this effect, in this research that sought to make sense of the experiences of the IETs and actions of policy communities, political discourse analysis (PDA) helped to investigate arguments and reasons of decision-making and to what extent the process was democratic, inclusive and equitable. PDA probed participation of the IETs in a deliberative democracy model that is described as “a democratic system where decisions are made by discussion among free, equal and rational citizens” (Fairclough & Fairclough, 2012, p. 30). In addition, PDA sought a normative action and policy and political answers for the main issue in the study. Consequently,

the process of decision-making and policy formulation had impact on the social reality of IETs and their efforts to be attentively heard, recognized and included.

Interpretive Policy Analysis

In this part I am discussing the relevance of interpretive policy analysis to the study on IETs. As mentioned earlier, my focus in this critical interpretive research is understanding the local knowledge of the IETs and how they attribute meaning to their experience which requires making sense and interpreting related policies that are affecting their social realities. In the social world, interpretive research centers human ability for making and communicating situation-situated meaning in lieu of discovering universal laws or principles and considering reality not independent from our interests, values and purposes and the researcher's knowledge to others (Smith, 1992; Yanow, 1996). Yanow (1996) asserts that we need a human science that helps us "understand the actions and interactions and intentions of others, understand ourselves in organizations and societies, question the production of knowledge and the nature of that knowledge" (p. 5). Here, Yanow alludes to interpretive inquiry and interpretive policy analysis that explore the underlying meanings embedded in events, language, texts and objects in their social and historical contexts. In policies, there is a need of interpretive policy analysis since there is no single, correct solution to a policy problem, and it makes distance from the positivist policy analysis that is technocratic and elitist. Concerning these two opposing poles of policy analysis, Healy (1986) argues:

> Rather than pursuing the kind of epistemological certainty and unique best solution to policy problems envisaged by instrumental rationality, the interpretive approach fosters the understanding that a multiplicity of competing interpretations are possible with regard to both the problem formulation and the solution space. (p. 387)

It is apparent that interpretive policy analysis stresses participation and emancipation of human agents and underlines their intersubjective and plural understanding and meaning of social issues. Therefore, the ultimate goal of interpretive policy analysis is not certainty, but it is clarity of meaning and diversity of participants and solutions. In addition, interpretive policy questions the status quo and studies inequalities in society, as noted by Fisher and Gotteweis (2012), in the following: "Interpretive policy analysis goes behind the existing beliefs and their communication to examine how they came to be adopted. This requires an examination of the power relations behind particular argumentative struggles" (p. 18).

Unlike interpretive policy analysis, positivist technical rationality in analysis of policies is not able to contribute to social change and problem-solving. In this view, Fischer (2003) explains that neopositivism "deceptively offers an appearance of truth" by "assigning numbers to decision-making criteria and produces what can appear to be definitive answers to political questions", which "masks elite political and bureaucratic interests" (pp. 13-14). In this interpretation, positivist or neopositivist policy analysis and its policy experts incline toward absolute truth and impersonality, and it therefore establishes a technocratic form of governance that only serves the elite's political agenda. This model does not voice the concerns of the underrepresented populations and its policy experts are not elected, so it is neither inclusive nor democratic, as argued by Dryzek (2002) that technocratic policy analysis disempowers those who are not technocratic. The citizens who are excluded from public policy initiative and deliberation become "spectators" in the sense they leave all public issues to experts who use non-interpretive methods to formulate and implement policies (Schneider & Ingram, 1997). Thus, technical experts who put their overemphasis on scientific factors manipulate the arena of

decision-making based on their mis/representation of public issues that are placed on the public agenda and on their selection of the parties that get access (Ozawa, 1991).

Technical experts in public policy use their technical knowledge for power and control; this renders public policy void of its democratic meanings. In fact, policy is for finding solutions to social problems and for reflecting the concerns of citizens, and its development and goals need to be equitable that serve the concerned population. Concerning the democratic aspect of interpretive policy analysis, DeLeon (1997) argues:

> Interpretive analysis brings with it a strong emphasis on expanding the participants and symbols of policy research and programs to include those parties whose circumstances are most directly affected, what we earlier called the "targeted audience", rather than only those who purchase political access. (p. 85)

This democratic practice opens policy analysis to diverse participants with various understandings and increases chances for more solutions and alternatives to social problems. On the other hand, democratic states and governments become in contradiction to their claims of democracy and justice when they exercise policy analysis within technocratic and bureaucratic meanings that exclude the interest and the voice of the affected population. Therefore, democracy in interpretive policy analysis reshapes relationships of humans with humans and adds dimensions to how we relate to each other, in the sense that the elite and the mass are in constant synergy and interaction to generate meanings, ideas and solutions that benefit all.

Drawing on insights from interpretive policy analysis, this study delved into the meanings and interpretations of the policy artifacts that shape the reality of IETs in Alberta. (not methodology). In this context, Yanow (2000, p. 16) uses Figure 2 to demonstrate that the meanings (values, beliefs and feelings) are inserted and represented in policy artifacts (language,

objects, acts). Meanings and artifacts enter into an interactive process; the one affects the other, when people engage with them.

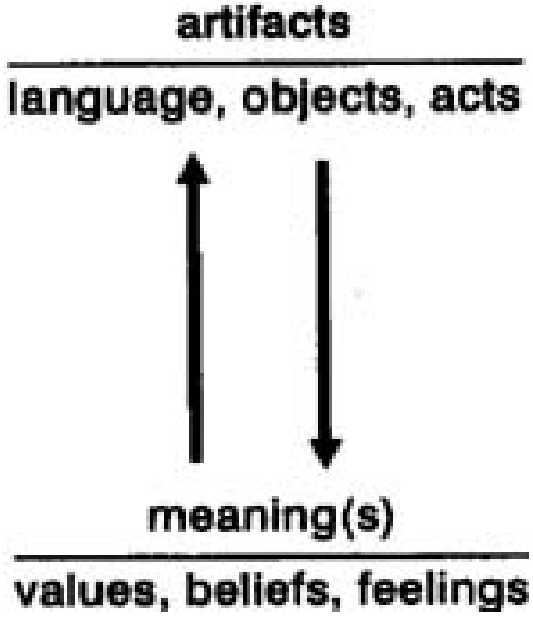

Figure 2. The use of artifacts maintains or changes their underlying meanings.

In the study, this model assisted in examining the interactions between policy artifacts (documents, texts, language, acts…) that certified and recruit IETs and their generated meanings, values and beliefs regarding their issue of becoming teachers again in Canada. Both artifacts and meanings influence each other and have impact on related policy communities. The policies of certification and recruitment control the meanings and feelings that IETs gave to their situation and action. The study explored the power im/balances in the relationships of the relevant artifacts and meanings. In other words, the inside and the outside of policy texts and the symbolic and substantive language and acts were highlighted in the critical analysis of the issue of IETs.

In analyzing the policy documents and for the purpose of achieving meanings and comprehending polices and intentions, I adopted this interpretive five-step model that is suggested by Yanow (2000, p. 22), that was adopted in the chapter of policy analysis:

Step 1 Identified the artifacts (language, objects, acts) that are carriers of meaning for a given policy issue. In the study, the artifacts are the policy texts and the conducted interviews used for recruiting IETs.
Step 2 Identified communities of meaning/interpretation/speech/practice that are relevant to the policy issue. In the study, there are communities of meaning of IETs, of Alberta Education, of school leaders, of ATA, of public and Catholic school boards and of bridging programs. Each community had a distinct meaning.
Step 3 Identified the "discourses": the specific meanings being communicated through specific artifacts and their entailments (in thought, speech, and act). In the study, discursive themes emerged and be discussed during the interpretation of meanings and intentions generated from collected data.
Step 4 Identified the points of conflict and their conceptual sources (affective, cognitive, moral) that reflect different interpretations by different communities. In the study, IETs and relevant policy communities diverged and converged in the ways they viewed the social issue and human action related to the problem of IETs.
Step 5

a. Showed implications of different meanings/interpretations for policy formulation and/or action. b. Showed that differences reflect different ways of seeing. c. Negotiated/mediated/intervened in some other form to bridge differences (e.g., suggest reformulation or reframing).

Standards of Relevance

To make the research results valid, plausible and context-relevant, the concerns of trustworthiness were addressed. Trustworthiness means that the research findings are credible and fully developed by using appropriate techniques (Boudah, 2012). Merriam and Tisdell (2016) mention that triangulation is one of the strategies that increase the internal validity in the qualitative research. In my study, I triangulated my data sources as I employed policy documents, observations, and interviews of the relevant school leaders and IETs. To increase truth-value of the study, I was engaged in the context of the issue for an extended time because of my work with various community organizations that support and advocate for immigrants and newcomers and my interaction with IETs in bridging programs and schools. This made me familiar with the research setting and participants. Journal and field notes helped in this process to record my introspections and changes regarding the issue of IETs. Moreover, to guarantee more validity or credibility in research, Merriam and Tisdell (2016) point to member check or respondent validation. I used member checks when I asked participants of their feedback immediately after each interview whether my interpretations of their interviews were accurate and after the completion of the study. Peer review is another strategy that was fulfilled in this research through the comments of the committee members (Merriam & Tisdell, 2016). I also did debriefing with some of my colleagues at the Faculty of Education that I found interesting to

highlight or to modify some ideas and concepts of the study. Furthermore, I practiced reflexivity or researcher's position when I revealed to the audience my assumptions and biases regarding the study at hand (Merriam & Tisdell, 2016).

Ethical Considerations

According to Bell (2010), "Research ethics is about being clear about the nature of the agreement you have entered into with your research subjects or contacts" (p. 47). In every stage and process, the study was ethically conducted based on the highest ethical standards of the University of Alberta. For this purpose, research ethics were considered during data access, collection and analysis. The consent of research participants was necessary in addition to showing them respect and care and preserving their dignity and confidentiality. Basit (2010) stresses the informed consent of participants, who should be fully informed of the facts relating to the research, their rights to privacy and anonymity forever, not just during the research process. All participants in the study were protected from any kind of harm, physical or psychological. They had their autonomy in providing information and in discontinuing their participation. I was fully aware and respectful of the participants' rights of privacy and safety. Within this ethical insistence, I was sensitive to the power dynamics, cultural differences and sensitive disclosures. This group of participants got special care and attention because of their status in Canada as immigrants who were seeking opportunities of belongingness and full participation. In addition to these actions, I was in contact with third parties to recruit the participants from University of Alberta, Faculty of Education, school boards and community organizations, following the ethical guideless of the University of Alberta Research Ethics Office. In short, being ethical and caring towards the research participants were key attributes for this academic study.

CHAPTER FOUR: ANALYSIS OF INTERVIEWS

Introduction

This chapter draws on in-depth interviews and observations in the fieldwork. The focus here is on understanding how the participants make sense of their experiences as IETs in Alberta. The participants were in total eighteen: thirteen of them were IETs (six completed their certification and seven were in process), and there were five school principals who contributed to the study with their knowledge and experience regarding the issue of the IETs.

The findings from the conducted interviews are the outcome of a common effort with the participant IETs and school principals. During the interviews, I took notes about the emerging issues and to reflect on potential themes that would enrich the analysis of the collected data. The interactions with the research participants generated thematic spaces for analysis and interpretation. For this reason, the chapter is structured in seven major themes: upgrading education, professional networking, faces of bureaucracy, language proficiency, resiliency of the IETs, school diversity**,** and ways of support.

Upgrading Education

When immigrating to Canada, the IETs need their foreign credentials to be evaluated and recognized. For this reason, upgrading education is a major theme that the participant IETs in the conducted interviews have in common. They had different experiences about it. In some cases it was their choice to go for further studies and in others they felt they were asked for studies that they did not need. In this way, the participant IETs found themselves as lifelong learners for better chances of their employability and integration. In the interviews, despite some difficulties, most participant IETs viewed their journey of Canadian education positively.

Some participant IETs upgraded their education because it was recommended by the evaluators to meet the requirements for their teaching certificate, as in the case of participant IET R, who stated: "*I upgraded my education in Ontario through Queens University and York University, during which I took Senior Biology, Special Education.*" Other participants went to some bridging programs for IETs at the University of Alberta or at the University of Calgary. In this context, participant IET C as other participants mentioned that the bridging program opened more doors for the IETs and gave them more opportunities to learn more about the cultural background and diversity in Alberta that they considered helpful for their teaching profession. To guarantee an Alberta teaching certificate, another participant IET preferred an after degree in education instead of the bridging program because of some good advice, in her terms, she got from an advisor at the university and because of back home culture. The participant shared that in her country of origin people think that having a B.Ed. from Canada or USA is the best thing you can have.

Participant IET B was able to get admission to the IET bridging program but she did not find it easy because of her, children who had to be in daycare that she had to pay for. This experience shows how it was more challenging for female participant IETs who have children and other family duties to study for their certification or for other purposes.

This resonates with what Iredale (2005) has found that family structures and gender bias affect the accreditation and professional integration of professional immigrant women. Similarly, Meares (2010) sheds light on the private sphere of the home and the paid work in the male dominated public sphere; this explains the professional global mobility of skilled women is challenging as they can be a target of sexism and racism.

Regarding their experience in the bridging programs, participant IET M commented**:** "*I was very scared and nervous. In the first week, I thought of quitting because there was too much stress with education and family."* This feeling of hardship of doing more studies after immigrating to Canada is recognized by participant principal D when discussing:

> *but most of them [IETs] have to take at least 2 more years of university here in Alberta. Sometimes it is a barrier because they have to support families. So they have to make a choice, do they work to support their family or do they go to school full time.*

That is, the decision for upgrading education is a challenge for some IETs, but it was interesting. On the other hand, there were a very few participant IETs in the study who described the upgrade of their education as something useless. On the question regarding the need to go for an after-degree program in education as recommended by Alberta Education, participant IET K commented:

> *That is 2 years of full time studies which takes my time and my money. I already spent a lot of money on doing the Masters in the United States. If I study the same thing, I have to pay again. What is the point of studying the same thing again. It is not encouraging, just very bureaucratic.*

In this response, the key concepts of time, money and bureaucracy become real barriers for some participant IETs to feel at home in the host country and to be a part of the schooling system. In line with this dissatisfaction towards taking more courses, participant IET W who is a Doctor in Educational Administration from a developing country revealed that he did not want to go back to school again as he found it embarrassing to study with young students. Similarly, for participant IET G, his transition from being a teacher to a student again and doing homework as any student was not comfortable. This insight emphasizes the construct of age as an element that

might be a barrier in certain contexts to the resilience of the IETs. Furthermore, commitment to the existing employment was another reason that made an IET participant disclose that going back to university for upgrade is something negative for her. She had to take time off from her job to complete the courses she needed for the certification that affected her income and family obligations. This issue raises the question of the flexibility and understanding of some employers to support the IETs when they want to study for better job opportunities.

Interestingly, in the upgrade of their education, some participant IETs anticipated having choices in certain courses and training that could help them in their future jobs. Participant IET G wished she could have taken her courses in the French language, which would increase her chances for easy recruitment to French programs in public schools. Likewise, participant IET K, whose application for the teaching certificate was refused by Alberta Education, asserted that she really wanted to study a bilingual program in the language of her community, which she did not find. Therefore, the IETs may not always have the choices of the upgrade programs that fit their conditions and their aspirations. They may study something that costs them time and money but is irrelevant to their teaching profession goals, as revealed by another participant, IET Y, who chose to study a different program. This issue brings me to highlight a related theme in this chapter about the importance of information and networking for these newcomer teachers.

In summary, most IETs in the study optimistically approached the pursuit of their studies in Canada to gain different knowledge and education and to be certified, but some of them were critical to the way it was recommended to them, and it was sometimes provided with limited options.

Professional Networking

Building professional networks is another predominant theme throughout the participants' interviews. The IET participants expressed diverse views about the access to the information they needed for their certification process and for building networks. When participant IET Y and her family came to Alberta in 2005, she cited that they did not have much information. For example, on a two-year diploma program in Early Childhood Education that she studied in Canada, she commented "*I could use my education from back home and get level 3 [in Child Care Certification] right away*." She added that she did not know either about ESL teaching opportunities that she could have done as another option, by stating that *"in the beginning if I knew that there is some kind of ESL programs that you can get into and then start teaching new immigrants who have problems with English…I would go for that…there wasn't enough information."* Similarly, participant IET P noted that before he moved to Canada, he did not know about the procedure to be granted an interim teaching certification. He added that he did not know that there was a French immersion program to which he would have geared his training to become a French immersion teacher. In this sense, Brigham (2011) has argued that some professional immigrants found that their cultural and social capital has been devalued, which limits their opportunities of professional networking. Conversely, some other participant IETs revealed that they were able to search and get information about the teaching certificate in Alberta through the Internet, family and community members or other immigrant teachers who went through the same experience. This represents the positive role of friendly social relations (spouse, parents, family members, and community members) to the IETs' quest for information and opportunities for networking.

Remarkably, participant IETs who are from India, China and Philippines shared that they had benefited from the Canadian Immigrant Integration Program (CIIP) that had provided them

with orientation sessions in their countries of origin before they came to Canada. The purpose of this government funded project is expressed in the following: "*We help newcomers gain employment that reflects their skills, credentials and experience so they can be part of the Canadian economy and society soon after their arrival*" (CIIP website, 2017). However, this CIIP project still needs improvement as one IET participant in the study shared her issue with its agents:

> *What if I want to teach in Canada. They [CIIP agents] were discouraging me, I do not know why, maybe because the process is long. They told me well, you could do that, but not on your first and second year of your coming to Canada. I said why is that? They just didn't answer*. **(**participant IET C**)**

It is also essential to note, according to the responses of some IETs in the interviews, the role of advisors at universities who assisted some of them to know about the bridging programs for the IETs or after degree in education and to select the appropriate courses that fit their busy life. In addition, other IETs in the study recognized the contribution of the local centers and agencies of newcomers (immigrants and refugees) to guide and coach some participants for an easy inclusion in the new social and economic context. Participant IET P, for example, was helped by one of these centers to know how to evaluate his credentials and to apply for a teaching certificate in Alberta. In this respect, he noted, "*when you come to Canada, your best place is the newcomer agencies.*" Participant IET P added that newcomers need to know about the Canadian job market and the paths they can follow to get back their profession.

Furthermore, towards this goal of professional networking, some participant IETs recognized that they took advantage of their university bridging programs and practicums to build professional relationships with school staff that boosted their self-esteem and accelerated

their recruitment to schools. In this sense, participant IET Q confidently affirmed that she never felt lost among the school staff where she was doing her practicum. Another IET participant M shared that "*the staff there [in her practicum] were very supportive…because of my mentor teacher, he always referred to me as international teacher so they looked at me in a different way not as a student teacher"*.

In the literature of critical pedagogy, McLaren and Leonard (1993) affirm that courage and hope are important to confront oppression. In this sense, professional networking and connection create opportunities of possibility and transformation for the IETs.

As a counter example to participant IET M's positive experience, participant IET G revealed that she did not have a good experience in her practicum. She mentioned that she was about to quit her practicum because she was not encouraged in her performance.

In another context, thanks to the strong professional relationship with school administration, participant IET W was able to get a teaching job before his practicum was done. In this regard, he confidently stated,

my practicum was not done at this time. I already knew I had a guaranteed job, but I said to myself that I have to really work hard to prove to them [the school administrators] that I deserve the offer that they gave me. (Participant IET W)

In summary, participant IETs experienced different kinds of professional relationships. Some of them succeeded in using these connections for their interests, while others were challenged to establish professional networking in the host country.

Faces of Bureaucracy

The difficulties that the participant IETs encountered in the evaluation of their foreign credentials is a persistently recurring theme in the course of the interviews. All the participant

IETs who applied for a teaching certificate in Alberta complained about the long process it took to get replies from the department of Teaching Excellence and Leadership in Alberta Education, which was described by some of them as strict and not flexible. In this respect, one of the participant IETs disclosed, "*I applied to Professional Standards at the Alberta Education in 2010. Unfortunately, it took me almost five years to get my credentials assessed by Alberta education"* (Participant IET W**).** This shows the length of this process of some cases and the complexity of the system of evaluating the foreign credentials. In the same vein, participant IET C expressed that:

> *It is hard for us to get into the evaluation because it took me 2 years from them [*Teaching Excellence and Leadership] *to evaluate my credentials and everything needs to be sealed coming from the Philippines since I don't have anybody in the Philippines to get it. It was so hard for me to get it and mail it to them so it took me 2 years for that evaluation.*

One of the reasons for such delay that the applicant IETs had in common was the uneasiness in getting their credentials in sealed envelopes mailed directly from the institutions of their original countries to Alberta Education. They argued that their back- home institutions (schools, universities, or ministries of education) did not consider their requests to get the required documents for their teaching certificate applications. On one side, the assessors of Alberta Education wanted the original documents to be mailed directly to them, and on the other side the institutions of their countries of origin were not cooperative in this process, which consequently complicated the recognition of their credentials and their life as newcomers to Canada. Regarding the process of evaluating foreign credentials, Phillion (2003) illuminates systemic obstacles that cloud immigrant teachers' dreams to be successful teachers in Canada and USA.

Moreover, participant IET C noted that she did not have any relatives back home who

could help to get her academic qualifications that she needed in evaluating her credentials. It is worth mentioning here that another participant IET S had to travel back home with all his expenses for air flights and hotels to get his documents of current Statement of Professional Standing and teaching experience sent to Alberta Education. He decided to travel back to his country of origin, as he had to appear in person to receive the administrative services that he needed for his teaching certificate application. On this dire situation, participant IET S lamented:

> *each one of these institutions mentioned above [schools and ministry of education in his country of origin] were in different cities which required at least 6 hours to one night travelling including a very bad customer service and not answering the phone calls even with the voice mail left behind.*

Equally important, when participant IET P was applying for a teaching certificate, he was asked by his assessors at Alberta Education to provide the syllabi and contents of the courses shown in his transcripts. According to this participant, it was not possible for him to do so as it was not a common practice in his country of origin to provide description of courses. In this meaning of differences of systems, participant IET W argued that the assessors at the Teaching Excellence and Leadership get confused when it comes to making a difference between a high school or a college in foreign systems of education or when some other information about practicum or field practice was missing from the transcripts. Another important point was discussed with participant IET S, who mentioned that when teachers in his country of origin get fired from their teaching jobs, they are still able to teach with private schools. Their license for teaching is valid. In this case, the ministry of education in these countries is both the licensing body for the teaching profession and the employer for public schools. Being terminated from these public schools created confusion as it may also mean losing the teaching certificate from this country.

Within Canadian teaching regulatory bodies, there was a gap of communication and cooperation, as described by participant IET R: "*they [assessors at Alberta Education] did not trust the Ontario College of Teachers, instead they asked me to send the documents directly from the institutions of my hometown."* This immigrant teacher is a certified teacher from the Ontario College of Teachers, but she is unable to be recognized for the same profession in Alberta. She was asked to send all her documents directly from her country of origin, which was very demanding for her to do again and again.

In this complex issue of providing the required documents from their countries of origins, participant IET W suggested that Alberta Education should accept the copies of qualifications that the immigrant teachers brought with them to Canada. If Teaching Excellence and Leadership assessors need to make sure they are authentic, they could communicate directly with foreign institutions (institution to institution) through a fax, phone or an email. Participant IET W posed a critical question that if he was from a country that is considered a war zone, what would be the way to provide the required documents? This uneasiness to get the foreign credentials evaluated aligns with what Shan (2009) has found that credentials from developing countries are devalued in Canada. Similarly, Murphy (1994) points out the utilization of credentials to legitimate marginalization.

Regarding the IET bridging programs in Alberta, some participant IETs mentioned that they were asked to provide a letter of assessment from Alberta Education if they wanted to be considered for admission. This shows that the IETs' bridging programs are open only to the IETs who are recommended by Alberta Education.

In addition, some participant IETs discussed some existing bureaucracy within the bridging programs themselves. Participant IET M disclosed that the assessors of Teaching

Excellence and Leadership requested that she to complete eighteen credits and six weeks of practicum, but she ended up with twenty four credits and nine weeks of practicum that was recommended by her bridging program. Despite this increase of the academic requirements, she described her experience with the IETs bridging program as wonderful.

Likewise, in his application for the IETs bridging program, participant IET W stated that he had to have a panel interview with five interviewers who asked him plenty of questions about his experience back home and his credentials.

In summary, the participant IETs in the study disclosed multiple faces of bureaucracy that they encountered in their teaching certification in Canada. The finding that needs to be highlighted, according to their responses, is the bureaucracy in their countries of origin. It was a major barrier for them to make their teaching application processed by the evaluators of their credentials in Canada. Thus, the process of certificating and recruiting IETs needs to be "demystified and streamlined" (Phillion, 2003, p. 45).

Language Proficiency

To gain some understanding about the language requirement for their application that they need to evaluate their credentials and to get an Alberta teaching certificate, the participant IETs were asked about their experiences in this process. Instead of the bridging program, participant IET A preferred to go for an after-degree program in education that guaranteed for her an automatic teaching certificate as other graduates of local universities. The rest of the participant IETs had completed their teacher education programs out of Canada, and for this reason, they had to provide evidence of their language proficiency. In this regard, Alberta Education (2017) states on its website:

> *The evidence of language proficiency accepted by Alberta Education is the Test of English as a Foreign Language—internet-based test (TOEFL-iBT) with scores of 27 in Speaking, 25 in Writing, 23 in Listening and Reading OR the International English Language Testing System (IELTS) Academic test with scores of 7 in Speaking and Writing and 6.5 in Listening and Reading.*

The applicants for the teaching certificate have no other choices of English language testing. TOEFL-iBT and IELTS are the only accepted tests.

Three of these teachers speak French in addition to English and were given by Teaching Excellence and Leadership the choice to submit their language proficiency in the French language. They provided a recorded French interview with a qualified interviewer. These teachers shared they did not face many challenges in the language proficiency requirement. In this vein, another participant IET Q said she was told to take a 3 credit English course at a university level. Alberta Education accepted her TOEFL which was very close to the required level, as she was told she did not have to do the language test again.

As evidence of their English language proficiency, other participant IETs were required to provide TOEFL-iBT or IELTS. For example, participant IET B shared in the interview her hardship to provide the accurate scores of her language skills testing. She disclosed that she took the English language test for her teaching certificate application at least six times, but she did not give up. In the interview interaction, she was very positive about the importance of speaking English fluently when she added that "*the most powerful tool that you can have is to know the language of the country very well*." She further revealed that "*when I finally passed the test I was not so happy because I was struggling for such a long time*." With the same attitude, participant IET R came from Toronto with her husband and children and had to be assessed again by

Alberta Education for her language proficiency**.** She was wondering**: "***Why does someone who has a permanent teaching license from another Canadian province and has lived in Canada over 8 years have to go through the language proficiency exam again*?" This participant was frustrated with her experience of multiple assessments of her language skills. She was still unable to be certified because of her inability to pass the language exams, though she completed several university courses in Canada to upgrade her education. In research, Phillion (2003) has argued that some immigrant teachers shared that their ability of speaking standard English and their accent were obstacles to their integration in public schools.

Participant IET W described another issue of the English language proficiency when remarking**:** "*They [Teaching Excellence and Leadership] don't care about the average; they care about each individual result*." In other words, the applicant for a teaching certificate had to achieve in their language proficiency a specific score for each skill for example in the TOEFL-iBT, with the scores as follows: 27 in Speaking, 25 in Writing, 23 in Listening and Reading. Participant IET B explained this hardship of language testing by saying:

> *they wanted 27 out of 30 and I got 23. I told them I don't like to work with the style of this test because you have to talk to the computer which records your answer. It stops you right away when you're in the middle of a sentence. It's not the same sound as the voice or ear of the human being.*

Additionally, these teachers who chose to upgrade their education at the university had to be tested in the English language again, as noted by participant IET P who had to go to an institute of language assessment to be tested again in the four language skills of English. About this lack of coordination between Alberta Education and other institutions, participant IET M was wondering: "*I went for a language test, and I met the requirements for the University of Alberta*

but not for teaching certification….they accepted me here for university but not for Alberta teaching certificate." Another participant IET H shared that she was scared from the language exams because of the negative input she got from other people about them. She stated, "*when I started the processing [of teaching application], I heard a lot of requirements, there was a psychological fear that I may not clear IELTS."*

As well, the age of some participants was an issue for language testing. In this meaning, participant IET M recognized that her age was a reason of discomfort for her to take the language test for a few hours, as it was a long time she was not in touch with classrooms and seating for some hours. Furthermore, participant IET R considered the English language proficiency testing as a business and search for more money. She had this conclusion because of the many times she had to take the English language tests for attaining the required scores.

The view of the principals is a bit different as one of the participant states:

> *I think language proficiency is that language comprehension has to be there, so the fluency has to be there, no different if I am going to teach in French and I can't speak a word in French. So I would be useless as a teacher....So I think there to be the comprehension of the language and the efficiency in the fluency of speaking. (Participant Principal E)*

This means the importance of language proficiency for principals in the consideration of hiring teachers.

In brief, participant IETs who had to fulfill the English language proficiency for the application of their teaching certificate in Alberta expressed that they had a painful experience with this requirement. In contrast, some other participant IETs who speak French as a second

language found it less difficult to meet the language requirement for their teaching certificate in Alberta.

Resiliency of the IETs

In the face of challenges, most of the participant IETs in the study demonstrated their determination and resiliency to foster their agency and abilities to overcome the problems and barriers that obstructed them from being recognized as certified teachers in Alberta.

For instance, participant IET K was offered a teaching position by public schools but her application for a teaching certificate was refused by Alberta Education; despite this fact, she asserted that "*I will keep on pursuing my dream to be a teacher.*" Another participant, IET A, came to Canada to teach in a private school, then found out that she needed to be certified if she wanted to teach in public schools. Regarding her certification, participant IET A noted "*I thought okay I can do it no matter what. I will take it step by step.*" She said that she is very optimistic about her future; and she assertively declared: "*I should have the [Alberta teaching] certificate."* In the same meaning of self-assertion and resilience, participant IET W who worked as a server when he first came to Alberta was able to get the consideration and attention of the staff of the school where he was doing his practicum. He proudly shared:

> *I was hard working. I have so much compassion and passion in teaching, and that I am very accommodating, very helpful to anyone. I respect the students. The students they [the school administrators] have problems with have so much respect for me.…they were really surprised about the way I actually handle and manage the class.* (Participant IET W)

After failing the language proficiency test several times, participant IET B was able to pass; in the interview, she shared her battle for recognition in these words: "*I met a lady again after three*

years and after hearing my story she was surprised she said oh my God you didn't give up. She was impressed about my journey [in the recognition of her credentials]." She further clarified that she was not afraid, as others, to go back to university and to compete with students who are half of her age.

Concerning the IET bridging program, participant IET P described his experience as successful, very enriching and gained him confidence. He stated that by the end of the two practicums he got enough Canadian experience, and he had three recommendation letters that were essential for his recruitment with public schools. In a similar way, participant IET C was also very positive about her experience in the bridging program, she noted that "*it opens more doors for us and gives us more opportunities to learn more about the culture and background and diversity here so it is really helpful.*" In a different way, despite the issues she faced in her teaching certification, participant IET H still considered Canada a promising land for immigrants and others; and in the last part of her interview, she confirmed that:

> *I want to be a teacher because I want to achieve my goal, my goal is important. I left back home and sacrificed a lot of things to reach Canada, and only not getting a certification from Alberta Education is a big no no. I have to achieve it, I can take any number of difficulties to reach my goal.*

Participant IET H's determination for realizing her goal of being a certified teacher and a part of the school systems in Alberta was perceived in most IETs participants' responses.

Despite the barriers to their certification, participant IETs demonstrated their resiliency to make their foreign credentials recognized. In this regard, Freire (1970) contended that it is through praxis that the oppressed accomplish their recognition and liberation, and there is nothing achieved by chance. This meaning of resiliency and the ability to do things and to bring things is

mentioned by a principal in the study:

> *most people who are teachers are educators so they are able to learn these things. Learning about how the system works is no different to if I was to go to the Philippines and learn how the system works there. So as an educated person, you can do that; that's not an issue as much as the proficiency of the language and having the qualifications. (Participant Principal E)*

However, the participant principal D talked in his discussion about an IET who could not apply for a teaching certificate; he disclosed:

> *we have one lady that works as an educational assistant, she was a teacher in her country. She did mention that her qualifications would not allow her to teach here in Alberta...but she said because of the timing in her life, she had 2 younger children, she said she prefers to work as an educational assistant for now. When her children are older she might go back to university.*

This is the only story that is in the interviews that represents a counter-narrative for the theme of resiliency that most participant IETs proved in their experiences with their recognition of their credentials.

Diversity in Schools

Regarding this construct of diversity, a principal stated that:

> *So it certainly does help in a school like ours where we have students from many parts of the world that we have few teachers who are both racially and culturally look like the students. For them to see that there are people who are not just North American white people teaching, but again I do think it's important for students to see teacher who can teach well…but I do think students remember teachers for their ability to teach well.*

Most principals and school principals in the study held a positive attitude concerning diversity in their schools. In terms of students' diversity, participant principal D disclosed that every year they got between five to ten refugee students. The students they had in the school speak about twenty-eight different languages and are from different religions, cultural, and social and economic backgrounds. Another participant, principal E, revealed that 90% of their students are foreign born, or they come from families who have recently immigrated to Canada. In another school, participant principal F shared that 80% of his students are from one religious minority, and they speak 16 different languages. In spite of this diversity of students, participant principal E admitted that the existence of IETs in schools is rare, as argued, "*we have students from many parts of the world but we have few teachers who are both racially and culturally look like the students*" (Participant Principal E). For the same question, participant principal N was positive about having diverse teachers in schools when she stated that: "*we allow our children to learn from a variety of teachers. Every teacher is not the same, they have their own uniqueness, own experience and background*."

Regarding the diversity of the IETs in publicly funded schools, I found very few in the schools that I visited during the study. However, all these school principals expressed their willingness to have these immigrant teachers in their schools if they are qualified and meet the standards of their districts. For example, participant principal E**,** who had one IET in his school, commented that her strength is that she could bring a very solid focus to understanding the subjects of science and math. He added that she was able to understand the culture of that particular country where a large number of students of his school are from, which made a huge difference for him, when stating that:

She [an IET] does bring a profile of a person who understands the culture of that

> *particular country, and since we have a large number of students from that country, it makes a huge difference. She can add an understanding of why those students behave or think the way they do, that we may not always understand.*

This helped the school administration comprehend some challenging behaviors of these students. The positive understanding of having IETs as part of schools is highlighted by participant principal D when noting:

> *at our school it would be something very helpful if we could have teachers of diverse backgrounds, because our students are from diverse backgrounds. We think that it is very important to have staff that represent our students' population and their families. It is also very helpful for the students to have role models they can connect with.*

This perspective resonates with what participant IET P advocated for in his response. He argued that having more teachers who are internationally educated and trained would serve as role models for the students from visible minorities in the schools and would contribute to improving the achievement gap of some of these students who are struggling academically and socially. The positive role of having a diverse teaching force, as discussed by Sleeter (2008), is to enrich schools with diverse students' knowledge and background. Similary, Marom (2017) argues that diversifying the teaching force can help to meet the needs of the diverse students in Canadian schools and reflect their cultural and linguistic backgrounds. However, Sara Ahmed (2007) views that the language of diversity is not enough as it should be accompanied with actions that treat inequalities.

Therefore, most participant principals and IETs in the study viewed the benefits of promoting diversity of students and teachers in schools as well. Yet, one of the reasons that makes diversity hard to achieve in schools is explained by participant principal D when arguing

that, *"right now the pool of applicants seems very limited in terms of finding teachers that are from the backgrounds of our kids."* Here, this principal was alluding to the students from visible minorities in his schools. Remarkably, participant principal E presented another reason of making IETs as unwelcome to schools when he was describing an IET who was working in his school as following:

> *She [an IET] does struggle with pedagogy in the sense that she used to teach in a rigid teacher-led system which in Alberta is not always the case so she finds that hard. She has a background in science and mathematics, but she doesn't always have the most pedagogy.*

For this principal, pedagogy of this IET does not fit the system of education he is following and representing in Alberta. At the same time, the principal here praised the educational qualification of this IET in his school by stating:

> *For this particular teacher, she has a very strong background in science. She has a master's degree in science, particularly biology, and she was a researcher when she came to Canada, and then she became a teacher. Her strength is that she brings a very solid focus to understand the science and math knowledge.*

Ways of Support

Some principals explained that the difficulty in having the IETs in their schools is that they did not see them in the pool of teachers. This theme emerged in the discussion with the principals and with the IETs themselves. The participant principals in the study expressed their different views about ways of supporting these newcomer teachers. In this regard, participant principal D suggested some ways to assist the IETs when they are hired to teach in schools by stating:

> *if they are recruited to teach in a particular subject area, their evaluation should be only in the subject area. Also when we are doing their timetables, we might want to put them in situations where until they get comfortable with teaching in the other subject areas and they get a really good handle on English as a language, maybe we are careful in the way we build their timetables.*

This participant principal D had an empathic attitude with this group of teachers. Likewise, participant principal N considered being on the lists of substitutes as a good opportunity for the IETs to be hired by schools as they would be able to weave professional relationships with school principals and others. Another participant principal, F, highlighted the idea of volunteering in schools at any capacity would assist these teachers to get to know other people who could give them reference letters and get some work experience. Participant principal F summarized his points in these words, "*I think it is all about building connections and getting to know teachers and principals and volunteer work*." However, participant principal Z had a different standpoint as he underpinned the requirement for the IETs to have education from Canada that would facilitate their employment. To increase the chances of success for the IETs who are teaching with local school boards, participant principal D suggested that there is a need to gear an induction program towards this group of teachers with some tailored professional development. They could also be assisted with mentor teachers or consultants. Moreover, participant principal D recommended that "*it is important to expose them [the IETs] to different schools and different social economic areas because things are different and the cultures at schools are different.*" This principal further added that internship would be a very good non-threatening way for the newcomer teachers to try it. In these meanings, school principals suggest some ways of supporting the IETs in Alberta, which is a recognition of these teachers' agency

and ability of self-assertion and self-actualization. This affirms the Freirean critical pedagogy in which leaders trust others' power for action and creation and do not treat them as possession (Freire, 1970).

On the other hand, participant principal E argued that, unlike medical doctors, in Alberta there is a surplus of teaching positions and that is why the government is not doing enough to help the IETs. In this matter, he explained that there is a disconnect between the government that sets the certification process and the school boards that set the hiring standards. Concerning the question on how these teachers can be supported, participant principal E replied: *"if you are interested in having a job as a teacher, and the market is tight, it is upon you as an educated professional to go out and get those things that make you more marketable*." Here, the principal puts the onus of being included in the publicly funded schools on the IETs themselves. For this purpose, for their recruitment, he emphasized the importance of networks and connections by elaborating that, "*if your father is a principal you are going to get a job easier than if your father is not a principal. If your dad is the CEO of a corporation and you are a young lawyer the chances of you getting something are much easier."* With this meaning, participant principal E added other conditions of social capital for the hiring of the IETs that these teachers do not possess as newcomers in the new home of Canada. On the question of a way to support the IETs, participant principal E clarified that hiring these teachers on *"a preferential hiring system"* would generate the perception that these teachers are less qualified, which is not needed, and consequently, a dual track system of recruitment might be created.

Some participant IETs in the study suggested some ways of support for themselves and for other teachers who are in the same situations. Some participants stressed the importance of being informed early and oriented to the local system of education. For example, participant IET

Q advised the IETs to start the process of teaching certification from their countries as she did, which saved her a lot of time and confusion. Another participant IET B noted:

> *I wish for every new immigrant teacher moving to Alberta to have a class introducing the Alberta education system generally: what is our process [of being certified], what is the hiring process, what is an average salary and how is the salary paid.*

Moreover, participant IET A suggested making a guide for the IETs that would instruct them about the steps of their certification they need to go through without any waste of their time. Participant IET W viewed that IETs should undergo the IET bridging program as they need to know the system of education in Canada, which is different from their countries of origin, and he added that there are different rules and ethics that concern the students that these teachers should know. Regarding the language proficiency, participant IET W believed the IELTS marks should be lowered, and the assessors of foreign credentials could just refer to an English program for the teachers who could not meet the language requirement instead of going for more testing. In this context, he disclosed *"I think that is one of the reasons why some teachers [IETs] do not want to go back to school anymore."* This participant IET also recommended shortening the nine-week practicum in the IETs bridging program as these teachers had years of teaching experience before they came to Alberta. Similarly, participant IET G was in favour of giving choices to IETs to choose schools and grades for their practicum, which could ensure their success in their teaching. She lamented, "*if they [the IETs bridging program staff] give you a school you have to take it unless there are some very strong reasons why you want to change it."* Furthermore, participant IET H reinforced the idea of trust between the assessors of Alberta Education and IETs when claiming, "*if you want to give them [the IETs] better support, relax on doubting, stop doubting people, because you need documentation for everything. You need to trust people. Not*

everybody is a cheater." Participant IET G further suggested providing the IETs with some mental, support which is really important because everything is new to them.

Conclusion

Through the conducted interviews, the chapter presented and represented the understandings of the participant IETs and principals and the meanings they gave to their lived experiences. The data collected from the conducted interviews show personal issues as well as systemic issues and was organized in the following themes: upgrading education, professional networking, faces of bureaucracy, language proficiency, resiliency of the IETs, school diversity and ways of support. Although their specific individualized experiences, the participant IETs, as skilled immigrants and newcomers to Canada, have common and divergent understandings regarding the process to be certified teachers in Alberta. Moreover, the participant principals provided an understanding of the inclusion of the IETs from their perspectives, which enriches the collected data for further interpretation. For a deep understanding and interpretation of the main issue, the next chapter represents a discussion of the findings, which construct a continuum in the study that is moving from description, to analysis, to interpretation.

CHAPTER FIVE: ANALYIS OF RELEVANT POLICIES

Introduction

The purpose of this chapter is to understand meanings of the policy documents of the certification of internationally educated teachers that determine their rejection or access to the field of teaching in publicly funded schools and to critically analyze discourses and argumentations that provide agents with reasons for action. In this chapter, I present the findings from my interpretive and critical policy analysis by coupling the critical Political Discourse Analysis (PDA) (Fairclough & Fairclough, 2012; 2013) and Interpretive Policy Analysis (IPA) (Yanow, 2000; 2006) to access the local knowledge of the communities of meanings and to analyze the discourses and arguments embedded in the language of the policy texts. The focus here is on the sense-making activity, discourses of the policy documents that shape the realities of these immigrant teachers and exploration of courses of action that could change their situations. I am analyzing the policy documents and texts that regulate the certification of IETs and determine their hiring to the local schools. The policy issue here focuses on the barriers that these teachers encounter in their evaluation of their credentials and the scope of the institutional bias or neutrality. I collected policy documents from Alberta Education, Alberta Teachers' Association, the Alberta School Act, Alberta Human Rights Act and other government and non-government related policies to produce interesting insights that are required for the research in policy analysis.

Analysis of the Relevant Policies

According to Shultz (2015),"policymakers seldom see the impacts that their policies will have" (p. 109), which establishes the conceptual line, in my analysis, that there is a need to understand the decision making processes when evaluating the credentials of IETs and there is also a need to

pay attention to citizens, not just experts, when doing policy analysis. Based on this insight, Yanow (2000) argues that interpretive policy analysis (IPA) "focuses on the meanings of policies, on the values, feelings, or beliefs they express, and on the processes by which those meanings are communicated to and 'read' by various audiences" (p. 14). Clearly, IPA gives importance to sense making and processes of making polices. The two arrows in Figure 3 below highlight that the connection between policy documents/artifacts and their meanings is a mutual one since they interact and affect each other. In the situation of the IETs, the following diagram helped to understand the significance and the impact that relevant policy authors exercise:

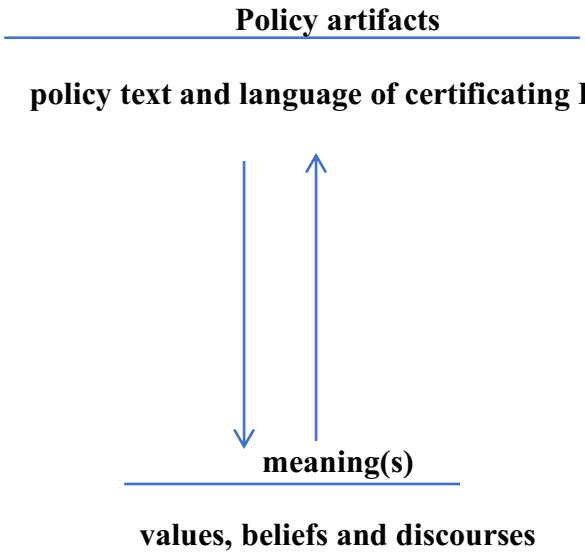

Figure 3. Policy artifacts and meanings

In my policy analysis, I am applying a policy analysis model as suggested by Yanow (2000) that sets up a framework for conducting IPA. It starts with identifying the artifacts, which are in this study the policy texts that are used for the certification of the IETs. The next step identified the communities of meaning and their values and beliefs; in this case, they are the major policy actors that formulate policies that have direct effects on the IETs, for example Alberta Education,

ATA and the School Act. The third step is discussing the discourses and the power asymmetries that are communicated and the most important themes that emerge. After that, my policy analysis attempts at highlighting the points of conflict that reflect different interpretations by different communities. Finally, the last part tackles the implications of different meanings for policy formulation and enactment. It tries to explore the paths of cooperation and synergy between the communities of meaning that contribute to the inclusion of the IETs.

Policy Artifacts

In the policy issue of the IETs, the policy artifacts are the following policy documents:

Certification of Teachers' Regulation, Section 94 of the Alberta School Act,

Out-of-Country Application for Certification, Alberta Education,

Alberta Certification, ATA,

Alberta Human Rights Act and Employment Equity.

These artifacts are written forms of the policy language that provide data for this interpretive policy analysis. They are significant carriers of meaning for the main policy issue of the IETs as perceived by policy-relevant actors and interpretive communities. They have direct and indirect effects on the chances of the inclusion of the IETs to the local education system in Alberta.

Interpretive Communities

To make sense of the policies that determine the certification of the IETs, it is important to access the local knowledge of different interpretive communities through their policy documents, as argued by Yanow (2000). In this part, the interpretive communities that are presented and discussed are the following: Alberta Education, the School Act, and Alberta Teachers' Association (ATA) and human activists that designed the Alberta Human Rights Act and Employment Equity. The focus is on what is said and the meanings that are conveyed. These

interpretive communities hold different views regarding the issue of the IETs as shown in the following analysis.

Alberta Education

This authority is the most important community of meaning that shares understandings of the main policy. To issue Alberta teacher certification, the Minister of Education in Alberta appoints a Registrar and an Executive Director of Teaching and Leadership Excellence to evaluate the qualifications of applicants. A teaching certificate "is the authorization that allows you to teach kindergarten to grade 12 in Alberta" (Alberta Education, 2017). There are necessary standards and requirements if a prospective teacher wants to be a certified teacher in Alberta and to work with schools. This teaching certification makes the teaching profession in Alberta, as well as in other provinces, a regulated profession and gives the Teaching and Leadership Excellence the power to license and the power to discipline as well. According to Alberta Education (2017), applicants for Interim Professional Certificate (IPC) must have the following academic requirements:

- *a minimum of sixteen years of schooling (including four years of university);*
- *a recognized degree that includes a pre-service teacher preparation program from an institution that has been approved by the Minister of Education;*
- *at least 48 semester hour credits (1 and 3/5 years) in professional teacher education courses throughout your degree; and*
- *a minimum of 10 weeks in supervised student teaching at the elementary or secondary school level.* (para. 1)

It is also worth considering that "If the courses in your degree program, or institution, are not acceptable to the Minister of Education, you may be required to meet additional requirements to

qualify for Interim Professional Certification" (Alberta Education, 2017, para. 4). This statement expands the authority and the power of the Registrar of Teaching and Leadership Excellence to exercise some control on the foreign and local credentials.

Applicants for an Interim Professional Certificate (IPC) from a country outside of Canada and the United States have to meet some other requirements:

- *The Right to Work in Alberta*
- *Criminal Record Check*
- *Proficiency in at Least One of Canada's Official Languages*
- *Statement of Professional Standing*
- *Currency of Teaching Experience*
- *Evidence of All Names Used for Legal Purposes*

(Alberta Education, 2017, para. 5)

For language proficiency, it is explained that: "The evidence of language proficiency accepted by Alberta Education is the Test of English as a Foreign Language—internet based test (TOEFL-iBT) with scores of 27 in Speaking, 25 in Writing, 23 in Listening and Reading OR the International English Language Testing System (IELTS) Academic test with scores of 7 in Speaking and Writing and 6.5 in Listening and Reading" (Alberta Education, 2017, para. 7). Here, these scores show the importance of the language skill of speaking that may form a challenge to fluent speakers of other languages who want to join the teaching employment in Alberta. Likewise, regarding the requirement of French language proficiency, Alberta Education (2017) mentions that: "Individuals who wish to demonstrate language proficiency in French must provide evidence in the form of a recorded interview, to Alberta Education" (para. 7). Applicants

need to record an interview in French for 20 minutes, which means that speaking is the most important skill in this process.

Furthermore, Alberta Education (2017) requires the currency of teaching experience when stating: “If you completed your teacher education over 10 years ago, you will need to provide evidence of Currency of Teaching Experience to ensure that your teaching practice is up to date” (para. 9). This requirement signifies the expiry of teaching experience and knowledge, which limits the chances of teachers who want to acquire skills from other areas of life or pursuing further education. Additionally, it is stated that foreign trained teachers need to contact their former institutions to send to Teaching and Leadership Excellence their transcripts from all post-secondary institutions and official Statements of Professional Standing from all jurisdictions where they worked before.

The School Act

The Certification of Teachers Regulation of the School Act (2016) in Alberta, Alberta Regulation 3/1999, is the governing policy and legislation that requires school boards to employ certified teachers. This section defines terms and concepts that are related to the process of certification of teachers in Alberta. It also explains the requirements of IPC and the authority of the Registrar to issue or to cancel this certificate. The pattern that is noticed in this policy text and language is the recurrent use of the modal verb “may”, such as in the following phrases:

- *“the Registrar may consider the application to have expired” (p. 4).*
- *“the Registrar may issue an interim professional certificate” (p. 5).*
- *“an officer may recommend to the Registrar” (p. 6).*
- *“The Registrar may re-issue an interim professional certificate or extend” (p. 6).*
- *“An interim professional certificate may be re-issued” (p.6).*

- *"The Registrar may issue a permanent professional certificate…" (p. 7).*
- *"The Registrar may refuse to issue or re-issue an interim professional certificate" (p. 8).*
- *"The Registrar may look into and collect information" (p. 10).*
- *"the Minister may, with or without conditions" (p. 15).*
- *"The Minister may accept, reject or vary" (p. 15).*
- *"The Minister may cancel a certificate" (p. 16).*

Additionally, the use of the word "opinion" in the School Act shows discretionary decision-making of the policy makers as in such phrases as: "in the Registrar's opinion" (pp. 5, 9, 11 &12), and "in the opinion of the committee [Certification Appeal Committee]" (p. 14).

The use of "may" and "opinion" has meanings of approximation and prediction that allow a wide margin of subjectivity in making decisions by the Registrar of Teaching and Leadership Excellence. These decisions appear discretionary and give the Registrar and the Minister various options and powers in the matter of interpreting and implementing the policies of teaching certification. This is very clear in these statements: "The Registrar must take whatever action the Registrar considers appropriate to implement a decision of the Certification Appeal Committee" (p.15); and "The Minister may take whatever action the Minister considers appropriate" (p.16). The state represented in the authorities of the Registrar and the Minister of Education hold boundless powers that control the procedure of the evaluation of credentials and the certification of local and foreign teachers.

By contrast, the applicants for teaching certification who are the potential teachers are trapped in a position of powerlessness that is obvious with the use of the modal verb "must" that implies their lack of choices. They are under the authority of the Registrar and regulatory

policies and legislations. The following phrases from the School Act, Section 94, speak to this situation:

- *"An individual must apply to the Registrar" (p. 4).*
- *"An application for an interim professional certificate must be accompanied by" (p. 5).*
- *"the individual completed those requirements must provide…" (p. 8)*
- *"A teacher wishing to be known by another name while holding a certificate must provide the Registrar with evidence" (p. 10).*
- *"A teacher must, on the request of and in the form prescribed" (p.10).*
- *"A notice of appeal [by the teacher] must be received by the chair of the Certification Appeal" (p. 13).*

Crucially, the School Act (2016) in Section 94 does not address with its content the teachers who come from foreign countries to Alberta and want to be teachers again. In fact, the Section 92 is a policy document that appears very generic and neutral, which makes Alberta Education, as a policy maker, limited to interpret it in details and for diverse policy audiences.

Alberta Teachers' Association (ATA)

According to the ATA website (2017), the ATA is the association that represents teachers who are certified and hired by publicly funded schools. Although the ATA does not do the evaluation of local or foreign credentials for teaching certification, it still evaluates years of education for salary purposes through its Teacher Qualifications Service (ATA, 2017). In the section of Alberta Certification, the ATA refers to the Certification of Teachers Regulation, which is the School Act. It also explains in detail the requirements for the IPC and the Permanent Certificate.

On the ATA website, it is worth noting that the Teacher Mobility Agreement (TMA) is offered and clarified. This agreement permits teachers in Alberta and British Columbia "to pursue teaching opportunities and to work freely in either province without having to take additional training or write more examinations to obtain certification" (ATA, 2017, para. 1). This inter-provincial policy contributes to the liberation of teachers and to their free mobility. Alberta Education has expanded this sort of agreement with other provinces, as in 2009, when declaring that: "teachers who hold valid Canadian certification will be able to pursue employment and obtain certification in Alberta without additional training and examination" (Alberta Education, 2017, para. 2). As a result, teachers are teachers wherever they are in Canada and they do not need double or multiple evaluations and recognitions of their credentials.

The Communicated Discourses

With interpretive and critical reading of the policy texts that certified the IETs or affect their lived experiences, some themes and discourses emerge to highlight the local knowledge and values of these texts and policy makers.

Non/Representation of the IETs

It is the Ministry of Alberta Education that does the certification of teachers in Alberta, unlike other professions such as Engineers, who get assessed and licensed by their professional associations. For example, engineers are licensed by the Association of Professional Engineers and Geoscientists of Alberta (APEGA) and nurses by the College and Association of Registered Nurses of Alberta (CARNA). This shows the importance of education in Alberta but it also implies the control of the education sector by the government, not just in its content, but in its human resources and licensing as well.

Moreover, the ATA represents and advocates for teachers who work with publicly funded schools, and the Association of Independent Schools and Colleges in Alberta (AISCA) is the voice of private and independent schools and their teachers. However, the IETs who are certified or noncertified are left to themselves when they do not have employment contracts. In other professions, licensed skilled workers belong to their professional associations with or without jobs, which allow them multiple kinds of support, networking and professional development. Therefore, the IETs are left to the bureaucracy of the state and the fierce competitive market that seem less encouraging for these newcomers to Alberta who are in need of social and professional connections.

On the other level, the IETs are not represented in policies and legislation. Apart from the policy piece of certification that is on the website of Alberta Education, the School Act, Section 92, has no meaning for the IETs as it is addressing directly local teachers. Similarly, the ATA explains the process of teaching in Alberta and refers to the related regulations and the government policies and acts. On their website, the only information that seems relevant to immigrant teachers is that they can be denied a permanent certification because of their immigration status and language proficiency as noted, “Permanent certification may be denied to applicants who are not Canadian citizens, who are not proficient in French or English” (ATA, 2017, para. 3). Interestingly, the Alberta Human Rights Act (AHRA) (2000) and the Alberta Human Rights Commission prohibit discrimination in the workplace and assert that all people are equal in the provision of goods and services. Services is defined as: “Services includes, but is not limited to, public transportation, education, entertainment and hospitality, government services, community services, medical and professional services, and insurance” (Alberta Human Rights Commission, 2017, para. 2). Education is a vital public service and space where

discrimination is not allowed legally as well as ethically. Education and government services are important areas that have direct influence on the inclusion or exclusion of the IETs.

In summary, the lack of the representation of the IETs in the policy texts and regulations of the Alberta School Act and the services of the ATA or the AISCA and the Alberta Education control of the teachers' certification affect the chances of these immigrant teachers for advocacy and being connected professionally. Fairness to these immigrant teachers requires some equitable policy structures and representative bodies that communicate their concerns and aspirations.

Employment Equity

The Alberta Human Rights Act (2000) is another crucial policy artifact and community of meaning that is associated with the policy issue of the IETs. This act reminds citizens and policy makers of the social and cultural fabric of the Albertan society that is diverse and welcoming, as articulated in the following:

> It is recognized in Alberta as a fundamental principle and as a matter of public policy that all Albertans should share in an awareness and appreciation of the diverse racial and cultural composition of society and that the richness of life in Alberta is enhanced by sharing that diversity. (AHRA, 2000, p. 2)

The challenge here is how this racial and cultural richness can be reflected in public policies and practices, particularly, in employment and the workplace environment. In this context, the federal government attempted to act in favor of minorities and underprivileged groups when it passed the Employment Equity Act in 1986, but it was applied only "to federally-regulated private sector companies and crown corporations" (PSAC, Employment equity, 2017, para. 8). The purpose of the Act is:

> to correct the conditions of disadvantage in employment experienced by women, aboriginal peoples, persons with disabilities and members of visible minorities by giving effect to the principle that employment equity means more than treating persons in the same way but also requires special measures and the accommodation of differences. (Employment Equity Act, 1995, para. 1)

The Act is very clear regarding the issues of discrimination and racism against some groups in Canadian society when they seek to share its benefits and wealth. The federal government tried to follow up with some practical initiatives that served the core values of the Employment Act. According to the Public Service Alliance of Canada (2017), the federal government in 2000 launched the Embracing Change Initiative that aimed at increasing the representation of racialized workers in federal public services by implementing the policy of a 1-in-5 hiring goal, which means one racialized person in 5 people to be hired to positions in the federal public service, but this policy did not succeed. The PSAC adds that in 2010, the Senate Standing Committee made the report, "*Reflecting the Changing Face of Canada: Employment Equity in the Federal Public Service*," that declared the failure to achieve employment equity in public services under the Employment Equity Act. The report urged the Canadian government to take swift action in order to encourage the diversity of the society in the workforce.

In 1993, Ontario passed its Employment Equity Act; however, the conservative government in 1995 repealed it (Public Service Alliance of Canada, 2017). With this, the racialized groups are again ignored because of the conflicting and competing agendas of the political parties. Instead of continuing to build on the good intentions and plans that have projected the meaningful inclusion of disadvantaged groups in employment, there is a decline of legal and

policy frameworks that aimed at fostering values of equity and fairness in employment in Ontario.

Unlike the federal Employment Equity Act, Alberta does not possess a similar act that promotes the equity and inclusion of disadvantaged groups in the workplace. In the Alberta Human Rights Act (2000), there is a part that prohibits discrimination in employment, but there are no words that signify equity for racial minorities, and there are no concrete actions or plans that foster values of equity and inclusion of the disadvantaged in organizations. Section 6 of the Act states that "No employer shall (a) refuse to employ or refuse to continue to employ any person, or (b) discriminate against any person with regard to employment or any term or condition of employment, because of the race, religious beliefs, colour, gender" (pp. 5-6). In this policy text, there is a blatant recognition of discrimination in the workplace; in fact, the ethnic groups need more policies and actions that support their integration. To operationalize the content of the Alberta Human Rights Act, the Government of Alberta created the Alberta Human Rights Commission that is states (2017):

> The Alberta Human Rights Commission has a two-fold mandate:
>
> - to foster equality
> - to reduce discrimination
>
> It fulfills this mandate through public education and community initiatives, through the resolution and settlement of complaints of discrimination, and through human rights tribunal and court hearings. (para. 1)

These claims of equality and human rights make governments accountable for more serious actions vis-à-vis discriminating against powerless groups in society in employment and access to public institutions. Otherwise, there will be a wide chasm between the rhetoric of official policies

and their enactment. The Alberta Human Rights Commission addresses the employers in plain language to remove barriers that create discrimination against the disadvantaged groups, stating:

> Under the AHR Act, employers have an obligation to create an inclusive workplace. This includes removing discriminatory barriers that prevent individuals from getting a job or promotion; accommodating employees who have special needs; and ensuring that the work environment is free from discrimination. (AHRC, Building an inclusive workplace, 2012, para. 2)

In this approach, the onus of achieving inclusiveness in employment is on employers who need to establish procedures and policies to be able to accommodate employees with differences in their values, knowledge and worldviews. This becomes challenging for employers and organizations that are upholding hierarchical structures and cultural uniformity as with school boards. Further, the IETs who become Canadian citizens and whose credentials are not recognized are lost in the blame game between the state and school employers. The state policy acts are developed for the participation of all citizens; however, the action of schools is missing when these minority teachers are not well represented in educational institutions. Therefore, in spite of the progressive and accommodating language and content of the Alberta Human Rights Act and the Alberta Human Rights Commission, the official policy framework could not by itself solve the issue of the internationally trained teachers in Alberta who are still subject to exclusion and marginalization (Phillion, 2003; Pollock, 2010; Shan, 2009; Schmidt & Block, 2010; Walsh, Brigham & Wang, 2011). Indeed, policies are crucial for bringing about social change, on the other hand, this group of teachers is required to collectively resist for their common goal to be treated with dignity and to choose different tactics that remove barriers from their access to

teaching positions. In this sense, Shultz (2008) emphasized the universal meaning of dignity when stating:

> Human dignity is not a new concept, nor a Western concept, and can be found in religious and cultural texts from all places and times. Human dignity as a foundation of social actions and interactions makes claims on all actors regardless of custom or consent. (p. 134)

To achieve dignity, IETs need to activate their agency and to be proactive in this process of recognition. That said, Ghosh and Ali (2013) point out that citizens who are different are oppressed by their inability to challenge their silence and powerlessness; this means that the IETs, as citizens, need to make themselves visible, heard and be in a position to negotiate their reasonable accommodation in the evaluation of their foreign credentials and their hiring to schools. Ghosh and Ali (2013) further argue that "Democracy implies that despite differences, human beings have equal dignity and equal rights" (p. 25). In this meaning, the unwillingness or the inability of the official policy makers to include the IETs and other professional immigrants in the positions that match their qualifications make us as policy readers or audience to question the effectiveness of democracy, the principles of the Canadian Charter of Rights and Freedoms (1982) and related regulations and the application of their contents to all citizens.

The Points of Conflict

The policy communities reflect interpretations that stem from different conceptual sources. In this part of the findings, there is a focus on the meanings that are in conflict among groups and their ethical foundations. According to Yanow and Schwartz-Shea (2006), "Any interpretive analytic method, in other words, has the capacity to move fully across the descriptive-critical continuum" (p. xx). In this sense, the interpretive policy analysis of the policy

issue of IETs initiates a thick textual description of the policy documents that paves the way for a critical analysis that highlights local and tacit knowledges, hidden discourses and power relationships. My close readings of the policy texts and their interactions with the communities of meanings contribute to the understanding of their political world and the centering of the human meanings and concerns.

The mentioned policy communities are in conflict in some of their meanings and understandings. For instance, the section 94 in the Alberta School Act (2016) that deals with the Certification of Teachers Regulation demonstrates the power of the Registrar and the Minister of Education to create meaning for local and international teachers who are applying for a teaching certificate in Alberta. It is important to note that there is no allusion in the School Act (2016) for the differences of the social fabric of the Alberta society in terms of its class, race and gender, which makes this policy rhetoric generic and standardized.

The policy section of Out-of-Country Application for Certification on the Alberta Education website (2017) shows the IETs need to have their foreign credentials evaluated in order to obtain a teaching certificate. Prior to their immigration to Canada, the immigrant teachers were already evaluated by the immigration sections of the overseas Canadian consulates for their education, language proficiency and professional experience (Government of Canada, 2017). In addition to their culture and knowledge, these teachers immigrated to Canada with all their original documents that they need in the host country. Still, they face barriers and they have to be scanned and sorted out several times when they want to be included in the employment and education systems. Hence, a clear centralized system of evaluating foreign credentials would ensure meanings of dignity and human rights to these foreign professionals.

Implications of Different Meanings

In this part I juxtapose the policy communities that make sense of the situation of the IETs in Alberta and try to benefit them. As previously discussed, section 94 of Certification of Teachers Regulation in the Alberta School Act (2016) is very impersonal in its connotation and interpretation as it addresses all teacher applicants without any specification. This policy document does not inform the IETs about teaching certification as much as it does for local teachers. It can be understood differently and is in need of other policies that could illuminate the situation of the IETs. On the other side, the policy texts of Out-of-Country Application for Certification on the Alberta Education website make sense to the IETs who are the targeted policy audience in this case. The policy texts here provide some guides of actions that may change the life of these immigrant teachers. The language and the content of these policies have an impact on the social realities of these immigrant teachers who are seeking recognition and inclusion to the public education systems. As noted before, the governments' assessors of foreign credentials put requirements that look like hurdles for the accreditation of the IETs.

The access to local knowledge of the relevant policy documents and communities of meanings shows that different values, intentions and beliefs of these groups stem from their different experiences and backgrounds. The language and meanings of the mentioned policies show that some of them seem to be assembled by human rights activists and advocates, as in the Alberta Human Rights Act, the Alberta Human Rights Commission and Employment Equity, that center the human being and its interests. In contrast, there are other policies, such as the Alberta School Act (2016) that are based on the rule of law that seems in certain contexts unable to accommodate some minorities, as in the case of IETs. Furthermore, these differences of the policy communities reflect their different ways of viewing policy issues. Some decision makers,

for example, Teaching and Leadership Excellence of Alberta Education, feature dehumanizing systems when treating others and evaluating their credentials without any consideration to their different background or place of origin; while other policy makers consider the ethics of care and equity, as with the policies of Alberta Human Rights Commission and Employment Equity.

PDA as a Framework for Policy Analysis

In this chapter, in addition to this interpretive policy analysis (Yanow, 2000; 1996; 2006; 2007), political discourse analysis (PDA) (Fairclough, 1992a; 1992b; 1995; 2009; Fairclough & Fairclough, 2012; 2013) is also used as a critical framework for the analysis of the issue of the recognition of the credentials of the internationally educated teachers. This combination of several branches of knowledge in the analysis of policy texts and documents is transdisciplinary as it includes what is interpretive and what is critical and argumentative. In social inquiry, Fairclough (2003) notes: "There is a need to develop approaches to text analysis through a **transdisciplinary** dialogue with perspectives on language and discourse" (emphasis in original, p. 6). This dialogue across these disciplines deepens the understanding of the policy texts that certificate and hire the IETs and contributes to exploring original insights that are essential in the study.

In my policy analysis, I am also using practical reasoning or argumentation (Fairclough & Fairclough, 2012) to argue in favor of an action and a normative conclusion as a response to the main issue of the IETs. The following Figure 4 is the adapted model of practical reasoning and argumentation (Fairclough & Fairclough, 2012) that is used in the analysis of the main issue.

CLAIM FOR ACTION:
Teaching and Leadership Excellence should show some flexibility and

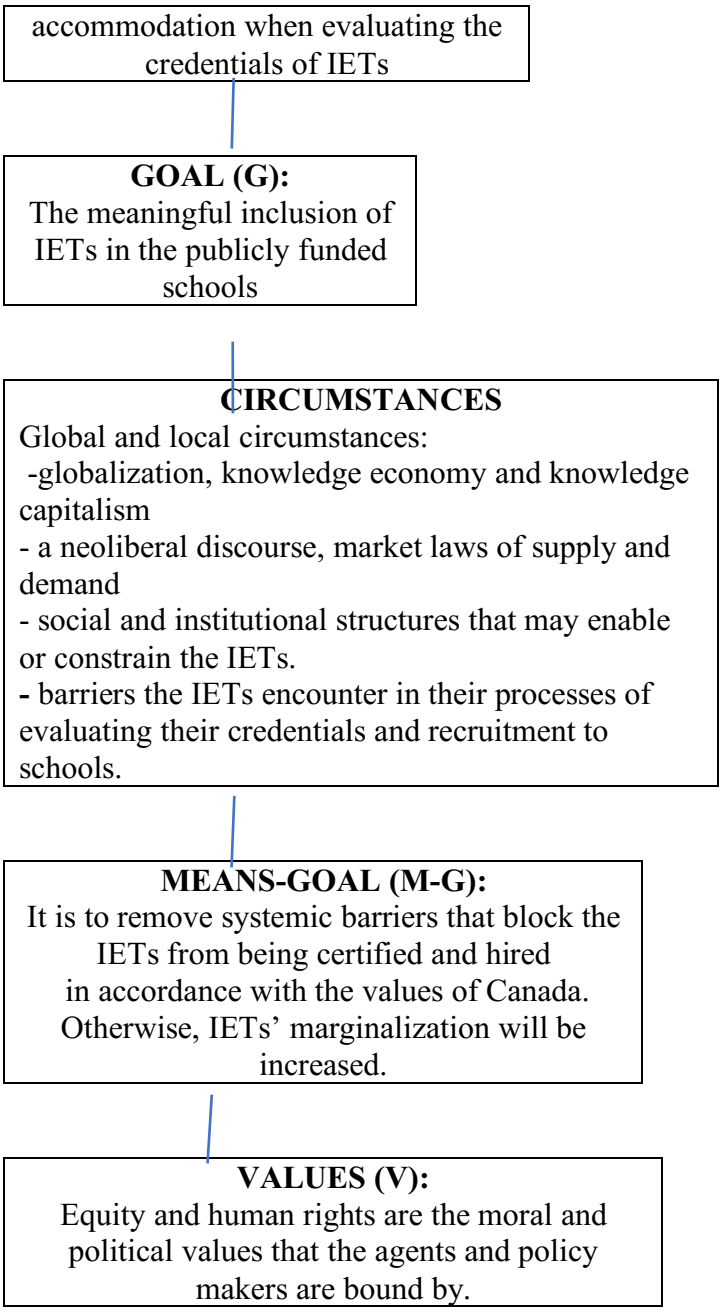

Figure 4. The structure of practical reasoning.

In the study, through the policies of Section 94 on Certification of Teachers Regulations (Alberta School Act, 2016) and Out-of-Country Application for Certification (Alberta Education website, 2017), the government may want the IETs to be included in the publicly funded schools, which represents the motivational premise (Fairclough & Fairclough, 2012). To realize this goal, the

government needs to ease the processes of evaluating the foreign credentials of these immigrant teachers and to include them in courses of deliberation and decision making, which represents the cognitive premise, (Fairclough & Fairclough, 2012). Therefore, the government should take these actions that lead to the recognition of these teachers and to the economic and social justice in their situation, the cognitive premise (Fairclough & Fairclough, 2012). Moreover, practical reasoning gives agents of the Alberta government good reasons and motivation to act; it is also related to decision making which is a part of politics, which refers to practical reasoning (Fairclough & Fairclough, 2012). In brief, PDA through deliberation and practical argumentation argue for taking actions and finding solutions for the unfair situation of the IETs that contribute to their better accommodation and inclusion in local schools and Canadian society.

The Circumstantial Premise

According to Fairclough and Fairclough (2012), circumstances are the initial stage that give a definition of the problem, and they are the context of the action. The circumstantial premise also refers to the social facts and structures that control the agent's action.

In this study, the issue of the IETs refers to the barriers they encounter in their processes of evaluating their credentials in order to be certified and employed by schools (Brigham, 2011; Pollock, 2010; Schmidt & Block, 2010; Walsh, Brigham & Wang, 2011). The policy issue of the IETs is important and timely as it is connected to local and global circumstances. These immigrant teachers are involved in the processes of globalization as according to Abdi (2013), "globalization should have been a socio-cultural and politico-economic phenomenon that characterized the lives of all people in all zones of the world" (p. 349). The IETs are not isolated from this definition of globalization and from the people of the world. Globalization also aims at "the integration of commodity, capital, and labor markets" (Gürüz, 2011, p. 1). As the IETs

immigrated to Canada for better job opportunities and fair treatment, they become a part of labor markets. However, their access to teaching employment is restricted by the market laws of supply and demand and by other power dynamics that this study tries to explore. Gürüz (2011) adds that globalization signifies the interactions of human beings for various benefits (economic, political, cultural…) and for seeking new knowledge that is important for ameliorating the quality of life. In this sense, the IETs as other scholars and international students hold knowledge and experience that contribute to global academic mobility (Gürüz, 2011) and to diversity in the teaching force in Canada (Schmidt & Lee Anne Block, 2010). Moreover, as migrant and diasporic people, they also construct new forms of knowledge and being (McLeod, 2010).

Yet, the IETs with their contribution and difference may get trapped in their new locations with discourses that isolate them and make their epistemologies and worldviews unfit to the local educational and social context. The skills and the experiences that the IETs brought become useless when they are unable to find opportunities of inclusion and integration. Moreover, the new milieu where these skilled immigrants live is described by Peters (2017) as a new "post-industrial society" that deviated from the welfare state and in which public education lost its autonomy and is a space for producing types of advanced industrial skill labor. With this meaning, education becomes a form of knowledge economy and knowledge capitalism (Peters, 2017). Further, all forms of capitalization of the self are encouraged and consequently knowledge and learning become reasons for social inequalities and social mobility and identity (Peters, 2017). Under these conditions, the global knowledge economy claims that "knowledge and people with knowledge are the key factors of development, the main drivers of growth, and the major determinants of competitiveness" (Gürüz, 2011, p. 7). The IETs, as people of knowledge, are also controlled by a neoliberal discourse that is devoted to laissez-faire, limited

state power, and creating an individual that is an “enterprising and competitive entrepreneur” (Olssen & Peters, 2005, p. 316). In this climate, the IETs are subjected to forces of the global knowledge economy and knowledge capitalism and the neoliberal discourses that affect their social mobility, dignity and human rights. As argued by Shultz (2013), “the current neoliberal policy context legitimizes competition over collaboration, marketization over social contracts, commodification of knowledge, people, and relations over universal human dignity and diversity” (p. 76).

Thus, in this practical reasoning, the circumstantial premise controls the context of action that the agents should take in this policy issue that is affecting the IETs as a skilled minority group in Canada. The circumstantial premise also refers to the social and institutional structures that may enable or constrain the agency of the actors. This shows the interconnection between the circumstantial premise and the course of action that should be taken to solve the issue of the IETs.

The Premises of Goal and Means-Goal

Fairclough and Fairclough (2012) argue that the goal premise is supported by the premise of values, and it should be connected with the wants and values of the agents. It is also a future and possible state of affairs in which the agent’s desires are achieved. In the study, the agents refer to Alberta Education and provincial or federal governments who are operating in a hierarchy of goals. There is a desired immediate goal: a meaningful inclusion of the IETs in the local publicly funded schools which will affect positively their socioeconomic status. There is also a distant goal: in addition to assisting newcomers and skilled immigrants for successful integration, there is the intention of the diversification of the teaching force in Alberta. Furthermore, other important goals need to be targeted and highlighted such as democratization

of public policies and achieving effective social change for racialized minority teachers. Goals and means are connected, as the attained goal can become the means for other goals. Additionally, the goal that is transformed into reality provides new circumstances and context for future actions and goals (Fairclough & Fairclough, 2012). To achieve the primary goal of the inclusion of the IETs, government policy makers should take some actions that allow access and full participation of these immigrant teachers. Significantly, the immediate or distant goals are what we desire in this issue of the IETs; to achieve them, the agents need to consider normative claims and justified reasons for the purpose of ensuring change in the unfair situations and social inequalities.

The Means-Goal premise is also called a conditional warrant or proposition that is required if the desired claim action is to happen (Fairclough & Fairclough, 2012). The agent needs to choose the appropriate means that are compatible with the goal and the appreciated values. In the study, the means-end is to remove systemic barriers that block the IETs from being certified and hired. It is possible to achieve the goal of including the IETs in local education systems if we take actions that create policies and design programs for IETs integration. Likewise, it is crucial to emphasize in this process the democratic deliberation when making decisions and setting goals. Then, the desired goal will be achieved if the proposed plan of action is taken; on the other hand, if nothing is done about the situation of the IETs in Alberta, the number of the marginalized immigrant teachers will increase, which would negatively affect the democratic and citizenship projects.

The Values Premise

Fairclough and Fairclough (2012) contend that the values inform the goal that the agent wants to achieve. As a value-based practical reasoning, fairness, equity and human rights are the

moral and political values that the agents and policy makers are bound by and they need to emphasize in the policy issue of the IETs. These teachers are seeking recognition of their credentials, knowledge and worldviews; therefore, they are in need of the stated values that develop their agency and eradicate injustice and unfairness from their paths of inclusion and integration, as argued by Fraser (2000): "redressing misrecognition means replacing institutionalized value patterns that impede parity of participation with ones that enable or foster it" (p. 115). That said, all teachers should benefit fairly from access to employment opportunities. In this political discourse analysis, the government should be concerned with the wellbeing of the human beings regardless of their country of birth or ethnic background and should meet people's different needs. With these practical values, governments are fostering meanings of "viable citizenship possibilities that liberate people from the false rhetoric of the domination and control" (Abdi & Kapoor, 2009, p. 8). To this effect, the claim for action that is in favour of the IETs overrides the limited cost-benefit calculation, as there is a fulfillment of the moral values of human rights, fairness and equity and a promise to terminate the "incomplete citizenization of the population" (Abdi & Kapoor, 2009, p. 10).

The Claim for Action

The Claim for Action, as argued by Fairclough and Fairclough (2011), is what agents ought to do to resolve the problem and to achieve the goal. To bring about change in the situation of the IETs requires some action from governments and synergy between local and immigrant teachers. This collaboration between the affected teachers and others who are in a position of privilege creates spaces of advocacy for the IETs and lead to actions that ameliorate their experience. In this meaning of solidarity, Shultz (2007) points out that "people throughout the world are joining together to create social justice through deep compassion and accompaniment,

through creating democratic spaces for building inclusive community, and through action that links the local experience with the shared global experience" (p. 255). This shows that social justice projects are collective concerns where values of compassion and global citizenship are fostered.

Given the undesirable present circumstances that need transformation, the goals and means of including IETs, and the values of fairness and human rights, PDA and its practical reasoning are applied in this study as a framework to the issue that the IETs are experiencing in Alberta. It is happening in a problem-solving context as the study is arguing in favor of a conclusion that ought to be reached in response to the policy problem of the IETs in Alberta. In this context, Alberta Education, ATA and community organizations should presumably take actions that contribute to the achievement of the successful inclusion of these teachers through making policies and programs of teacher certification and hiring more equitably and inclusively and creating plans of successful integration for these teachers.

Summary

Political discourse analysis and interpretive policy analysis methods were utilized to analyze policy texts that determine the certification of IETs, understand meanings and discourses and to illuminate the complex interrelationships of language and power dynamics. To access local knowledge of the communities of meanings, I have tried to avoid being seen as an expert in the policy analysis in order to amplify the hidden narratives of the policy artifacts and their meanings. With the application of the IPA model and PDA framework, the findings have revealed spaces of divergence and convergence of meanings of the policy communities and have explored some new avenues for action that could benefit the situation of the IETs. It has been also noted that meanings and interpretations of the relevant policy-making could ignite

discussion among the policy audience and readers who are in this case the IETs. There is a chance that these teachers could bring change to their situation through their critical understanding and agency. Moreover, policy makers are supposed to treat the IETs with equity and consider their interests, the same as they do for local teachers, during the processes of formulating and implementing policies. Consequently, policy-making needs to be viewed as a democratic and deliberative process that aims at including the policy audience and affected populations for fruitful negotiation that goes beyond any institutional one-sidedness.

In social research, the critical analysis of the policy issue usually seeks the normative aspect, in another sense, what we should do to transform the malfunctioning situation or system under inquiry, as argued by Fairclough (2009): “Critical social research aims to contribute to addressing the social ‘wrongs’ of the day…by analyzing their sources and causes, resistance to them and possibilities of overcoming them” (p. 163). Henceforth, the practical reasoning or argumentation as a genre of PDA contributes to unraveling policy meanings and conflicts and to provide agents with reasons for action that are able to resolve the policy issue of the IETs.

CHAPTER SIX: DISCUSSION OF THE FINDINGS

Introduction

The aim of this dissertation is to understand how the Internationally Educated Teachers (IETs) make sense of their experiences in terms of the recognition of their foreign credentials, processes of their teaching certification in Alberta and their hiring to local schools. In this chapter, there is an emphasis on the interpretative and discursive meanings that are generated from the research participants and policy documents for the purpose of exploring its connection to its context and experienced situations. The findings are discussed in relation to the study's research questions, scholarly literature and the theoretical framework. This chapter tries to critically interpret the meanings of the findings in the previous chapters and illuminate the significance of what has been explored through the interactions with the research participants and the analysis of policy documents. I also try to make connections between what is said or unsaid and other narratives and discourses pertinent to the situation of the IETs in Alberta.

The findings from the collected data are informed by a critical interpretivist epistemology as accomplished by the use of interpretive policy analysis (IPA) (Yanow, 2000), political discourse analysis (PDA) (Fairclough & Fairclough, 2012) and critical libertarian pedagogy (Ahmed, 2012; Freire, 1970). This bricolage and interdisciplinary collaboration of these theories and research methods has the purpose to analyze policies, to understand meanings and to optimize the general well-being through normative actions and conclusions. Further, the findings highlight the centrality of human meaning-making to the IETs' experience in their journey to evaluate their foreign credentials and to be recognized as teachers and to affirm that dehumanization is a result of unjust systems, it is not a destiny (Freire, 1970).

Feeling of Estrangement

Despite the fact that some participant IETs became Canadian citizens, they still feel unsettled and excluded as long as they are not integrated professionally. This in-between situation, being a strange resident with limited access to benefits or a citizen with full rights, of some IETs problematizes their understanding of the construct of "home," which entails meanings of being citizens but with inability to speak up and with fewer rights and privileges. Given this, Ahmed (2000) contends that "some speak precisely because they are in the position to be heard, to command our attention" (p. 53). Feeling at home requires free choice and autonomy which are important for immigrants who seek smooth transition into the host society. According to Sara Ahmed (2000),

> Home is implicitly constructed as a purified space of belonging in which the subject is too comfortable to question the limits or borders of her or his experience, indeed, where the subject is so at ease that she or he does not think. (p. 87)

Here, the concept of home holds meanings of emancipation, humanization and critical awareness of one's situation; in other words, the subject and space inhabit each other (Ahmed, 2000). In the context of IETs, these teachers are unable to speak up or to be heard because of the structural barriers and their non-representation by the ATA or school systems, which makes their situation similar to Gayatri Spivak's powerful question, "can the subaltern speak?" The answer is, in fact, they cannot speak because of the power in relationships and institutions. Thus, the policies of evaluating foreign credentials and teaching certification need to be welcoming to those voices that cannot be heard, which is "opening up the possibility of a knowledge which does not belong to the privileged community" (Ahmed, 2000, p. 64). In other words, the change here is epistemological, the same as it is systemic as removing the barriers for the inclusion of IETs and

is through reconstructing knowledge and culture that are accommodating and just to these immigrants.

As strangers, IETs find themselves between two opposing discourses: A 'stranger danger' discourse that rejects strangers because of their threats and a "multicultural discourse" that welcomes strangers and their differences (Ahmed, 2000). In the interviews, participant IETs express their determination to be teachers in local schools, however, the bureaucratic system appears uncooperative to these 'strange' teachers' professional ambitions as it seeks to detach them from their history of education and experience. This encounter between the IETs and Alberta Education is unequal in its power and authority which is a new form of colonialism, as articulated in by Ahmed (2000), "colonial encounters involve a necessarily unequal and asymmetrical dialogue" (p. 12). This places the IETs in a space of uncertainty and non-belonging and makes their journey for recognition complex, and at the same time it becomes a journey for self-discovery and meeting other strangers (a community of strangers/exluded IETs). It is true that the IETs are estranged because of their teaching certification experience, but their presence as holders of differences has a role in promoting acceptance in the host society. In this regard, Ahmed (2000) views that: "The figure of the stranger has become crucial: no longer seen as a threat to community, the stranger becomes a reminder of the differences we must celebrate" (p. 4). Accordingly, IETs in Canadian schools represent another perspective and understanding of the world that need to be supported to confirm our democratic vision.

Barriers that Exclude IETs

The study shows that the evaluation process of foreign credentials for the IETs was a big barrier for their integration in the teaching profession in Alberta. In the analysis of the policy texts that evaluate and certificate the IETs, I made connections between language accent,

knowledge and power, which concurs with other studies that underlie the shift to a "critical paradigm" in which the productions of meaning and knowledge are questioned, and knowledge and power are related (Abdi & Ghosh, 2004). It is argued that "decisions are actually taken much of the time on the basis of *who has the power* rather than on the basis of reasoning" (Fairclough & Fairclough, 2011, p. 244). From this stance, the power dynamics of decision making determines the value of what is local or strange and what is foreign-born or Canadian born.

In the study, the IETs encountered difficulties in the processes of obtaining teaching certification and their recruitment to schools, which is broadly supported by Brigham (2011), Pollock, (2010), Schmidt and Block (2010), Marom (2016; 2017) and Walsh, Brigham and Wang (2011) who expose layers of marginality in the trajectory of IETs' teaching recertification. The devaluation of foreign credentials puts IETs in a deficient position as there is no appreciation of their previous knowledge and experience. Consequently, credentials become another factor of social inequality and stratification (Shan, 2009; Shan, 2013) and maintaining privilege for others (Murphy, 1988).

In the study, most participant IETs agree that there is a delay from Teaching Excellence and Leadership, Alberta Education, to process their application to get their credentials assessed for a teaching certificate. These teachers came from developing countries where education and bureaucratic administration systems are totally different from Canadian ones. In some cases, the applicant IETs need to be physically present to sign and receive documents of their credentials from their former institutions. There are some IETs who may belong to countries where there is war, and the state is weak, or incompetent, which makes mailing official documents very challenging. Accordingly, IETs revealed that the major delay is from the bureaucratic institutions of their countries of origin that were uncooperative to mail their original documents directly to

Alberta Education. When these immigrants decided to come to Canada, they resigned from their jobs and brought with them all their documents and assets with the hope of starting a better life. Unfortunately, in the interviews, most participant IETs shared that they were placed in a situation of double bureaucracies, from Alberta Education and from back home institutions. In other words, the findings present that most of these immigrants lost their formal professional networking in their countries of origin as they were not able to get the required documents. This reality represents the maze that the IETs got trapped in when they sought assistance from the institutions of their birthplaces. Therefore, lack of family or official back home support complicated the process of evaluating foreign credentials for these teachers and their understanding of home or being at-home.

Besides, it was reported in the participants' responses that differences in the Canadian system of education and others of foreign countries sometimes create confusion to the assessors, which affects the teaching certificate applications for some participant IETs. For example, some IETs were asked to provide documents that they did not have, for example, descriptions of courses, evidence of completion of their practicum back home, difference between certificates from a college and a university, and justification of the currency of teaching profession.

These cases raised the concerns over the consideration of the differences of concepts and systems of education and employment in foreign countries. Moreover, concerning evaluating foreign credentials for the IETs, it is apparent that there was an inefficiency and ineffectiveness of interaction between local and foreign educational institutions. Alberta Education was not able to correspond with them to obtain the required documents, or perhaps they did, but they did not get any response. Some IETs who moved to Alberta from other Canadian provinces suggested more collaboration between the regulatory bodies in the field of teaching in Canada, that can

limit the multiple evaluations of the IETs' foreign credentials in the same country which confirms the unfair triage that these newcomers go through. This issue questions the barriers of the migration of teachers across Canada, which reinforces the fact that a teacher in Ontario is not a teacher in Alberta, let alone a teacher from another country. This lack of centrality of evaluating foreign credentials resonates with what Guo (2009) found when highlighting the multiple institutions that professional immigrants have to approach in the evaluation of their credentials.

The study has also demonstrated the power of the Registrar of Teaching and Leadership Excellence, Alberta Education, to license teachers, local or international, and to exercise control on the evaluation of foreign credentials. Moreover, Section 92 of the Certification of Teachers Regulation of the School Act (2016) appears very generic and neutral as it does not entail meanings of diversity of local or international teachers in Alberta. Furthermore, the major barriers that these teachers have encountered, as shared by most of the IETs in the study, is providing the evidence of English language proficiency and the bureaucracy, not just of Canadian institutions but of their original countries. The IETs in the study went through difficulties to persuade their former services, universities and institutions, to mail the required documents for their evaluation directly to Alberta Education. There is also a gap of information for some participant IETs before and after their immigration that complicated their teaching certification experience and made them miss opportunities to build professional networks and to get connected easily. This study has indicated that the key concepts of age, time, money and bureaucracy become real barriers for some participant IETs to meet the requirements for their teaching certificate application by Alberta Education. Importantly, it was revealed in the interviews with the school leaders, their discretionary decision-making when hiring teachers

made the IETs' different ways of teaching and knowledge hard to accommodate. This fact may hold the meaning of cultural blindness and destructiveness that seek the elimination of others' cultures in schools (Terrell, Terrell, Lindsey & Lindsey, 2018), which requires a deep reflection on human differences and diversity. In such contexts, culturally proficient leadership is essential as it puts emphasis on equitable access and on "the demographic composition of the students, staff, and the community to ensure that diverse voices are represented throughout the formal and informal decision-making processes of the school" (Terrell, et al., 2018, p. 137). That is, principals' decision-making that is neither equity-based nor culturally competent is a barrier to the meaningful inclusion of the IETs and students from immigrant backgrounds. In addition, the IETs are affected by the state politics as "governments are standardizing and controlling curriculum and pedagogical practices via sanctions and rewards" (Mayer, et al., 2008, p. 81), which renders these immigrant teachers unfit to the practices of public schools. As a result, the IETs get lost in the blankness that is created by the state and school employers.

As discussed earlier, some participant IETs reported that their test for language proficiency is another major barrier to their Alberta teaching certification. The findings show that they had different views about language proficiency. Unlike participant IETs who speak English as a second language, some participant IETs who speak French were able to overcome this language obstacle when they chose to demonstrate their language proficiency in French, which is a form of a recorded interview. Marom (2016; 2017) has found that the IETs' language proficiency testing is a foundation of their insecurity and systemic discrimination. Similarly, Pennycook (2007) asserts that Eurocentrism and colonialism have been used to highlight English as an international language and marginalize other foreign languages and cultures.

To avoid the barrier of the language proficiency requirement, a participant IET explained

that she preferred to go for an after-degree program in education instead of an IET bridging program. The requirement for the language proficiency to study at the university are flexible than the ones by Alberta Education for a teaching certificate. According to this teacher participant, the local bachelor of education enabled her to be directly certified from Alberta Education and also to gain some self-esteem that she needed in her journey of recognition and getting better job opportunities.

Yet, most participant IETs in the interviews expressed their frustration with their English language proficiency tests, as they were restricted to choose between TOEFL-iBT and IELTS exams. To achieve the required testing scores, IETs were tested several times, which cost them much time and money, and there were not given any plan from the assessors of Alberta Education to support these newcomers to achieve the required scores in the four language skills (listening, reading, speaking and writing). The IETs were challenged with their language exams, particularly, the required high scores and the difficulty to get a specific score of every language skill. The assessors at Teaching Excellence and Leadership do not consider the total score of the four language skills. Moreover, according to Alberta Education (2017), "Scores [of language proficiency] older than one year are not acceptable." The regulation of the expiry of the language test scores invites us to critically think and understand the purpose behind these language proficiency requirements: is it to facilitate the inclusion of the skilled immigrants or to discourage them from being teachers again? Furthermore, other participant IETs understood their experiences with the language proficiency requirement by making a connection between their multiple exams and some institutions that are making profit out of their situations. In the same context, it is important to highlight that language accent is another issue that adds to the exclusion of the IETs from schools. Some IETs disclosed that they had bad experiences when

students could not understand them. Similarly, school principals do not feel comfortable with the language accent of IETs and their pedagogies, which diminish their chances to be hired. In this context, Flores and Rosa (2015) point out to the use of the raciolinguistic ideologies to justify linguistic deficiency of foreign users of English who are heared by ears of discrimination and colonizing minds. Likewise, in the discussionof systemic discrimination that is used as a barrier for immigrant teachers, Schmidt (2010) has found that these teachers' language accent is treated with hostility which affirms the dominance of monolingualism and monoculturalism. Shohamy (2007) also higlights this triage system that blocks immigritants and indigenous groups from access to educational orgnazations by using native-like accent and language proficiency as a part of critieria in language testing. Furthermore, Shohamy (2007) contends the use of language tests to standardize language homogeneity, to determine prestige and to reject diversity.

To sum up, in their evaluation of their credentials, IETs find themselves encountering rigid bureaucratic authorities from their countries of origin and in Alberta. The findings suggest that there is a need of new differentiated policies that are able to accommodate the IETs with their specific differences of foreign use of English and knowledge when it comes to the evaluation of their credentials and their hiring to schools.

Policies that Frame the Experiences of IETs

In education policy, Ball and Junemann (2012) describe a difference between governance and government when asserting: "governance which is accomplished through the 'informal authority' of diverse and flexible networks, and *government*, which is carried out through hierarchies or specifically within administrations and by bureaucratic methods" (p. 3). Unlike network governance, bureaucratic administration of governments seems complex in its operations and services and embodies a hierarchical control of the state. In policy-making which

becomes politicized, the power of the state policy discourse is questioned as there are some groups who benefit and others who are excluded because of the same policy. In a representative democracy, the state has commitment to fairly serve both the advantaged and disadvantaged. Thus, the state is required to formulate equitable polices in the sense of maintaining equality of outcomes among individuals and groups, in addition to giving more to the less advantaged. Indeed, the location of the meanings of policy text is not only in its content but in its relationship with the social structures and discursive contexts as well (Olssen, Codd and O'Neill, 2004).

The policies that certificate teachers in Alberta, Section 94, of the Alberta School Act and Out-of-Country Application for Certification (Alberta Education) and other related ones, are to maintain the standards of the teaching profession, which is important and required to better serve the local public with the best practices of education and well-being. On the other hand, the state assessment of foreign credentials and its language policies which is not differentiated and equitable affects the chances of the IETs and immigrant teachers as a racialized minority to be included in the education system. There is no consideration for their credentials' origins, and they are stigmatized because of their foreign knowledge and language accent. Evaluation of foreign credentials is used to legitimize exclusion of immigrant professionals as argued by Murphy (1994), and foreign credentials are devalued in Canada because of the power dynamics (Ng & Shan, 2010; Shan, 2009). Similarly, Santos (2007) claims that "social exclusion is always the product of unequal power relations" (p. 64). Under this approach, the IETs are powerless because of their lack of social capital and professional networking to navigate systems and because of their foreign use of the English language. Thus, the local educational policy appears inactive in the recognition of the IETs and other minority teachers. With this, Fraser (2000) makes a connection between misrecognition and institutionalized subordination, which is

applicable to the situation of the IETs. In fact, the educational policy that is more substantial to the issue of the recognition of foreign credentials and inclusion of immigrant teachers should be based on the ethics of care and engagement of its makers, as viewed by Ahmed (2012): "The commitment of senior management is necessary for policy to be translated into action" (p. 132). Otherwise, the policy rhetoric holds some meanings of inclusion and diversity of immigrant teachers, but its practice is paradoxical or works for other goals.

The educational policy that certifies local and international teachers and that is monopolized by Alberta Education necessitates some changes as there are new emerging social problems that require new methods and scales. In this sense, Dale (1999) has informed us about the influence of globalization on state policy making and public services, education as an example. To be more competitive, states prioritize bringing Trans National Corporations (TNCs) to their home economies. Accordingly, an important consequence of globalization is "the development of *supernational* responses to common problems for states in a globalized context" (Dale, 1999, p. 58). Likewise, educational policy needs to be connected to its national and international contexts as "transformative discourse that can have real social effects" (Olssen, Codd & O'Neill, 2004, p. 2). Resolving social issues fairly and equitably and making a positive change can be attained through a practice of critical interpretive policies that are aware of the local/global environment and dynamics and are performed within a deliberative democracy.

In the study and in response to the research question on the policies that frame the professional status of IETs and how policymakers understand and interpret these policies, the findings show there is an interaction between policy artifacts (policy text and language of certificating IETs) and meanings that also include values and discourses. In the policy chapter, I have presented the interpretive communities and their policy texts that determine the elimination

or the inclusion of the IETs to the teaching profession in Alberta. The relevant policies that shape the experiences of the IETs are: Section 94, Certification of Teachers Regulation, of the Alberta School Act; Out-of-Country Application for Certification, Alberta Education; Alberta Certification, ATA, and other policies of Alberta Human Rights Act and Employment Equity that also make sense to these teachers who belong to visible minorities.

The access to the local knowledge of these policy texts demonstrates different meanings and interpretations regarding the main issue of the IETs. Alberta Education has the authority to certificate or to deny the certification of immigrant and local teachers. To be a certified teacher, Alberta Education has established high standards that can be at the same time an act of exclusion from this profession. A difference in systems and cultures between Canada and other foreign countries creates a roadblock to the certification of the IETs and needs to be considered in processes of evaluating foreign credentials.

In the court case of Siadat v. Ontario College of Teachers (Hanulik, 2007), Siadat was a refugee foreign-trained teacher who came to Ontario and wanted to be a teacher. However, her application for the teaching certificate was refused as the Ministry of Education in Iran held all her original documents. As a refugee, Siadat requested some accommodation and consideration for her humanitarian situation based on the values of equity and human rights in the Canadian democracy. Unfortunately, her request was denied and made her frustrated, but she did not give up her quest for recognition. She protested and legally challenged the Ontario College's decision. As a result, Justice John Brockenshire stated that: *"It is plain and obvious to me that to insist on original, or government certified documents from her place of origin, is prima facie discriminatory against her, in view of the evidence she has provided"* (Svidal, 2006/2007). Accordingly, Siadat won her battle of recognition and self-assertion that should have inspired

other deskilled immigrant teachers. Siadat and some participant IETs in the study become role models for internationally educated teachers in their journey of achieving success in their in-between immigration space and having access to the public education employment. Her legal case indicates the importance of the justice system to bring fairness and accommodation to cases of marginalization and exclusion.

From the ATA policies regarding immigrant teachers from overseas, the selective content that ATA presents for the teaching certificate for applicants does not present specific information for these teachers. The IETs are not mentioned, or may be ignored, and are not represented by the ATA either. It does not advocate for them. In this sense, the participant IET G in the interviews states that:

> *The teaching working force in Canada needs to know more about these teachers [IETs]. We need someone to speak about us, on behalf of us, as internationally educated teachers. To speak to schools, individually is very hard. We look different. English is not our first language.*

In terms of the relationship between ATA and Alberta Education, the certification of teachers is done by Alberta Education as stated by ATA on its website: "In Alberta, all teaching certificates are granted by the Department of Education" (para.1). This indicates the disengagement of ATA in matters of teachers' certification; in fact, this professional association becomes only crucial to IETs when they are certified and are hired to publicly funded schools. Thus, these immigrant teachers lack advocacy or support in their journeys of teaching certification and survival from ATA, as they can only become ATA members when they sign teaching contracts with school districts. In their battle for recognition, IETs may expect solidarity and activism from local teachers who are certified and settled in their careers.

Equal to other citizens, the policies of the Alberta Human Rights Act and the Alberta Human Rights Commission seek to protect the dignity and rights of the internationally educated teachers for fair and equal treatment, as other citizens. In this sense, the IETs have the right to resist legally all kinds of discriminatory practices and decisions that belittle their human dignity and position them as second-class citizens, as in the court case of Siadat. The claim of the IETs' right to be treated with dignity and equity is broadly consistent with the thoughts of Freire (1970) when promoting true generosity that abolishes causes of oppression, and the work of Abdi and Shultz (2008) when claiming that "universal human rights creates a vision of a world of diversity where all humans have an equitable claim to the rewards and privileges of their social, economic, political, and cultural context" (p. 3). This affirmation of human rights and human dignity requires equitable distribution of society's benefits and advantages.

To empower the marginalized groups, the findings show there are policies that seek meaningful inclusion of them, for example, the federal Employment Equity Act that aimed at including racialized minorities and diversifying the Canadian workforce in the public services. However, some official initiatives and reports embody an official knowledge that is a self-critique on the state inability to achieve equity and diversity in employment and in the hiring policies and practices (Public Service Alliance of Canada, 2017).

In the Alberta School Act (2016), the differences among citizens are erased, which makes the IETs and other visible minorities invisible and unobserved. This kind of generic policy is highlighted by Mayer and colleagues (2008) when stating that "The aim to define fixed and uniform national or even transnational standards is consistent with the desire for a more objective, standardized and quantifiable commodity which can be understood, judged and even transported/exported" (p. 88). The construction of parochial generic teaching policies and

generic teachers reinforces uniformity and detaches education from its local context, knowledge and population which is unsafe to the social and economic cohesion. In contrast, the Alberta Human Rights Act and the Alberta Human Rights Commission are policies that are humanized and attempt to be inclusive and specific, and contribute to the conscientization and critical awareness of the IETs that "enrolls them in the search for self-affirmation" (Freire, 1970, p. 36), taking actions against the oppressive elements. Thus, discourses of diversity and inclusion that are promoted in the market of policies and ideas are not reflected in the Section 94 of the School Act that is supposed to mirror society's diversity and differences. The omission of the international applicants for the teaching certificate in the lines of the School Act and the ATA website indicates the lack of interest in this group of skilled immigrants who want to be a part of their children's educational systems. In addition, the Alberta School Act (2016) and Alberta Education policy for the out-of-country teaching certification applicants, as reported in the policy chapter, are top-down policies and disengaged from the ambitions of the IETs who need support in their settlement and integration. In fact, the policy makers are required to clarify their intentions from the expected and unexpected effects of their policies on the situation of IETs. When formulating their policies, they also need to be in dialogical and problem-posing processes (Freire, 1970) that include the IETs or related partners and to be responsive to their needs. Otherwise, the policies that are used in the evaluation of foreign credentials may become a practice of triage of immigrant teachers in the sense that these teachers are assessed in their qualifications several times, as revealed by some of them in the study. To the holders of foreign credentials, Alberta Education with its branch of Teaching and Leadership Excellence could signify a gatekeeper for the access to the teaching profession. As noted before, the Registrars, with their powerful decision-making, similar to that of school principals, play a dominant role in

the structure, race, color, and gender of the education system in the province.

Hence, the conflict in decision making between the discourses of human rights that are based on equity, fairness and human dignity and other discourses that are dehumanized because the rule of regulations and bureaucracy is continuous. Despite the insufficiency of policy texts that deconstruct narratives of exclusion and uniformity, the policies and meanings of the federal Employment Equity Act, the Alberta Human Rights Act and the Alberta Human Rights Commission construct discourses that humanize the situation of the IETs and other immigrants. These policies also attempt at motivating the IETs for more praxis (reflection and action) (Freire, 1970) in their situation and opening up public spaces in which the discussion of discrimination and social injustice becomes authorized and legitimate. To achieve justice and equity in their situation, the empowerment of the IETs is important, as argued by Abdi and Ghosh (2004) that the empowerment of individuals is one of the principles of justice and equality.

In short, the IETs are situated in contradictory discourses and policies that shape their realities of being certified and recognized teachers with foreign education and experience. To facilitate their professional integration and inclusion, more equitable educational policies need to be formulated and implemented.

Professional Networking

In their answers to my question about their information regarding the processes of applying for a teaching certificate and evaluating their credentials in Alberta, the participant IETs came with a variety of responses. Some of them did not know about how to apply for a teaching certificate when they first came to Canada, and they did not know about alternative programs that these teachers could do to survive, for example applying for level 3 in early childhood education or doing ESL teaching. Accordingly, this gap of information for some participant IETs

impeded their experience in the teaching certification and made them miss opportunities of integration in their initial stage of immigration. However, it is explored in the interviews with some participants that the Canadian Immigrant Integration Program (CIIP) was beneficial to IETs who are from India, China and the Philippines as it had prepared them for their immigration to Canada and shortened the ways of the evaluation of their credentials. Thus, this program was advantageous to some participant IETs as it equipped them with the necessary knowledge to get integrated and achieve prosperity in the new home. Unfortunately, this program does not serve IETs and other immigrants from other countries who have to rely on themselves to navigate the new systems, which poses a critical question to governments in terms of providing information and orientations to all skilled immigrants prior to their arrival to Canada.

As narrated in the interviews, some participant IETs were not successful in making professional networking in their bridging programs and practicums as they disclosed that they faced hardship to get references from principals or mentor teachers that were essential to be called for job interviews or to get hired to schools. Thus, being in a new context with limited information and social or professional relationships, the IETs need more equitable policies that give them more reasonable accommodation and opportunities of success in their settlement and integration. It is also raised in the interviews that some participant IETs managed to go beyond their “seclusion” and build professional relationships that are important for being informed, recognized as a teacher, connected and consequently hired to schools. Failure to construct these professional networks, as some participant IETs experienced, led to creating other barriers to get access to the teaching profession in Alberta.

Employment Barriers

All participant principals and school leaders welcomed diversity of their schools not just of their students but of their teachers as well. Some of them were in favor of having IETs at schools to represent and be role models for students from visible minorities, which could positively impact their academic achievement. This point is consistent with what Bascia (1996) discusses, that immigrant teachers would have some empathy for students from immigrant backgrounds. For example, one participant principal appreciated the contribution of an IET in his school in terms of the challenging subjects she was teaching and her involvement in solving discipline issues of some immigrant students at school. This finding echoes what Sleeter (2008) argues for when discussing that diversity of teachers could serve better diverse students.

In their responses, some principals showed contradictions regarding their perspectives of diversity of teachers and including IETs in their schools. One participant principal noted that an IET in his school was using a different pedagogy that is described as rigid and teacher-directed when compared to the pedagogy of teaching and learning used in Alberta. He added that this immigrant teacher was struggling with the pedagogy at his school. This example demonstrates the extra support that school leaders need to provide the IETs with in order to be successful in their teaching. In social justice, overcoming systemic barriers is not only the responsibility of those who suffer, it is also the responsibility of those who benefit (Shields, 2018). The author further notes that "we must, however, acknowledge our privilege, our benefit, and, with compassion, stand in solidarity with those who have been marginalized or oppressed" (Shields, 2018, p. 33). Here, Shields (2018) is addressing with this discussion the role of school principals to be transformative leaders in the situations of injustices that are happening in the school settings. Consequently, the subordination of their pedagogies and knowledge and the lack of being supported by democratic and transformative school leaders limit the chances for the IETs to be hired and included in

schools. Furthermore, some IETs may be marginalized because of their different knowledge and foreign use of the English language accent. This is consistent with the ideas of Ghosh and Abdi (2004) when contending how power and identity related difference to deficiency; in the same context, Cummins (2003) notes that difference can be viewed as deficit. Moreover, Ghosh and Abdi (2004) state that "The creation of the Other implies deviance from the norm" (p. 24). In other words, this misunderstanding of the IETs' epistemic richness is reinforced through the power imbalances in the relationships of these immigrant teachers to the school recruiters. However, Schmidt and Block (2010) advocate for the IETs' difference that "can be used as building blocks for greater inclusion and representation" (p. 19).

Another barrier to the hiring of the IETs is the fact that principals do not have full decision making when hiring teachers. For example, participant principal N notes: "I am not involved in recruiting teachers at all." In this way, this principal wants to avoid principals' responsibility in hiring IETs and diversifying the teaching force of their schools. Likewise, participant principal E asserts that: "I am picking from a pool that has already been prescreened and pre-organized." Nonetheless, on the question regarding how the IETs can be supported, participant principal E responded that "if your father is a principal you are going to get a job far easier than if your father is not a principal." From this perspective, it is recognized that some principals are biased in their hiring decisions, which shows the importance of social capital (Bourdieu, 1991) and connections to get access to the teaching positions and benefits of the society that most participant IETs are missing. The same principal mentioned earlier in the interview that principals are neutral in recruiting teachers. In the response to the question of the possibilities of supporting the IETs, the participant principal E observed that, "I think it is really important you do not want to create that situation where this person [IET] got hired at a preferential hiring system." With this

understanding, meanings of equity and equitable hiring of teachers from different backgrounds become hard to achieve as some recruiters are not considering that some attention and care need to be given to the IETs who are newcomer immigrants to Canada.

Some participant IETs in the study view their difference and lack of professional networking as big barriers to their employment and inclusion to the local schools. In this context, participant IET G revealed:

> *We are not young anymore. Imagine you are a principal and 5 people show up for interview, one of them is internationally educated and one of them is educated here, who do you think you would choose first? You have a different looking person, different skin, English is not your first language; obviously the one who studied in Canada will be more easy going….. 11 of us [IETs] got graduated, maybe only 1 or 2 got a job now. It is really heartbreaking and disappointing.*

These statements question the policies and social justice projects that have been implemented in Alberta to enhance the substantive meanings of citizenship in which employers and job seekers think beyond differences of race, language accent, gender and class.

Initiatives for Inclusion

According to Ahmed (2000), "the question of the stranger in the nation is a question of opening or closing the doors: the stranger can either *be let in or kept out*" (p. 100). This statement confirms the power in relations and in the construction of immigrants, whether for full inclusion or for marginalization. This shows the stranger immigrants are facing real challenges of belonging and being at home in the migration spaces and at the same time they are resisting powerful standardized structures and policies to have a decent location.

I found in the interviews that most participant IETs are determined to achieve their personal and professional goals of being certified teachers in Alberta and being included in the publicly funded schools. In this sense, a participant IET disclosed that:

> *I left back and sacrificed a lot of things to reach Canada and only not doing for Alberta Education and not getting a certification is a big no no….I have to achieve it, I can take any number of difficulties to reach my goal.*

Additionally, because of the discussed barriers, the IETs as newcomers to Canada may need some ways of support to be visible and to be included in the teaching profession. The inclusion of the IETs might have a good impact on the achievement of students and school communities and might help in the administration of the schools that have a majority of students from visible minorities, as revealed in the interviews. In this regard, participant IET W, in the interviews, notes that *"the government should support the teachers [IETs] that want to teach here and show what they got, because they will be helpful for the society. Their experience will be aluable for the economic growth."*

Alberta Human Rights Act (2000), the Alberta Human Rights Commission and the federal Employment Equity Act (1986) set up the foundations of human rights and fairness in employment. These policies resonate with the situation of the IETs and other visible minorities. These texts aim at reducing forms of discrimination in the workplace which are beneficial for the IETs who are immigrants to Canada and seek appreciation of their different epistemologies and worldviews. The official language of these policies and political acts puts the responsibility of accommodating marginalized groups on employers. This generates a complex situation that makes us question the willingness and readiness of employers to contribute to accomplishing the

democratic and citizenship claims of diversity and inclusion. Additionally, there is a difficulty to measure the intentions of the employers who want to be a part of the progressive social justice projects that tends to be equitable in terms of the career opportunities provided to citizens. It is promising to formulate policies that protect the rights of IETs and other groups that preserve their dignity and equitable treatment. In reality, these teachers need more than words and policies that may become void of meaning and positive impact. For this reason, there are some proactive projects and actions like the IET bridging program at the University of Alberta or at the University of Calgary that seek the meaningful inclusion of the IETs with assisting its IET participants to meet the requirements for teaching certification in Alberta.

As newcomers to Canada, the participant IETs needed to network to gain information and to engage in meaningful relationships that could empower them to transcend the constraints on them for many reasons. It is also revealed in the interviews the role of immigration centers and agencies to assist the IETs and newcomers with building professional networking that they needed to get certified and get access to the teaching jobs. It is emphasized in the responses of some participants that mentor teachers or host teachers played a positive role in their support and immersion in the teaching world. About building connections, some participant principals suggest the idea of volunteering in schools at any capacity that would assist these teachers to get to know other people who could give them reference letters and support them in being hired. Another principal further added that internship would be a very good non-threatening way for the newcomer teachers to try it. Additionally, it is also suggested that the IETs need to consider being on the lists of substitutes with school boards that will make them know school leaders and build professional relationships with them. Finally, in the interviews it was also reported that it is

interesting to gear an induction program towards this group of teachers with some tailored professional development that will benefit them help them adjust to the local system of education.

As analyzed in the policy chapter, the normative claim in the issue of the IETs, based on the political discourse analysis, is that the services of Teaching and Leadership Excellence (Alberta Education) should show some flexibility in the requirements of the IETs' English language proficiency and other required documents (transcript and Statement of Professional Standing) that IETs must send directly from their countries of origin. Alberta Education, as a public service, should also design a comprehensive action plan that includes government-funded mentorship and internship programs which help the IETs, as citizens and tax payers, to adapt to the new social and work environment and at the same time to be able to survive in the host country. On the other hand, the ATA should coach and advocate for the welfare and rights of the IETs to be treated as other teachers who graduate from local education programs. Accordingly, Alberta Education and ATA are ethically committed to the desirable goals that maximize the benefit of the IETs based on the moral arguments of fairness and equity that make democracy work for everyone. Importantly, the policy makers (Alberta Education, ATA and Alberta School Act) on this issue should enhance the language used in the policy texts in order to make it more inclusive and accommodating to reflect the diversity of Albertan society. Furthermore, the evaluation of the foreign credentials of the IETs for the purpose of being certified teachers could be assigned to an independent third party that is immune from institutional bias and indifference and may have the ability to be accommodating to differences and diversity of knowledges and pedagogies.

These proposed claims, as any other reform projects, could be challenged by attempts of criticism that may refuse it. For this reason, the agents of Alberta Education and other stakeholders need to tolerate constant adjustments of actions and initiatives that seek to treat IETs with equity

and care. With this, they are able to reach reasonable and rational decisions that take into account a variety of views. Moreover, Alberta Education and ATA need to be progressive and democratic in their decision making and processes of problem-solving by including the IETs and cooperate with education teaching programs and school boards to produce sound and valid arguments and projects for the diversification of the local teaching force. This inclusive approach of participants guarantees better chances of success of the embraced claim of action. As well, PDA argues for practical reasoning that needs to be done through the genre of deliberation and negotiation in which the agents balance other practical arguments and weigh considerations in favor of or against the claim for action, which is in this study the proposed action plan that enables the inclusion of the IETs in local schools. In a study that tackles the integration and inclusion of newcomers in Canada, Tolley, Biles, Vineberg, Burstein and Frideres (2011) explain that the issues of immigration and integration of newcomers entail the cooperation of government, non-governmental organizations, communities, education sectors and other related stakeholders. Therefore, the practicality of the inclusion and diversity projects, as in the case of the inclusion of IETs, is achieved when establishing horizontal partnerships and the involvement of different players who are proactive and positive for human rights and human dignity.

In this context, Yanow (2000) argues that setting up channels of cooperation between the policy communities would help to bridge differences. The collaboration between Alberta Education as the assessor of the IETs' foreign credentials and other stakeholders (for example, ATA, teacher education programs, human rights activists, community organizations…) would benefit the IETs to bring change to their marginalization. Integration projects by universities and non-government organizations could contribute in the inclusion of the IETs and diminish the bureaucracy that is lukewarm and indifferent to the situations of the underprivileged immigrant

teachers and that disappoints lay citizens in certain contexts. According to Yanow (2000), negotiation is another form to mediate and to bridge differences through reformulation or reframing of policies. The IETs are between a top-down decision-making process that is technical and oppressive and a human rights approach that seeks their inclusion and full participation. They are required to activate their agency in order to interact and engage with the relevant policies and create new avenues for their situations that enable them to overcome the systemic barriers and puzzles. In this sense, Hajer (2003) notes that public policy creates a public domain where people deliberate on their future and on their interrelationships with the government (p. 88). To this effect, in the context whereby the IETs lack representation, there is a need to create a public space for the IETs to deliberate on the recognition of their credentials and the opportunities to be included.

The marginalization of these teachers could become a catalyst for them to unite and construct a collective identity. Being affected by the related policies, the IETs become politically involved and engaged. In other words, the discussed policy texts of the certification of the IETs could spark these teachers' critical thinking and awareness about their rights, benefits and power inequalities. Accordingly, there is a reciprocal relationship between policymaking and political involvement, as argued by Hajer (2003): "in a network society it is policy making that creates a sense of community and triggers meaningful political participation" (p. 88). In addition, for effective outcomes and commitment to democratic policymaking, the policy authors of the discussed policy texts need to include racialized minorities. This shift of belief makes policymakers more concerned about the interests and benefits of the IETs and other skilled immigrants, which contributes to their inclusion and uplifting in the society.

Discursive Meanings of Diversity

The interviews with principals and some IETs show there is a desire to diversify the teaching force in Alberta, which makes meanings of citizenship substantive and inclusive. In this regard, Abdi and Shultz (2008) note, citizenship is "a product of diversity rather than an institutional tool serving particular groups" (p. 3). In this sense, substantive citizenship is bound by projects of diversity that is serving the needs of all groups and individuals.

In another sense, diversity and its related concepts of inclusion and integration are discursive in that they contribute to the social construction of the realities of ethnic minorities in Canada. Discourse, according to Fairclough and Fairclough (2012), is about the social use of language; to this effect, Critical Discourse Analysis (CDA) tries to introduce "critical perspectives on language" (p. 78). This contributes to enhancing the understanding of relationships between discourse, power, ideologies, identities and institutions. In this chapter, diversity and inclusion are a part of a discourse that has impact on the social life and experience of the IETs and immigrants in general.

According to Sara Ahmed (2012b), the official diversity in the Western world seems as "a repertoire of images" and "collages of smiling faces of different colors" (p.7). The author, as a person of color, adds that: "We are often asked to embody a commitment to diversity. We are asked to smile in their brochures" (p. 16). Instead of being fully included for equitable participation, people of color are "invited" to play a superficial role, which is to color institutions. In this context, there is meaning of reproducing organizational inequalities of power as racialized people are requested to smile and to act in a certain way for the purpose of reflecting their integration in the local institutions. With this, organizations use power and discursive language of diversity and inclusion to structure themselves in an authoritative way that is marginalizing immigrants and minority groups, as argued by Blackmore (2011):

> Organizational values, processes, structures and relationships construct privilege and disadvantage through multiplicities of inclusion and exclusion. Universities, schools and technical institutes are fragmented unities, both unified by managerial discourses and divided by unequal power relations based on race, gender and class, as well as position and politics, that simultaneously fracture, integrate and disaggregate. (p. 447)

In this sense, it is important that organizations critically reflect upon their power, policies and discourses to understand meanings and behavior that make differences of race, ethnicity and gender and how their utilization of diversity and inclusion become associated with privilege and demerit. In the host society and local organizations, the person of color is placed as a guest for a "conditional hospitality" as described by Derrida (2000) or as a stranger who "appears as the one who is always lurking in the shadows" (Ahmed, 2012b, p. 2). A guest or a stranger is the prevailing construct that categorizes the ethnic groups who are qualified and want to be a part of the system that underestimates them through different mechanisms (Beneria, Deere & Kabeer, 2012; Guo, 2009; Guo & Andersson, 2006; Mojab, 1999; Pollock, 2010; 1999; Schmidt & Block, 2010; Shan, 2013; Walsh, Brigham & Wang, 2011). Being invited and a guest in the liminal space of immigration makes skilled racial minorities and immigrant teachers unable to contribute or to be full participants, which problematizes the concept of home and citizenship to these immigrant-citizens who are struggling for a full belonging and equitable participation in the countries of residence.

Thus, the discourse of diversity does not create a shift in the understandings of including ethnic minorities and immigrant teachers, particularly, to the center of decisions and benefits; and the concept of diversity itself becomes symbolic and void of sense in certain contexts as it is sometimes generated for shining the images of institutions and not for benefitting marginalized

groups. Diversity is assembled as a commodity and a tool of marketing that brings more profits to institutions and their people, and it may appear as an illusion to the IETs and skilled racial minorities which brings nothing and can be "a description or affirmation of anything" (Ahmed, 2012a, p. 58). In other words, serious commitment is required to have a diversity that does not suppress the differences and that is meaningful to racial minorities; in fact, it should allow them an equitable employment and for a legitimate voice in the Canadian democracy. Putting words and values of policies into actions will bridge the gap between the official inclusive rhetoric of institutions and their practice or silence. This issue of the gap between policies that seeks diversity and inclusion and their enactment is also raised by Ladson- Billings (2005) when advocating for diversity in teacher education programs by contending that "The point of having a more diverse pool of teacher educators is to demonstrate that our actions are consistent with our rhetoric" (p. 231). Given this fact, diversity among teacher education programs makes teaching jobs more accessible to IETs and other racial minorities and gives them opportunities to be in classrooms of public schools as teachers, not educational assistants, who are able to promote culturally competent teaching pedagogies and practices that can positively impact the meaning of diversity and inclusion in local education. Diversity in teacher education remains a generative space that can radically dismantle distorted understandings of race and ethnicity in schools and institutions (Cruickshank, 2007; Ladson- Billings, 2005; Sleeter, 2001, 2008; Sleeter & Milner, 2011). Therefore, reconstituting teacher education programs and school districts for more diversity and inclusion is able to foster values of equity and racial representation and disrupts stereotypes about immigrant teachers and their minority knowledge.

As discussed in the previous chapters, the IETs are seeking equitable opportunities to be a crucial part of the public schools. Because of their belonging to a racial minority group, they are

obviously affected by the discourses of diversity and inclusion. The IETs as immigrant teachers are not fully included in educational institutions because of their foreign knowledge, language accent, skin color and place of origin, which are ethnic markers or indicators of the colonial differences (Mignolo, 2006). In this sense, Guo and Andersson (2006) argue that "It seems clear that by refusing to recognize immigrants' qualifications and experience as legitimate knowledge, liberal universalism privileges a regime of truth that perpetuates oppression and disadvantage" (p. 18). In this light, misrecognition becomes associated with oppression as in the case of foreign credentials of immigrant teachers that become major obstacles for their inclusion and social status in the host society. Meanwhile, their situation of exclusion opens doors of opportunities for holders of local credentials. In other words, the systemic double standard of evaluating credentials treats IETs differently and limits the chances for their inclusion and integration. Therefore, government institutions and their bureaucracy generate disadvantage to a group of citizens who live with illusionary aspirations of equitable opportunities and social justice. Levin (2005) notes that governments' decisions "can have huge consequences for a large number of people" (p. 8). The author has pointed out that despite their virtues and quality services, governments have unlimited power for taxation, expenditures, coercion and even taking rights from people. Thus, the oppression that happens to any marginalized group can be due to unjust governance and government policies and power. In this sense, Blackmore (2011) has asserted that methods of exclusion or inclusion and restructuring of knowledge and power have connections to forms of governance: bureaucratic, corporate and network. This indicates that government and its institutions play a major role in maintaining the high standards of education systems through the funding and licensure of teachers. However, there are policy spaces of inaction regarding the flexible evaluation and recognition of foreign credentials and the inclusion of the IETs and

racialized minorities; at the same time there are expectations from governments to democratize governance structure in education, to develop and implement equitable employment policies and to diversify the teaching force and teacher education programs. This means that in Albertan education there are areas to celebrate, but there are still others that need improvement and restructuring, mainly in the area of the integration of skilled immigrants.

Forms of Integrating Ethnic Minorities

Within immigration and mobility of international labor, collective existence and dealing successfully with racial, social, religious and physical differences become major issues in the Western nation-states where histories of colonialism, imperialism and capitalism, as argued by Bedard (2000), have constructed language, culture and knowledge, and where "privileges and disadvantages" are distributed based on "racial markers" (p. 42). The challenge in the multicultural societies is to bridge the gap between their claims of democracy and human rights and the inclusion of different ethnic minorities. The other challenge that is facing these countries is between maintaining a national unity with shared values and at the same time recognizing and promoting cultural differences of ethnic minorities, which is in simple terms harmonizing unity and diversity (Bank, 2000).

Because of these challenges, Western nation-states have come with different models to approach diversity and integration of ethnic minorities. In this context, Castles (2004) has argued that some governments of countries that receive immigrants believe in the concept of "controllability of difference". Through policies of assimilation, differential exclusion and multiculturalism, they claim that they are able to control the difference, represented by ethnic minorities, and to inhibit ethnic and cultural diversity to be a social force in their societies. Regarding the concept of assimilation, Castles (2004) defines it as "encouraging immigrants to

learn the national language and to take on the social and cultural practices of the receiving community" (p. 23). This process of assimilation is very oppressive to cultures and languages of ethnic groups who live in migrant spaces as they do not have the chances to maintain or to transform their cultural and linguistic heritage to their future generation so as to keep in touch with their roots and origins. Moreover, Giroux (1996) asserts that the discourse of assimilation which is related to discourses of ethnocentrism and colonialism marks difference as inferior. Therefore, assimilation policies are not able to maintain social cohesion or human rights claims that affirm the dignity of human beings.

The other concept of integration of ethnic minorities is differential exclusion, as argued by Castles (2004) that "accepting immigrants only within strict functional temporal limits: they are welcome as workers, but not as settlers; as individuals, but not as families or communities" (p. 23). This model keeps immigrants on the margin of society with the intention of sending them back to their original countries. They do not need to dream to be citizens or permanent residents of the countries of their residence. Accordingly, both approaches of assimilation, differential exclusion are against social and cultural change that immigration produces in the host societies, and they believe that difference can be manipulated. Because of human rights and the rule of law, Castles (2004) has noted that these official immigration models failed as they were not effective. That said, in the construction of citizenship, Western nation-states use their power and politics to *citizenize* some immigrant and racial groups and to *decitizenize* others.

Multiculturalism is another approach that is used in the inclusion and integration of ethnic minorities and newcomers to Canada who seek better opportunities in a democratic and welcoming country. According to Abdi and Ghosh (2014), "the notion of multiculturalism is closely related to the concepts of race and ethnicity" (p. 31). In the same vein, Ahmed (2000) states that

"Multiculturalism is defined, not as providing services for 'specific ethnic groups', but as a way of imagining the nation itself, a way of 'living' in the nation, and a way of living *with* difference" (p. 95). This makes the discussion of multiculturalism relevant to the issue of the IETs and other immigrant teachers and this policy becomes a Trojan horse that hides real issues of redistribution and access. Across the Canadian provinces, the policies of multiculturalism, as noted by Garcea and Hibbert (2011), have the goals of creating "welcoming and inclusive communities" and "maximizing the economic, social, cultural, and political integration of immigrants and members of minority's groups" (p. 48). The authors have mentioned that Alberta and Ontario are the only provinces in Canada without a separate multiculturalism or interculturalism policy; they included multiculturalism with other statutes that deal with human rights and citizenship. This policy intention poses questions of the extent these two provinces want to be in their understanding and application of the official multiculturalism policy. Federally and provincially, multiculturalism is used to face the challenges of the big number of immigrants and to support their settlement and integration. Castles (2004) defines it as "the public acceptance of immigrant and minority groups as distinct communities" (p. 24); and as a public policy, multiculturalism refers to the two dimensions of "recognition of cultural diversity and social equality for members of minorities" (Castles, 2004, p. 25). Both dimensions are important for successful multiculturalism and for avoiding isolation or ethnic enclaves of minorities. In addition to the active role of the civil society, the state is supposed to interfere to make human rights laws and to remove barriers that prevent ethnic minorities from equal opportunities and participation. This resonates with what Fraser (2008) claimed in the understanding of social justice that the demands for recognition should be paired with the demands for economic redistribution. Fraser (2008) added a third dimension of justice, which is the political that determines who is excluded from or included in the circle of

justice and benefits. Therefore, multiculturalism is recognizing cultural diversity, and at the same time enabling ethnic groups for social and economic mobility through including them with equitable policies and practices.

However, as argued by Abdi and Ghosh (2014), multiculturalism has been criticized because it does not do enough to foster the inclusion of the Other. Moreover, multiculturalism policies are "silent on the amount of financial resources" (p. 49), as contended by Garcea and Hibbert, (2011), that are required for funding programs and projects to achieve the targeted goals of successful and smooth settlement and integration of newcomers and ethnic groups. According to these authors, decisions on the amount of these resources and their distribution are controversial in public policy debate, which weakens the approach of multiculturalism. Moreover, it is true, as argued by Bedard (2000), that multiculturalism is related to the Canadian identity, but it "has silenced the voices of those less desirable people to sanitize them to suit the political climate of the time" (p. 48). In this sense, the multiculturalism policy seems authoritarian and non-democratic when it is designed and enacted without the real participation and ownership of the concerned ethnocultural communities who are able to enrich the diversity in its contents and forms. In education, multiculturalism failed to instill values of deliberative democracy, inclusion and participatory citizenship. In this sense, Bedard (2000) has found that multiculturalism does not meet the needs of minority students in Canadian schools. Likewise, in their multicultural Canada project, Sensoy, Sanghera, Parmar, Parhar, Nosyk, and Anderson (2010) from Simon Fraser University have found that:

> the current popular strategies for making diversity and multiculturalism a part of school and classroom cultures are not always effective. Often, celebration of multiculturalism is

> relegated to multicultural potlucks, and teaching about diversity is limited to the token celebrations of specific cultures on specific days, weeks, or months. (p. 12)

In fact, integration of immigrants and racial minorities means the engagement of all public, private or community players and partners for making local communities and institutions inclusive and hospitable. With this, multiculturalism policies should be accompanied with intervention action plans from the governments and other decision makers to bridge gaps between those who have access to benefits and those who are excluded and prevented. Otherwise, multiculturalism will be similar to neoliberalism that "has entrenched, rather than ameliorated, differences in access and opportunity between the already privileged and the marginalized and disempowered" (May & Sleeter, 2010, p. 2). This deformation of multiculturalism happens when there is emphasis on cultural celebration of ethnic groups without viable policies and programs that uplift the ethnic racialized groups. This alludes to the importance of Political Discourse Analysis as discussed earlier in choosing the best policy and argument that fits the Canadian history and context. In PDA, Fairclough and Fairclough (2012) have argued that politics is about making choices and choosing policies. PDA is based on practical argumentation that its agents or decision makers consider both reasons for policy alternatives (for and against) and in which deliberation, decision and action are crucial aspects.

In what follows, there is a suggested alternative policy model that considers the major elements of PDA that create a path of policy and action and contribute to the continuous dialectical relationship between the interests of the mainstream/majority and minority spheres.

Alternative Policy Framework

The discussion in this chapter seeks to move beyond multiculturalism policies for the purpose of creating hope and a positive environment for immigrant teachers in Canada via

diversifying the teaching force and teacher education programs for better social cohesion and citizenship that is identified with "the right to have rights" (Bellamy, 2008, p. 80). In this regard, it is important to construct a policy framework that enables the IETs and other ethnic minorities for full recognition, participation and integration.

In many parts of the country, there are efforts through the multiculturalism lenses to better serve and accommodate immigrant teachers and skilled immigrants. For instance, in Ontario, the Fair Access to Regulated Professions and Compulsory Trades Act (FARPACTA) (2006) ensures that practices of registering and licensing professionals are "transparent, objective, impartial and fair" (Government of Ontario, 2018, para.1). Based on this Act, Ontario's Office of the Fairness Commissioner (OFC) recommended the Ontario College of Teachers for continuous improvement regarding its licensing procedures (Office of the Fairness Commissioner, 2013). This legal Act and similar laws emphasize the intolerance to discrimination and inequality when evaluating local or international credentials for professional licenses and certificates. However, the legal aspect is not adequate to ensure the fairness and justice of the evaluation systems as the assessors have their own subjective worldviews and biases. Systems and policies are built and utilized by human beings; in other words, effectiveness or failures in organizations are to be linked to human agents and bureaucrats who manage systems, develop policies and interact with the outside society. Jennifer Chan (2013) has pointed out that these agents, organizations, schools and society are "controlled by instrumental rationality which leads to dehumanization and oppression" (p. 18). In the study, one of the participants felt dehumanized with his unsuccessful experience by the assessors of his foreign credentials for a teaching certificate by revealing:

> It's been a long time waiting for the final decision to get certified as a teacher here in Alberta. Two weeks ago, I called, an agent said that everything is okay the result of the

> evaluation was sent to the supervisor to sign. Two days ago, I called to follow up, another agent, hardly explained that evaluation process has not been finished yet, which is completely contrary to the first agent's sayings. Lack of information and clarifications leaded me to go physically to the office, unfortunately, the front desk staff was asking me if I want to apply for the teaching certificate. I felt disappointed. Plus, the last application document received by the office of Education and Leadership was in January, however, it was not processed until August of the same year. The Twins website shows that the approximate processing time for mail received is 20 business days….There is lack of communication which clarifies the process to the applicant, different answers from the agents over the phone, unknowledgeable people in the front desk representing Alberta Education, the policy of processing and waiting time is unclear, all of this has to be addressed to the higher authority. On top of that, each time your file is rotating from one case evaluator to another rather than having one credential evaluator till the final certificate will be received, not to mention the absence of the complaining line or the contact information of the supervisor, body management, and the leadership.

This lived experience offers insight into the feelings and thoughts of helplessness that the IETs undergo in their basic right of an equitable and transparent process of the evaluation of their credentials. They are placed under the pressure of the dominant forces, which opens up discussion of meanings and purposes of policies in their correlation to democracy and governance to transform dehumanizing institutional practices.

In the issue of international credential recognition and inclusion of IET, it is crucial to seek a humanizing policy framework that is committed to social justice for everyone and that is responsive to the growing employment and educational needs of the diverse multicultural

Canadian society. This study seeks to expand the policy framework to a more inclusive one that is able to keep pace with changes and expectations of the society's members (citizens and non-citizens). It is expected that it should be some consideration and flexibility to the nature of original places of the foreign credentials, as Ahmed (2000) views that "living together is here simply a matter of being aware of cultural diversity" (p. 95). This critical awareness is important for allowing difference and the proximity of strangers, immigrants and others.

The body of knowledge and concepts in multiculturalism, global citizenship and diversity and inclusion can be transformed to an innovative model that can diminish economic inequalities and maximize opportunities of integration for IETs, professional immigrants, indigenous groups and other racial minorities, and foster a spirit of dialogue among them. This alternative model should be able to underpin both material and non-material dimensions of the well-being when theorizing ways of removing barriers to accommodate cultural and religious groups and to reduce social inequalities. As well, in education, the alternative model should be able to respond immediately to the myriad needs of the diverse classrooms and communities.

In this context, Wong (2015) has asserted that "multiculturalism is not working" (p. 69) as it may stratify and ghettoize ethnic groups instead of bringing them together, which contributes to the fragmentation of the society. Therefore, for the purpose of social cohesion, assimilation of ethnic groups the same as fragmented pluralism have ignited much debate as they are not desired themes. Wong (2015) discusses the models that attempt to maintain social cohesion or social order among all individual and ethnic groups in the Canadian society. Unlike interactive pluralism and cosmopolitanism, the model presents that assimilation and fragmented pluralism lack pieces of interaction and collaboration among and between individuals and groups.

Wong (2015) has suggested interactive pluralism that "represents a 'thick' citizenship" (p. 84), as it recognizes and combines what is particular with what is universal. Interactive pluralism is the new approach to multiculturalism, as argued by Wong (2015); it identifies that culture, language and values of immigrants and other ethnic communities are developing, not static and go beyond any fixed binary structure of differences. In this interactive pluralism, there are elements of continuous conversation, interaction, negotiation, and contestation among different cultural and ethnic groups based on certain common ground rules of a democratic society. This happens under a "dynamic nucleus approach" that would confirm interactive pluralism and would move away from fragmented pluralism and assimilationism (Wong, 2015, p. 85). Interactive pluralism becomes a form of acculturation as cultures affect each other equitably. To make this alternative model more viable, Giroux (1996) has argued for critical cultural educators who are able to promote a political project that contributes to building language and relationship of unity and difference in critical public spheres. Put it simply, an interactive pluralism model is in need of critical cultural educators who are committed to this societal project and who are able to break walls of silence and division among ethnic groups.

To make change in their situation, the IETs as other citizens are restricted by systemic and institutional power in their local context, as argued by Gaventa and Tandon (2010) that power constrains "citizen agency" and participation. It is true that an interactive pluralism model attempts to be engaging and inclusive for the ethnic groups and other minorities, but it is still based on a limited nation-state perspective and definition. For this reason, there is a need to combine interactive pluralism with global solidarity and citizenship that is an asset to our society as it is able to create spaces of citizen engagement and expand opportunities of participation and resistance (Gaventa & Tandon, 2010).

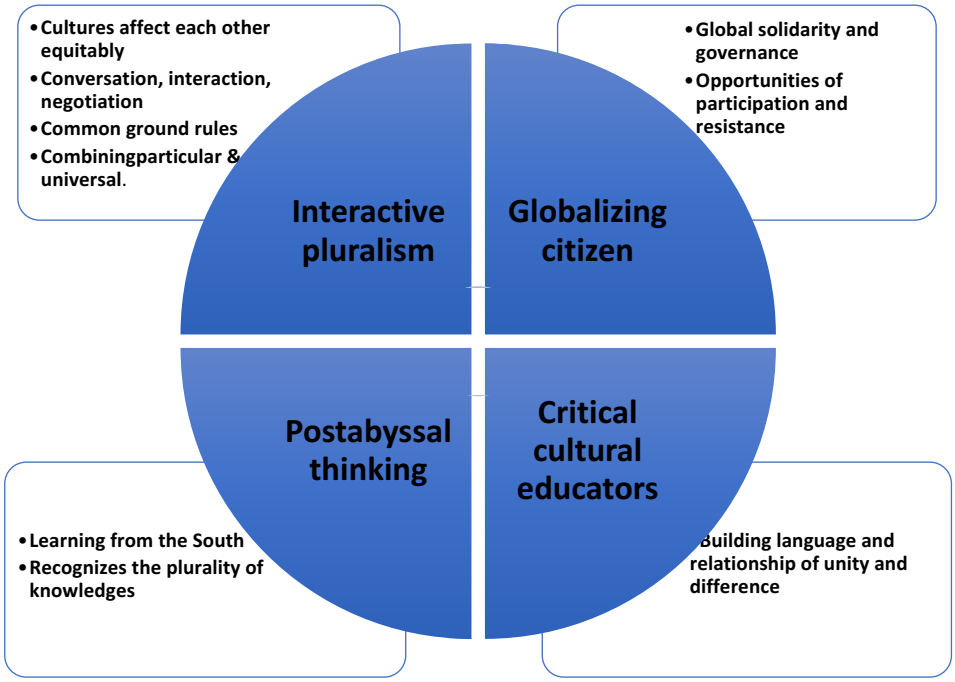

Figure 5. Transnational Interactive Pluralism model

The transnational interactive pluralism is an alternative model for multiculturalism and non-equitable policies that seek the integration and inclusion of diverse cultural groups in Canadian society. It constructs a shift from local to global and it is built vertically and horizontally, which broadens the latitude of authority, power and governance and creates a coexistence of state policies and civil society initiatives. With this, there are chances of enlarging the spaces of participation and decision-making for citizens and non-citizens where they can engage to bring about positive changes in their experiences or in local non-inclusive policies. In this sense, Gaventa and Tandon (2010) have stated: "Mobilization for rights and accountability, if it is to be effective, must look beyond the national and the local to the global arena, as well as to interactions across the entire spectrum of governance" (p. 8). Individuals and groups who are seeking rights or change in their realities, as with the IETs, need to look for more partners and actors, locally and globally, to critically interact and cooperate. Because of its normative significance, the possibility of global citizenship and governance challenges the formal approaches of citizenship and enhances the

practices of democracy and human rights. This humanizing feeling of belonging to a global community or a global civil society diminishes senses of isolation and alienation for immigrants and other cultural groups in their host communities and opens up arenas of opportunities and hope that facilitates their inclusion and integration. In this approach of the transnational interactive pluralism, there is an intention of "bringing grassroots challenges upwards to global attention" (p. 17) which is a subaltern movement that is intellectual/epistemological in the sense it increases the critical awareness and understanding of local and global issues, and it is political as it offers better chances of navigating all systems. This model interacts with post-abyssal thinking, as explored by Santos (2007), that is positive to learning from the South and that recognizes the plurality of knowledges. In this view, immigrants and cultural ethnic groups in the Western societies are holders of the South knowledges and worldviews as well, which means under this post-abyssal approach, there are chances to learn from them and to provide them with opportunities to unleash their talent and abilities. Consequently, the fusion and interaction of cultures and knowledges happen and construct a kind of cultural reciprocity in which rights, values and differences are respected and endorsed.

In teacher education programs, it is vital to think beyond the standardized closed boxes of preparing candidate teachers locally and globally. In the context of strong forces of corporatizing universities and schools, and standardization of teachers, Mayer, Luke, and Luke (2008) suggest cosmopolitanism as a framework to teaching which is critical to the effects of globalization. In this cosmopolitan world, people are defined based on:

> their multiple ethno-national affiliations multiple ethno-national affiliations, mobile on the flows of global labour opportunities, 'outward' looking, and at ease in a life world of difference—multilingual, multiethnic, multiracial, multi-classed, multicultural. The

> cosmopolitan subject engages with a plurality of different peoples, cultural values, perceptions, political interests and claims. (p. 92)

Thus, teacher education programs with this meaning of cosmopolitanism support a world teacher who is not generic and who is able to critically engage with teaching, flows of globalization, differences, what is local/global and what is word/world.

Summary

In short, the discussion in this chapter has attempted to highlight the systemic barriers that are facing the IETs as immigrant teachers in Alberta and the policy processes that have impact on the situations of these teachers and on local education. The critical interpretive analysis offers insights into how the IETs make sense of their experiences and their social reality to evaluate their foreign credentials for a teaching certificate that they need to apply for jobs with schools. Through the interpretation of the discursive constructs of diversity and inclusion, the chapter sheds light on the relationship between the citizenship policies that aim to facilitate the integration of ethnic groups and their marginalized lived experiences. It should be recognized that there are attempts that seek the successful inclusion of the IETs and other racial minorities through the IET bridging programs at the faculties of education; however, there is still work to do in terms of diversifying the teaching force and the teaching programs. It is argued in the chapter that education policies that certificate teachers have a role to ensure a quality education and best serve local children and their parents. Yet, the public policies are required to change to bring fresh responses that are able to address the issues of the recognition of foreign credentials and inclusion of skilled immigrants. The discussion indicates that multiculturalism and similar policies of integration of newcomers, immigrants and racial minorities fail to end isolation and ghettoization of ethnic communities and cultures, to reduce the social inequalities, and to achieve social cohesion. It has been noted that there is a need

of institutional change to create a shift that recognizes and appreciates differences and other knowledges. In addition to reinforcing the culture of dialogue and negotiation among cultures and ethnic groups, a transnational interactive pluralism model is also suggested to go beyond the limited nation-state framework and open spaces of global solidarity and governance where there are unlimited opportunities of reciprocal benefit and cooperation.

CHAPTER SEVEN: CONCLUSION AND RECOMMENDATIONS

This study examined the meanings the internationally educated teachers (IETs) give to their experience of obtaining the teaching certificate that they need to be teachers again in Alberta. In addition to their foreign languages, they have years of education and professional experience in education that can be a great asset to the local schools in terms of ethnocultural equity in teaching or culturally responsive pedagogy. However, because of their foreign credentials, they are redirected for recertification and re-credentialing which affects them professionally, socially and economically. From the south part of the world, these groups of teachers immigrated to Canada as skilled workers for the purpose of achieving better life opportunities. With their global mobility, they become a part of the global knowledge economy (Beerkens, 2008) that benefits the welcoming countries of immigrants and refugees. However, when the IETs try to evaluate their foreign credentials, they are faced with standardization of teaching competence or generic competencies and no consideration for their different knowledge. Their difference may become a deficit (Cummins, 2003; Ghosh & Abdi, 2004) that limits their chances of inclusion and full participation in the migrant world. In contexts in which they are excluded from the local teaching force, their credentials become a racial stratifier (Shan, 2013). Thus, educational credentials represent privilege for some groups and are used similar to race and class to legitimate exclusion (Murphy, 1994).

The global mobility of professional immigrants and refugees also contributes to the economic, cultural and linguistic richness of the host countries; however, others see it as a challenge to the Western countries that claim democracy, equity, inclusion and social justice (Walsh & Brigham, 2007). With the growing cultural and linguistic diversity in Canadian schools, teachers are required to present the diverse views of their school communities. In addition, the

number of teachers from racial minorities and Aboriginal backgrounds does not represent the diverse student body or the diverse society in general (Wotherspoon, 2004). This situation raises serious issues about what kind of teacher education programs or what kind of a teacher we need and about the underrepresentation of IETs and other immigrant and Aboriginal teachers in publicly funded schools. Here, I question the willingness of policy-makers and school districts to streamline schools with diverse teaching force and to end the hegemony of the homogenous teaching force.

The study sought to understand the IETs' perspectives regarding their issue of being certified teachers and recruited to local schools and how they make sense of their lived experience. The other purpose of this dissertation was to critically understand and interpret relevant policies that shape the realities of these immigrant teachers. With this meaning, the study looked for ways of including these teachers and creating a shift in perceptions for achieving a transformative change in their situations.

The research questions that I was seeking to answer in this inquiry are: what are the policies that frame the professional status of IETs, and how do policymakers and educational leaders understand and interpret these policies? What are the barriers that prevent the hiring of IETs, and what criteria are used for their certification? How can the inclusion of IETs be facilitated, and what policies and initiatives should be undertaken to achieve this?

Given the importance of the research questions, I utilized a critical pedagogy theoretical framework based on the works of Paulo Freire and Sara Ahmed to the main issue of the IETs. In this research project, I was a bricoleur as I borrowed from various disciplines to make sense of the experiences of the IETs and policy texts. I observed and interviewed the IETs and school principals; I read policy documents, and I did intensive self-reflection and introspection.

To collect and analyze data, I developed a critical interpretivist methodology (Yanow, 2000; Fairclough & Fairclough, 2012), in which I used the research methods of document analysis, participant observation and interviews. Snowball sampling helped in recruiting research participants who used their networks to refer other participants. I limited the number of the interview participants to eighteen: Thirteen are IETs and five are school principals.

In this process of data collection, I considered the relative realities of the IETs as socially constructed and the meanings from the conducted interviews and analyzed policies as context specific. For the policy analysis, I collected policy documents from Alberta Education, Alberta Teachers' Association, the Alberta School Act, Alberta Human Rights Act and other related policies to understand the decision-making processes and the impact of these policies on the lives of these immigrant teachers. I applied a policy analysis model (Yanow, 2000) that set up a framework for conducting Interpretive Policy Analysis. It helped to identify policy artefacts/texts and communities of meaning who are the major policy actors that determine the certification and inclusion of the IETs. The model also explored discourses, power relationships and the points of conflict that are conveyed in these policies. Some interesting insights that emerged from these policies are the non-representation of the IETs either by the Alberta Teachers' Association (ATA) or by the Association of Independent Schools and Colleges in Alberta (AISCA). These organizations of advocacy only make sense to the certified or non-certified IETs when they hold employment contracts with school boards, mainly continuous contracts. Moreover, the IETs are not embodied in some educational policies, such as the Alberta School Act, which make readers of these policies view that there are teachers who are in the system and others who are silenced and marginalized. The non-representation of the IETs weakens their claims for recognition, equity and social justice. Another significant theme that emerged in the analysis of the policy documents

of the Alberta Human Rights Act and Employment Equity Act is employment equity for the IETs and other racial minorities. These policies intend to increase the representation of these "different" groups in organizations by removing barriers that disadvantage them and providing them with equitable accommodation. In this regard, employers are required to institute practices, not just policies, to include individuals and groups from visible minorities and Aboriginal backgrounds. Therefore, there are bureaucratic and dehumanized policies issued by Teaching and Leadership Excellence of Alberta Education and the School Act in which there is no space or consideration for the IETs and their difference; on the other hand, policies of Human Rights Act and Employment Equity are advocating for equity and human dignity which make sense to the situation of the IETs in Alberta.

During my interactive and dialogical engagement with the research participants and policy texts, I co-constructed my understanding of the main issue, which was a democratic and humanizing process that recognized diversity of perspectives and the plurality of knowledge. As well, the interpretive approach ensured their human capacity for making meaning and helped to capture the subjective standpoints of IETs and school principals and their local knowledge. In my analysis and interpretation of data, I was descriptive as I tried to give voice to the participants and to understand their sense-making of their main issue. I identified themes and patterns of meaning in relation to the research questions.

The use of discourse analysis in the study offered close attention to the spoken and written texts, interviews and policy documents, and located them within their specific context, history and power relations. The discourse analysis underlined the forces and discourses behind policies and practices that shaped meanings in the issue of IETs. To understand policy decisions and choices, Political Discourse Analysis (Fairclough & Fairclough, 2012) gave primacy to the analysis of

practical reasoning and argumentation. PDA investigated reasons of decision-making and to what extent the process of evaluating and certificating these teachers was democratic, inclusive and equitable. It argued for a normative course of action that could solve the issue of these teachers. Furthermore, this dissertation becomes a critical text in the sense it provided space to the IETs, school principals, and policy makers to co-construct their understanding and interpretations. The study is also critical as it highlights injustices in the situation of these immigrant teachers and sought a positive change that ameliorates their lives.

With my interviews with the IETs, I found that the participant IETs had to upgrade their education to meet the requirements of Alberta teaching certificate, which made them seen as lifelong learners. Some of them viewed the experience of studying at the IETs bridging programs long and challenging because of their family commitments, their ages that were different from their classmates or the lack of flexibility from their employers. However, other teachers considered this upgrade of their studies as something helpful for their future teaching jobs in Canada.

The IETs revealed in the interviews that they had not had enough information about the teaching profession before they moved to Canada or at the beginning of their immigration. They were not connected professionally, which made them waste their time and studied things that did not fit their career aspirations. On the other hand, the IETs who are from India, China and Philippines benefited from the Canadian Immigrant Integration Program (CIIP) in terms of their orientation and guidance to navigate systems and build resources and networking they needed in their immigration and career paths. It was suggested to expand this CIIP program and to provide it with transparent content and quality agents who have experience in the issues and challenges that immigrant professionals are facing in Canada. Other IETs in the study were able to connect

professionally during their practicum or studies at the university which contributed in their job reference and hiring.

Another finding that is recurring in the interviews with the IETs is the bureaucracy they experienced when they were evaluating their foreign credentials; they were requested to mail their original documents from their original countries' institutions. The IETs experienced difficulties from their countries of origin to get these documents. They also complained about the long and complex process of the Teaching Excellence and Leadership, Alberta Education. Because of their foreign credentials and place of origin, these teachers felt they were treated differently. Even some of the participants shared that they had to travel back home to mail their documents the way Alberta Education wanted them to be, which cost them money and time. Likewise, some of the IETs in the study were asked of things that they do not have in their system of education, for example, to provide transcripts with the syllabi and contents of the courses. This reflects the standardized system that Alberta Education is using when evaluating the IETs who are coming from different systems of education and administration. It was also reported that the IETs bridging programs in Alberta showed some bureaucracy when some participants were asked to take courses that are more than what Teaching Excellence and Leadership recommended for them.

Interestingly, language proficiency and accent was a big issue for the IETs in the study. In their application for a teaching certificate, they had to provide evidence of their language proficiency through the tests of TOEFL-iBT and IELTS. It was not easy for some participants to get the exact high scores in the four language skills. Some of them did the language test several times; and others completed some undergraduate courses and hold a teaching certificate from other provinces in Canada but they still had to submit their proof of English language proficiency. Similarly, when the IETs wanted to study at the university, they faced the same language challenge

for their admission. They became skeptical about this language requirement, and they considered it as another way of exclusion.

Despite these challenges, most participant IETs demonstrated their resilience and determination to carry out their dream of holding a teaching certificate in Alberta. The interviews with the participant school principals showed they felt positive about the diversity of students, cultures and languages they have in their schools. However, there was a very limited number of IETs in schools that made principals express their interest to include them in their schools as they could be role models for students from visible minorities. It is worth noting that some principals did not appreciate the cultural, linguistic and pedagogical differences of the IETs. This shows that holding a teaching certificate is not enough to get integrated in the society. Still, there are other roadblocks in hiring to schools and in having good work contracts. In the study, the participant principals suggested some ways of supporting and including these teachers, for example, volunteering or developing internship programs that help them.

The discussion of the findings also indicates the nuances and subtleties that are developed in the interviews and policy texts. It is vital to mention the interdisciplinary collaboration of theories and research methods used in the study: critical pedagogy, interpretive policy analysis, and critical and political discourse analysis. They centralize the ability of human agents to make sense of their experiences and non-static identities and to explore relationships between concepts and perspectives. Viewed in these theories and methods, the analysis of the collected data shows there are multiple understandings of the main issue of the IETs in Alberta. Participant IETs, school principals and policy makers converged and diverged in their approaches to the lived experience of recognizing the IETs' foreign credentials and being certified and hired to schools. In addition to language proficiency, as noted earlier, the IETs shared the barriers of age, time, money and

bureaucracy that inhibit their ambitions for full participation. As well, it is embedded in collected data the power of the Registrar of Teaching and Leadership Excellence, Alberta Education, in interpreting and enacting the policies of the Alberta School Act that appear unequitable and generic. Likewise, this discretionary decision-making of the Registrar was also obvious in the language of school principals towards the IETs who used non-equitable criteria in their hiring of teachers, which negatively affects the situation of these immigrant teachers. Moreover, the IETs in the study lacked social and professional networking and a Canadian English accent, which made their experience of being recognized challenging. Here, I questioned the responsibility of the democratic government towards the disadvantaged, which is a reason for the state to develop and implement equitable policies that uplift the group of skilled immigrants instead of providing fragmented assistance to them.

To make a critical change that goes beyond celebrating diversity and multiculturalism, education and activism play a critical role in dissolving taken-for-granted constructs of privilege and power and in appreciating indigenous and non-Western knowledges. I believe that it becomes a shared understanding, of both mainstream and minority cultures, that there is no space in the contemporary society for Jim Crow laws or similar ones that normalized segregation of people. This means that critical consciousness of individuals and communities in public spaces have been developed, but it requires praxis that creates an epistemological separation with the domination of monoculturalism and assimilationism. There is still a gap in the rhetoric and practice of diversity and inclusion which challenges the politics of difference and policies of the integration of newcomers and other visible minorities in North American contexts.

It is not clear in teacher education programs and educational policies which kind of teacher we want for Alberta. IETs are seen as deficient because they do not have the Canadian education,

Canadian experience and English language accent. In fact, they have a lot of international teaching experience and education taht could easily be adapted to the Canadian context and educational pedagogies. We need to redefine the concept of diversity and its purpose in education and educational institutions. It is usually used to refer to include employees with different physical appearances. However, it is time to accommodate other identities that hold differences of race, class, gender, language accent, knowledge and pedagogies and to connect diversity to enhance the achievement of diverse students. With this meaning, there is a need for equitable policy and practice in terms of certification requirements, teaching qualifications and employment of teachers as there are a lot of things that have happened and are happening in the world in relation to the increasing diversity of the local population and students, globalization, immigration and global mobility of professionals.

Because of new emerging social problems related to globalization and immigration, it is important to formulate a new framework within a deliberative democracy that is able to create commitment and to resist old styles of exclusion and marginalization. It is time to redefine top-down policies that are disengaging from the aspirations of the concerned population, and that establish a practice of triage of immigrant teachers who are continuously verified for their foreign credentials and who are facing multiple faces of bureaucracies from Alberta Education and the institutions of their original countries. It was suggested in the study a transnational interactive pluralism model (Gaventa & Tandon, 2010; Wong, 2015) that is able to accommodate and appreciate differences of other minority groups and set up bridges of dialogue and negotiation, locally and globally, among and between cultural and ethnic groups. Therefore, with this model, substantive citizenship and social cohesion are ingrained, and diversity and equity become meaningful and effective in policy and practice. Interestingly, a new world teacher or teacher as a

global teacher, as discussed by Mayer, Luke, and Luke (2008), will be able to engage with the local and global flows of information and knowledge and resist policies of indifference; more than that, a new world teacher will have the capacity to "reason from the point of view of others" (Benhabib, 1992) and to highlight contrasts rather than uniformities.

Recommendations

Government and public services and should be concerned with the wellbeing of human beings regardless of their country of birth or ethnic background and should meet people's different needs. Some practical solutions to the issue of the IETs could be achieved when there is collaboration between policy makers, universities, school boards and community organizations. In this sense, I make recommendations for future policies as in the following:

- Evaluation of the IETs' foreign credentials could be assigned to an independent third party that is immune from institutional bias and able to accommodate differences and diversity of knowledges and pedagogies. In Canada, there is a need of centrality of evaluating foreign credentials, collaboration between the regulatory bodies in the field of teaching in Canada, interaction between local and foreign educational institutions. This centrality could be extended to the evaluation for teaching certification in order that it liberates the mobility of local and global teachers in Canada.
- Expand the project of the Canadian Immigrant Integration Program (CIIP) to other countries. This program is benefiting only skilled immigrants from India, China and Philippines as it gives them a good preparation and advice for their immigration and settlement prior to their arrival to Canada. With this program, IETs can start the process of teaching certification from their countries of origin, which will save a lot of time and

confusion. In addition, making a special guide for the IETs would instruct and help about the steps the IETs need to go through if they choose to be certified teachers in Canada.

- The IETs need to build professional relationships with school principals: b eing on the lists of substitute teachers is a good opportunity or volunteering in schools.
- Teaching Excellence and Leadership of Alberta Education should accelerate the process of evaluating the credentials of the IETs. They should think of hiring more credential assessors who are from diverse backgrounds and who are caring for the certification of the IETs.
- There is a need of equitable policies that are able to accommodate the IETs with their specific differences when it comes to the evaluation of their credentials and their hiring to schools, and they should accept the documents that the IETs brought with them to Canada as most of them had been screened for their qualifications before they came to Canada. Alberta Education should help the IETs to clear their English language proficiency through special funded language programs and through making the high scores in the four language skills meaningful. Alberta Education could design funded mentorship and internship programs to the IETs. Teaching certification should be based on subject specific standards, which are attuned with the local context and that have the potential to meet educational needs. Moreover, section 94 of Teachers Regulation in the Alberta School Act needs a language that reflects diversity in Alberta and accommodates differences in teachers.
- IETs need to be included and represented by the ATA or AISCA to advocate for their interests, and these immigrant teachers need to think to set up their own association that can be in negotiation with government services.

- The IET bridging programs could cooperate with community organizations that help immigrant teachers find jobs, similar to the partnership between the Northern Alberta Institute of Technology (NAIT) and the Edmonton Mennonite Center for Newcomers. Both provide courses and training in the ETIP program for newcomer engineers and at the same time assist in their professional networking and employment. Additionally, the IET bridging program is required to shorten the nine week practicum and the required courses as these teachers had years of teaching experience before they came to Alberta; giving choices to IETs who come from different systems of education to choose schools and grades for their practicum can help them better their employability. Bridging programs for IETs should also deal directly with IETs who are interested in upgrading their education, not through assessment letters from Alberta Education that applicants to the program must have. This will increase the number of minority teacher candidates in the teacher education programs in Alberta, which should therefore have a positive impact on the diversity of the local teaching force and the reconsideration of foreign credentials.
- Employers and school boards need to establish procedures and policies to be able to accommodate teachers with differences in their values, knowledge and worldviews. They need to institute practices of inclusion and equity. Principals need to be considerate in the way they build their timetables for these immigrant teachers. They should assign them subjects that they are comfortable with until they get adjusted to the new system of education. The same thing should be applied for their evaluation, that it should be in their subject area. Because of cultural differences, school boards need to design an induction program towards this group of teachers with some tailored professional development that

will help them integrate successfully, and they can also be helped with mentor teachers or consultants for education and mental support.

Implications for Future Studies

Regarding the inclusion of the IETs in Alberta, there is a gap in research on the criteria used by the evaluators of foreign credentials to determine who qualifies and who does not qualify for a teaching certificate. The other research gap is the criteria used by school boards and by principals to decide on the hiring of teachers as there are generic standards that make IETs and other immigrant teachers unfit to work with schools. I also recommend more research on the element of gender in this issue as most IETs are women and who want to be certified, but social and family dynamics affect this process. The area that needs to be explored as well is how the enactment of policies of including immigrant professionals gets affected when new governments are elected. Makers of educational policies decide on essential matters based on political agendas, take the example of the anti-immigrant sentiment that is disclosed by the governments in Quebec, USA or Italy. Other future inquiries can be on IETs who came from the Canadian Immigrant Integration Program (CIIP) and the bridging programs to explore the chances for their employment in the field of teaching and how these teachers make a difference from others who do not get this kind of support.

REFERENCES

Abdi, A., & Kapoor, D. (2009). Global perspectives on adult education: An introduction. In A. Abdi & D. Kapoor (Eds.), *Global perspectives on adult education*. New York, NY: Palgrave Macmillan.

Abdi, A., & Shultz, L. (2008). Continuities of racism and inclusive citizenship: Framing global citizenship and human rights education. In A. Abdi & S. Guo (Eds.), *Education and social development*. Rotterdam,NL: Sense Publishers.

Adams, T. L. (2007). Professional regulation in Canada: Past and present. *Canadian Issues /Thèmes canadiens,* 14-16.

Ahmed, S. (1999). Home and away narratives of migration and estrangement. *International Journal of Cultural Studies*, 2(3), 329–347.

Ahmed, S. (2000). Who knows? Knowing strangers and strangerness. *Australian Feminist Studies,* 15 (31), 49-68.

Ahmed, S. (2000). *Strange Encounters. Embodies others in post-coloniality.* New York, NY: Routledge.

Ahmed, S. (2003). The policitics of fear in the making of worlds. *International Journal of Qualitative Studies in Education,* 16 (3), 377-398.

Ahmed, S. (2007). The language of diversity. *Ethnic and Racial Studies,* 30(2), 235-256.

Ahmed, S. (2008). Multiculturalism and the promise of happiness. *New Formations*, 63, 121-137

Ahmed, S. (2012). *On being included: Racism and diversity in institutional life.* Durham, North Carolina: Duke University.

Alberta Education. (2014). *Teaching in Alberta: Certification– Alberta Education.* Retrieved from: https://www.alberta.ca/teaching-in-alberta.aspx

Alberta Government. (20019). Alberta Immigrant Nominee Program (AINP). Retrieved from: https://www.alberta.ca/immigration-permanent-residency.aspx

Alberta Treasury Board and Finance. (2013). Alberta National Household Survey (NHS): Spotlight on Immigration in Alberta. Retrieved from: https://open.alberta.ca/dataset/4c0ba277-92f3-48d5-b706511cd653fccf/resource/f4578eb5-7512-4d8b-9191-9b7291ef6fcc/download/2011-national-household-survey-release1-immigration.pdf

Altheide, D. L., & Johnson, J. M. (2011). Reflections on interpretive adequacy in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *The SAGE handbook of qualitative research* (pp. 581-594). Los Angeles, CA: Sage Publications.

Alvesson, M., & Skoldberg, K. (2000). *Reflexive methodology: New vistas for qualitative research.* Los Angeles, CA: Sage Publications.

American Library Association. (2015). Equality and equity of access: What's the difference? Retrieved from http://www.ala.org/offices/oif/iftoolkits/toolkitrelatedlinks/equalityequity

Apple, M. (2000). *Official Knowledge: Democratic education in a conservative age.* New York, NY: Routledge.

Apple, M. (2001). Comparing neoliberal projects and inequality in education. *Comparative Education,* 37(4), 409-423.

Banks, J. (1993). The canon debate, knowledge construction, and multicultural education. *Educational Researcher, 22(5), 4-14.*

Bascia, N. (1996). Inside and outside: minority immigrant teachers in Canadian schools. *International Journal of Qualitative Studies in Education, 9*(2), 151-165.

Basit, T. N. (2010). *Conducting research in educational contexts.* London: Continuum.

Basran, G., & Zong, L. (1998). Devaluation of foreign credentials as perceived by visible minority professional immigrants. *Canadian Ethnic Studies, 30* (3), 6–18.

Beerkens, E. (2008). University policies for the knowledge society: Global standardization, local reinvention. *Perspectives on Global Development and Technology, 7* (1), 15-36.

Bell, J. (2010). *Doing your research project: A guide for first-time researchers in education, health and social science.* Berkshire, England: McGraw Hill Open University Press.

Bell, L., & Stevenson, H. (2006). *Education policy: Process, themes and impact*. London: Routlege.

Beneria, L., Deere, C., & Kabeer, N. (2012). Gender and international migration: Globalization, development and governance. *Feminist Economics, 18*(2), 1-33.

Benhabib, S. (1992). *Situating the self: Gender, community and postmodernism in contemporary ethics.* Cambridge, UK: Polity Press.

Beynon, J., Ilieva, R., & Dichupa, M. (2004). Re-credentialling experiences of immigrant teachers: Negotiating institutional structures, professional identities and pedagogy. *Teachers and Teaching: Theory and Practice*, *10*, 429-444.

Blackmore, J. (2011). Bureaucratic, corporate/market and network governance: Shifting spaces for gender equity in education. *Gender, Work and Organization, 18*(5), 443-466.

Block, L. A. (2012). Re-positioning: Internationally educated teachers in Manitoba school communities. *Canadian Journal of Education, 35*(3), 85-100.

Boucher, A. (2007). Skill, migration and gender in Australia and Canada: The case of gender-based analysis. *Australian Journal of Political Science, 42* (3), 383−401.

Boudah, D. J. (2012*). Conducting educational research: Guide to completing a major project.* Los Angeles, CA: Sage Publications.

Brigham, S. (2011). Internationally educated female teachers' transformative lifelong learning experiences: Rethinking the immigrant experience through an arts-informed group process. *Journal of Adult and Continuing Education, 17* (2), 36-50.

Brown, H. D., & Abeywickrama, P. (2019). *Language assessment: Principles and classroom practices.* Hoboken, NJ: Pearson.

Burton, N., Brundrett, M., & Jones, M. (2014). *Doing your education research project* (2nd ed.). Los Angeles, CA: Sage Publications.

Canadian Information Centre for International Credentials. (2014). *Foreign qualification evaluation and recognition in Canada.* Retrieved from http://www.cicic.ca/383/foreign-credential-recognition.canada

Canada History. (2014). *Pierre Elliott Trudeau: Multiculturalism*. Retrieved from: http://www.canadahistory.com/sections/documents/Primeministers/trudeau/docsonmulticulturalism.htm

Citizenship and Immigration Canada. (2018). *Federal skilled workers.* Retrieved from: https://www.canada.ca/en/immigration-refugees-citizenship/services/immigrate-canada/express-entry/eligibility/federal-skilled-workers.html

Cho, C. L. (2010). "Qualifying" as teacher: Immigrant teacher candidates' counterstories. *Canadian Journal of Educational Administration and Policy, Issue #100,* 1-22.

Clarke, P. (2005). Religion, public education and the Charter: Where do we go now? *McGill Journal of Education, 40*(3), 351-381.

Collins, R. (1979). *The credential society: An historical sociology of education and stratification.* New York: Academic Press.

Compton, M., & Weiner, L. (2008). The global assault on teaching, teachers, and teacher unions.

In M. Compton & L. Weiner (Eds.), *The global assault on teaching, teachers, and their unions, (*pp. 3-9). New York: Palgrave Macmillan.

Crotty, M. (1998). *The foundations of social research: Meaning and perspective in the research process*. Thousand Oaks, CA: Sage Publications.

Cruickshank, K. (2007). Towards diversity in teacher education: teacher preparation of immigrant teachers. *European Journal of Teacher Education, 27* (2), 125-138.

Cummins, J. (2003). Challenging the construction of difference as deficit: Where are identity, intellect, imagination, and power in the new regime of truth? In P. P. Trifonas (Ed.), *Pedagogies of difference: Rethinking education for social change,* (pp. 9-38). New York: Routledge Falmer.

Darder, A. (1994). Institutional research as a tool for cultural democracy. *New Directions for Institutional Research*, 81, 21-34.

DeLeon, P. (1997). *Democracy and the policy sciences.* Albany: State University of New York Press.

Denzin, N. K. & Lincoln, Y. S. (Eds.). (1994). *Handbook of qualitative research.* Thousand Oaks, CA: Sage Publications.

Denzin, N. K. (1994). The art and politics of interpretation. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research.* Thousand Oaks, CA: Sage Publications.

Dewey, J. (1916). *Democracy and education: An introduction to the philosophy of education.* New York: The Free Press.

Dryzek, J. (1982). Policy analysis as a hermeneutic activity. *Policy Sciences, 14*, 309-329.

Dryzek, J. S. (2002). A post-positivist policy-analytic travelogue. *The Good Society, 11*(1), 32-36.

Edmonton Mennonite Centre for Newcomers. (2018). Career & employment services. Retrieved from: http://emcn.ab.ca/services/career-employment-services/

Edmondson, J. (2004). *Understanding and applying critical policy study: Reading educators advocating for change.* Newark, DE: International Reading Association.

Edwards, A. (1996). *Educational theory as political theory.* Aldershot, England: Avebury.

Faez, F. (2012). Diverse teachers for diverse students: Internationally educated and Canadian-born teachers' preparedness to teach English language learners. *Canadian Journal of Education, 35* (3), 64-84.

Fairclough, N. (1992a). Discourse and text: Linguistic intertextual analysis within discourse analysis. *Discourse and Society 3* (2), 193-217.

Fairclough, F. (1992b). Intertextuality in critical discourse analysis. *Linguistics and Education, 4*, 269-293.

Fairclough, N. (1995). *Critical discourse analysis*. Boston: Addison Wesley.

Fairclough, F. (2010). *Critical discourse analysis: The critical study of language* (2nd ed). Harlow, UK: Longman.

Fairclough, I. & Fairclough, N. (2011). Practical reasoning in political discourse: The UK government's response to the economic crisis in the 2008 Pre- Budget Report. *Discourse & Society*, 22 (3). pp. 243-268.

Fairclough, N. (2013). Critical discourse analysis and critical policy studies. *Critical Policy Studies, 7* (2), 177–197.

Fairclough, I., & Fairclough, N. (2012). *Political discourse analysis: A method for advanced students.* London: Routledge.

Fairclough, I., & Fairclough, N. (2013). Argument, deliberation, dialectic and the nature of the political: A CDA perspective. *Political Studies Review, 11*, 336–344.

Fischer, F. (2003). *Reframing public policy: Discursive politics and deliberative practices*. Oxford: Oxford University Press.

Fischer, F. (2007). Deliberative policy analysis as practical reason: Integrating empirical and normative arguments. In F. Fisher, G. J. Miller, & M. S. Sidney (Eds.), *Handbook of public policy analysis: Theory, politics, and methods* (pp.223-236). Boca Raton, FL: Taylor & Francis Group.

Fisher, F., & Gotteweis, H. (Eds.). (2012). *The argumentative turn revisited: Public policy as communicative practice*. Durham & London: Duke University Press.

Fleras, A. (2015). *Immigration Canada: evolving realities and emerging challenges in a postnational world.* Vancouver, BC: UBC Press.

Flores, N., & Rosa, J. (2015). Undoing appropriateness: Raciolinguistic ideologies and language diversity in education. *Harvard Education Review, 85* (2), 149-171.

Fraser, N. (2000). Rethinking recognition. *New Left Review,* 3, 107–120.

Freire, P. (1970). *Padagogy of the oppressed.* New York: Continuum.

Frideres, J. (2011). Four strong winds: Immigration without direction in Alberta. In J. Biles, M. Burstein, J. Frideres, E., Tolley, & R. Vineberg (Eds.), *Integration and inclusion of newcomers and minorities across Canada (pp.* 103-132). Kingston, ON: Queen's University.

Foucault, M. (1982). The subject and power. *Critical Inquiry*, *9* (4), 777–795.

Giroux, H. (2005). The war against children and the shredding of the social contract. In P.

Trifonas (Ed.), *Communities of difference: Culture, language, technology*, pp. 3-26. New York, N.Y: Palgrave.

Ghosh, R. (1996). Multicultural teacher education in Canada. In M. Craft (Ed.), *Teacher education in plural societies: An international review* (pp. 45–56). London: Falmer.

Ghosh, R., & Abdi, A. A. (2004). *Education and the politics of difference: Canadian perspectives*. Toronto: Canadian Scholars' Press.

Guba, E. G. (1981). Criteria for assessing trustworthiness of naturalistic inquiries. *Educational Communication and Technology: A Journal of Theory, Research, and Development, 29* (2), 75-91.

Guo, S. (2009). Difference, deficiency, and devaluation: Tracing the roots of non-recognition of foreign credentials for immigrant professionals in Canada. *The Canadian Journal for the Study of Adult Education , 22*(1), 37-52.

Guo, S. (2010). Toward recognitive justice: emerging trends and challenges in transnational migration and lifelong learning. *International Journal of Lifelong Education, 29* (2), 149-167.

Guo, S., & Andersson, P. (2006). *Non/recognition of foreign credentials for immigrant professionals in Canada and Sweden: A comparative analysis.* PCERII Working Paper # WP04-05. University of Alberta: Edmonton: Prairie Centre of Excellence for Research on Immigration and Integration. Retrieved from http://www.ualberta.ca/~pcerii/WorkingPapers/WP04-05.pdf

Guo, Y., & Beckett, G. H. (2007). The hegemony of English as a global language: Reclaiming local knowledge and culture in China. *Convergence*, *40* (1/2)17.

Guo, S., & Shan, H. (2013). The politics of recognition: Critical discourse analysis of recent PLAR policies for immigrant professionals in Canada. International Journal of Lifelong Education, 32(4), 464–480.

Hajer, M. (2003). Policy without polity? Policy analysis and the institutional void. *Policy Sciences, 36*, 175-195.

Healy, P. (1986). Interpretive policy inquiry: A response to the received view. *Policy Sciences 19,* 381-396.

Hendriks, C. M. (2007). Praxis stories: Experiencing interpretive policy research. *Critical Policy Studies, 1*(3), 278-300.

Henley, D., & Young, J. (2009). Trading in education: the agreement on internal trade, labour mobility, and teacher certification in Canada. *Canadian Journal of Educational Administration and Policy, issue # 91, 1-27.*

Howarth, D. (2009). Power, discourse, and policy: articulating a hegemony approach to critical policy studies. *Critical Policy Studies, 3* (3–4), 309–335.

Hyndman, J. (1999). Gender and Canadian immigration policy. A current snapshot. *Canadian Woman Studies, 19* (3), 6–10.

Hyslop-Margison, E. J., & Sears, A. M. (2006). *Neo-liberalism globalization and human capital learning: Reclaiming education for democratic citizenship.* Dordrecht, The Netherlands: Springer.

Ikura, J. (2007). Foreign credential recognition and human resources and social development Canada. *Canadian Issues / Thèmes Canadiens,* 17-20.

Iredale, R. (2005). Gender, immigration policies and accreditation: Valuing the skills of professional women migrants. *Gender and Skilled Migrants: Into and Beyond the Workplace, 36* (2), 155–166.

Iredale, R. (2012). Winners and losers in the mobility of teachers in the Pacific region: Issues and policy debates. *Diversities, 14* (1), 77-98.

Johnstone, B. (2008). *Discourse analysis* (2nd ed.). Malden, MA: Blackwell Publishing.

Johnstone, B., & Eisenhart, C. (2008). Introduction. In B. Johnstone & C. Eisenhart (Eds.), *Rhetoric in detail: Discourse analyzes of rhetorical talk and text.* Amsterdam, The Netherlands: John Benjamins Publishing.

Kelly, J., & Cui, D. (2010). A historical exploration of internationally educated teachers: Jamaican teachers in 1960s Alberta. *Canadian Journal of Educational Administration and Policy,* issue # 100.

Kincheloe, J. L., & McLaren, P. L. (1998). Rethinking critical theory and qualitative research. In

N. K. Denzin & Y. S. Lincoln (Eds.), *The landscape of qualitative research* (pp. 260-299). Thousand Oaks, CA: Sage Publications.

Kofman, E. (2000). The invisibility of skilled female migrants and gender relations in studies of skilled migration in Europe. *International Journal of Population Geography (6),* 45–59.

Kofman, E. (2004). Gendered global migrations. *International Feminist Journal of Politics, 6*(4), 642-664.

Koroma, K. (2004). The West African supply teacher as 'other' in London secondary schools. *FORUM, 46*(3), 86-91.

Ladson-Billings, G. (2011). Is meeting the diverse needs of all students possible? *Kappa Delta Pi Record, 48*(1), 13-15.

Lee, J. H. (2013). Key emerging challenges internationally educated teachers face in the U.S. public schools. *Review of Higher Education & Self-Learning,* 6 (21), 153-173.

Lippi-Green (2012). *English with an Accent: Language, Ideology, and Discrimination in the United States.* London and New York: Routledge.

Loseke, D. R. (2013). *Methodological thinking: Basic principles of social research design.* LA, CA: Sage.

Man, G. (2004). Gender, work and migration: Deskilling Chinese immigrant women in Canada. *Women's Studies International Forum, 27* (2), 135-148.

Marom, L. (2016). *From experienced teachers to newcomers to the profession: The capital conversion of Internationally Educated Teachers in Canada*. Doctoral Dissertation. Retrieved from https://open.library.ubc.ca/cIRcle/collections/ ubctheses/24/items/1.0300018

Marom, L. (2017). Mapping the field: Examining the recertification of internationally educated teachers. *Canadian Journal of Education,* 40(3), 158-190.

Mayer, D., Luke, C., and Luke, A. (2008). Teachers, national regulation and cosmopolitanism*, in A.M Phelan & J. Sumsion (eds.), Critical readings in teacher education: provoking absences*, pp.79-98. Sense Publishers: Rotterdam, The Netherlands.

Mayo, P. (2012). *Politics of indignation: Imperialism, postcolonial disruptions and social change.* Winchester, UK: Zero Books.

McLaren, P. (2005). Critical pedagogy in the age of neoliberal globalization. In P. Trifonas (Ed.), *Communities of difference: Culture, language, technology* (pp. 69-104). New York, N.Y: Palgrave.

Meares, C. 2010. A fine balance: Women, work and skilled migration. *Women's Studies International Forum, 33*, 473–481.

Miranda, C. C. (2018). *Language Issues in the Internationalizing University: Experiences of Students, Faculty, and Staff.* Doctoral Dissertation. Simon Fraser University.

Mojab, S. (1999). De-skilling immigrant women. *Canadian Woman Studies/Les Cahiers de la Femme, 19*(3), 123-128.

Mundy, K. (1998). Educational multilateralism and world (dis)order. *Comparative Education Review, 42*(4), 448-478.

Murphy, R. (1994). A Weberian approach to credentials: Credentials as a code of exclusionary closure. In L. Erwin & D. MacLennan (Eds.), *Sociology of education in Canada* (pp. 102-119). Toronto: Copp Clark Longman.

Ng, R., & Shan, H. (2010). Lifelong learning as ideological practice: an analysis from the perspective of immigrant women in Canada. *International Journal of Lifelong Learning, 29* (2), 169-184.

Odora Hoppers, C. A. (2000). The centre-periphery in knowledge production in the twenty-first century. *Compare, 30* (3), 283-291.

Ollin, R. (2005). Professionals, poachers or street-level bureaucrats: Government policy, teaching identities and constructive subversions. In J. Satterthwaite & E. Atkinson (Eds.), *Discourses of education in the age of new imperialism.* Trent, UK: Trentham Books.

Ozawa, C. P. (1991). *Recasting science: Consensual procedures in public policy making.* Boulder, Colorado: Westview Press.

Pal, L. A. (2010). *Beyond policy analysis: Public issue management in turbulent times.* Toronto: Thompson/Nelson.

Palys, T., & Atchison, C. (2014). *Research decisions: Quantitative, qualitative, and mixed methods approaches* (5th ed.). Toronto, ON: Nelson Education.

Pennycook, A. (2007). The myth of English as an international language. In S. Makoni and A. Pennycook (Eds), *Disinventing and Reconstituting Languages,* (pp. 90-115). Multilingual Matters.

Petras, J., & Veltmeyer, H. (2001). *Globalization unmasked: Imperialism in the 21st century*. London, UK: Zed Books.

Phillion, J. (2003). Obstacles to accessing the teaching profession for immigrant women. *Multicultural Education*, *11*(1), 41-45.

Phillipson, R. (1992). *Linguistic imperialism*. Oxford, England: Oxford University Press.

Pollock, K. (2010). Marginalization and the occasional teacher workforce in Ontario: The case of internationally educated teachers (IETs). *Canadian Journal of Educational Administration and Policy*, issue # 100.

Richards, J. (1995). Construct [ion/iv]ism: Pick one of the above. In L. P. Steffe & J. Gale (Eds.), *Constructivism in education,* (pp. 57-63). Hillsdale, New Jersey:

Richardson, G. H., & Abdi, A.A. (2009). Introduction. In G. H. Richardson & A.A. Abdi (Eds.), *Decolonizing democratic education: Transcultural dialogues.* Rotterdam: Sense Publishers.

Ritzer, G., & Ryan, J.M. (Eds). (2011). *The concise encyclopedia of sociology.* Chinchester, UK: Wiley-Blackwell Publishing.

Robertson, S. L. (2008). Remaking the world: Neoliberalism and the transformation of education and teachers' labor. In M. Compton & L. Weiner (Eds.), *The global assault on teaching, teachers, and their unions, (*pp. 11-27)*.* New York: Palgrave Macmillan.

Sadovnik, A. R. (2007). Qualitative research and public policy. In F. Fisher, G. J. Miller, & M. S. Sidney (Eds.), *Handbook of public policy analysis: Theory, politics, and methods* (pp. 417-427). Boca Raton, FL: Taylor & Francis Group.

Sarantakos, S. (2005). *Social research* (3rd ed.)*.* Houndmills, Hampshire: Palgrave Macmillan.

Schneider, A. L., & Ingram, H. (1997). *Policy design for democracy*. Lawrence, KS: University Press of Kansas.

Schmidt, C. (2010). Systemic discrimination as a barrier for immigrant teachers. *Diaspora, Indigenous, and Minority Education: Studies of Migration, Integration, Equity, and Cultural Survival*, 4(4), 235-252.

Schmidt, C., & Block, L. A. (2010). Without and within: The implications of employment and ethnocultural equity policies for internationally educated teachers. *Canadian Journal of Educational Administration and Policy*, issue #100, 1-23.

Schmidt, C., & Gagné A. (2015). Internationally educated teacher candidates in Canadian Faculties of Education: When diversity ≠ equity. In T. Falkenberg (Ed.), *Handbook of Canadian reseach in initial teacher education* (pp. 295-311). Ottawa, ON: Canadian Association for Teacher Education.

Schwandt, T. A. (1998). Constructivist, interpretivist approaches to human inquiry. In N. K.

Denzin & Y. S. Lincoln (Eds.), *The landscape of qualitative research* (pp. 221-259). Thousand Oaks, CA: Sage Publications.

Sensoy, O., & DiAngelo, R. (2012). *Is everyone really equal? An introduction to key concepts in social justice education*. New York, NY: Teachers College Press.

Shan, H. (2009). Shaping the re-training and re-education experiences of immigrant women: The credential and certificate regime in Canada. *International Journal of Lifelong Education, 28* (3), 353-369.

Shan, H. (2013). Skill as a relational construct: hiring practices from the standpoint of Chinese immigrant engineers in Canada. *Work, Employment & Society, 27* (6), 915-931.

Shohamy, E. (2001) *The power of tests, a critical view of the uses of language tests.* Essex, England: Longman Pearson.

Shohamy, E. (2007). Language tests as language policy tools. *Assessment in Education, 14*(1), 117 – 130.

Shrottner, B. T. (2012). The need for global consciousness: Debate on globalization, migration and education. In D. A. Urias (Ed.), *The immigration & education nexus*. Rotterdam: Sense Publishers.

Shultz, L. (2009). Conflict, dialogue and justice: Exploring global citizenship education as a generative social justice project. *Journal of Contemporary Issues in Education, 4* (2), 3-15.

Shultz, L. (2011). Engaging the multiple discourses of global citizenship education within a Canadian university: Deliberation, contestation and social justice possibilities. In L. Shultz, A. Abdi, & G. Richardson (Eds.), *Global citizenship education in post-secondary institutions: Theories, practices, policies.* New York: Peter Lang.

Sleeter, C. (2008). Equity, democracy, and neoliberal assaults on teacher education. *Teaching and Teacher Education, 24*, 1947– 1957.

Smith, J. K. (1992). Interpretive inquiry: A practical and moral activity. *Theory Into Practice, 31* (2), 100-106.

Smith, J. K. (2008). Interpretive inquiry. In L. M. Given (Ed.), *The SAGE encyclopedia of qualitative research methods* (pp. 459-461). Los Angeles, CA: Sage Publications.

Statistics Canada. (2017). Census Profile, 2016 Census: Edmonton and Alberta. Retrieved from: https://www12.statcan.gc.ca/censusrecensement/2016/dppd/prof/details/page.cfm?B1=All&Code1=4860&Code2=48&Data=Count&Geo1=ER&Geo2=PR&Lang=E&SearchPR=01&SearchText=Edmonton&SearchType=Begins&TABID=1

Sullivan, L. E. (2009). *The SAGE Glossary of the social and behavioral sciences.* London: Sage.

Taylor, C. (1971). Interpretation and the sciences of man. *The Review of Metaphysics, 25* (1), 3-51.

Syed, J. (2008). Employment prospects for skilled migrants: A relational perspective. *Human Resource Management Review, 18*, 28-45

Tee, S. R. & Lathlean, J. A. (2004). The ethics of conducting a co-operative inquiry with vulnerable people. *Journal of Advanced Nursing, 47*(5), 536–543.

Tejeda, C., Espinoza, M., & Gutierrez, K. (2003): Toward a decolonizing pedagogy: Social justice reconsidered. In P. P. Trifonas (Ed.), *Pedagogies of difference: Rethinking education for social change,* (pp. 9-38). New York: Routledge Falmer.

Tolley, E., Biles, J., Vineberg, R., Burstein, M., & Frideres, J. (2011). Introduction: Integration and inclusion of newcomers and minorities across Canada. In J. Biles, M. Burstein, J. Frideres, E. Tolley, & R. Vineberg (Eds.), *Integration and inclusion of newcomers and minorities across Canada.* Kingston, ON: Queen's University.

Turner, S. P., & Roth, P. A. (Eds.). (2002). *The Blackwell guide to the philosophy of the social sciences.* Oxford: Blackwell.

University of Alberta. (2014). *Bridging project for internationally educated teachers.* Retrieved from: http://educprospective.ualberta.ca/iet-bridging

University of Calgary. (2014). *Bridge to teaching.* Retrieved from: http://werklund.ucalgary.ca/gpe/bridge-teachinghttp://werklund.ucalgary.ca/gpe/bridge-teaching

Walsh, J. (2008). Navigating globalization: Immigration policy in Canada and Australia, 1945–2007. *Sociological Forum, 23*(4), 786-813

Walsh, S., & Brigham, S. (2007). Internationally educated female teachers who have immigrated to Nova Scotia: A research/performance text. *International Journal of Qualitative Methods*, *6* (3), 1–28.

Walsh, S., & Brigham, S. (2008). *Internationally educated teachers and teacher education programs in Canada: Current practices.* A report submitted to Atlantic Metropolis. Retrieved from: http://community.smu.ca/atlantic/documents/WP18--WalshandBrigham2.pdf

Walsh, S., Brigham, S., & Wang, Y. (2011). Internationally educated female teachers in the neoliberal context: Their labour market and teacher certification experiences in Canada. *Teaching and Teacher Education, 27* (3), 657-665.

Walter, M. (2010). (Ed.). *Social research methods* (2nd ed.). Melbourne, Australia: Oxford University Press.

Ward, S. (2012). *Neoliberalism and the global restructuring of knowledge and education.* New York: Routledge.

Watson, K. (2000). Globalization, educational reform and language policy in transitional societies. In T. Mebrahtu, M. Grossley, & D. Johnson (Eds.), *Globalization, educational transformation and societies in transition.* Oxford, UK: Symposium Books

Weaver, R. K., & Stares, P. B. (2001). *Guidance for governance: Comparing alternative sources of public policy advice.* Tokyo: Japan Center for International.

Wiersma, W., & Jurs, S. G. (2009). *Research methods in education: An introduction* (9th ed.). Boston: Pearson.

Wimmer, R., & Young, B. (August, 2014). *Internationally educated teachers bridging project report on the pilot project.* Edmonton: University of Alberta, pp. 1-11.

Woolard, K. (1998). Language ideology as a field of inquiry. In Schieffelin, Woolard, and Kroskrity (Eds), *Language Ideologies, Practice and Theory* (pp. 20-85). Oxford University Press.

Yanow, D. (1996). *How does a policy mean? Interpreting policy and organizational actions.* Washington, D.C.: Georgetown University Press.

Yanow, D. (2000). *Conducting interpretive policy analysis.* Thousand Oaks, CA: Sage Publications.

Yanow, D. (2006). Thinking interpretively: Philosophical presuppositions and the human sciences. In D. Yanow & P. Schwartz-Shea (Eds.), *Interpretation and method: empirical research methods and the interpretive turn.* New York: M.E. Sharpe.

Yanow, D. (2007). Qualitative-interpretive methods in policy research. In F. Fisher, G. J. Miller, & M. S. Sidney (Eds.), *Handbook of public policy analysis: Theory, politics, and methods* (pp. 405-415). Boca Raton, FL: Taylor & Francis Group.

Young, I. M. (1989). Polity and group difference: A critique of the ideal of universal citizenship. *Ethics, 99*, 250-274.

Xu, F. (1999). Competence, opportunities, negotiation and the reconstruction of a professional identity by foreign-trained teachers in Canada. (Doctoral dissertation). Ottawa: University of Ottawa.

Zhang, Z. (2017). Past expectations, current experiences, and imagined futures: Narrative accounts of Chinese international students in Canada. (Doctoral dissertation). Burnaby, BC: Simon Fraser University.

Zietsma, D. (2010). Immigrants working in regulated occupations. *Perspectives on Labour and Income, 11(2), 13-28.* Statistics Canada — Catalogue no. 75-001-X http://www.statcan.gc.ca/pub/75-001-x/2010102/pdf/11121-eng.pdf

Appendix A1: Information Letter

Study Title: Is There a Glass Ceiling for Internationally Educated Teachers in Alberta? A Critical and Interpretive Analysis.

Research Investigator:
Name: Chouaib El Bouhali
Address: 5-181C Education North
University of Alberta
Edmonton, AB, T6G 2R3

Supervisor:
Professor Supervisor: Lynette Shultz
Address: 7-133M Education North
University of Alberta
Edmonton, AB, T6G 2R3

Dear Participant:

Background

My name is Chouaib El Bouhali and I am a graduate student at the department of Educational Policy Studies, University of Alberta. I am collecting data for my research project on internationally educated teachers in Canada.

You are being invited to be in this study because of your experience as an internationally educated teacher in Canada that can contribute to the understanding of the main issue. The results of this study will be used in support of my thesis that is exploring the meanings of the policies of certification and hiring of internationally educated teachers in Alberta, and they may be used in academic presentations, reports, research articles, teaching, or book chapters.

Purpose

The primary purpose of the study is to understand the meanings that internationally educated teachers give to their experience of certification and employment in Alberta and to understand this issue from the perspectives of school leaders and policy makers. The study has benefits to scholarship and society in general as it seeks to advance knowledge and understanding of the main issue.

Study Procedures

In addition to policy documents, interviewing participants is a fundamental component of this study. Types of data to be collected for this study are:

- In-depth interviews with internationally educated teachers and school leaders.
- Policy documents that are related to certification and hiring of the internationally educated teachers

If you would like to participate, I contact you and we decide on a mutually convenient time and location. The interview will take one hour of your time that I appreciate. After I have gone through the recording of the interview I might ask you to clarify some areas from our discussion. The interview transcript will be emailed to you for verification. Then, you will return the corrected transcript to me within two weeks of your receipt of the original.

Benefits and *Risk*

Your participation in the study helps to advance the understanding of the main issue of internationally educated teachers to schools in Alberta and to explore some initiatives that

facilitate their inclusion to schools. There may be risks to being in this study that are not known. If I learn anything during the research that may affect your willingness to continue being in the study, I will tell you right away. In the study process there are no costs attached to this research or any reimbursements for participating in this study.

Voluntary Participation

Your participation is completely voluntary and you can opt out without penalty. Even if you agree to be in the study, you can change your mind and withdraw at any time. You can withdraw from the study or modify your participation by contacting myself via my e-mail or the phone number provided in the information/consent form or by contacting my supervisor via the e-mail address provided. You can modify or withdraw your data from this study after two weeks of submitting the corrected transcript.

Confidentiality & Anonymity

You will not be requested at any time to provide identifying information. During the interview with you, I will use pseudonym when labeling the recording material with the purpose of safeguarding anonymity. The interview transcripts will be locked in a secure location for a minimum of five years following the completion of this research project. Electronic data will be password protected and when appropriate destroyed in a way that ensures privacy and confidentiality. You will not be identified in the presentation of the research. If you are interested in receiving a copy of a report of the research findings, you can contact me through email or phone. In this research my supervisor and the Research Ethics Committee of the University of Alberta may have access to the generalized data produced in this study, but your anonymity and privacy will be safeguarded at all times.

Further Information

For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office. This office has no direct involvement with this project. Also, if you have any questions regarding the conduct of this research, you may contact my Academic Supervisor Dr. Lynette Shultz. If you have any specific questions regarding this research please contact me by emailor by phone.

After going through the above, and you believe you may be willing to provide your consent to be interviewed, please review the Consent Form attached to this letter.

Thank you for considering this invitation.

Sincerely,

Chouaib El Bouhali

Appendix A2: Consent Form

Title of Project:	Is There a Glass Ceiling for Internationally Educated Teachers in Alberta? A Critical and Interpretive Analysis.
Principal Investigator:	Chouaib El Bouhali Department of Educational Policy Studies Faculty of Education 5-181C Education North University of Alberta, Edmonton, AB T6 2G5

Please answer these questions with Yes or No:

Do you understand that you have been asked to be in a research study?	Yes	No
Have you read and received a copy of the attached Information sheet?	Yes	No
Do you understand the benefits and risks involved in taking part in this research study?	Yes	No
Have you had an opportunity to ask questions and discuss this study?	Yes	No
Do you understand that you are free to refuse to participate without any negative consequences?	Yes	No
Do you understand that you can modify or withdraw your data after two weeks of its submission?	Yes	No
Has the issue of confidentiality been explained to you? Do you understand who will have access to your information?	Yes	No

I have read and understood the attached information letter and agree to take part in this study.

_____ _____

Signature of Research Participant Date

Printed name

I believe that the person signing this form understands what is involved in the study and voluntarily agree to participate.

_____ _____

Signature of Investigator Date

A COPY OF THIS DOCUMENT WILL BE PROVIDED TO THE PARTICIPANT.

Appendix B –Letter of Invitation

Date:

Dear …..:
I am writing to invite you to participate in an interview regarding a research entitled: Is There a Glass Ceiling for Internationally Educated Teachers in Alberta? A Critical and Interpretive Analysis. You are in an ideal position to give us valuable insights from your own perspective

The purpose of the study is to understand the meanings that internationally educated teachers give to their experience of certification and employment in Alberta and to understand this issue from the perspectives of school leaders and policy makers. The study has benefits to scholarship and society in general as it seeks to advance knowledge of the main issue. The results of this study may be reported in academic presentations, reports, research articles, or book chapters. My academic supervisor and the Research Ethics Committee of the University of Alberta may have access to the generalized data produced in this study, but your anonymity and privacy will be safeguarded at all times.

If you agree to provide your consent to participate, the interview will take one hour of your time regarding your experience as an internationally educated teacher/ in the hiring process of teachers to your school. Next, I might ask you to clarify some areas from our discussion after I have gone through the recording material of the interview. Then, the interview transcript will be sent to you to be reviewed through your email or a hard copy handled to you in person.
Your participation in the study helps to increase the understanding of the main issue of internationally educated teachers in Alberta and to explore some initiatives that facilitate their inclusion to schools.
Your participation is completely voluntary and you can ask to have any collected data withdrawn from the database and not included in the study. Even if you agree to be in the study you can change your mind and withdraw at any time. You can withdraw from the study or modify your participation by contacting myself via my e-mail or the phone number provided in the information/consent form or by contacting my supervisor via the e-mail address provided.

I will use pseudonym when labeling the interview recording with the purpose of safeguarding anonymity. The interview transcripts will be locked in a secure location for a minimum of five years following the completion of this research project (University of Alberta research policy). Electronic data will be password protected and when appropriate destroyed in a way that ensures privacy and confidentiality.

Your participation will be a valuable addition to our research and findings. I do not anticipate any harm from participating in this study. If you would show interest I will share with you the transcript of the interview.
For questions regarding participant rights and ethical conduct of research, contact the Research Ethics Office. This office has no direct involvement with this project. Also, if you have any questions regarding the conduct of this research, you may contact my Academic Supervisor Dr.

Lynette Shultz by email or phone If you have any specific questions regarding this research please contact me by email or by phone.
If, after going through the above, you believe you may be willing to provide your consent to be interviewed, please respond with a time and location convenient to your schedule.

I look forward to your involvement.

Yours sincerely,

Chouaib El Bouhali

Appendix C: Interview Questions with Internationally Educated Teachers

Interviewer's Name _____Date_____

WARM-UP
Please tell me about yourself, your names, your country of origin, when you came to Canada, your immigration status, and your current occupation.

Guiding Questions

1. What's your educational and professional background?
2. Have you assessed your credentials in Canada? Your language proficiency?
3. Have you applied to a teaching certificate? How did you learn about these services?
4. Have you applied to some jobs with schools? Have you been interviewed by school boards?
5. Are you familiar with bridging programs for teachers in Alberta?
6. Are you getting any support for your certification process?
7. How do you feel about your certification experience in Alberta?
8. Do you share your experience with other IETs? Do you provide them with assistance?
9. What are the things you wished to get in your certification process?
10. Did you visit any schools? Did you meet some school leaders or teachers?
11. How could IETs be supported?

Appendix D: Interview Questions with School Leaders

Interviewer's Name _____Date_____

WARM-UP
Please tell me about your school, the programs you have, your school philosophy and communities you serve.

Guiding Questions

1.Tell me about your recruitment of teachers.
2.What criteria do you use to recruit teachers?
3.Do you have preferences for the teachers you want to recruit? Who is the ideal teacher for your school?
4.What do you think about internationally educated teachers in Canada?
5.Do you use different recruitment criteria for them?
6.How do parents respond if they see them here?
7.How would parents communicate with them?
8.Is there a way to help them integrate in local schools?
9.Are there any areas of weakness that IETs need to improve?
10.Are there any areas of strength that IETs need to highlight?