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Designing for the Processes of Ideological Expansion and Convergence: A Multiple Case Study of Pre-Service Teachers Engaged in Intertextual Integrations Around Bullying

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Designing for the Processes of Ideological Expansion and Convergence: A Multiple Case Study

of Pre-Service Teachers Engaged in Intertextual Integrations Around Bullying

by

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Abstract

Ideology plays a ubiquitous role in all educational settings, but it is often not conceptualized through lenses that are productive for learning. Typically, ideology is viewed as sets of conscious beliefs that can impede learning and must be overcome in educational settings. Novel research, however, has reinvigorated the concept of ideology, reconceptualizing its relationship to learning by illuminating the cognitive and social processes through which ideologies are learned and unlearned (Philip, 2011; Philip et al., 2018). In this research, I seek to advance recent theorizations about ideology and learning by viewing ideology through a lens of mediated action. I explore this conceptualization through the use of intertextual integration activities (e.g., Barzilai et al., 2018) designed to promote pre-service teachers' engagement in the processes of ideological expansion and convergence around bullying in school, which is a complex and persistent educational issue across Canada (Wilkinson, 2017). Using a qualitative multiple case study methodology (viz., Yin, 2018; Merriam, 1990) and a critical constructivist paradigmatic framing (Kincheloe, 2005), I observed three small groups of pre-service teachers participating in intertextual integration activities designed to disrupt the reproduction of dominant discourses on bullying. The results suggest that viewing ideology through a lens of mediated action enhances the mapping of ideological fields and elucidates the nuances of ideological expansion and convergence by revealing a number of additional processes that might occur in parallel to, within, or in opposition to them, namely assimilation and enhancement, attenuation, obfuscation, and regression. Accounting for these nuances can facilitate our ability to design learning environments that scaffold productive ideological expansion and convergence. Overall, this research (a) contributes theoretical and practical insights to our understanding of the relationship between ideology and learning, (b) demonstrates the affordances of intertextual integration activities as mediums for promoting engagement in ideological expansion and convergence, and (c) refines our understanding of how pre-service teachers may be supported in transforming how they are positioned as social actors in relation to bullying in schools.

Keywords: ideology, learning, bullying, mediated action, pre-service teachers, educational design, multiple case study, intertextual integration

Preface

This thesis is original, unpublished, independent work by the author, Joshua P. DiPasquale. The qualitative multiple case study reported in Chapters 4-6 was covered by Ethics Certificate number REB20-2170, issued by the University of Calgary Conjoint Health Ethics Board for the project "Designing for Perspective Expansion and Convergence" on April 16, 2021.

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timely prodding about those themes forced me to strengthen my interpretations and, ultimately, create a better conceptual framework to guide my research. Further, I would like to extend a similar appreciation to the examiners in each of my milestone examinations, Dr. Pratim Sengupta, Dr. Miwa Takeuchi, Dr. Xu Zhao, and Dr. Joseph Polman. I would also like to thank all of the other faculty at the Werklund School of Education who have influenced my thinking and helped me grow into a role as a researcher as well as a learning scientist.

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easy task. The timing of was unfavourable. There was, in fact, lots of waiting and anticipation involved during recruitment, and the invitations had to be sent out more than once to attract interest in the study. So, in recognition of the many hurdles that could have thwarted your participation, I would like to sincerely thank you for finding the time and energy to take part in my research and with such astonishing passion and enthusiasm. The insights gleaned from your participation were certainly invaluable in formulating interesting and notable conclusions about ideology, learning, and educational design, but I was also inspired and learned a great deal from each of you. You have made me hopeful for the future of education in Alberta and in this country.

Dedication

This work is dedicated to my niece and nephew, Oliva and Noah. I hope that you will always feel safe and loved, and that school will also always be an enjoyable and happy place for you to learn, grow, and play.

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Education may well be, as of right, the instrument whereby every individual, in a society like our own, can gain access to any kind of discourse. But we well know that its distribution, in what it permits and in what it prevents, it follows the well-trodden battlelines of social conflict. Every education system is a political means of maintaining or of modifying the appropriation of discourse with the knowledge and the powers it carries with it.

—Michel Foucault, *Orders of Discourse*

Chapter One: Introduction and Overview

When we talk about ideology and learning, we are generally speaking of a dynamic that has something to do with social legitimation, mystification, and reproduction. That is to say that the effects of ideologies and their presence in learning settings can legitimize certain ideas and social practices, as well as mystify them so that they appear as natural and transparent reflections of reality. They also seek to reproduce them to maintain or advance existing social relations. The concept of ideology itself and its nature, however, have been variably defined in the literature, and while the diversity of definitions renders finding some current "essence" of the term a certain impossibility, as noted by Eagleton (2007), the common "rationalist view of ideology as conscious well-articulated systems of belief is clearly inadequate" (p. 221). It is inadequate because it fails to acknowledge ideology's "affective, unconscious, mythical, and symbolic dimensions; the way it constitutes the subject's lived, apparently spontaneous relations to a power-structure and comes to provide the invisible colour of daily life itself" (Eagleton, 2007, p. 221). Notably, to uphold this rationalist view, which commonly regards ideology as merely having misconceptions or a simplified worldview narrowed by some "system of doctrine," would force one to assume that there is such a thing as "presuppositionless thought" (p. 3). In other words, if thinking or speaking ideologically simply means to evaluate a situation through some set of preconceived ideas, then we would eventually be forced to admit that all forms of thinking and speaking are ideological (Eagleton, 2007). Such a position, one that uncritically and unavoidably ascribes everything to the realm of ideology, may, to say the least, be interpreted as ineffectual when attempting to understand its relationship with learning and also renders the term largely meaningless.

Current research in the learning sciences, namely that of Philip (2011) and Philip et al. (2018), represents a departure from those problematic rationalist views about ideology in the learning sciences literature. Philip and colleagues, for example, contend that their "conceptualization of ideology diverges substantially from prior usages in the learning sciences that view ideology as a rigid system of beliefs that inhibits learning" (p. 184). In their view, previous adaptations (of the so-called rationalist perspective) were also predisposed to identify only the constraining characteristics of ideology in its relationship with learning. That is, ideology had been ascribed a purely pejorative and taken-for-granted meaning in the field as something that "is perhaps antithetical for learning" (p. 184). In contrast to such previous work, Philip et al. outline a more neutral framework that they believe can reveal why ideology matters for learning or demonstrate how learning is constituted with ideology. Notably, they insist that ideologies should not be regarded as stable sets of beliefs or doctrines that students bring with them into learning settings but instead as taken-for-granted assumptions that can be negotiated and achieved interactionally in such contexts. As they explain:

> [T]here are severe limitations and dangers to *a priori* assumptions that a particular ideology will (a) be necessarily salient in a particular context and (b) stifle learning; such premises erase the diverse, creative, and agentive aspects of people's capacity to make sense of and transform their social world. (p. 184)

Thus, the cardinal difference between the perspective of Philip et al., and other recent perspectives in education (e.g., Daniel, 2021; Philip, 2011; Saunders & Blanco Ramírez, 2017; Wise & Schwarz, 2017; Zummo, 2021), and those of previous researchers in the field is that the latter has typically viewed ideologies as some form of stable prior knowledge, beliefs, or pre-existing and rigid systems of representation that produce certain forms of knowledge, that needed

to be overcome in classrooms (such as religious beliefs about creationism acting as an obstacle to learning about evolutionary theory). Philip et al., on the other hand, regard ideologies as systems of representation that are socially constructed in all types of social contexts (e.g., classrooms, institutions, disciplines, etc.) and therefore matter for learning, particularly, when learning is conceived of from a sociocultural perspective as a process of "heterogeneous meaning-making" (Rosebery et al., as cited in Philip et al, 2018, p. 187) or becoming a competent member in a community (Greeno, 1998; Lave & Wenger, 1991; Rogoff, 2003, as cited in Philip et al. 2018). This shift in perspective regarding ideology in the learning sciences seems to coincide with previous constructivist shifts in the discipline that have viewed learning, primarily, as building knowledge from prior understandings. For instance, such as in seminal work in the field regarding student "misconceptions" (Smith et al., 1994), one can say that Philip et al. have begun to view ideologies not as sets of "fundamentally flawed misconceptions (that) must be replaced" (Smith et al., 1994, p. 124, parentheses added) but instead as important resources for learning. In fact, as Philip (2011) demonstrates in their 'ideology in pieces' approach to studying ideology that ideological change, in many ways, parallels constructivist theories of conceptual change (viz., diSessa & Sherin, 1998; diSessa, 1993, as cited in Philip, 2011). That is to say, in brief, that according to Philip, the contextuality and situatedness of conceptual learning, just as in ideological change, requires an "expansive set of underlying, context-dependent knowledge resources and coordination knowledge that (permits one) to understand how the (concept) can be recognized as useful and sensibly applied in varying circumstances" (Wagner, 2006, p. 10, as cited in Philip, 2011). In this way, ideological concepts are viewed as resources that can be reconstructed and reconceptualized in new contexts, through social interactions and heterogenous meaning-making practices (Philip et al., 2018).

For instance, in their own study that observed an American engineering ethics classroom discussion about drone warfare, Philip et al. (2018) observed that the ideology of "American nationalism" had to be interactionally converged upon (i.e., socially negotiated) by students during a brief period of ideological exploration. Rather than being able to simply assume that this ideology would be salient in an American higher education setting and impede learning, the authors demonstrate that what is often "mistaken for a relatively stable set of beliefs or a mere enactment of pre-existing ideologies—is achieved through interaction between participants" (p. 185). Discourses of American nationalism and the construction of social categories such as "civilians" and "terrorists" that constitute it "had to be made interactionally salient for the inquiry in which the students were engaged" (p. 185). The implication is that if people's ideologies are not simply understood as sets of pre-existing, immutable, and obscuring beliefs that can only constrain learning but are conceived of as a number of potentially divergent stances that can be converged or expanded upon in a process of heterogenous meaning-making, then perhaps they should be considered important resources for learning (Philip, 2011) that can, conversely, enhance students opportunities for thinking and action. Further, from this particular perspective, ideology can only constrain learning as a result of "too early" *ideological convergence*, the premature "narrowing of the field of ideological stances that are salient and seen as useful as individuals participate in a joint activity" (Philip et al., 2018, p. 185). For learning to occur as "an activity in which heterogenous meaning-making practices come into contact" (Roseberry et al., as cited in Philip et al., 2018, p. 185), there must be a sustained engagement in what they refer to as *ideological expansion*, or the "broadening of the ideological field" (p. 185). That is, differing "ideological stances" need to be sufficiently explored before they are converged upon to ensure that new opportunities for learning are made possible.

Importantly, neither ideological convergence nor expansion is given a privileged status in their framework since both, they argue, are necessary for learning. Without ideological convergence, a "perpetual process of ideological expansion would pose a barrier to learning, as we could never settle on shared understandings in the context of such dynamics" (p. 189). And correspondingly, without ideological expansion, learning cannot be perceived as an activity of heterogenous meaning-making. A "good product," they insist, depends on the presence of both.

The perspective of ideology presented by Philip (2011) and Philip et al. (2018) draws heavily on the work of the late cultural theorist Stuart Hall (1986), who argued that ideologies, as "the mental frameworks—the languages, the concepts, categories, imagery of thought, and systems of representation—which different classes and social groups deploy in order to make sense of, define, figure out and render intelligible the way society works" (Hall, 1986, p. 29), position people as subjects and also as social actors. That is to say that because ideologies provide us with the languages, concepts, and categories that we use to make sense of the world, we, in this process of sense-making, invariably position ourselves and simultaneously others as similar or different from us. As Eagleton (2007) explains, ideology is "a body of meanings and values encoding certain interests relevant to social power...that are unifying, action-oriented, rationalizing, legitimating, universalizing, and naturalizing" (p. 45). We legitimize, mystify, and reproduce certain forms of social action through these subject positions that we ascribe to ourselves and others. Ideologies determine what are and what are not potential trajectories for individual and group action, despite being constantly contested and achieved interactionally. As Philip et al. (2018) explain, "it is not so much that people use ideologies to justify their choices or actions. Instead, ideologies allow people to inhabit positions or recognizable ways of being" (p. 187). With regard to education and learning, this means that ideologies "shape who one

becomes as a learner…(and) who one is as a learner shapes the ideologies that he or she then speaks in interaction and shapes the heterogenous meaning-making practices that…generate new understandings, and constrain future action as a learner" (p. 188, parentheses added). In other words, without ensuring opportunities for engagement in ideological expansion in educational settings, we run the risk of constraining learning as an activity of heterogenous meaning-making and may unintentionally be allowing the reproduction of undesirable and oppressive social relations. As Philip et al. conclude:

> Without an analytical lens of ideology, we as learning scientists hazard thinking about learning as nonideological. Or we yearn for a definition of learning that transcends ideology and is free from the complexities of politics and power (in which learning is so clearly embedded). If we do not critically examine the ideological nature of the settings in which learning takes place or the ideological processes of learning, we risk reproducing or creating new forms of inequities and injustices, as evidenced in the case we examined. Most certainly, researchers and educators will disagree about when, how, and if inequities and injustices are produced, but these differences at least allow for the surfacing of ideological assumptions and for dialogue and debate. (Philip et al., 2018, p. 218)

The significance of Philip (2011) and Philip et al.'s (2018) approach to ideology and learning cannot be understated. What these researchers have achieved is important for any practitioner or researcher who values the role of heterogenous meaning-making in the process of generating new and shared understandings. It is also a welcome reminder that ideological hegemony can, and should be, resisted in everyday contexts such as classrooms and that we as

educators and learning scientists have an obligation to participate in that struggle through the design of learning environments that are amenable to ideological expansion.

Problem and Purpose of the Current Study

The problematic that I seek to address in the current research can be considered on multiple levels: (a) a theoretical problem regarding how we might continue to more actionably conceptualize ideological change, (b) a practical problem regarding we can begin to consider designing educational settings that can foster sustained engagement in ideological expansion, and (c) an axiological problem regarding our critical agendas as researchers and what educational issues (e.g., bullying in schools) and stakeholders (e.g., pre-service teachers) should be part of such interventions. To begin, on the theoretical level, I argue—without negating any of its paramount importance or originality—that there are areas within Philip et al.'s (2018) framework of ideological expansion and convergence that could be expanded upon to support its use in educational design and change. That is, if the current theorizations about the relationship between ideology and learning are going to be beneficial for designing learning environments that provide enhanced opportunities for students, we must continue to advance our understanding about the "cognitive and interactional processes by which ideologies are learned and unlearned" (Philip et al., 2018, p. 187)—the goal, after all, is "to work toward classroom spaces that allow for and hold a range of ideological stances and thus expand the opportunities for learning" (p. 215). Specifically, I contend that there must be further theoretical interpretation regarding the discursive and semiotic processes involved in the maintenance or adoption of ideological stances during periods of ideological expansion and convergence. While the incorporation of Du Bois' (2007) dialogic framework of stance by Philip et al. represents a solid foundation for conceptualizing the phenomena in interaction (see Philip et al., 2018, p. 196), I believe that there

is also merit in elucidating the implicit assumptions about discourse in their conceptualization, with discourse being broadly defined as a "a specific form of language use shaped and determined by situational rules and context" (Buchanan, 2018, p. 139). For instance, Philip et al. make it clear that there is a relationship between ideology and discourse but leave us with the impression that the two concepts are somehow interchangeable, that all discourse is ideological (cf. Pêcheux, 1982, p. 113). While I do agree that a discursive interpretation of ideology is fruitful for educational design, the relationship between discourse and ideology can be elaborated so that we can begin to interpret ideologies not only as historical and material but also as sociocultural artifacts that are constructed and appropriated and used by students in mediated action (i.e.,Vygotsky, 1978; 1986; Wertsch, 1993, 1998). Such an interpretation of ideology, I argue, is more practical for understanding how ideologies are constructed, given social power in certain contexts, and how they position individuals as social actors. Thus, I believe that illuminating the relationship between discourse and ideology and conceptualizing it through a lens of mediated action might be a promising avenue to begin operationalizing the processes of ideological expansion and convergence.

On the second level of the problematic, there exists a pragmatic issue regarding educational design in that there ought to begin to be exploration into how existing and amenable educational activities might potentially support the development of ideologically expansive learning environments. This is to say that while Philip et al. (2018) have demonstrated that ideologies are contested and constructed during interactions in educational contexts, how engagement in ideological expansion, so as to avoid too-early convergence, might be supported remains to be addressed. In other words, research that has "causal design principles stated and evaluated…that examine educational innovations, with an aspiration to develop empirically

grounded hypotheses that link design features with learning outcomes explicitly" (Greeno, 2016, p. 636) is needed. In this regard, I investigate the use of intertextual integration activities as a means to develop and evaluate contextually contingent design principles that might support the advancement of ideologically expansive learning environments. Intertextual integration can be generally defined as an educational activity that involves "combining, connecting or organizing information from different texts to achieve diverse aims such as meaning-making, problem solving, or creating new texts" (Barzilai, et al., 2018, p. 976). Intertextual integration is an activity that is often used in, and has roots in, history and science education (Wiley et al., 2018) and literacy education (Barzilai et al., 2018) to help students reconcile and integrate competing and contrasting perspectives and accounts (Kobayashi, 2015). Accordingly, since the nature of intertextual integration activities involves engaging students in comprehending and incorporating various perspectives into their own understandings, it is arguably a promising activity that can be used for the purposes of promoting sustained engagement in ideological expansion (the use of such activities for the purposes of ideological expansion and convergence are explored in Chapter Three).

In addressing the theoretical and practical problems of ideology in the learning sciences (i.e., the first and second level of the problematic), I utilize Sandoval's (2014) conception of educational design research as a general guide and "as a means of specifying theoretically salient features of a learning environment design and mapping out how they are predicted to work together to produce desired outcomes" (p. 19). Sandoval refers to this form of educational design research as *conjecture mapping*, an approach that rests on the assumption that the design of learning environments is a "theoretical activity, that learning environments intrinsically embody hypotheses about how learning happens in some context and how to support it (p. 20). According

to Sandoval, this means that conjecture mapping is an attempt to "reify" specific theoretical and design conjectures and illustrate how it is anticipated that they will interactionally function to produce a desired learning outcome. In other words, since we, as educational designers, have certain "ideas" about the way that "learning might happen or be made to happen…we have an obligation to be as explicit as possible, *in advance,* about what those ideas are" and to make them concrete (Sandoval, 2014, p. 20). Sandoval explains that the main elements of a conjecture map (see Figure 1; retrieved from Sandoval, 2014, p. 21) include: the *high-level conjectures* about how the type of learning that is desired can be supported; the *embodiment* (the activity design) that represents the reification of those conjectures; and the *mediating processes* that the embodiment is intended to promote to produce a desired *outcome.* Further, Sandoval labels the "ideas" that the researcher has about how certain mediating processes are produced from the embodied design as *design conjectures.* Similarly, the "ideas" about how those mediating processes will lead to the desired learning outcomes are called *theoretical conjectures.* Thus, one can say that the first goal of the current study, in addressing the theoretical component of the problematic, is to develop theoretical conjectures about what discursive mediating processes should manifest when designing for ideologically expansive learning environments and experiences aimed at producing ideological change. Accordingly, in line with the practical component of the problematic, the second goal of the study is to explore how intertextual integration activities might be designed to support sustained engagement in ideological expansion before eventual convergence—in other words, to explore design conjectures about how to support the discursive and semiotic mediating processes of ideological expansion and convergence.

Figure 1

Educational Design Research as Conjecture Mapping

Design Conjectures   Theoretical Conjectures

EMBODIMENT   MEDIATING PROCESSES   OUTCOMES

High level conjecture about how to support learning in some context

Tools and Materials
Task Structures
Participant Structures
Discursive Practices

Observable interactions
Participant Artifacts

Learning
Interest/Motivation
Etc.
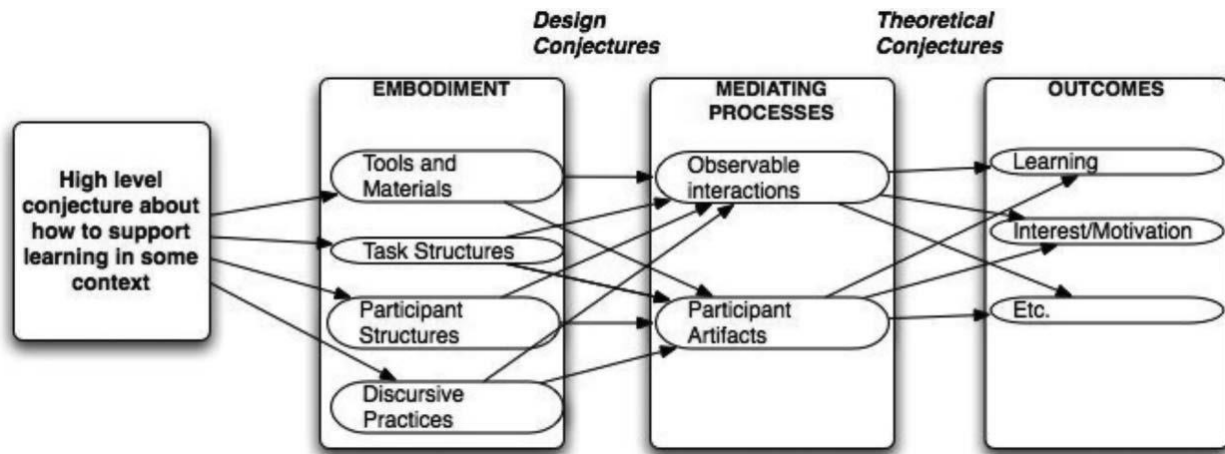
Note. This figure is reproduced from Sandoval (2014, p. 21).

Finally, in addition to the theoretical and practical issues, there is, I argue, an axiological issue with regard to politics and value, which is to say that using amenable educational activities to design for ideological expansion and convergence should be explored for their potential to address complex and contentious educational issues that involve imbalances of power among pertinent educational stakeholders. As Bang and Vossoughi (2016) argue, there is a "call for the widening of what counts as relevant dimensions of the empirical to include historical, relational and axiological perspectives and the ways that these are embodied and experienced" (p. 174) in design. Further, addressing the problem of value is to think critically about what educational issues and stakeholders should be involved in investigations into the design of learning settings that may promote ideological expansion and convergence. The decision to design for ideological expansion and convergence around a particular topic and with certain educational stakeholders might be better expressed as pursuing what Barab et al. (2007) refer to as a "*critical agenda*" that "calls into question and potentially disrupts existing practices and structures" (p. 264). Barab et al.'s notion of a critical agenda is influenced by Freire's (2000) critical pedagogy that in addition

to disrupting existing practices and structures also "communicates a commitment that the work reflects a critique of the status quo, even exposing inequitable power structures, resource allotment, division of labour or disempowerment" (Barab et al., 2007, p. 264). Further, outlining a critical agenda also underscores that our educational designs are not "somehow neutral or apolitical" (Barab et al., 2007, p. 265) and encourages us to consider our own subjectivities as educational researchers and, in my case, how I came to explore the germane topic of the current study (I provide a detailed examination of my subjectivity in Chapter Four).

My critical agenda in the current study is one that involves understanding how opportunities for action in the future practices of pre-service teachers (PSTs) might be enhanced through their participation in educational activities (i.e., intertextual integration activities) that are designed to promote engagement in ideological expansion and convergence around the topic of bullying in schools. Bullying among school-aged children in schools, broadly defined as "systematic abuse of power by peers" (Menesini & Salmivalli, 2017, p. 240), is a persistent and ongoing problem in Canadian educational institutions despite a profusion of "evidence-based intervention programs available to schools across the country" (Wilkinson, 2017, p. 231; Mishna et al., 2010). In fact, according to a recent HBSC cross-national study (Craig, et al., 2020), bullying among Canadian school-aged children is a persistently stable and also evolving occurrence, with, for instance, approximately twenty to thirty percent of students in grade six to grade ten across the country recurrently reporting being victims of bullying since 2010. Notably, according to the same report, a growing number of students are becoming victims of cyber-bullying with approximately fifteen percent of girls and eleven percent of boys reporting being cyber-victimized. Students are also more pessimistic about the expansion of bullying into online and virtual spaces. As Craig et al. (2020) report, "because of the anonymity and being removed

from the situation. They (students) felt like this was something that is going to continue to increase over time" (p. 88, parentheses added). Further, bullying in Canadian educational institutions seems to disproportionately affect school-aged children who belong to certain social minority, divergent, or marginalized groups. For example, a substantial amount of research has highlighted how gender diverse LGBTQ+ students report being bullied at higher rates than gender binary or heterosexual students (Vaillancourt et al., 2021; Newman et al., 2017), how oppressive school cultures may contribute to their victimization (e.g., Meyer, 2008), and how educational policies might construct their identities as "ambiguous Other(s) in need of protection, while simultaneously being erased" (Loutzenheiser, 2015, p. 113, parentheses added). Nevertheless, while issues of sociocultural difference may help explain bullying behaviour and victimization in Canada in many instances (Walton, 2010; 2011), other research also points to its potential individual, behavioral, and, perhaps, evolutionary antecedents (e.g., Volk et al., 2012; Volk et al., 2019); which indicates that bullying is at once a systemic problem (Craig & Pepler, 2003) with a number of diverse risk-factors (Hong & Espelage, 2012) and "a complex phenomenon that goes beyond the dyadic relationship between bully and victim" (da Silva, et al., 2017, p. 2238).

The urgent need of addressing the complex, evolving, and systemic problem of bullying, which most frequently occurs in schools among school-aged children in Canada (Wilkinson, 2017), is substantiated by the severity of its effects on its victims, as well as its perpetrators and bystanders, that generally include a number of potentially prolonged, physical and emotional disorders (Vanderbilt & Augustyn, 2010). As Wilkinson (2017) notes, the damaging effects of bullying, as it occurs primarily in schools, can be associated with its exclusionary effects on its

victims that cause them to become isolated, stigmatized, and feel rejected by their peers. As she explains:

> Because it is important for each of us to be accepted and affirmed by our peers, especially when we are young and insecure, exclusion is one of the cruelest outcomes of bullying. The loneliness that comes with exclusion is sometimes more than many young people can bear. Since they are rejected by others (rejection causes serious stress for young people), they feel like outcasts. Depression sets in, they lose confidence in their abilities, fail to live up to their potential and their academic performance suffers greatly. They feel worthless, ineffective, incapable and undesirable. They sometimes become loners and disengage themselves. Absenteeism is high because they live in fear and dread of coming to school. A disproportionate number of these students drop out of school (Ladd, Herald-Brown and Reiser, 2008). (Wilkinson, 2017, p. 237)

Further, there is evidence to suggest that the negative effects and trauma that is associated with bullying victimization can, potentially, impact upon students for their entire lifetimes. For instance, as Vaillancourt et al. (2013) demonstrate in their review of related research in neuroscience, neuroendocrinology, and genetics, it is possible that "the experiences of peer victimization become biologically embedded in the physiology of the developing person, placing him or her at risk for life-long mental and physical health problems" (p. 241). In extreme cases, bullying victimization can also be associated with increased risk of suicide or suicide ideation in young people (Kodish et al., 2016), especially in the presence of comorbid psychiatric disorders (Dickerson Mayes et al., 2014), and may be mediated by an eroded sense of belongingness as a result of social exclusion (Brailovskaia et al. (2020). Research also suggests a correlation between suicide risk and depression as a result of bullying and sociocultural issues of difference

among youth, such as racial and sexual identity (e.g., Hightow-Weidman et al., 2011; Montoro et al., 2015; Montoro et al., 2016). While not in the Canadian context, the recent and poignant case of Isabella, a 10-year-old minority Black and autistic girl from Utah in the United States of America (McCombs, 2021), illustrates the sometimes-deadly outcomes of bullying victimization, particularly when the phenomenon is intertwined with sociocultural issues of difference such as race and neurodivergence.

Given the detrimental, and potentially lingering and fatal, effects of bullying, its consistent prevalence in Canadian educational institutions is particularly disconcerting as anti-bullying prevention and intervention policies and programs continuously fail to mitigate its occurrence. Accordingly, some researchers have argued that the persistent problem of bullying in Canada may be a result of parochial conceptions of the phenomenon that may lead to ineffectual anti-bullying programs and policies (Walton, 2005; 2010). For instance, as Walton (2011) argues, even though bullying instances often involve issues of sociocultural difference, such as racism, ableism, elitism, etcetera, it is equally as often treated only as an individual and behavioural problem without much thought given to the social, cultural, and historical antecedents of bullying behaviours. As he explains, bullying is often considered from a dominant individualized and behavioural discourse on bullying in Canada that "shapes the ways in which the problem is conceptualized and strategies are designed and carried out" (p. 142). For instance, typical bullying interventions often "presume that the problem is discrete, identifiable, and containable" and focus on individual behaviour that "does not consider systemic violence that is incited and fostered by school cultures in which punitive zero tolerance policies on violence prevail" (Epp & Watkinson, 1997, retrieved from Walton, 2011, p. 135). In their examination of Ontario, Canada's bullying policy, Winton & Tuters (2015) go one step further and demonstrate

how such policies that individualize the problem of bullying might also be unjust and undermine the advancement of critical democratic ideals and further the interests of neoliberal political agendas. Moreover, at the level of classroom interactions and teaching practice, Janzen and Schwartz (2018) demonstrate that similar individualized discourses that characterize "children as deficient and deviant are common within the education system (in Canada) and shape the ways in which educators interact with and respond to children" (p. 109, parentheses added). Particularly, the researchers note that such discourses of deficiency and deviance often lead to certain assumptions that "influence approaches to discipline and behaviour management" (p. 113) and ultimately:

> …create a fixed sense of the child and position that child as a de contextualized object whose behaviours are ultimately and solely their own fault. Discourses that privilege the language of need and deficit are often normalized in the ways in which educators think / speak about children — so naturalized that these conversations go unquestioned. This is not only essentializing and dehumanizing, it is constitutive. That is, discourses become part of the social processes through which the child and others make sense and/or construct identities. (Janzen & Schwartz, 2018, p. 123)

Further, even those who might disavow or eschew punitive logics and zero-tolerance policies may still operate through individualized and behavioural discourses by resorting to individual remedial approaches such as mediation and counselling for bullies and their victims (Walton, 2011). As Walton explains, "bullies may be sent for empathy training, while victims may be encouraged to develop their assertiveness skills. The problem is that these approaches are all designed, in one way or another, to change *behaviour*" (p. 135), without, perhaps, addressing how bullying behaviour might be routinely normalized through the perpetuation of certain

stereotypical sociocultural discourses, such as homophobia and sexism (e.g., Naugler, 2010).

Thus, in this narrow framing that is typical across educational contexts in Canada, solutions to

the complex, evolving, and systemic problem of bullying may fail to be imagined, designed, and

practiced both at the level of program design and policy development as well as at the level of

classroom interactions between and among educators and their students. As Walton (2011) notes,

with regard to the former, "policies and programs that rely on the dominant discourse on bullying

appear static and generic, and in doing so, homogenize students by ignoring their differences by

which bullying proliferates" (Walton, 2011, p. 138). Similarly, Ringrose & Renold (2010)

contend, of similar conceptions of bullying that are also prevalent in the UK, they operate "to

simplify and individualize complex gendered/classed/sexualized/racialized power relations

embedded in children's school-based cultures" (p. 573).

There is, then, an exigent need for the problem of bullying in Canada to be

reconceptualized so that it might be approached differently and become more effectively

addressed by policy makers, program/curriculum designers, and educators, alike. The need for

reconceptualizing the problem of bullying in schools might be understood as a need for

recognizing that the problem, as Walton (2011) notes, is not as easily identifiable and

containable as one might assume when focusing on developing strategies that may uniquely

attempt to curb individuals' deviant and deficient behaviours. That is to say that addressing the

problem of bullying in schools, more effectively, may require that the problem is reframed (e.g.,

Dorst, 2011) as a *wicked problem* (Rittel & Webber, 1973; Buchanan, 1992) in educational

design, research, and practice. According to Rittel & Webber, wicked problems are those kinds

of problems that "cannot be definitively described" (p. 161) and can be categorized as a "class of

social system problems which are ill-formulated, where the information is confusing, where there

are many clients and decision makers with conflicting values, and where the ramifications in the whole systems are thoroughly confusing" (Churchman, 1967, as cited in Buchanan, 1992, p. 15). As Buchanan (1992) elaborates, wicked problems indicate a fundamental *indeterminacy* of certain design problems in that they lack "definite conditions" that cannot be identified precisely, and their solutions cannot be arrived at linearly. For instance, a determinate problem, that is one that is not ill-structured and difficult to define, might be more common in medicine where the identification of a particular infection in a patient might require the prescription of certain antibiotics that can treat it appropriately. In such cases, the problem, perhaps an infectious bacteria, is easily identifiable and contained by medical practitioners and a solution is, most likely, arrived at in a linear fashion. Bullying, on the other hand, as I attempted to illustrate above, is not a determinate problem but one that may be constituted by a number of complex, divergent, and contextual antecedents ranging from behavioural causes that might correspond to individual interventions (e.g., retributive actions, counselling, etc.) to the presence of sociocultural issues of difference that may require broader, different, and novel forms of anti-bullying interventions. Notably, framing bullying as a wicked and indeterminate problem implies that it has "no definitive conditions or limits" (p. 16) since "the designer must discover or invent a particular subject out of the problems and issues of specific circumstances" (p. 16). In other words, such a reframing of the problem of bullying in schools means that potential solutions cannot be evaluated in terms of being necessarily true or false but rather as only being successful or unsuccessful and entirely dependent on the context and worldview of the stakeholders (e.g., small groups of PSTs engaged in an intertextual integration activity) involved in their design and creation.

With regard to the current study, reconceptualizing the problem of bullying as a wicked problem (Rittel & Webber, 1973; Buchanan, 1992) may allow PSTs to take what is termed a more *designerly* approach to the problem that opens it up for consideration through different frames (Dorst, 2011) and potentially to the creation of anti-bullying strategies and interventions that are more effective. For instance, Meyer (2008) demonstrates how applying a critical feminist lens to the problem of bullying, or "gendered harassment," in Canadian educational settings can help educators understand and grapple with complicated power relations, including homophobia and sexism, that might be implicated in the phenomenon. Particularly, as Meyer (2008) notes, "by placing the gendered dimensions of behaviours commonly viewed as bullying at the center of…analysis" we can "make explicit how gendered hierarchies get taught and reinforced in schools" (p. 34). This new frame might consequently help educators and policy makers "to examine critically the impacts of gendered harassment in schools and to develop tools to work against it" (p. 45) such as adopting "anti-oppressive pedagogies as philosophical approaches that disrupt and challenge the reproduction of dominant heteronormative gender roles in schools" (p. 34). In a similar fashion, Ringrose and Renold (2010) demonstrate how using a feminist post-structuralist lens can help reveal "how girls and boys are incited to 'perform' conflict and violence in particular ways through affective norms of masculinity and femininity, which are also 'intersected' by culture, class, race/ethnicity and other axes of identity and power" (p. 591). In these ways, by applying a critical or post-structuralist feminist lens, the problem of bullying is not narrowly viewed as only an individual behavioural problem but as a complex one that can more effectively account for the role of and intersection of multiple sociocultural issues of difference (Walton, 2011).

Thus, while my critical agenda in the current study is not to simply provide PSTs with a different and particular lens (e.g., critical feminist lens) through which they can construct and view the problem from novel vantage points, I do seek to empower PSTs to ideate anti-bullying strategies and interventions that may address the problem of bullying in schools more effectively. Particularly, I seek to do this by providing PSTs a context that may be amenable to the co-construction of novel ideologies that might transcend individualized and behavioural discourses (I delve deeper into these themes in the following chapters). The purpose, then, is not to prescribe a certain way of approaching the problem but to provide PSTs with a space (i.e., an intertextual integration activity) in which they can interactionally disrupt existing practices and structures, or how bullying in schools is commonly conceptualized and addressed in schools (through, assumingly, the predominance of individualized and behavioural ideologies) that may, then, allow them to creatively envision the design of learning environments that can be safe places for all of their future students to learn. My critical agenda, in this sense, is reminiscent (with some limitations regarding participatory design that are addressed in the final chapter) of what Sannino et al. (2016) refer to as supporting the *transformative agency* of learners by engaging them in processes of 'expansive learning' (e.g., Engeström, 2015). Sannino et al. define transformative agency as a characteristic of expansive learning processes, which they describe as:

> a creative type of learning in which learners join their forces to literally create something
> novel, essentially learning something that does not yet exist. It goes beyond the
> acquisition of well-established sets of knowledge and participation in relatively stable
> practices…Learning expansively requires breaking away from the given frame of action
> and taking the initiative to transform it. New concepts and practices generated in an

expansive learning process carry future-oriented visions loaded with initiative and commitment by learners" (p. 603).

Accordingly, in the current study, my aim is to design and implement an intertextual integration in which PSTs can come together to construct novel ideologies about bullying in schools that can enhance their possibilities for action in their future educational practices, which is done "with the help of mediating means used and built throughout the design process" (p. 603)—in the current study, due to a lack of participatory elements in the design of the intertextual integration activities that are used with the PSTs (this will be address further during the discussion of the study's limitations in the final chapter), the "design process" in which the PSTs are engaging during the intertextual integration activity needs to be considered more broadly to include the processes through which they are collectively constructing and imagining hypothetical anti-bullying interventions in their future classrooms with their future students. Thus, the activity is intended to engage PSTs in a type of (ideological) expansion that is "both internal and external, both mental and material" (Engeström, 2015, p. 7) as the construction of novel and expanded ideologies (i.e., mediational means that are unconsciously appropriated into mediated action) may position the PSTs as new types of social actors who can engage in entirely new forms of activity (my synthesis of ideological positioning and mediated action is explored in Chapter Two).

In summary, my overall purpose in the current study is to explore opportunities for theorization and enacting ideological change through educational design (viz., Sandoval, 2014) interventions. Specifically, I use, and expand upon, Philip et al.'s (2018) concepts of ideological expansion and convergence to create an intertextual integration activity that can be used to support ideological change and emphasize possibilities of transformation (Philip et al., 2011) that

can enhance trajectories for learning and action among small groups of PSTs. The aim of my critical agenda is, broadly, to enhance the transformative agency of PSTs as their engagement in intertextual integration activities is meant to help them resist the reproduction of dominant discourses on bullying and to, perhaps, approach the problem of bullying in schools—a persistent and sometimes controversial topic in Canadian educational contexts—in new and unanticipated ways. The activity itself is meant to engage PSTs in the type of sustained engagement in ideological expansion, or exploration of alternative or conflicting discourses, that Philip and colleagues argue is necessary for meaningful, ideologically expansive, learning to occur. In other words, the aim is to examine how engagement with various discourses about bullying through and intertextual integration might promote PSTs to think about the problem of bullying from multiple lenses and integrate them to enhance possibilities for action when confronted with the problem in their future practice. In this way, the intertextual integration is expected to help the PSTs comprehend and integrate multiple perspectives about bullying, into their own individual and collective ideological systems of representation.

Furthermore, this study is carried out as a qualitative and multiple case study (i.e., leaning on Yin's [2018] case study design protocol and on Merriam's [1990] relativist ontology and interpretivist epistemology). The multiple case study can be described as a parallel design in that the cases were selected ahead of time but sequential in the sense that they will follow one another (Chmiliar, 2009). Each case involves different groups (3 to 4 per group) of PSTs, that were recruited from a teacher preparation program at a university in Western Canada, engaging in different iterations of the same intertextual integration activity. The intent is to observe multiple cases to interpret the processes of ideological expansion and convergence as they might occur throughout the intertextual integration activities and to examine any potential

correspondence to the activity's components that may inform future educational design and advance theoretical understandings of ideology in the field. However, since ideology is a broad concept with many modalities, it is necessary to delimit it within a theme or topic, which is also perforce assumed to be a pertinent educational problem relevant to the future practice of PSTs, such as bullying in schools. Thus, while the phenomenon of interest is broadly ideological expansion and convergence, the investigation is grounded in the context of PST's ideological framings of bullying in schools and within an intertextual integration activity that presents various, and sometimes competing, textual ideologies about the topic. In this context, I seek to address the following research questions:

1. What ideologies about bullying in schools do the PSTs construct while participating in the intertextual integration activities, and what constraints and opportunities for action do those ideologies provide in mediated action? What theoretical principles can be conjectured?

2. How might ideological expansion and convergence about bullying in schools among PSTs be supported through their engagement in intertextual integration? What design principles can be hypothesized?

Finally, this study is organized into six subsequent chapters. In Chapter Two, I outline the discursive nature of Hall's (1985; 1986) theory of ideology and attempt to synthesize it with sociocultural theories of mediated action. I, then, outline theoretical conjectures that I predict characterize the mediating processes of ideological change through ideological expansion and convergence. In Chapter Three, I seek to establish corresponding design conjectures, or ideas about how embodied design elements of intertextual integration activities might function to bring about those mediating processes of ideological expansion and convergence. In this way, Chapters

Two and Three serve as both the literature review as well as the theoretical framework of the current study in that they both situate it in within the broader literature and provide a foundation for data analysis and interpretation; however, their organization is organic rather than structured neatly into those categories. In Chapter Four, I describe the study's methodology, which includes a discussion about my subjectivity, its critical constructivist framing, the suitability of a qualitative approach for its particular aims, the multiple case study research design, the protocol for data collection, and the use of critical interaction and microgenetic analysis as a method of enacting broader analytical strategies and techniques. In Chapter Five, I present the key findings from the multiple case study in the form of individual narratives from each of the three cases. In Chapter Six, I provide a cross-case synthesis in the form of a discussion that demonstrates how the findings across the three cases address the study's research questions. In the final chapter, I conclude the study by integrating the findings from both the individual case narratives and the cross-case syntheses into the study's original theoretical and design conjectures. The study ends with a short discussion of its limitations, directions for future research, and its potential significance. Appendix A supports connections across chapters by defining and situating key terms introduced and discussed across the study.

Chapter Two: Ideology, Discourse, and Mediated Action

I believe that Philip et al. (2018) are right to claim that "a lens of learning can elucidate the interactional dimensions of ideology" (p. 186), which have generally been "glossed over" in the learning sciences. I argue, however, that there is merit in also investigating the existing literature that describes the discursive and semiotic aspects of ideology so that we may eventually come to a better understanding of the cognitive and social processes through which ideologies are (un)learned. It is also from an established understanding of the discursive and semiotic elements of ideology that we can better view ideology through some of the canonical sociocultural lenses of learning in the field, such as mediated action. Moreover, as Eagleton (2007) notes, thinking about ideology at the level of signs and discourses not only is "inherently social and practical" but also emphasizes its materiality and "preserves the sense that it is essentially concerned with meaning" (p. 194). Accordingly, there is probably no better place to begin than with the seminal work of late French philosopher Louis Althusser, who "put on the agenda the whole neglected issue of how ideology becomes internalized, how we come to speak 'spontaneously,' within the limits of the categories of thought which exist outside us and which can more accurately be said to think us" (Hall, 1986, p. 32). From a brief introduction of Althusser's theory of ideology, we can begin to better interpret the nature of ideological fields, the characteristics and effects of ideological discourses, and how their heterogenous and hierarchical constitution functions in positioning us as subjects and constraining and enhancing our actions. Ultimately, the purpose of this chapter is to arrive at theoretical conjectures about mediating processes that might produce educational "spaces that allow for and hold a range of ideological stances and thus expand the opportunities for learning" (Philip et al., 2018, p. 215)—

and to operationalize those semiotic and discursive mediating processes through a lens of mediated action.

Ideological Interpellation

When we refer to how ideologies "position" us as social actors in society, we are alluding to the seminal work of the late French philosopher Louis Althusser. As Hall (1985) explains, it was "Althusser's insistence that all ideology functions through the category of the subject, and it is only in and for ideology that subjects exist" (p. 102). This notion posited by Althusser that subjects cannot exist outside of ideology is, arguably, what allowed for the concept to take on a more neutral and general meaning apart from its traditionally classical, critical, and epistemological Marxist interpretations (Barrett, 1991). Although earlier authors, such as Lenin and Lukacs, had proposed "a more neutral view and seen ideology as the world-views of historical social classes" (Barrett, 1991, p. 17), it was Althusser (1970) who was among the first scholars to take on what he described as the "considerable risk of proposing a preliminary, very schematic sketch of such a theory" (p. 173), and his writings went on to contribute greatly to the less rarefied, more material, and also discursive understanding of the concept (e.g., as in Hall's theory of ideology) that I explore here. Of particular consequence is his introduction of the concept of *interpellation* into his general theory of ideology, one that he uses to connect ideology to the creation of subjects (i.e., social actors) and social discourse and practice.

According to Hall (1985), Althusser's use of the concept of interpellation "suggests that we are hailed or summoned by ideologies which recruit us as their 'authors,' their 'essential subject'" (p. 102). It is effectively the process by which Althusser (2014) argues that individuals construct their "imaginary relations to their real conditions of existence" (p. 181). He describes the fundamental functions of this process of interpellation as the *recognition* and *misrecognition*

functions. Put simply, the former function has to do with the process that occurs when individuals recognize themselves as constituting the socially created subject categories within ideological system of representation (e.g., as a student or teacher within the context of education). Recognition, however, is interdependent with the misrecognition of the subject, "a process of self identification in which the subject assumes an identity they mistake for their own" (Buchanan, 2018, p. 332). Althusser develops his ideas about these functions of ideological interpellation through the use of Jacques Lacan's (2001) account of the "mirror stage" in childhood development. According to Lacan, the mirror phase characterizes the short period in infancy in which young children, when seeing their reflection in the mirror for the first time, mistakenly assume the virtual image to be themselves. That is to say that the child does not make the appropriate distinction that the virtual image that they see in the mirror is not actually them but only a reflection. This entails at once a recognition of the image as who they are and also a misrecognition of their true self. As Lacan describes it, "we have only to understand the mirror-phase as an identification…namely, the transformation that occurs in the subject when he assumes an image" (p. 76). Althusser hypothesizes that ideological interpellation functions in a similar way, in that the socially constructed representations produced by societies (e.g., national identities, races, ethnicities, etc.) are mistakenly recognized by individuals to be their actual selves. For this, he claims that ideology has a "duplicate mirror-structure" that interpellates individuals as social subjects, ensures that they are subjected as social subjects in society, and guarantees "the mutual recognition of subjects and Subject, the subjects' recognition of each other, and finally the subject's recognition of himself" (p. 268). In other words, in Althusser's definition, ideologies are the material systems of representation, such as the discourses we use, that provide us with the categories—mirror images, of sorts—that we misrecognize as actually

constituting us as opposed to vice-versa. Finally, since Althusser argues that there is no escaping ideology—hence, its neutral nature within Althusser's definition—our relations to our material conditions of existence will thus always be, so to speak, imaginary and mediated by ideology. There is no such thing as being outside of ideology, and therefore one cannot avoid being interpellated as a subject. This means, of course, that ideologies permeate all aspects of society and will always be present in our educational institutions. The goal, again, is not to overcome ideology but to create ideologies that are more diverse and inclusive to provide enhanced learning opportunities for students and for them to be positioned as social actors in new ways. That is to say that ideologically expansive educational settings will provide various ways for students to become interpellated as speaking, thinking, and acting subjects.

Althusser famously, and metaphorically, uses the example of a police officer hailing an individual in the street by shouting "Hey, You there!" (p. 264) to represent the concept of interpellation. In this instance, the police officer is representative of how ideologies cause us to recognize ourselves as inhabiting a certain subject position. If I am successfully "hailed" by the ideological system of representation through which the police officer is living and speaking, I may recognize myself as inhabiting the subject category of a suspect or a criminal, or not. My actions in such a situation will depend on my identification as a subject who inhabits the available subject position of a suspect of a crime or of a convicted criminal. The allegorical nature of this example, however, cannot be emphasized enough (Lampert, 2015). It is not through isolated perlocutionary speech acts that we are interpellated as subjects within Althusser's conception of ideology. It would be absurd to assume that simply calling someone a "fascist dictator" will cause them to spontaneously recognize themselves to occupy said subject category and begin acting in an authoritarian and tyrannical manner. Rather, it is through

participation in habitual and material practices, including discursive practices, within an ideological apparatus (such as the religious rituals performed regularly at a church or attending lectures and other educational activities that constitute an individual as a religious or academic subject, respectively) that the notions of interpellation and recognition are dependent. That is to say we can interpret the process of interpellation, or ideological positioning, as being dependent on habitual practices, which, in turn, are dependent on socially shared meanings (e.g., 'ideas' and 'representations') that are established in and through discourse.

For our purposes here, what is important to note is that ideology for Althusser "is a particular organization of signifying practices which goes to constitute human beings as social subjects" that alludes to "our affective, unconscious relations with the world, to the ways in which we are pre-reflectively bound in social reality" (Eagleton, 2007, p. 18). We should acknowledge that the effects of ideology are contingent upon the existence of the subject and, vice-versa, that the reproduction of ideology depends on the constitution of subjects who participate in habitual social (discursive) practices within ideological apparatuses (e.g., families, schools, etc.) and that participation in such social practice is reliant on the establishment of shared meanings (of the ideas and representations that constitute ideologies). For it is from these basic understandings that we can examine the utility of a discursive and semiotic theory of ideology in the learning sciences while continuing to theorize how they are learned and unlearned in social interaction.

Ideological Fields and Hierarchies of Discourse

Before proceeding, it is necessary to clarify certain assumptions about discourse and its relationship to ideology within Hall's (1985; 1986) general theory. To reiterate, Hall refers to ideologies as "mental frameworks" or "systems of representation" that comprise the languages,

categories, concepts, etc. that individuals, as members of certain classes of people, use to make sense of the world around them. These "mental frameworks" are usually taken-for-granted and, as Philip et al. (2018) add, are contested and constructed in interaction among their subjects in settings that can be as small as classrooms. Our potential actions in the world and our ability to make sense of objects and phenomenon, including ourselves, in our reality is determined by the availability of concepts, categories, and languages to employ within a shared social discourse. This is similar to Bourdieu's (1984) concepts of *habitus* and *doxa,* which characterize, respectively, "systems of dispositions" that are "both shaped by past events and structures, and that shape current practices and structures and also, importantly, that condition our very perceptions of these" (p. 170) and the tacit understandings and common sense that are responsible for the distinctions that we make. For example, people would run into a host of problems while dining at a restaurant if they did not have a conceptual and naturalized understanding of a 'waiter' who needs to be 'tipped' or of a 'tab' that needs to be 'paid.' Each of these concepts is constitutive of a much larger collective system of representation (a social discourse) that food is typically not handed out for free and that those who serve it to us are given tokens for their good service. While this is the unconscious and typically dominant (ideological and commonly reconstructed) representation of a restaurant experience that most of us will use to navigate such a situation, there are other concepts and categories from alternative discourses (i.e., other systems of representation) that might have us navigate it differently. For instance, one may view (position) the waiter as a 'wage-earner' in an unfair 'exploitative system' who is paid so scantly by their employer that they depend on gratuities from their clients to earn a living wage. Though they are clearly related and exist within the same broad discursive field, depending on which "chain of equivalences" is given social power (shared meaning in the

ideological field) and is appropriated to make sense of this experience, your actions could be quite different when faced with poor table service.

The example of the restaurant and the different ways that such an experience can be represented, and the subjects consequently positioned, are emblematic of the potentially heterogeneous structure of ideological fields, their discursive and semiotic nature, and the difference between discourses that are considered to be ideological (in a particular context) and those that are not. To begin, from a discursive and semiotic lens, Hall's (1986) use of terms such as "mental frameworks" or "systems of representation" can be supplemented by social 'discourses.' In fact, while Hall often alludes to discourse in his writings, he also explicitly notes that things in reality can be "represented in several different ways or represented within systems of discourse" (1986, p. 30, parentheses removed). In other words, when we, now, refer to 'discourses' in our discussions about ideology in the learning sciences, we are essentially using the term to refer to the sociocultural, material, and historical existence of the so-called "mental frameworks" through which individuals and groups of people give meaning to their reality. In fact, Hall (1985) bases most of his theorizations about ideology upon Althusser's earliest characterizations, in which he clearly acknowledges their "essentially discursive and semiotic character" (p. 103). As Hall explains, "systems of representation are the systems of meaning through which we represent the world to ourselves and one another. It acknowledges that ideological knowledge is the result of specific practices—the practices involved in the production of meaning" (p. 103). Importantly, Hall (1985) invokes Althusser to outline the hierarchical and heterogenous character of the ideological fields that interpellate us as subjects. As he explains:

Note that Althusser says "systems" not "system." The important thing about systems of

representation is that they are not singular. There are numbers of them in any social

formation. They are plural. Ideologies do not operate through single ideas; they operate,

in discursive chains, in clusters, in semantic fields, in discursive formations. As you enter

an ideological field and pick out any one nodal representation or idea you immediately

trigger off a whole chain of connotative associations. Ideological representations

connote—summon—one another. So, a variety of different ideological systems or logics

are available in any social formation. The notion of *the* dominant ideology and *the*

subordinated ideology is an inadequate way of representing the complex interplay of

different ideological discourses and formations in any modern developed society. Nor is

the terrain of ideology constituted as a field of mutually exclusive and internally self-

sustaining discursive chains. They contest one another, often drawing on a common,

shared repertoire of concepts, rearticulating and disarticulating then within different

systems of difference or equivalents. (Hall, 1985, p. 104)

The first thing to consider here is what Hall means by the "*the* dominant" and "*the* subordinate"

ideology, since it can be somewhat misleading. It is not that he is necessarily expressing that in

any given social context there are no dominant or privileged discourses within the ideological

field, rather it is that we cannot infallibly assume that there are going to be specific dominant or

subordinate discourses in any particular context, as noted by Philip et al. (2018). As

Abercrombie et al. (1983) note in their critique of the dominant ideology hypothesis, "ideology,

in the form of individualism, may be effective in actually forming the specific shape of capitalist

society. It does not however, *necessarily,* have that function (p. 65, italics in original). That is to

say that although individualism may be the ideology of the dominant capitalist class,

Abercrombie and colleagues point out that "ideologies do not have uniform effects, operating in a single-minded fashion to create homogeneous subjectivities" (p. 63). Accordingly, Hall recognizes that there will always be a number of divergent discourses (different sets or chains of connotative associations in the discursive and semantic field) available and that those discourses are constantly involved in a struggle with one another. This does not mean, however, that we should completely do away with the idea of privileged and unprivileged systems of representation in particular contexts. As Philip et al. note, we need some shared understandings to participate in joint activity, and although they are not entirely predictable, stable, or certain, it is these shared understandings that constitute the dominant modes of discourse in any given setting. Therefore, it is with this that I propose that the phenomenon of "too early ideological convergence" observed by Philip et al. (or what seems to be an inclination to avoid participation in sustained ideological expansion) is the effect of the dominant and privileged ideological systems of representation that are—for social, historical, institutional, and cultural reasons— most easily converged upon in interaction. In other words, there always need to be starting points from which ideological expansion can begin, and it is from those points, as precarious and unpredictable as they may be, that processes of heterogeneous meaning-making can occur.

The second thing to note is that Hall refers not only to the multiplicity of discursive systems of representations in an ideological field but also to the existence of "other logics." This is certainly a reference to the existence of sets of connotative associations, or discourses, that are non-ideological and do not necessarily interpellate us as different kinds of social actors. Thus, one can assume the ideological field is a field of multiple discourses, and what might be said to make a particular social discourse ideological is the extent of its social power and its taken-for-granted, mystified, and reproductive nature. That is, the discourse tends to become easily

articulated in the signifying structure and naturalized in a certain social context, whether it is a discourse of capitalism across nations or of American nationalism in an engineering ethics classroom. Accordingly, for a discourse to be ideological (i.e., to become part of contextually dependent ideological signifying structures), it needs a level of social power that permits it to position us as social actors, both enabling and limiting us. As Weedon (1987) notes:

> discourses also "require activation through the agency of the individuals whom they constitute and govern, in particular ways, as embodied subjects. The discursive constitution of subjectivity addresses and constitutes the individual's mind, body, and emotions…This occurs through the identification by the individual with particular subject positions within discourses." (Weedon, 1987, p. 112)

This indicates that while a subject may "remain open to be positioned and situated in different ways, at different moments throughout (their) existence" (Hall, 1985, p. 106, parentheses added), the ideological field in any particular context needs to be diversified to attribute social power to other, previously non-ideological, discourses. To put it plainly, the goal of ideological expansion, in education, would be to naturalize such "other logics" or integrate them with existing ideological discourses through heterogeneous meaning-making activities. This naturalization or integration is what would allow the individual to "activate" them and meaningfully think through and embody the categories and positions that they provide. The purpose is to allow for multiple lenses, or frames of reference, to be legitimized and therefore provide different learning opportunities for students.

It is with this that I maintain that the ability of ideological discourses to effectively embody us as subjects, to effectively interpellate us, necessitates that there will always be a hierarchy of discourse in any discursive field (Macdonell, 1986), irrelevant of the fact that the

dominant or privileged discourses are achieved and also contested in interaction. For example, it might be possible for one discourse to have enough social power to be ideological in one context but lack that power in another context, such as how Philip (2011) demonstrates with regard to ideologies' *shifting salience*. It also necessitates that the individual recognizes their place to live within the subject categories that are provided in a discourse (Althusser, 2014). Without such an ability for embodiment and recognition, it would be difficult to characterize a discourse as being of the dominant ideological kind, even if it transiently appears in a given discursive formation during periods of ideological expansion. Thus, we can regard discourses that are converged upon in social interaction to become temporarily dominant and privileged in that setting, and it is the function of ideological expansion, through the implementation of heterogeneous meaning-making practices, to interrupt or challenge the reconstruction of the usually dominant and taken-for-granted.

The Fixation of Meaning and Ideological Convergence

I illustrate above that discourses that have a privileged amount of social power are the ones that successfully interpellate us as subjects in a particular sociocultural setting, indicating a key difference between discourses that may be fixed in the ideological signifying structure and those that are not. I also identify that ideological status is ascribed to discourses that are converged upon during social interaction and that previously dominant discourses can be reproduced when social interaction lacks engagement in ideological expansion. I have yet, however, to explore exactly what it means to say that a particular discourse maintains or enhances its social power—this is, after all, the problem of ideological expansion. In order to know how to design for educational environments that can promote sustained engagement in ideological expansion, we must also understand the discursive and semiotic mechanisms of

power that precipitate the kind of "too early" ideological convergence observed by Philip et al. (2018). That is, we need to examine why some nodal representations and chains of connotative associations are precipitately converged upon (are made to be dominant in an ideological signifying structure) and why sustained engagement in ideological expansion requires design interventions.

Accordingly, from a discursive and semiotic perspective, one can say that ideological power operates through the *fixation* or *closure* of meaning (Eagleton, 2007). That is, the power of ideologies rests in their capacity to ostensibly stabilize the meanings of the signs, categories, and concepts that constitute social discourses (Thompson, 1984), and those meanings are derived from the interplay of various discourses in the larger discursive formation (Pêcheux, 1982). For instance, Volosinov (1986), one of the first to expound a semiotic theory of ideology, describes the life of a sign as the site of ideological struggle where a multitude of necessarily antagonistic social interests maintains the fluctuation of its meaning. The 'vitality' of a sign depends on the presence of competing (discursive) social interests that can nourish vigorous semiotic activity. Any sign that is not involved in this type of semiotic struggle among divergent social discourses is thus described as ideologically fixed, in that its meaning has become naturalized (i.e., easily reproducible and converged upon, for our purposes) in particular conditions and contexts. In a similar vein, Barthes (2013) claims that a sign develops a "mythological" status when its own arbitrariness and temporariness are concealed. As Eagleton (1996) extends, "signs which pass themselves off as natural, which offer themselves as the only conceivable way of viewing the world, are by that token authoritarian and ideological" (p. 117). Further, ideology, through fixed signs and sign systems (i.e., discourses), naturalizes contemporary cultural conventions into something that is unambiguous and outwardly immutable. This type of semiotic "closure" can be

interpreted to manifest without the presence of diverging social interests through the homogenization of an ideological field that privileges narrow sets of meaning-making practices over others—that is, in an absence of ideologically expansive interactions that can, arguably, be offered through educational design. To use Philip et al.'s (2018) study as an example, we can see that the meanings (connotative chains of associations, or discourses) of the concepts 'civilian' and 'terrorist' (i.e., the nodal representations or ideas) during the students' interaction became temporarily fixed, or resisted ideological struggle, as there was insufficient contact among competing discourses in that particular setting.

However, rather than regard ideological fixation pejoratively, as it has usually been in the literature, I suggest that this type of closure naturally occurs during periods of ideological convergence during social interaction. That is to say that while the fixation of meaning is, from a semiotic and discursive lens, ideological, it does not necessarily follow that it must be considered undesirable. As Hall (1985) states, "without some arbitrary 'fixing' …there would be no signification or meaning at all" (p. 93). Thus, ideological fixation is inevitable in any functioning society as people need shared and habitual understandings to, as Philip et al. (2018) note, participate in cooperative activity. To further illustrate this point, according to Harland (1987), ideological meanings "have a socially unifying effect" (p. 53) in that our 'ideas' of objects/concepts become the same as those of others. Therefore, what I argue here is that the stabilization of the ideological signifying structures and the fixation of meaning that have often been described derogatively in the literature are actually synonymous with the phenomenon of ideological convergence, a necessary phenomenon for learning cooperatively. As Dewey (1997) contends, "to have the same ideas about things which others have, to be like-minded with them, and thus to be really members of a social group, is therefore to attach the same meanings to

things and to acts which others attach. Otherwise, there is no common understanding, and no community life" (p. 35). Further, it also does not logically follow that the fixation of meaning necessarily has to result in a single shared dominant understanding (i.e., in the absence of an interplay of competing discourses) but may result in multiple perspectives accumulating sufficient social power in that context and allowing for multiple discursive articulations to co-exist in the ideological signifying structure. This means to do away with notions that socially shared and unconscious meanings are always logically oriented away from contradiction, as this is often never the case (take, for instance, the contradictory meanings usually associated with the consumption wine or alcohol). Therefore, it must be emphasized that it should be the responsibility of educators and educational designers not to identify and resist the ideological fixation of meaning (to be clear, the process of ideological convergence) but to challenge students to engage in a form of ideological struggle by designing for sustained, but not perpetual, engagement in ideological expansion (as per Philip et al. 2018).

Ideological Expansion as Ideological Struggle

If one considers ideological convergence to be the temporary fixation or stabilization of ideological chains of connotative associations, then ideological expansion must be when those discourses become destabilized to allow for the construction of new shared understandings. Indeed, for Hall (1985), destabilizing arbitrarily fixed meanings is the essence of what he refers to as ideological struggle. He regards the ideological fixation of meaning as the *articulation* of a set of connotative associations, or discourses. Specifically, by articulation he means "a connection or link…which is not 'eternal' but has constantly to be renewed, which can under some circumstances disappear or be overthrown" (p. 113). Thus, he regards ideological struggle as a necessary precursor for the *re-articulation* of those fixed associations. As he explains:

In this context, we can locate the possibility for ideological struggle. A particular

ideological chain becomes a site of struggle, not only when people try to displace,

rupture, or contest it by supplanting it with some wholly new alternative set of terms, but

also when they interrupt the ideological field and try to transform its meaning by

changing or re-articulating its associations, for example, from the negative to the positive.

Often, ideological struggle actually consists of attempting to win some new set of

meaning for an existing term or category, of dis-articulating it from it place in a

signifying structure. (Hall, 1985, p. 112)

Therefore, ideological expansion can be regarded primarily as a process of ideological struggle; I

do not, however, mean in the traditional sense. Again, in line with Philip et al.'s (2018)

argument, it cannot be something that should continue indefinitely and that everything should be

continuously "decentered" as some deconstructionists might argue. This is neither desirable nor

realistic for education. For instance, while it might be desirable to challenge connotative

associations of the terms 'civilian' and 'terrorist' in an American engineering ethics classroom, it

is also necessary that students can eventually construct shared understanding(s) of those

concepts, or achieve ideological convergence, to support ongoing meaning making and

cooperation among them. This is simply to acknowledge the obvious fact that meanings cannot

be transformed if they remain in a state of constant flux. If they remain contorted in continuous

expansion, we cannot effectively change the way that our students position themselves and

others in their shared discourse—as per Althusser's (2014) definition, such an endless fluidity

would conceivably erase the subject altogether. Therefore, although Hall (1985) argues that, in

ideological struggle, "meanings which appear to have been fixed in place forever begin to lose

their moorings" (p. 112), new and alternative conceptions and privileged "chains of equivalences" (p. 93) do, in fact, need to be established, if only temporarily.

Operationalizing Ideological Expansion and Convergence through Mediated Action

The exploration above about the relationship between ideology and discourse has demonstrated that there are potentially a number of mediating processes that can be interpreted to occur within ideological expansion and convergence that are necessary for the development of new learning trajectories for students (e.g., struggle/fixation, recognition/misrecognition, dis-articulation/re-articulation, etc.). Another notable advantage, however, of understanding the nature of ideology as semiotic and discursive is that it allows us to conceptualize the phenomena of expansion and convergence through canonical sociocultural theories of learning. Of particular interest is how ideological expansion and convergence can be viewed through a lens of *mediated action* (i.e., Vygotsky, 1978; Wertsch, 1993; 1998) and thus, I argue, becomes more practicable to design for and later analysis. For instance, while we can say that opportunities for students to recognize themselves and others within new subject categories are necessary for ideologically diverse learning environments, such an analysis would be idealistic and difficult to demonstrate. In other words, it begs the questions: how can we effectively identify mediating processes, such as ideological interpellation and fixation, in learning environments, and therefore, interpret the success of design interventions? In the subsections below, I outline some of the major ideas that constitute sociocultural theories of mediated action as well as highlight the key terms and concepts that I believe will be useful for operationalizing ideological expansion and convergence in a more material and practical approach.

Semiotic Mediation

One of the common elements between all sociocultural theories of learning is the

assumption that almost all human action is mediated (Wertsch, 1998; Esmonde, 2016). It is

mediated in the sense that it nearly always incorporates the use of sociocultural and historical

tools and signs as *mediational means* that determine the actions we may take in any given

situation. As Wertsch (1993) explains, "human action typically employs 'mediational means'

such as tools and language, and…these mediational means shape the action in essential ways" (p.

12). The view that human action is mediated by sociocultural and historical artifacts such as

signs has its origins in the work of Russian psychologist Lev Vygotsky and his notion of *semiotic*

mediation, a "higher psychological process" that he believed was the key distinction between

human action and that of other animals. According to Vygotsky, the difference between "higher"

and "elementary" psychological processes has primarily to do with the development of language

and can be observed in how humans "internalize" (while Vygotsky used the term 'internalize' to

refer to these processes, as will be explained below, it is now more common to think of this in

terms of agentative processes such as 'adoption' and 'appropriation' such as Wertsch, 1998) and

use signs to mediate their responses to various stimuli in their environments. He contends that in

the case of elementary psychological processes, which are characteristic of pre-language

children, there is a "*direct* reaction to the task set before the organism" (p. 39). In other words, it

could be said that the undeveloped psychological processes that are characteristic of young, pre-

language children cause them to have an "unmediated" or "natural" relationship with their

environments (Cole, 1996). This behaviour changes, however, when the development of speech

allows for the sociohistorical "internalization" of signs (i.e., language systems, concepts, etc.), an

event that permits the child, in Vygotsky's view, to manipulate objects in their environment more

effectively. In this way, as opposed to tools that are directed towards the environment, the use of signs has what Vygotsky calls a "reverse action" (p. 39) in that their sociocultural effects are directed inward at the individual. As Esmonde (2016) concisely explains, "from a sociocultural perspective, when artifacts mediate human activity, they do some of the work of seeing, remembering and problem-solving. We use mediational means to think for us" (p. 9).

According to Wertsch (1993), one of the most notable and earliest studied examples of semiotic mediation can be found in Vygotsky's (1978) analysis of the "forbidden colors task" that was observed by one of his contemporaries, Alexei Leontiev (1932; as cited in Wertsch, 1993). In brief, the task involved instructing children of various age groups to use colour cards to mediate their responses to questions about the colour of certain objects. The colour cards were meant to act as mediational means that the children could use to assist them in answering the questions. Vygotsky reports that the youngest group of children in the study (ages 5-6) made little use of the color cards to mediate their responses, whereas the older children (ages 8-13) "employed them in various ways as memory aids" (Wertsch, 1993, p. 29) during their interactions with the researcher. The significance of the forbidden colors task is that it demonstrates how the development of higher psychological processes, or the ability to internalize and use "psychological tools" such as language and signs, alters human action in response to environmental stimuli. As an additional example of the extent to which signs, as mediational means, are intertwined with human action, Esmonde (2016) considers human vision and argues:

> While the elementary function of perception is always necessary (the eye taking in light and sending signals to the brain), even at very young ages people begin to see in concepts. Rather than seeing an assortment of colours, textures, and light, we see

furniture, people, text, and other objects for which we have developed words. In other

words, vision quickly becomes mediated by language, and is therefore a higher

psychological function in school-age children and adults. (Esmonde, 2016, p. 9-10)

The inner triangle of Figure 2, which was reproduced from Vygotsky (1978, p. 40),

demonstrates, albeit in rather crude fashion, how the use of a sign or a concept (X) interrupts the

direct correspondence between the environmental stimulus (S) and the individual's response to

that stimulus (R). The sign, or as Vygotsky also refers to it: the "second order stimulus" (p. 39),

is brought into the operation to create a new mediated relationship by forming an intermediate

link between the two, as could be observed among the older groups of children in the forbidden

colours task. Further, the circular field around the triangle of mediated action is meant to

represent the ideological field of discourse, per Hall (1985), within which all mediated activity

can arguably be said to occur. From this view, the structure of a particular ideological field will

determine how the sign functions, often unconsciously and therefore ideologically, as an

intermediary link between the subject and the stimulus in their environment.

Figure 2

Mediated Action within the Ideological Field
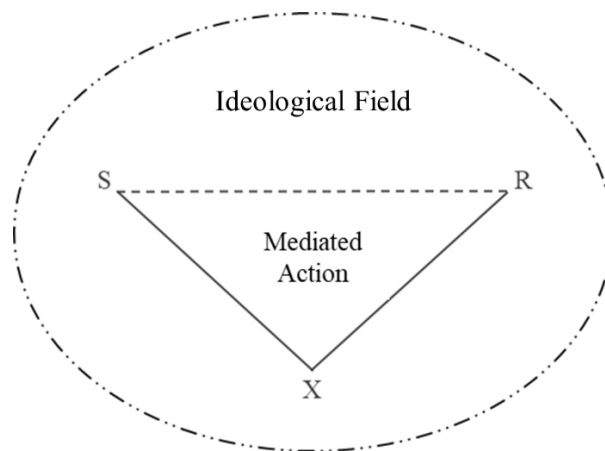
Note. Figure 2 was adapted from Vygotsky's (1978, p. 40) original illustration of mediated action.

Power and Mediational Means

The relationship between mediational means and power, and thus to ideology and how we are positioned by them, is effectively illustrated by Wertsch (1993; 1998). At the most basic level within Wertsch's theory of mediated action, the power of mediational means can be exemplified by demonstrating both their enabling and constraining characteristics. Wertsch (1998) notes that within many theories of mediated action, the focus is often on how mediational means enable new forms of action, and in that way are usually thought of as empowering. For instance, in the case of Vygotsky's (1978) general theory of semiotic mediation, we can see that the "internalization" of signs is necessary for the development of "higher psychological processes" and thus of general benefit to human beings as a species. While Vygotsky is certainly not wrong to point out that the internalization of signs (i.e., the development of language and abstract concepts) enables humans to navigate and interact with their environments more effectively and advantageously, it does not acknowledge how this development simultaneously inhibits the degree or forms of action that can be taken. As Wertsch (1998) points out, such a view "overlooks a countervailing, though equally inherent, characteristic of mediational means— namely, that they constrain or limit the forms of action we undertake" (p. 39). He explains that, from Vygotsky's general point of departure, the interpretation of the different forms of mediated action in humans was that they are "levels in the development toward an ideal outcome of abstract thought" (p. 39). Vygotsky believed that the development of abstract concepts through the accrual of signs and sign systems, which he terms *decontextualization*, was the basis for more complex forms of thinking. By decontextualization he means a process "whereby the meaning of

signs become less and less dependent on the unique spatiotemporal context in which they are used" (Wertsch, 1985, p. 33). Wertsch describes Vygotsky's approach, however, as "paying lip service" (p. 39) to the fact that the development of decontextualized mediational means also constrains what one can think and do. In Wertsch's view, it is more productive to acknowledge that mediational means both enable new forms of thinking and action and constrain others, rather than only "placing emphasis on the levels of empowerment" (p. 39) that they provide. As an example, one can think of how a concept of national identity (e.g., 'Canadian,' 'American,' etc.) can at once unify a diverse and far-reaching population of people (enabling) but also separate them from cooperative action with others (constraining). The 'Canadian' identity can be said to act as a mediational means that enable cooperative action among its citizens but also restricts the same type of cooperation with people of different nationalities (e.g., Anderson, 2006). Slightly more concretely, the same example could be interpreted by national borders to demarcate contiguous national territories. In other words, the concept of a 'national border' is a decontextualized cultural and historical artifact that both separates and unifies groups of people, thereby limiting and constraining the types of actions that they can take (e.g., where they can live, what laws they follow, etc.).

Thus, one of Wertsch's (1998) goals of elaborating a theory of mediated action is to extend Vygotsky's thinking by bringing attention to the fact that "any attempt to understand or act on reality is inherently limited by the mediational means we necessarily employ" (p. 40). Of consequence is his observation that the reasons for using certain cultural tools do not always correspond to the fact that they allow humans to manipulate their environment more effectively or perform better at a specific task. His example about the design and continued use of the QWERTY keyboard layout effectively illustrates this point. As he explains, the QWERTY

keyboard was first designed for the actual purpose of slowing typists who were too fast for the typewriters that existed in the late 19th Century. The mechanical typewriters of the day could not keep-up with the typists' speed and would often jam as a result. As a solution to this problem, Christopher Latham Scholes designed the QWERTY keyboard layout that purposefully re-distributed the most frequently used letters and made common letter combinations only accessible by using the same finger. While mechanical typewriters are no longer used, the QWERTY keyboard layout has endured. Today, it is still one of the most common letter arrangements on keyboards. Despite the emergence of several more recent and objectively efficient layouts that can increase typing efficiency on modern machines (e.g., the Dvorak keyboard layout), the QWERTY keyboard layout stubbornly persists. Wertsch uses this example to effectively illustrate how our use of cultural artifacts, whether or not they are consciously produced like the QWERTY keyboard, is not simply a result of their perceived efficacy. Importantly, such observations lead him to address the fact that our use of certain cultural tools in mediated action is "often based on other factors having to do with historical precedent and with cultural or institutional power and authority" (p. 42), an issue that he claims Vygotsky did not sufficiently address in his work.

Mastery and Appropriation

Accordingly, one of the ways that Wertsch enhances Vygotsky's claims "that did little to spell out how specific historical, cultural, and institutional settings are tied to various forms of mediated action" (Wertsch, 1993, p. 46) is to rethink the process of the internalization of signs in terms of what he calls the *mastery* and *appropriation* of mediational means. In Vygotsky's (1978) formulation, the internalization of signs during the development of higher psychological processes is viewed as how an individual comes to develop certain capacities that enable them to

engage in more complex and abstract forms of thinking and action, namely in the form of higher

psychological processes. This process of development rests on the assumption that all "higher

mental functions originate as actual relations between human individuals" (p. 57). That is,

according to Vygotsky, before mental functions are reconstructed and internalized by the

individual, on what he called the *intrapsychological plane*, they first appear to them in their

social milieu, or on the *interpsychological plane*. The process of internalization, through which

the external is reconstructed internally, is precisely the process by which an individual comes to

seemingly inherit cultural forms of behavior and attitudes. As Vygotsky describes it with regard

to child development:

> Every function in the child's cultural development appears twice: first, on the social level,
>
> and later, on the individual level; first, between people (interpsychological), and then
>
> inside the child (intrapsychological). This applies equally to voluntary attention, to
>
> logical memory, and to the formation of concepts. (Vygotsky, 1978, p. 57)

Although Vygotsky's (1978) account of the process of internalization was seminal and incredibly

important for rethinking the social components of human development and psychology, Wertsch

(1993) notes that it did not emphasize enough that the differences we observe in mediated action

among individuals and groups are less to do with "generalized abilities or aptitudes" (Wertsch,

1998, p. 46) but more to do with the skills developed in using culturally, historically, and

institutionally imbued mediational means. In his own words:

> These differences have often been formulated in terms of whether members of a group
>
> "have" or do not "have" certain forms of mental capacity. It has often been asserted, for
>
> example, that various groups do not have higher order thinking, or a concept of freedom
>
> or guilt. Although assessments like these are often encountered in folk theories and

stereotypic judgments, they are not uncommon in the discourse of scientific psychology

and other social science disciplines as well. (Wertsch, 1993, p. 94)

Therefore, rather than continue with problematic "metaphors of possession" regarding ability, Wertsch (1998) instead supplants them with metaphors of mastery and appropriation. With regard to mastery, he argues that in addition to emphasizing the materiality of mediational means (i.e., in that they continue to exist even after those who have used them have gone), such a metaphor also puts due emphasis on how their use results in the development of "particular skills rather than on generalized abilities or aptitudes" (p. 46). He refers to the mastery of mediational means as a type of "know-how" that emerges through "the practice of using them" (p. 52)—such as, the process of learning how to ride a bicycle, with the bicycle being the cultural tool mediating one's relationship to their concrete environment. Importantly, it highlights that, in studying human behaviour to better understand the cultural, historical, and institutional influences, the emphasis should be on the "agent-acting-with-mediational-means" (Wertsch, et al., 1993, retrieved from Wertsch, 1998) as opposed to the individual psyche. These notions are clearly analogous to recent formulations about the function of ideology and learning in the field. That is, rather than viewing ideologies as something inalienable that students have or possess that need to be replaced, ideologies can be viewed as culturally, historically, and institutionally embedded mediational means that students interactionally develop, use, and become proficient with in their interactions. Thus, one can imagine that just like all other types of mediational means, the ideologies that position us (i.e., interpellate us) and others as social actors also necessitate a certain kind of competence or skill that must be developed through their use in mediated action. This is necessarily to argue that to be positioned, or interpellate, by an ideological discourse is to master its use and eventually appropriate it naturally into specific

forms of mediated action within particular contexts. Such an idea of ideological positioning is more material and less idealistic than common explanations of the phenomena. In fact, such an observation in the learning sciences would not even be considered the first to establish a connection between the use of discourses and ideologies and theories of mediated action (e.g., Esmonde & Booker, 2016).

Wertsch's (1998) metaphor of appropriation is very much intertwined with that of mastery but different enough that he thinks, and I would agree, it is important to distinguish the two. He borrows and adapts the concept from the writings of Russian linguist Mikhail Bakhtin (1981), and he uses it, generally, to refer to the process of "taking something that belongs to others and making it one's own" (p. 53). In brief, Bakhtin uses the term to describe his position that every action of making an utterance, whether written or spoken, involves the *interanimation* of two or more *voices* (i.e., the mixing of voices, and where the term 'voice' is used in the general sense to convey "the broader issues of a speaking subject's perspective, conceptual horizon, intention, and world view" Wertsch, 1993, p. 51). In other words, for Bakhtin, there is no such thing as a voice that exists in isolation (for instance, the expression of one's true self) and thus it cannot be said to belong only to the speaking subject—words can only be appropriated and reconstituted by the intentions of their users and therefore never fully belong to them. As he explains:

> The word in language is half someone else's. It becomes 'one's own' only when the speaker populates it with his own intention, his own accent, when he appropriates the word, adapting it to his own semantic and expressive intention. Prior to this moment of appropriation, the word does not exist in a neutral and impersonal language (it is not, after all, out of a dictionary that the speaker gets his words!), but rather it exists in other

people's mouths, in other people's concrete contexts, serving other people's intentions: it

is from there that one must take the word, and make it one's own. Not all words for just

anyone submit equally easily to this appropriation, to this seizure and transformation into

private property: many words stubbornly resist, others remain alien, sound foreign in the

mouth of the one who appropriated them and who now speaks them; they cannot be

assimilated into his context and fall out of it; it is as if they put themselves in quotation

marks against the will of the speaker. Language is not a neutral medium that passes freely

and easily into the private property of the speaker's intentions; it is populated—

overpopulated—with the intentions of others. Expropriating it, forcing it to submit to

one's own intentions and accents, is a difficult and complicated process. (Bakhtin, 1981,

p. 293-294)

Wertsch (1998) uses the concept of appropriation to highlight the fact that mediational

means do not uniquely belong to the subject and that they may not always be "easily and

smoothly appropriated" (p. 54). He stresses Bakhtin's (1981) claims that the appropriation of

words "might stubbornly resist" or "remain alien" to those who speak them to emphasize that

there is sometimes resistance involved in the process of appropriation. That is to say that even

though an individual or group has mastered the use of a certain cultural artifact, they may not

have appropriated it to the extent that they have made their "own." They may, *faute de mieux*,

use it reluctantly and unwillingly or resist its use altogether (i.e., resist interpellation through

recognition). The point is that the cultural artifact does not belong to them in some essential and

immutable way but is only adopted for their use. Analogously, with regard to ideology, it would

mean that a discourse that is appropriated, even though it may be mastered and appropriated

previously, in a particular context has not been naturalized or ascribed the social power to

become ideological (i.e., become fixed in the ideological signifying structure). Further, and

particularly important to the current study, a process of appropriation, rather than that of static

possession, further highlights the agentive aspects of ideology that would allow individuals to

reformulate, or unlearn, them by "forcing them to submit to their own intentions and accents"

(Bakhtin, 1981, p. 294).

Interanimation and Authoritative Discourses

Wertsch's (1993; 1998) incorporation of Bakhtinian concepts into his theory of mediated

action is useful for understanding how ideologies, as mediational means, are not possessed but

are instead appropriated; yet it is also relevant because it explicitly involves notions of discourse

and action (i.e., through actions such as the utterance). The general idea that Wertsch outlines is

that because an utterance always involves more than one voice, what individuals can think and

say will always be mediated, to a degree, by the social, cultural, historical, and institutional

context in which they are situated. This in turn suggests that the socially shared meanings (sets of

equivalences) that we construct in interaction would always also be shaped by the various *social*

languages or *speech genres* that Bakhtin claims interanimate with our own voices when we form

utterances. According to Wertsch (1991), "in Bakhtin's view, a speaker also always invokes a

social language in producing an utterance, and this social language shapes what the speaker's

individual voice can say" (p. 59). Social languages are differentiated from other languages like

'national languages' (e.g., English or Spanish) in that they are discourses that are socioculturally

situated—they are "peculiar to a specific stratum of society (profession, age group, etc.) within a

given social system at a given time" (Holquist & Emerson, 1981, p. 430; retrieved from Wertsch,

1993). As Wertsch explains, "any national language can be used in connection with several

social languages, and a social language can invoke more than one national language" and *eo ipso*

to some extent be "considered independent of one another" (p. 57). Speech genres are similar to social languages but can be distinguished by the fact that they "correspond to typical situations of speech communications, typical themes, and consequently, also to particular contacts between the *meanings* of words and actual concrete reality under certain circumstances" (Bakhtin, 1986, p. 87). Thus, Bakhtin's account of social languages and speech genres corresponds well to Hall's (1985) understanding of discourse in that it describes them as being socioculturally, historically, and institutionally situated.

The general correspondence between the concept of social languages and speech genres with Hall's discursive definition of ideology also provides us with an analytical lens to examine how contextually dominant discourses might elude sustained engagement in ideological expansion and engender a "too early" convergence. Notably, within his framework of languages and discourses that make up the 'multivoicedness' or 'dialogicality' of thinking and speech, Bakhtin (1981) also distinguishes between the categories of discourse that are either *internally persuasive* or *authoritative.* According to Wertsch (1993), the difference can be seen in the degree to which some discourses can interanimate with other voices with which they come into contact. He explains that from Bakhtin's (1981) perspective, as opposed to an internally persuasive discourse that allows for interanimation with other voices, the utterances and meanings of authoritative discourses are "fixed, not modifiable as they come into contact with new voices" (p. 78). According to Bakhtin (1981), authoritative discourses are the ideological discourses that are given privileged status in society among religious, political, educational, or other such institutions. The word in authoritative discourse, he states, "demands that we acknowledge it, that we make it our own…One cannot divide it up—agree with one part, accept but not completely another part, reject utterly a third part" (p. 342-343). An internally persuasive

discourse, on the other hand, is one that is "denied all privilege, backed up by no authority at all, and is frequently not even acknowledged in society (not by public opinion, nor by scholarly norms, nor by criticism), not even in the legal code" (p. 342). Bakhtin's account of internally persuasive and authoritative discourses provides a powerful conceptual lens into the general problem of ideological expansion. Earlier, I note that the problem of "too early" ideological convergence that was observed by researchers Philip et al. (2018) could be explained by the power of ideologies to seemingly fix or stabilize meanings in particular contexts, in so far as that they resist prolonged engagement in ideological expansive practices that might lead to achieving "some new set of meanings for an existing term or category" (Hall, 1985, p. 112). Despite locating the source of this resistance as a type of ready fixation, however, it remained difficult to conceptualize for educational design and inquiry. With Wertsch's (1993; 1998) incorporation of Bakhtin's ideas into his theory of mediated action, we can now better conceptualize the process by which contextually privileged discourses might resist engagement in ideological expansion (i.e., by resisting interanimation in an authoritative state) and, further, how new ideologies might be constructed. That is, through Bakhtin, I propose that there is now a window through which the interplay of discourses (Pêcheux, 1982) that determine that meaning of a sign can be more effectively viewed.

Theoretical Conjectures for Ideological Expansion and Convergence

In this chapter, I have attempted to delineate the significance of adopting a more explicit semiotic and discursive interpretation of ideology, namely that the identified discursive and semiotic mediating processes of ideological expansion and convergence can then be conceptualized or operationalized through a lens of mediated action. The purpose of this exploration is to develop ideas, or theoretical conjectures, that would be essential for designing

educational spaces that are ideologically diverse enough to create new learning opportunities for students. Below are the conjectures that I infer from this exploration of the theory; note, however, that some of these ideas may be interpreted have already been to some extent implied in the work of Philip et al. (2018). I consider them a necessary distillation of their ideas and of those that I have outlined above so that they can be effectively mapped out and used for educational design. Table 1 illustrates these conjectures within a taxonomy that separates them into mediating processes that should, according to my interpretations of the theory, occur within the general phenomena of ideological expansion (i.e., struggle) and then convergence (i.e., fixation/positioning). In the subsections below, I provide a detailing of these ideas and how they might then be more effectively conceptualized for inquiry through a lens of mediated action.

Table 1

Discursive Mediating Processes of Ideological Change

Ideological Expansion	Ideological Convergence
1. A) Ideological Struggle	2. Rearticulation
B) Liminality	3. Recognition/Misrecognition

Theoretical Conjecture 1a: Ideological Struggle and Interanimation

Successful engagement in ideological expansion should involve challenging and interrupting the dominant or privileged discourse(s) in a given context, those ideologies that are most easily converged upon. It is essentially the process of "broadening of the ideological field" (Philip et al., 2018, p. 185) through the introduction of alternative or competing discourses that can destabilize the meanings of a given concept or category. As noted by Hall (1985), this destabilization can be regarded as ideological struggle through the disarticulation of arbitrarily

fixed "chains of equivalences" (p. 93). There are several valuable and generative lenses through

which this mediating process of disarticulation might be conceptualized that would be familiar to

many critical learning scientists, such as "discontinuities" (Azevedo, 2018), "reorientation"

(Ahmed, 2006), or "counter-storytelling" (e.g., Leyva, 2016) However, I find the lens of

mediated action to provide analytical clarity and practicality that are particularly valuable and

useful for my specific purposes. Namely, it can be viewed as a process in which the types of

authoritative discourses that Bakhtin (1981) outlines are forced to interact, to interanimate with

other voices, and to open themselves up to becoming internally persuasive. Thus, the

authoritative discourse that had previously permitted "no play with the context framing it, no

play with its borders, no gradual and flexible transitions, no spontaneously creative stylizing

variants on it" (Bakhtin, 1981, p. 343) is no longer. Instead, it becomes a discourse that "does not

remain in an isolated and static condition" (p. 345), rather it can be described as one that:

> …enters into an intense interaction, a struggle with other internally persuasive discourses.
> Our ideological development is just such an intense *struggle* within us for hegemony
> among various available verbal and ideological points of view, approaches, directions
> and values. The semantic structure of an internally persuasive discourse is not *finite*, it is
> *open*, in each of the new contexts that dialogize it, this discourse is able to reveal ever
> newer ways to mean. (Bakhtin, 1981, p. 346)

 Furthermore, it may also be useful to think inversely about Wertsch's concept of mastery

when conceptualizing Hall's (1985) process of disarticulation as interanimation. That is, as

opposed to a demonstration of "mastery" of mediational means, one might say that the

disarticulation of fixed meanings, through interanimation, might confuse or obstruct their use. In

other words, the mediational means that were once known how to be used "with facility"

(Wertsch, 1998, p. 50) in a particular setting might be commanded more incompetently or amateurishly as the presence of heterogenous meaning-making practices potentially demystifies them and exposes the mutability and arbitrariness of their meanings. Using Philip et al.'s (2018) study as an example, in a purposefully designed educational environment, measures could be taken to ensure that the meanings of cultural artifacts like the concepts of 'civilian' and 'terrorist' become more ambiguous, thereby making it more difficult for students to use them to position themselves and others during mediated interactions. If the notion of 'terrorist' is effectively challenged, or disarticulated, the way that it might function as a "second-order stimulus" to mediate the students' actions turns out to be more diverse and problematic. For instance, using the familiar concepts of 'civilian' and 'terrorist' to justify engineering weapons of drone warfare to bomb certain groups of people around the world may become defamiliarized to students as their meanings become disarticulated—implying simply that after successfully challenging the meanings of 'civilian' and 'terrorist' it might become more difficult for those students to articulate why using drones to bomb certain groups of people around the globe is a justifiable course of action. Where before the concepts of 'civilian' and 'terrorist' were easily employed as mediational means for such reasons, they may no longer be used so confidently. Within the current study, the same logic can be applied to supposed dominant discourses about bullying in schools. As PSTs engage with competing discourses the facility in approaching such situations from an individualistic and behavioral point of view may become diminished as other lenses (discourses) are used and integrated into the signifying structure (i.e., the mediational means) to interpret the problem differently.

In summary, disarticulation during ideological expansion should be characterized by the interanimation of multiple discourses and a type of unlearning as easily converged upon

ideologies are problematized. It should likely involve uncertainty and hesitation in the use of previously dominant and destabilized mediational means, those that had been most easily converged upon during interaction. It might also be a period of exploration and experimentation that maintains the conditions that will be necessary to, perhaps, "win some new set of meanings for an existing term or category" (Hall, 1985, p. 112). Importantly, disarticulation, or the process of interanimation, interrupts the type of "too early" ideological convergence observed by Philip et al. (2018) by engaging students in sustained heterogenous meaning-making practices.

Theoretical Conjecture 1b: Liminality and Destabilized Mediational Means

I use the term *liminality* in its anthropological sense to account for the process that must inevitably occur between disarticulation and re-articulation, the transitionary period in which mediational means are being reconstructed and un-mastered during ideological expansion and not yet settled upon during ideological convergence. In anthropology, the concept is first used by Arnold van Gennep et al. (1960) and further developed by Turner (1969) to define a "ritual space or phase of transition in which a person is no longer what they were but is not yet what they will be" (Buchanan, 2018, p. 305). Notably, Gennep observes that there are three main stages of rituals during rites of passage across different cultures. As he explains, "I propose to call the rites of separation from a previous world, preliminal rites, those executed during the transitional stage liminal (or threshold) rites, and the ceremonies of incorporation into the new world postliminal rites" (p. 21). The concept of liminality, which would denote the intermediary stage in Gennep's account of rites, is particularly useful for describing the shifts in subjectivity that would occur between ideological expansion and convergence. Namely, this is because within Althusser's (2014) and then Hall's (1985) theory of ideology, it is inconceivable for one not to be interpellated as a subject and experience a state of being outside of ideology. Althusser's

proposition that the relationship between ideology and interpellation is not a successive one is important to illustrate the point: "the existence of ideology and the hailing or interpellation of individuals as subjects are one and the same thing" (p. 192). In other words, it would not be appropriate to say that ideology and interpellation exist in a causal relationship in which one is the consequence of the other. This creates no space for a subject to become, so to speak, un-subjectified during ideological expansion and then subjectified again during convergence. There must be a transitionary, or liminal, period in which the nature of their subjectification occupies an ambiguous position as a threshold between what they once were and what they might later become. From a lens of mediated action, liminality may be viewed as the period in which the previously appropriated mediational means become somewhat estranged or alienated from the individual or group. That is, they can no longer truly be made "one's own" for the simple fact that their destabilized nature does not enable them to function effectively as an intermediary link between the subject(s) and their environment.

Theoretical Conjecture 2: Re-articulation and New Opportunities for Action

As noted above, it is important that educational activities and environments designed to engender sustained engagement in ideological expansion do, in fact, eventually lead to convergence. That is, ideological struggle should ultimately be followed by the "re-articulation" of ideological discourses so that students can establish shared meanings to be mastered and appropriated. This assumes that newly constructed connotative associations start to become naturalized and legitimatized during interaction in that context. Through a lens of mediated action, this can be regarded as the appearance of new mediational means that afford potential new trajectories for action. It is marked by a halt of the interanimation that characterized ideological struggle (during the previous period of expansion) as new authoritative discourses are

established. Through Wertsch's (1998) logic, however, the successful re-articulation of new authoritative discourses should be analyzed not only by "how they will overcome some perceived problem or restriction inherent in existing forms of mediated action" (p. 39) but also on how these new "chains of connotative associations" (Hall, 1985, p. 104) within the ideological field can similarly limit action in new or unanticipated ways. While new constraints on action could very well be interpreted positively, such as their preventing students from contributing to discourses that position people that they do not know across the globe as terrorists, the appearance of novel constraints also requires analysis of any potential pitfalls or drawbacks that might result. Again, in the current study, the constraints of rearticulation of previously dominant (easily converged upon) discourses about bullying may prevent PSTs from confronting the issue in ways that have been shown to be previously ineffective in protecting marginalized students. There is, however, also new potentialities for action when the phenomenon of bullying is rearticulated within a more informed and inclusive ideological system of representation.

Moreover, the mediating process of re-articulation should not be confined to being thought of simply as "supplanting" an ideological chain "with some wholly new alternative set of terms" or by monochromatically transforming "its meaning by changing or re-articulating its association" as per Hall (1985, p. 112). This means that not all interlocutors in a given educational setting must unanimously agree on one meaning or system of representation. Rather, it can also mean that the interlocutors arrive at a general acceptance of alternative meanings by recognizing or legitimizing alternative sets of connotative associations that some of the interlocutors may use to position themselves and others in new ways. In other words, the multiple meanings of various ideas, concepts, or terms, as they are articulated in different

discourses, may become simultaneously fixed in the ideological field and part of the web of dominant discourses in the signifying structure. This emphasizes the point that while an ideological discursive field is, by its nature, hierarchical, there is no reason to assume that there can be only one discourse that is uniquely dominant and ideological within it. Using Philip et al.'s (2018) example to illustrate this, it might be ideal that the "discourse of saving American lives" (p. 187) is disarticulated entirely from the connotation that "drones remove American soldiers from the threat of the battlefield" (p. 187) by supplanting it with something entirely new. However, it is also conceivable that this association may not be replaced but expanded to include new associations, such as "reducing animosity towards the United States" (p. 187). Figure 3 illustrates how "one nodal representation or idea" (Hall, 1985, p. 104) within an ideological signifying structure, such as "saving American lives," can be accompanied by a number of different discursive chains of connotative associations. Although it can happen, one new chain of associations does not automatically exclude any other ideological discourses. Regardless, by mapping out these associations it becomes possible to interpret how such ideas, terms, and concepts can be used as mediational means to constrain and/or enhance action, when, and if, they are later appropriated.

Figure 3

Discourse as Proximate Chains of Connotative Associations

Chains of Connotative
Associations

Nodal
Representation or
Idea

"saving American lives"

"drones remove American soldiers from battlefield"

"drones save American lives"

"reduce animosity towards the United States"

"international relations save American lives"
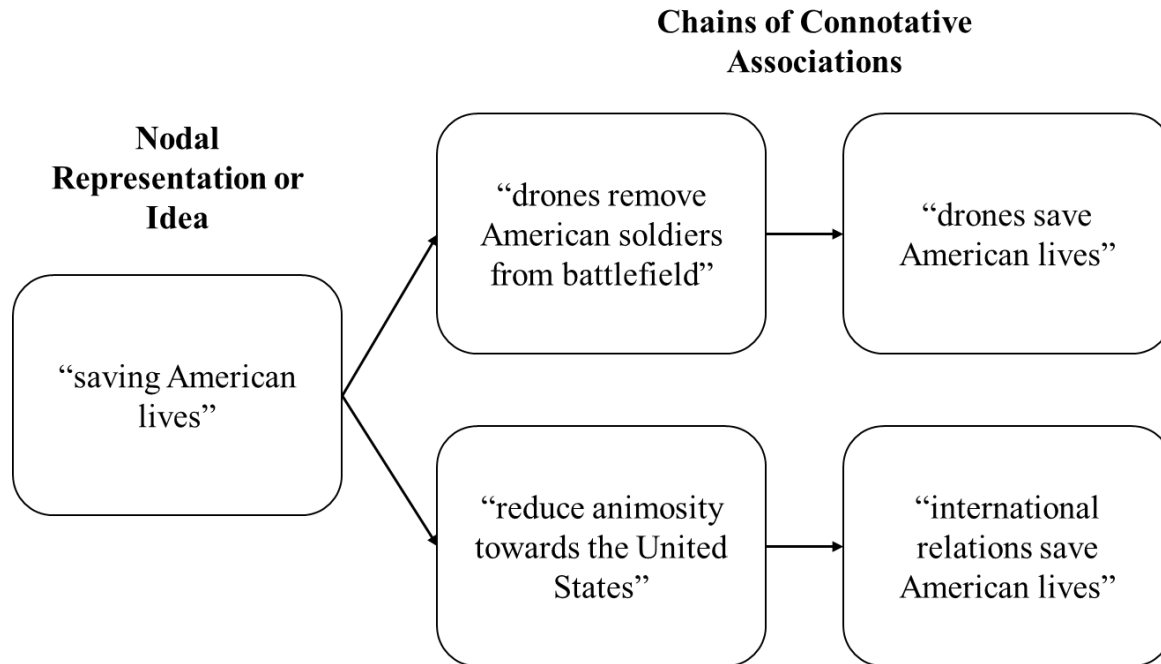
Note. The contents of Figure 3 are perceived from the ideas presented by Hall (1985) and Philip et al. (2018) to illustrate how multiple chains of connotative associations can stem from one nodal representation or idea within the ideological signifying structure (i.e., the naturalized, or ideological, mediational means).

In summary, within the mediating process of re-articulation during ideological convergence, the appearance of new mediational means (new connotative associations) should represent potentialities for new forms of action as well as new constraints. This appearance also suggests that during re-articulation, a single chain of connotative associations may not only be replaced or transformed but also possibly accompanied by the construction of new or alternative sets of equivalents—although it can be, it is not bound to be, monochromatic in its manifestation—and multiple ideological meanings can be generated in the ideological signifying structure.

Theoretical Conjecture 3: Interpellation as Mastery and Appropriation

Part and parcel with re-articulation is the assumption that individuals will be interpellated as new types of subjects when new ideological connotative associations are achieved. To recapitulate, Althusser's (2014) notions of 'recognition' and 'misrecognition' are the primary functions of the process of ideological interpellation, the manner in which individuals develop their "imaginary relationship…to their real conditions of existence" (p. 256). For Althusser, ideological recognition and misrecognition are essential for interpellation, the process by which all individuals come to occupy the subject categories that are available in a material and discursive ideology. What is important to emphasize, however, is the notion that the occupation of subject categories within ideology is the cause of this "imaginary" relationship to reality. As he explains: "What is represented in ideology is therefore not the system of the real relations which govern the existence of individuals, but the imaginary relation of those individuals to the real relations in which they live" (Althusser, 2014, p. 258). The notion of the "imaginary" nature of the relations produced by ideology is central to Althusser's claim that there is no real experience that exists outside of ideology. If experience is dependent on some ideological system of representation through which we can make sense of it, all experience is illusory. This descent into illusion occurs through the process of recognition, when shared meanings about how to interpret our conditions of existence have been fixed in place. As Hall (1985) explains:

> It is in and through the systems of representation of culture that we "experience" the
> world: experience is the product of our codes of intelligibility, our schémas of
> interpretation. Consequently, there is no experiencing *outside* of the categories of
> representation or ideology. The notion that our heads are full of false ideas which can,
> however, be totally dispersed when we throw ourselves open to "the real" as a moment of

absolute authentication, is probably the most ideological conception of all. This is exactly

that moment of "recognition" when the fact that meaning depends on the intervention of

systems of representation disappears and we seem secure within the naturalistic attitude.

It is a moment of extreme ideological closure. Here we are most under the sway of the

(most) highly ideological structures of all—common sense, the regime of the "taken for

granted." The point at which we lose sight of the fact that sense is a production of our

systems of representation is the point at which we fall, not into Nature but into the

naturalistic illusion: the height (or depth) of ideology. (Hall, 1985, p. 105, parentheses

added)

Interpreted from a sociocultural lens, Althusser's postulation that there is no experience

outside of ideology is analogous to the understanding that there is essentially no human action

that is not mediated by cultural artifacts (Wertsch, 1993; 1998). That is to say that just as "you

and I are always already subjects" (Althusser, 2014, p. 189), we are also always individuals

"operating-with-mediational-means" (Wertsch, 1993, p. 96). Wertsch (1998) expresses the

inalienability of mediational means from an individual as an "irreducible tension" that dissolves

the boundaries between the two. From this perspective, the "illusions" mentioned by Hall (in the

quotation above) would be analogous to thinking that the actions that one takes can somehow be

freed from mediational means at hand to present some "real" and unmediated interaction with

our concrete conditions of existence. The point is that the illusory process of ideological

recognition and misrecognition can be reasonably expressed in sociocultural terms; meaning that

to become interpellated, or to recognize yourself and position others within an ideology, is

comparable to the ineluctable appropriation of the sociocultural, historical, and institutional

mediational means at hand in a way that seems natural, mystified, and reproducible for use again

in that context. As Wertsch (1998) explains, "we must 'buy into' an existing set of linguistic terms and categories" (p. 55) even though the representations that we use are likely only some of possibly several different alternatives. In the case of PSTs' ideologies about bullying in the current study, their recognition/misrecognition as new type of social actors would be contingent upon the (re)construction of the concept of bullying and its mastery and appropriation as a cultural artifact into their mediated actions. In sum, to recognize and position yourself within an illusory ideological category is to appropriate (i.e., to make one's own) and master certain cultural tools that are also associated with certain affordances and constraints.

Chapter Three: Intertextual Integration for Ideological Expansion and Convergence

The purpose of this chapter is to examine some of the existing literature regarding *intextual integration* activities, across various disciplines (e.g., history, science, and literacy education), to understand how they can be used to engender sustained engagement in ideological expansion before convergence in line with the theoretical conjectures outlined in the previous chapter. Intertextual integration, also known as multi-document synthesis, can be broadly defined as an educational activity that entails "combining, connecting or organizing information from different texts to achieve diverse aims such as meaning-making, problem solving, or creating new texts" (Barzilai, et al., 2018, p. 976). It is an activity that involves constructing meaning from various traditional (e.g., published texts) and/or non-traditional (e.g., online threads, comments, blogs, etc.) mediums with diverse intertextual relations (e.g., complementing, conflicting, competing, etc.) regarding the same situation, issue, or phenomenon (Bråten, et al. 2020). Often, the variety of texts involved in an intertextual integration can be characterized as an *intertextual conflict,* which "represents a clash between voices with different interests, motives, and perspectives" (Kobayashi, 2015, p. 522). Successful integration is determined by students' ability to combine, connect, or organize the contents of such multiple texts into a writing task or other task product with varying degrees and types of instruction. For instance, Barzilai et al. (2018) outline a number of elements that can impact successful integration of multiple texts such as how the writing task is described in the task instructions (e.g., summarize, synthesize, argue, compare and contrast, etc.), the focus of the instructions, and the instructional practices that are utilized. Accordingly, due to their nature, such activities could arguably be amenable to designing for the purpose of ideological expansion—in other words, because of an intertextual integration activity's capacity to expose students to various competing or conflicting

discourses or perspectives regarding a specific topic, it is plausible that intertextual integration activities could be designed to scaffold the disarticulation and re-articulation of dominant ideological discourses that students use to position themselves and others during mediated interactions.

The goal of this chapter is not to provide a comprehensive or systematic overview of the topic of intertextual integration, as has already been done (e.g., Barzilai et al., 2018 and Wiley et al., 2018), but to focus more selectively on the articles that I interpreted to be most relevant to the current study for scaffolding the mediating processes of ideological expansion and convergence. Further, owing to the novelty of designing for ideological expansion and convergence, no existing precedent in the literature was available from which previously enacted design features could be directly examined for that exact purpose. This means that the current synthesis assumes that the designs that successfully scaffold comprehension and integration of multiple, conflicting perspectives and texts in other studies would also be somewhat relevant for the purposes of designing for ideological expansion and convergence for the current study. This assumption exemplifies what Sandoval (2014) refers to in educational design research as a high-level conjecture (explained above) in that it represents the general ideas about how a certain type of learning can be supported. According to Sandoval, a high-level conjecture is "articulated in general terms and at too high a level to determine design" (p. 22). Thus, there is still a need to determine what specific type of embodiment of an intertextual integration activity is most likely to achieve the desired learning outcomes, which is the fundamental objective of this chapter.

Toward this goal, this chapter draws heavily on the most common and/or successful intertextual integration interventions described by Barzilai et al. (2018) and Wiley et al. (2018) in both of their recent literature reviews on the topic. In both reviews, the researchers seek to

explore how intertextual integration can be promoted in educational settings through various instructional and contextual manipulations. Specifically, Barzilai et al. take a systematic approach in identifying relevant literature across many different disciplines and educational settings. Wiley et al., on the other hand, focus their research on providing a comprehensive review of the instructional strategies that have been observed to promote integration among multiple texts uniquely within the subjects of history and science. Nevertheless, despite their differences in scope and method, both reviews provide valuable syntheses and insights into the types of design features that might be the most effective in promoting ideological expansion. For instance, Barzilai et al. identify five salient and productive instructional practices that appear in the majority of the studies that they reviewed: "explicit instruction of integration, collaborative discussions and practice, using graphic organizers or representations, modeling integration processes, and individual practice" (p. 995). Based on these ideas, I focus on the specific design conjectures from the intertextual integration literature that might best support the mediating processes, or theoretical conjectures, that I outline in the previous chapter (i.e., disarticulation, re-articulation, and [mis]recognition). More plainly, with respect to the current study, the purpose is to glean specific theoretical propositions about how the components of an intertextual integration can be designed to promote ideological expansion among PSTs in the context of bullying in schools.

Design Conjecture 1: Argumentation and Summarization

The instructional task types assigned to students during participation in intertextual integration activities can mediate successful comprehension and integration of multiple conflicting texts. This is generally observable of activities in which students are prompted to integrate multiple texts in order to construct an argument rather than, for instance, writing a

summary of multiple sources (e.g., Goldberg et al., 2011). According to Wiley et al.'s (2018) review of empirical research in science and history education, there are clear benefits to having students engage in argumentation tasks while integrating information from diverse and multiple texts. Wiley et al. demonstrate, for example, that argumentation tasks are shown to be correlated with more integrated writing products and better comprehension of the events or topics in question. They caution, however, that argumentation should not be conflated with prompting students to articulate their own opinions about a topic since it can "lead to poorer comprehension of the materials and lower quality essays" (p. 9). That is to say that argumentation prompts during intertextual integration should not steer students "toward taking a stance on a question of subjective moral evaluation (e.g., 'what is wrong with,' who was 'responsible for') rather than a question of fact" (p. Wiley et al., 2018, p. 10). Having students create an argument about a specific topic being read from multiple texts and perspectives should thus focus on "addressing the actual matters surrounding the topic" (p. 10).

There are several studies that have successfully used argumentation prompts during intertextual integration (e.g., Mateos et al., 2018) that might be used to glean ideas about designing for the purposes of ideological expansion and convergence. In one such informative study, Goldberg et al. (2011) find that students who participated in an "argumentative-disciplinary condition" were more likely to better integrate multiple texts than students in a "conventional textbook-based control condition" (p. 185). Both conditions involved having students write essays in response to three questions that polarized the topic and promoted "stand taking and argument creation in defense of that stand" (p. 193). Of course, the groups differed in some salient respects. For instance, students in the argumentative-disciplinary condition were instructed to also engage in a source evaluation task and in small group discussions between the

writing of their primary and final essays. In the source evaluation tasks, the students were taught how to evaluate the reliability of the sources that they were reading, by providing them with an evaluation sheet and having the experimenter pose questions about the author, context, etc. This indicates that having students examine the reliability of texts as well as participate in small group discussions could be useful for students when they are developing arguments during intertextual integration. This conjecture corroborates with other research in the intertextual integration literature that has found that students' *epistemic thinking* or *beliefs*—as in, for instance, their beliefs about the nature of knowledge and their ability to evaluate the credibility of knowledge presented in various sources—can impact their ability to integrate multiple texts and conflicting perspectives (e.g., Barzilai & Eshet-Alkalai, 2015; Barzilai & Ka'adan, 2017; Barzilai & Zohar, 2012; Bråten et al., 2011; Ferguson & Bråten, 2013). Therefore, while argumentation prompts may be effective in promoting integration of multiple perspectives, the literature indicates that students epistemic thinking and beliefs should also be considered during design. It further suggests that having students develop arguments collaboratively while reading multiple texts could also enhance processes of integration, which is discussed further below.

Nevertheless, despite the potential usefulness of argumentation prompts during intertextual integration, Barzilai et al. (2018) provide somewhat conflicting findings. That is, in their wider systematic review, the researchers demonstrate that using a variety of task types (i.e., not focusing on one writing genre, such as argumentation) might be more beneficial—as an example, in a comparison of students randomly assigned to argumentation, understanding, and summary conditions, Strømsø et al. (2010) finds that "there were no statistically significant differences between participants in the three task conditions on the comprehension measures" (p. 198) during integration. Due to the somewhat varied results across the literature, Barzilai et al.

urge caution when drawing conclusions about the effectiveness of any individual task types, including summary, synthesis, contrast, inquiry, compare, and argument tasks. They explain that caution is needed since the "knowledge, beliefs, and skills that learners bring to the task, as well as the learning context" (p. 993) can mediate integration activities. Thus, they advise that "there may be value in familiarizing students with multiple types of tasks that build on multiple texts." (p. 992). Of particular interest is their note that engaging students in summarizing and annotation of individual texts, prior to integration, is a recurring and, perhaps, effective theme throughout the literature (e.g., Britt & Sommer, 2004; Hagen et al., 2014; Kobayashi, 2009; retrieved from Barzilai et al., 2018). Therefore, given that summary and annotation tasks might be an effective strategy to enhance comprehension and prepare students for integration, it is conceivable that it may complement argumentation in an intertextual integration activity designed to engage students in ideological expansion.

Thus, the literature suggests that argumentation tasks might be a promising instructional focus to promote students' participation in ideological expansion (i.e., comprehension, negotiation, and integration of multiple ideological perspectives) before ideological convergence and may be particularly relevant for the latter. That is to say that a focus on having students engage in argumentation could also encourage them to arrive at ideological convergence, as opposed to continuous expansion. As noted above, the goal is not to engage students in an endless process of ideological expansion, since temporary fixation is necessary in any community or society to work cooperatively and collaboratively. For instance, if one were engaging PSTs in an activity that challenged the role of educators in society (e.g., as agents of social change), it would be necessary that they ultimately establish new understandings to be able to position themselves as different types of social actors. Argumentation, accordingly,

requires that stands be taken and well-supported positions and claims eventually established. Philip et al.'s (2018) adapted use of Du Bois' (2007) dialogic stance triangle illustrates this point. That is, in their research, Philip et al. use Du Bois' framework of stance to conceptualize how the particular stances or arguments (i.e., their utterances) of individual students converged upon and simultaneously constructed similar meanings for the categories of "civilian" and "terrorist." While in their study, the researchers observed little engagement in ideological expansion before prematurely converging upon ideological meanings, encouraging students to engage in collective argumentation would be theoretically valuable in bringing sustained expansion to a close. In other words, simply instructing students to understand and discuss various ideological viewpoints without encouraging them to engage in argumentation and collective stance taking may not lead to the construction of new and more inclusive shared ideologies.

In summary, it is conceivable that in designing an intertextual integration activity—for the purposes, here, of engaging PSTs in sustained ideological expansion around textual ideologies about bullying—argumentation tasks, supplemented by initial summary and annotation of individual texts, are a promising design conjecture for the current study. As noted above, however, such tasks should be appropriately scaffolded to account for the contextual epistemic thinking and beliefs of the students and should involve students working to construct their arguments. Importantly, what is worth highlighting again is that the nature of argumentation, just as in the nature of constructing new ideologies, should be interactional and collaborative.

Design Conjecture 2: Collaborative Discussion and Writing

Just as the types of instructional tasks that students are given during intertextual integration (e.g., argumentation, summary, synthesis, compare, contrast, etc.) can mediate their

ability to integrate multiple conflicting sources, different instructional practices can also be used to facilitate the process. Barzilai et al., (2018) highlight a number of instructional practices that have been demonstrated as effective for enhancing integration processes across the literature, such as "explicit instruction of integration, collaborative discussion and practice, using graphic organizers or representations, modeling integration processes, and individual practice" (p. 995). While many such instructional practices have been noted to be correlated with enhanced integration of multiple conflicting sources, in this section and the next, I focus on two that I maintain are most relevant for the current study's objective to engage students in sustained engagement in ideological expansion before convergence: collaborative discussion and practice and individual practice.

Collaborative discussions are a common instructional method used to support the integration of multiple texts. For instance, in their systematic review, Barzilai et al. (2018) note that collaborative discussions were used in approximately seventy-one percent of the intertextual integration studies they reviewed and comprised approximately seventy-three percent of the studies exhibiting effective interventions. Collaborative discussions during intertextual integration typically involve students working in small groups or dyads to complete instructional tasks, such as those writing activities discussed above. The way that they are implemented and facilitated, however, can vary. One pertinent study that effectively used collaborative discussions is that of Goldberg (2013), who created a "discussion instruction sheet" designed to engage students in debate and argument by using "either/or" questions. According to Goldberg, the instruction sheet "directed participants to try to convince each other of their points of view and to summarize in writing their points" (p. 41). In these discussions, students were provided with explicit instructions to reinforce their arguments by invoking the evidence from the multiple and

conflicting sources that they had previously evaluated individually. Further, the discussion instruction sheet allowed for the discussion to be "self-facilitated" by the students without interference from the researcher. Similarly, in a study that sought to enhance middle-school students' historical understandings and argumentative writing skills, De La Paz (2005) provided students with historical reasoning instruction to help them comprehend conflicting accounts regarding a specific historical event (Barzilai, et al., 2018). Notably, students were taught how to read and reconcile conflicting historical accounts as well as how to compose argumentative essays, indicating, again, that explicitly instruction and guidance may be essential for students who are working collaboratively during intertextual integration activities.

Further, having students participate in collaborative discussion and argumentation corresponds to the social and interactional nature of ideological expansion and convergence. Since, in the current view, ideologies are conceptualized as cultural artifacts that are contextually and socially constructed during interaction, it is highly appropriate that any activity designed with the intention to enhance participation in ideological expansion should be collaborative and involve discussion among groups. While collaborative discussions, as a design conjecture, does not necessarily lead to any one specific mediating process outlined in the previous chapter, it is fundamental as it applies more generally to all the constituent parts of ideological expansion and convergence. Further, just as discussion and interaction represent, generally, the mediating processes of ideological expansion and convergence, collaboration among students can also support argumentation, and thus learning processes, in which students would negotiate meanings before developing an ideological stance. For instance, as van Amelsvoort et al. (2007) states, in regard to collaborative argumentation-based learning, learning can then be "defined as collaboratively broadening (i.e., using multiple viewpoints and subtopics) and deepening (i.e.,

using more elaborate arguments) the space of debate by constituting and transforming concepts and arguments" (p. 487). In summary, collaborative discussion and practice (i.e., producing collaborative written arguments), when constituted with instruction and guidance (e.g., Goldberg et al., 2013), may enhance integration processes and can be considered theoretically indispensable for the social and interactional mediating of the processes of ideological expansion and convergence. Thus, in the current study, PSTs will engage in collaborative discussions and practice, in groups of three to four, in order to account for the social and interactional nature of ideological expansion and convergence.

Design Conjecture 3: Individual Reading and Writing

Although the phenomena of ideological expansion and convergence have been defined as social processes that occur contextually during interaction, it is conceivable that they can also be supported by individual practice during participation in intertextual integration. As Barzilai et al. (2018) note, individual practice, which involves students working independently with texts, was among one of the most successful design measures used throughout the studies that they reviewed (roughly fifty-four percent of all interventions and about sixty-six percent of all effective interventions). Typically, individual practice involves students reading texts and completing assigned written tasks individually (e.g., Graham et al., 2005). It is conceivable, however, that individual practice can be effectively used in addition to and prior to collaborative practice. For instance, Lundstrom et al. (2015) find that having students read texts independently before collaborating in groups is effective for enhancing synthesis by breaking down the process of integration for them. As they explain, "students struggle with synthesis and benefit from teaching methods that break down the different skills involved in synthesis" (p. 72). Such skills involve effectively summarizing and understanding what is important or relevant from individual

texts and discussing such aspects before they are integrated and synthesized. Similarly, Goldberg (2013) finds that having students engage with texts individually before working in dyads or triads is beneficial to students written argumentations and understanding of conflicting historical accounts. Specifically, Goldberg's study had students first write their opinions about the pertinent historical event, evaluate the evidence presented in the sources (discussed above), and extract important information from each of them.

Given the literature regarding the use of individual practice, particularly prior to collaborative discussion and practice, it seems promising that in designing such an activity for sustained engagement in ideological expansion that students should also work independently before commencing in collaborating integration and argumentation. Further, this aligns with Barzilai et al.'s (2018) recommendation that students may benefit from being introduced to multiple instructional tasks (e.g., summary, argument, synthesis, compare, etc.) during integration activities. That is to say that while, in the current study, students will be expected to engage in collaborative argumentation, they may also benefit from working individually to summarize, evaluate, and understand the important aspects of each text beforehand. Accordingly, it may also be a good opportunity to engage students in what Litman et al. (2017) describe as the *close reading* of texts to help them "understand and build meaning rather than find factual information" (p. 94) from the multiple texts prior to integration. As they explain, close reading tasks, although they can be done individually or collaboratively, require that students actively negotiate meanings interactively as they read various texts, so as to have them "engaged in reading for understanding" (p. 105). Litman et al. outline some examples of classroom practices that they code as close reading, such as having students read texts twice and practice "metacognitive notetaking" (e.g., Schoenbach et al., 2012; retrieved from Litman et al., 2015)

while reading. Moreover, the researchers note the relationship between close reading of texts and students' ability to engage in effective argumentation, thus making it more relevant to the current design. As they note, their findings "suggest that instructional design for evidence-based argumentation should emphasize the role of close reading and provide sufficient time and support for making meaning from text" (p. 113). Therefore, while students may benefit from solely summarizing and annotating multiple texts individually prior to collaborative discussion and practice during intertextual integration, it is also possible that instructing them to engage in close reading during such individual practice could have additional benefits for collaborative argumentation, specifically.

Moreover, engaging students in summarization, annotation, and close reading of individual texts independently prior to integration may be particularly relevant for disarticulation during ideological expansion. That is to say that such processes may ensure that the meanings that students generate from their individual reading have the "potential to open avenues for new understandings and actions" (Philip et al., 2018, p. 213). Particularly, it may incite the interanimation of multiple voices or perspectives and create the conditions necessary for authoritative discourses to become internally persuasive ones (see Chapter Two). For the current study, this signifies that PSTs should be reading and summarizing individual texts representing differing textual ideologies about bullying before working together collaboratively to foster the disarticulation of previously dominant, or easily converged upon, ideologies.

Chapter Four: Methodology

The purpose of this investigation was to explore how intertextual integration activities can be used for the purpose of engaging students in sustained ideological expansion before converging upon new, more inclusive ideologies about bullying in schools. In the sections below, I provide an overview of my study's methodology. Specifically, I discuss the following essential topics: 1) an examination of my subjectivity as a researcher in relation to the current study; 2) study's paradigmatic orientation; 3) the qualitative research approach and its implications for research; 4) the study's case study research design and research questions; 4) the instrumentation for data collection; and 5) the interpretive data analysis method. While this chapter explicitly discusses these general themes, it is also meant to implicitly demonstrate my beliefs about what I maintain are the most suitable methods for seeking out new knowledge about the topic/phenomena of interest (i.e., the use of intertextual integration to support ideological expansion and convergence about bullying among PSTs) and how the process of research should, accordingly, manifest (Creswell & Creswell, 2018). In other words, the methodology that I employed should be viewed as a reflection of my assumptions about the nature of the social world and reality and how I believe that the processes of ideological convergence and expansion should be studied. Naturally, then, this is where the discussion should begin. As a final note, I use the past-tense throughout the chapter when I am referring to things that I did, such as how I framed the study, how data was collected and how participants were recruited. However, consistent with all of the subsequent chapters, I maintain the use of the present-tense to, for example, communicate my own purposes, thoughts, and interpretations that are not constrained to past actions. For instance, when describing my subjectivity, I use mainly the present-tense as it represents an examination that unfolded during the writing of this chapter and the implications of

which are not only limited to an account of the methodological procedures that I followed but distributed throughout the entire reporting of this research.

Examining my Subjectivity

Subjectivity can be defined as "the conscious and unconscious thoughts and emotions of the individual, her sense of self, and her ways of understanding her relation to the world" (Weedon, 1987, p. 32). Further, from a post-structuralist perspective, "subjectivity is not stable, but is constructed in relationships with others in everyday practices…(and) ways of existing in the world can shift depending on social relations, historical experiences, and material conditions" (Jackson & Mazzei, 2021, p. 52, parentheses added). Consistent with these perspectives, I view my subjectivity, as an *ideological concept of self* that is, so to speak, always in an "active process of taking up certain subject positions in an ongoing process of 'becoming'—rather than merely 'being'—in the world" (Jackson & Mazzei, 2012, p. 53). Thus, exploring ones' subjectivity is coming to at once "an understanding of our own history and ideologies" (Kincheloe, et al., 2018, p. 442) and the ways in which our "sense of self may shift in response to…relational demands" (Jackson & Mazzei, 2012, p. 52-53). My sense of self, therefore, can not be described as something that is constant and malleable but rather as an ideological concept, consistent with the themes throughout this study, that is protean and evolving, never permanently fixed, as I occupy different subject positions that are constructed and made available in different discursive and historical contexts. In this way, an examination of my subjectivity, perhaps, resembles more of a Foucauldian archeology of my own being in the world at the time of writing this research, or a snapshot of my place within an ever-evolving discursivity.

Accordingly, to examine my subjectivity, I am forced to move beyond the concept of the transcendental 'phenomenological subject,' who is entirely "present to (or conscious of) its

decisions, actions, and values, and therefore expresses meaning that is coherent intentional, and transparent" (Jackson & Mazzei, 2012, p. 52). Instead, in accordance with the themes that I present throughout this study, I assume myself to be an ideologically *discursive subject* who is, through my relations to others and power structures and to the discourses that I come into contact with, actively and interactively constructing unconscious notions of self at particular moments in my life. This means that in an attempt at examining my subjectivity, I privilege history, culture, and language in its formation—yet, this overarching assumption is not, in my opinion, diametrically opposed or entirely antithetical to that of essentialists who may contend that all behaviour is somehow reducible to an underlying human nature, an elusive and ineluctable biological or spiritual truth. Rather, this particular view, I derive from a sociocultural conception of the learning subject in which, briefly, the cultural line of development can be said to ultimately supersede and blur the biological one (Vygotsky, 1978) as "the incorporation of tools into the activity creates a new structural relation in which the cultural (mediated) and natural (unmediated) routes operate synergistically (Cole, 1996, p. 119). In other words, my subjectivity is contextualized and highly contingent upon my particular social milieu and material conditions of existence and may not be entirely transparent and coherent as I may not be fully aware or critical of the mediating means that I appropriate into action (Wertsch, 1998). The subjectivity that I am able to describe, then, is not meant to illuminate an essential truth about my being in the world but to provide the reader with a notion of how I perceive my notion of self in relation to the current study at this particular time. In this way, this examination can also only be a reflection on notions of self that may no longer (if they were ever at all) be accurate estimations.

In adhering to this particular perspective of the subject, I see subjectivity as a process, and I assume that that process is fundamentally relational and discursive. I believe that

discourses articulate the ideological categories that different individuals can inhabit and subscribe to, such as, for instance, gender categories; and this process of categorization begins, in my view, at the rudimentary level of signs and symbols. For instance, Jacques Lacan, a preeminent French psychoanalyst, demonstrates that subjectivity formation is a process of differentiation between the 'I' and the 'other' and consists entirely of a set of relationships that can "only be induced by the activation of a signifying system which exist before the individual and which defines his or her cultural identity" (Sarup, 1988, p. 24). That is, extant social and cultural discourses ensure that the individual is once and always a categorical subject. As Lacan explains in an interview, "the man who is born into existence deals first with language; this is a given. He is event caught in it before his birth" (Chapsal, 1957). In a similar vein, Hall (2011) refers to both the discursive and relational subjectification of an individual as a process of 'articulation'. He accentuates the notion of 'becoming' and the disjointed nature of an identity that is "never unified and…increasingly fragmented and fractured; never singular but multiply constructed across different, often intersecting and antagonistic, discourses, practices and positions" (p. 4). Thus, from this point of view, again, subjectivity is not reducible to one single metanarrative but is formed in the space created on a moment-to-moment basis by sets of concurrent discursive practices. Subjectivities, to put it concisely, are continuously shaped in "discursive fields where language, social institutions, subjectivity, and power exist, intersect, and produce competing ways of giving meaning…" (Jackson & Mazzei, 2012, p. 50).

In the moments throughout the planning, conducting, and writing of this study, I would primarily describe my position in relation to it, or my subjectivity, as that of *critical bricoleur*, who creates research conditions that are amenable to "empowerment and social justice" and the confrontation of "structures of oppression" (Kincheloe, et al., 2018, p. 421)—this subject

category can be said to be articulated by a number of discourses that characterize the intersection of sociocultural, critical, and qualitative research in the field of learning sciences. The concept of bricolage comes from the French anthropologist Claude Lévi-Strauss (1966) who originally used the term "as an analogy for how mythical thought works, selecting fragments or left-overs of previous cultural formations and re-deploying them in new combinations" (Johnson, 2012, p. 255) and has been appropriated differently by a number of disciplines since then. Of relevance here, to be a bricoleur in the multi-disciplinary qualitative research tradition means to be one who employs methodological processes pragmatically in accordance with to the research context and the resources available. It is a philosophy of multi-disciplinary research that "is understood to involve the process of employing these methodological processes as they are needed in the unfolding context of the research situation (Kincheloe et al., 2018, p. 431). A critical bricoleur; however, is one that transcends such ordinary methodologically pragmatic eclecticism and adopts a critical ontology (more on this in Chapter Four) and a commitment to critical research. As Kincheloe et al. state, the research process for the critical bricoleur is:

> a transformative endeavor unembarrassed by the label "political" and unafraid to consummate a relationship with emancipatory consciousness. Whereas traditional researchers cling to the guardrail of neutrality, critical researchers frequently announce their partisanship in the struggle for a better world. (Kincheloe et al., 2018, p. 421)

A critical bricoleur, therefore, can be said to be one who engages with critical theories and research instrumentally for the purpose of empowerment and the confrontation of systems of oppression. Further, locating myself as a critical bricoleur in the field of the learning sciences and in the current study, I employ critical social theory and sociocultural theories of learning for similarly emancipatory purposes in educational contexts. Importantly, I use various theoretical

and methodological tools at hand to pursue a latent political agenda against a perceived hegemony of neoliberal discourses of individualism in education contexts, to which I return shortly.

Therefore, the politics that characterize the current study and my relations to it go deeper than simply designing educational activities that might empower PSTs through a lens of mediated action (e.g., Wertsch, 1993; 1998) that focuses on how expanded ideologies can enhance their opportunities for action in their future educational practices. That is to say that while working specifically with PSTs rather than in-service teachers or other educational stakeholders was, without doubt, a pragmatic decision based on the resources uniquely available to me as a doctoral student, there are seeded reasons why I chose the topic of bullying in schools as an area that I believed to be a worthy dimension of empowerment for future education practitioners. Unearthing and examining those seeds, ultimately, comes down to my conceptualization of structures of oppression and methods of empowerment in education through a discursive lens. Particularly, I view education from a Foucauldian vantage point through which I believe it to be "the instrument whereby every individual, in a society like our own, can gain access to (or construct) any kind of discourse (Foucault, 1971, p. 19, parentheses added) that can become articulated as ideologies that empower or constrain them as social actors. Yet, this belief has ostensibly antithetical connotations of educational institutions existing as both sites of change and revolutionary action as well as reproduction and the propagation of potentially oppressive hegemonies. Indeed, this antagonism can be traced as far back to the popular philosopher and educationalist of the early twentieth century, John Dewey, who was among the first to lucidly expound the transformative and democratic functions of education. As is likely

the case among several critical educational researchers, Dewey has greatly influenced my ideas about the function and role of schools in our societies.

A quick deconstruction of Dewey's (1997) *Democracy and Education,* reveals a paradoxical aporia between the notion that educational institutions are at once a mechanism of social change, through the dissemination of supposedly transformative democratic ideals, and of continuity and the preservation of social life as we know it. According to Dewey, societies can only continue to exist through "continuous self-renewal" by the transmission (communication) of "habits of doing, thinking, and feeling from the older to the younger" (p. 7). In this way, desired forms of communication establish common understandings that imbues its participants with similar "emotional and intellectual dispositions" (p. 8). He explains that as (democratic) societies become increasingly complex (i.e., more diverse and technical), it becomes proportionately difficult to communicate the essential practices that sustain it solely through informal communication of experiences, such as through learning experiences in 'chance environments' outside special school environments where the young are educated indirectly. In this way, formal education, in schools, is necessary for maintaining and reproducing social life for each successive generation by instilling students with requisite social dispositions. Thus, according to Dewey, students in formal learning environments, such as universities, work collaboratively towards a broader social purpose, namely that of an open democratic society that is amenable to change; and he describes the educational experience as a means of "freeing of individual capacity in a progressive growth directed to social aim" (p. 103). Appropriately, Dewey presciently cautions that there is hazard in the totality of formal education being reduced to the transmission of knowledge and technical skills (normally found in formal school environments) which do not necessarily impact students' social dispositions. Thus, as formal learning

environments perforce become increasingly preponderant in advanced democratic societies, education should provide opportunities to participate in communication that is open and distributes control of the experience among all its participants. Formal learning environments that constitute a rigid "superiority of position" (p. 9) between the students and the teacher are, according to Dewey, inherently non-social and therefore do not constitute true communication, or the type of education that can embed an ideal of change in society as a whole. Instilling predispositions of social change among the young is, therefore, reliant on the presence of differing perspectives or social groups that promote diverse interaction and communication.

Essentially, one can interpret that for Dewey (1997), educational institutions, ideally, ought to be places of collaboration and the co-construction of knowledge, in a non-hierarchical manner, so that students are imbued with democratic ideals that favour change, diversity, and inclusion. At the same time, Dewey insists that such institutions are also fundamental in the transmission of supposedly advantageous and common ways of thinking and being in a functioning democratic society. Dewey seemingly attempts to resolve this contradiction by invoking the role of both favourable and unfavourable "remote physical energies" and "invisible structures" (p. 24), which profoundly influence "our own social affairs" (p. 24), that have been passed down for generations, such as the traditions of ancient Roman and Greeks that "do not present themselves on the surface of our ordinary experiences" (p. 24). Dewey outlines that it is the purpose of the school, through its "special mode of social intercourse" (p. 24), to:

> eliminate, so far as possible, the unworthy features of the existing environment from influence upon mental habitudes. It establishes a purified medium of action. Selection aims not only at simplifying but at weeding out what is undesirable. Every society gets encumbered with what is trivial, with dead wood from the past, and with what is

positively perverse. The school has the duty of omitting such things from the environment which it supplies, and thereby doing what it can to counteract their influence in the ordinary social environment. By selecting the best for its exclusive use, it strives to reinforce the power of this best. As a society becomes more enlightened, it realizes that it is responsible not to transmit and conserve the whole of its existing achievements, but only such as to make for a better future society. (Dewey, 1997, p. 25).

Dewey implicitly refers to such remote physical energies and invisible structures in our social environments as types of 'recurrent stimuli' that through repeated stimulus-response interactions can "fix a habit of acting in a certain way" (p. 34). He claims that we all succumb to habits "whose import we are unaware since they were formed without our knowing" (p. 34) and states, consequently, that "they possess us, rather than we them. They move us; control us. Unless we become aware of what they accomplish, and pass judgement upon the worth of the result, we do not control them" (p. 34). It is, then, from Dewey's perspective, the purpose of formal schooling to assist us in collectively identifying these energies and structures to scrutinize their implications for the reproduction of complex, adaptable, and inclusive democratic societies. While Dewey's stance can be interpreted as a purely rationalist one, in that the invisible structures that fix certain habits of being can be transparently reflected upon and changed through the design of learning environments that promote transmission of habits of doing by communication, the implicit paradox that afflicts his writing in *Democracy and Education,* is one that also provides a comparable narrative to my own politics in the current study, and therefore, a window into my subjectivity.

As mentioned above, I believe education to be a tool through which various discourses can be accessed and used to articulate ideologies of the self that can empower our students,

including PSTs. However, I have also experienced it to be a place overwhelmed with certain 'invisible structures' that can, and in my opinion, do inundate the articulation of ideological senses of self that dramatically constrain how students position themselves and how we, as educators and researchers, view, practice, and study educational problems. Notably, early on in my doctoral education, I experienced anxieties and sensed constraints regarding my decision to choose an appropriate thesis topic, one that I felt needed to be advantageous in the market economy, thereafter. That is, rather than pursuing a topic that genuinely interested me —in so far as the term 'genuinely' is appropriate without inciting a notion of a true sense of self—I felt enormous pressure to make sure that whatever I chose aligned with or could be used to further my professional career; and I believed that this pressure was exacerbated further by the professional focus of the Doctor of Education program in which I am enrolled. It was approximately at this time, however, that I came to understand these "pressures" through a discursive lens after being auspiciously introduced to Esmonde and Booker's (2016) *Power and Privilege in the Learning Sciences,* and later, through a framework of ideology via Philip et al. (2018).

Much of my subsequent work leading up to my thesis focused on contemplating the relationships among theories of discourse, sociocultural theories of mediated action, and critical social and cultural theories of ideology. Notably, I came to understand that the correspondence between mediational means and discourses as it is "used to highlight the way broad social systems and institutions get enacted in daily social interactions, through repeated encounters with material and symbolic artifacts" (Esmonde, 2016, p. 22). I also began to characterize the discourses that I had sensed as constraining as forces of individualism in daily life; and those discourses, though perceptibly hegemonic, were not necessarily universal and could be

challenged in everyday interactions, allowing for new ways of being and becoming in the world. While not using the term discourse, cultural theorist Mark Fischer (2009) describes the constraints of dominating neoliberal forces as a 'methodological individualism' that characterizes capitalist societies. In such societies, like our own, Fisher argues that virtually all domains of life are being privatized, and he emphasizes, particularly, the constraints of privatization in the realm of mental health. He explains that issues of mental health are treated as a natural fact and blame is uncritically placed on chemical imbalances without questioning the reasons for why people are increasingly suffering from mental health problems such as depression and anxiety. That is to say that the reasons why individuals may experience low levels of, for instance, serotonin in the brain are usually never consider outside of individual and biological terms. Thus, he contends that mental health issues are uncritically medicalized and treated individually, whilst potential systemic reasons, such as social, cultural. and economic issues are left unexamined or changed.

I consider Fischer's (2009) general logic as also being relevant in our educational institutions. That is, I view forces of individualism, whether they are conceived of as hegemonic discourses or realisms of late capitalist societies, to be kinds of 'invisible structures' (Dewey, 1997) that are persistently and inordinately reconstructed as ideologies in our interactions and consequently impact upon the ways in which education is pursued, practiced, and and/or studied. In line with the paradox of education being simultaneously sites of change and continuity, I believe that the hegemony of these discourses, and the ideologies that they may often dominantly articulate, constrain educational stakeholders, in that their regular governance controls the emergence of 'chance events' and imposes a certain regularity in everyday activity (Foucault, 1971). However, I believe that it is in these institutions that those same forces can be challenged

and destabilized. I believe that there are opportunities to construct ideologies in educational settings that are not supremely articulated by such discourses and that new ways of framing educational goals, purposes, and issues can be produced as a result. Consequently, I made resisting the unconscious or natural reconstruction of such discourses in educational settings an imperative, and it has been a consistent theme in all of my doctoral work leading up to the writing of this dissertation research.

My decision, then, to focus on the topic of bullying in schools as an area of ideological expansion was not a mere coincidence, but in alignment with a latent political goal to resist the predominance of neoliberal discourses of individualism in educational settings. In the Canadian context, as I mentioned previously in Chapter One, it is argued that there is a mainstream conception of bullying as an individual or behavioral issue that is generally represented as such in anti-bullying policies (Walton, 2005; 2010). As Walton (2011) explains, the "dominant discourse on bullying is the idea that bullying is anti-social behaviour where one student wields power over another, usually because of physical size, and that such behaviour must be stopped" (p. 131). Observing bullying through this ideological lens, it is argued, often leads to law-and-order and punitive responses to bullying that do not necessarily minimize its occurrence in schools. That is, it does not effectively allow for the consideration of broader systems of power that are often the cause of bullying, such as racism, homophobia, ableism, and so on (Winton & Tuters, 2015), and therefore limiting the actions of those educational stakeholders involved in confronting such situations. The ineffectiveness of this type of discourse in tackling bullying on its own is reflected in the fact that the problem largely still persists in Canada (Cassidy et al., 2009; Wilkinson, 2016), despite the development of manifold programmes to address it. Therefore, as Walton argues, to reduce instances of bullying, new conceptions might be needed

to think about and act upon it in new ways. In other words, different ideologies, articulated by different discourses about bullying, need to be constructed to allow teachers, parents, students, administration staff, policy makers, etcetera to confront the issue in new and potentially more fruitful ways. For instance, in the typically dominant or standardized discourse about bullying that centers the individual, teachers might be limited in positioning bullies as delinquents that require individual and behavioral interventions, which would do little to protect marginalized students in the future by eschewing social and cultural change. Through different lenses that transcend the individual and that address broad structures of power, however, the conceptualization of the problem might lead to other forms of action. That is, if the problem is framed differently, and discourses of individualism are destabilized from their privileged positions, it might promote innovative and novel ways of addressing it through design interventions (Dorst, 2011), and therefore, from a lens of mediated action, empower PSTs in their future educational practices.

Understanding how to support engagement in ideological expansion on the topic of bullying in schools is thus characterized by my own political and critical agenda to confront the supposed reconstruction of ideologies that are predominantly articulated by discourses of individualism, and therefore, in my perspective, enhance opportunities for learning and action among PSTs. My aim was to promote the transformative agency of PSTs by designing an educational activity that can provide them "with potentially useful mediating artifacts" (Sannino et al., 2016, p. 603), or alternative discourses and textual ideologies, to construct new concepts (e.g., ideological concepts of self and of bullying) and practices that can enhance their future trajectories for action, how they position themselves in relation to bullying in schools, and how they can design classroom or school interventions that potentially transcend strategies that center

only the individual bully or victim. As Kincheloe et al. (2018) state, "the bricolage is acutely interested in developing and employing a variety of strategies to help specify these ways that subjectivity is shaped" (p. 439); and in the current study, I am acutely interested in how the ideologies of PSTs are shaped as they engage in an intertextual integration activity that is designed to promote engagement in ideological expansive interactions. As I occupy the subject position of a critical bricoleur who believes that the individual and mediational means that they use exist in a dialectical relationship—"in the sense that while people act with and on mediational means, mediational means also act on people; the person, mediational means, and the situation are all transformed through mediated action (Esmonde, 2016, p. 10)—I am interested in understanding how PSTs can resist the dominance of individualized discourses as they interactively construct more expansive, and therefore less constraining, ideologies about bullying in schools.

Paradigmatic Framing and Research Approach

The purpose of this section is to explain the paradigmatic framing of the current study and to illustrate, with regard to the current study, my worldview as a researcher and provide insight into how it is connected to my research approach, design, and methods. An inquiry paradigm can be defined as "a set of basic beliefs (or metaphysics) that deals with ultimates or first principles. It represents a worldview that defines, for its holder, the nature of the 'world,' the individual's place in it, and the range of possible relationships to that world and its parts" (Guba & Lincoln, 1994, p. 107). According to Guba and Lincoln, the basic beliefs that characterize paradigms can be summarized in response to three basic questions: the ontological question, the epistemological question, and the methodological question. The ontological question concerns the "form and nature of reality and therefore what can be known about it" (p. 107). The

epistemological question asks, "what is the relationship between the knower or would-be knower and what can be known?" (p. 107). And finally, the methodological question posits, "how can the inquirer go about finding out whatever he or she believes can be known?" (p. 107). In short, inquiry paradigms "define for the inquirers what it is they are about, and what falls within and outside the limits of legitimate inquiry" (p. 107). In this section, I outline the ontological, epistemological, and methodological assumptions of the philosophical lens that I adopted in the current study.

Critical Constructivism

Constructivism can be defined as a set of beliefs that assumes that the generation of meaning arises socially through human interaction, that human perspectives are shaped predominantly by culture (i.e., meaning is historically and socially contingent), and that all knowledge is subject to interpretation and is shaped by one's experiences and background (Crotty, 1998; retrieved from Creswell & Creswell, 2018). This means that the ontological, epistemological, and methodological assumptions of constructivists are somewhat opposed to those of positivists and post-positivists, who have traditionally adopted the stance that there is one single reality that can either be perfectly or imperfectly known through scientific methods. That is, rather than adopting a realist ontological foundation that assumes one 'real' social reality exists, constructivists espouse a *relativism* that suggests that:

> realities are apprehendable in the form of multiple, intangible mental constructions, socially and experientially, local and specific in nature (although elements are often shared among many individuals and even across cultures) and dependent for their form and content on the individual persons or groups holding the constructions. Constructions are not more or less "true," in any absolute sense, but simply more or less informed

and/or sophisticated. Constructions are alterable as are their associated "realities."

(Lincoln & Guba, 1994, p. 110-111)

Thus, from a constructivist perspective, our social realities are contextual in the sense that while there will be shared elements among groups and cultures, "individuals develop subjective meanings of their experiences.... meanings (that) are varied and multiple" (Creswell & Creswell, 2018, p. 7, parentheses added). This, in turn, forces investigators to accept that "their own backgrounds shape their interpretation" and that the knowledges that they create—through the interpretation of other's meanings about particular objects and things—is also always subjective. In other words, objectivity becomes, more or less, a chimera or fallacy to the constructivist. They therefore disavow a dualist/objectivist stance and espouse a *transactional* and *subjectivist* epistemology in which "the investigator and the object of investigation are assumed to be interactively linked so that the 'findings' are *literally created* as the investigation proceeds" (Guba & Lincoln, 1994, p. 111).

Methodologically, constructivists typically use *hermeneutical* and *dialectical* methods. They are hermeneutical simply in the sense that they are interpretive and dialectical because the constructions (the knowledges) of the investigator are influenced by the participants and vice-versa as they interact throughout the investigation. As Guba and Lincoln (1994) note, "the variable and personal nature of social constructions suggests that individual constructions can be elicited and refined only through interaction *between* and *among* investigator and respondents" (p. 111). Thus, constructivists are not so concerned with eliciting the 'truth' from participants but want to "distill a consensus construction that is more informed or sophisticated than any of the predecessor constructions" (p. 111). As one could discern in Philip et al.'s (2018) study, it would be hard to imagine that there are "true" concepts of 'civilian' and 'terrorist' to be converged

upon within a "true" ideology of "American nationalism." Rather, it is more appropriate to say that these constructions fail to become more refined or sophisticated in that they remain narrow and limit opportunities for students to positions themselves and others in new ways. For such reasons, the constructivist's goal is "to rely as much as possible on the participants' views of the situation being studied. The questions become broad and general so that the participants can construct meaning of a situation, typically forged in discussions or interactions with other persons" (Creswell & Creswell, 2018, p. 8). Constructivism on its own, however, fails to capture some of the critical assumptions implicit in the current study.

Critical constructivism, simply, refers to a constructivist paradigm embedded with elements of critical theory. Critical constructivists have the same basic foundation of ontological and epistemological assumption as constructivists. The critical aspect of the paradigm, however, reflects the fact that "people are often unable to discern the ways their environments shape their perception" (Kincheloe, 2005, p. 10). Notably, critical constructivists are "concerned with the exaggerated role that power plays in these construction and validation processes…in the ways that these processes help privilege some people and marginalize others" (p. 3). With regard to the current study, a critical constructivist framing allows one to view the constructions that students converge upon as artifacts that exert power over themselves and others through mediated action. Therefore, one could arguably say that the socially constructed artifacts that they converge upon will constrain them and even constrain them to a higher degree (we are all always constrained in some way) if there is not sufficient engagement in ideological expansive activities. Further, within a critical constructivist framing, the purpose of research is not to "study random outcomes of the construction process" or "truths and facts" (Kincheloe, 2005, p. 2-3) but to concern ourselves with the process by which "information becomes validated knowledge… (or by which

it) was not deemed to be worthy" (p. 3, parentheses added). Since it is these knowledges (here, in the form of appropriated ideological discourses in mediated action) that exert their power over students, it is our role as educators and as researchers to ensure that education is also about "engaging students in analyzing, interpreting and constructing a wide variety of knowledges emerging from diverse locations" (p. 3). In order to ensure that we are providing students with the opportunity to create new trajectories for learning and being, we should provide spaces where unfamiliar or marginalized discourses can be experienced, understood, and become part of contextual ideologies.

Just as constructivists do, critical constructivists often adhere to interpretive methods to gain knowledge about the world. To reiterate, the goal of the research process is to distill a type of consensus construction that is more informed or sophisticated. The aim of the inquiry is "*understanding* and *reconstruction* of the constructions that people (including the inquirer) initially hold, aiming toward consensus but still open to new interpretations as information and sophistication improve" (Guba & Lincoln, 1994, p. 113). This process involves an interpretation, on the part of both the researcher and of the participants. As opposed, however, to conventional hermeneutical methods, which focus only on the "cultural, social, political and historical nature of research" (Kincheloe, 2005, p. 21), critical constructivists employ a critical interpretivist lens that goes a step further. Kincheloe describes the difference between the two:

> If hermeneutics involves the act of interpretation, then critical hermeneutics involves the act of understanding how power inscribes the word and the world to shape the nature of how human beings make sense of it. In other words, critical hermeneutics is directly concerned with how power enters into the interpretive act. Critical constructivists start with the premise that all being in the world of human beings is an interpreted form of

being. This holds profound epistemological implications, as all knowledge is socially

constructed in a dialogue between the world and human consciousness. Educators who

understand that knowledge and interpretation are inseparable terms work to enhance their

interpretive ability. Indeed, the ability to generate rich and compelling interpretations is

key to producing more rigorous forms of knowledge and pedagogy. (Kincheloe, 2005, p.

20-21)

Qualitative Approach

The critical constructivist paradigmatic framing of the current study suggested that a

qualitative approach, as opposed to a quantitative or mixed-methods approach, was most

appropriate for the current investigation. While the field of qualitative research is vast and

diverse, it can be generically defined as "a situated activity that locates the observer in the

world…a set of interpretive, material practices that make the world visible …(that) turn the

world into a series of representations, including field notes, interviews, conversations,

photographs, recordings, and memos to the self" (Denzin & Lincoln, 2018, p. 43, parentheses

added). In line with a constructivist paradigm, qualitative research assumes that:

> there are multiple realities—that the world is not an objective thing out there but a
>
> function of personal interaction and perception. It is a highly subjective phenomenon in
>
> need of interpreting rather than measuring. Beliefs rather than facts form the basis of
>
> perception. Research is exploratory, inductive, and emphasizes processes rather than
>
> ends. In this paradigm, there are no predetermined hypotheses, no treatments, and no
>
> restrictions on the end product. One does not manipulate variables or administer a
>
> treatment (as in how experiments administer treatments). What one *does* do is observe,

intuit, sense what is occurring in a natural setting—hence the term *naturalistic* inquiry. (Merriam, 1990, p. 17, parentheses added for clarification).

According to Creswell and Creswell (2018), in qualitative research, the researcher often "seeks to establish the meaning of the phenomenon from the views of participants" (p. 17). They attempt to describe, in depth and detail, the (re)constructions of the participants as they change or become more sophisticated throughout the duration of the study. With regard to the current study, a qualitative approach signifies that in order to interpret the ideologies that students construct during their participation in an intertextual integration activity, it is necessary that much of that interpretation relies on the perspectives of the participants, which will affect how data is collected. It is also necessary to interpret and describe—by both the participants and the researcher—how the ideologies become disarticulated and rearticulated throughout the process.

Case Study Research Design

According to Denzin and Lincoln (2017), qualitative research involves the use of a variety of different empirical materials such as case study, personal experience, introspection, life story, interviews, artifacts, and so on. In the current study, I used a *qualitative case study* method that encompasses the use of empirical materials such as observations, focus group interviews, and students' written artifacts to collect data for analysis and interpretation. Specifically, I adhered to the case study method outlined by Yin (2018), for the use of their clear case study protocol. I also drew several insights from Merriam (1990; 2009), as their framework pertains especially to qualitative and educational research and provides guidance in conducting a case study from a relativist ontology and constructivist epistemology. That is to say that although Yin's case study methodology is amenable to relativist and interpretivist approaches (Yin, 2014), it provides little instructions for such philosophical orientations. Nevertheless, while they differ

in ontology, both Yin's and Merriam's definitions of case study research aim to distinguish it from other methods rather than as something that it used as an adjunct or precursor to other research methods. In this section I outline these definitions, provide a rationale for the qualitative and interpretivist case study research methodology in the current study, outline the specific design of the case and the research questions, describe the instrumentation for data collection, and explain the data analysis strategies and techniques.

Defining Case Study Research

Merriam (1990) describes the qualitative case study method as a type of research design that is an "intensive, holistic description and analysis of a single entity, phenomenon, or social unit" (p. 16) that is also "particularistic, descriptive, and heuristic and relies heavily on inductive reasoning in handling multiple data sources" (p. 16). According to Merriam (2009), case studies are particularistic in the sense that they concentrate on a particular situation, event, program, or phenomenon; they are descriptive in the sense that the final product is a literal and "complete" description of the case being investigated; and they are heuristic in the sense that the reader's understanding of the phenomenon being studied is enhanced. Yin (2014), however, provides a succinct two-part definition of a case study that more effectively illustrates its distinguishing characteristics from other research designs. Specifically, these characteristics pertain to the *scope* and the *features* of a case study. With regard to the scope of a case study, it can be regarded as an empirical investigation that studies a contemporary phenomenon in its real-world or authentic context. Case studies are therefore particularly relevant to educational research in the learning sciences as, within a case study research design, "you want to understand a real-world case and assume that such an understanding is likely to involve important contextual conditions pertinent to your case" (Yin, 2014, p. 65). Further, with regard to the second part of Yin's definition, a

case study has unique methodological characteristics, or features, since the use of a case study assumes that the phenomenon being studied and the context "are not always sharply distinguishable" (p. 66). As Yin explained, this is what separates case-study research from other methods such as experiments since experimental research intends to separate the phenomenon of interest from the context in which it occurs. In experiments, researchers will attempt to control the context in a laboratory environment and focus only on a few variables of interest that are related to the phenomenon. Thus, according to Yin, case study research is unique methodologically as it "copes with the technically distinctive situation in which there will be many more variables of interest than data points, and as a result relies on multiple sources of evidence" (p. 66).

With regard to Yin's (2014) two-fold definition of case study research, its applicability to the current study begins to present itself. To start, with regard to the first part of the definition, the current study was empirical in that I sought to investigate the effectiveness of a designed educational activity through observation of the processes that unfold through its implementation in a specific educational context. Rather than relying solely on theory or logic, my aim was to explain the experiences of participants as they engaged in the activity and interpret the potential disarticulation and rearticulation of their individual and shared ideological constructions. In the current study, I also sought to investigate a contemporary phenomenon in that it was a study of the, then, present and very recent past as opposed to the "dead past, where no direct observations can be made and no people are alive to be interviewed" (Yin, 2014, p. 79). In other words, it was not my intention to examine processes of ideological expansion and convergence that may have occurred sometime in the remote past, such as in revolutionary Russia in 1917, but to examine, through the use of student artifacts, discussions, and interviews, the process of ideological

expansion as it might occur in a contemporary educational context. Further, the purpose of this study was to examine the use of intertextual integration as an activity that might engage students in ideological expansion and convergence in an authentic and specific educational context. As noted previously (see Chapter Two), ideologies are constructed and legitimized during interaction in a particular social context (Philip et al., 2018). Ideologies are deeply intertwined with their contexts and therefore cannot be understood as separate from them. Similarly, as Barab and Squire (2004) explain, as learning scientists we have a fundamental assumption that "cognition is not a thing located within the individual thinker but is a process that is distributed across the knower, the environment in which it occurs, and the activity in which the learner participates" (p. 1). Any attempt to study the phenomena of ideological expansion and convergence necessarily needs to be done in an authentic context and regard that specific context as integral.

Rationale for a Case Study

In addition to the current study being suitable for case study research due to it being empirical, contemporary, and of real-world phenomena, there are other criteria through which its applicability can be judged. Namely, these criteria constitute the type of research questions being asked and its amenability to relativist and interpretivist philosophical assumptions (and thus, to qualitative approaches). To begin, the nature of the current study's research questions (outlined below) was suitable for case study research. Different research designs will reveal different things about the phenomenon being investigated; however, the decision to choose a case study "essentially depends on what the researcher wants to know" (Merriam, 1990, p. 29) and how the problem is defined. As Yin (2014) explains, the most important condition for differentiating among different research methods is how one classifies the research questions that are being

asked. Accordingly, "how" and "why" questions are most appropriate for case study research since they are more explanatory and "deal with operational links needing to be traced over time, rather than frequencies or incidence" (p. 56). As Yin explains further, "the most important is to *explain* the presumed causal links in real-world interventions that are too complex for survey or experimental methods" (p. 70). That is to say that although research methods such as experiments are also suitable for such questions, in an experiment, the researcher deliberately tries to separate a "phenomenon from its context, attending only to the phenomenon of interest and only as represented by a few variables (typically, the context is entirely ignored because it is "controlled" by the laboratory environment)" (p. 66). In the current study, the goal was primarily to explain how an intertextual integration activity may be used to promote sustained engagement in ideological expansion and convergence and also why certain discourses were, or were not, disarticulated and rearticulated throughout the duration of the activity. In other words, although there are certain design features (see Chapter Three) of intertextual integration activities that might be most fruitful for supporting the desired learning outcomes, these variables were not isolated or controlled precisely and systematically. Again, a case study is used in situations where there are more "variables of interest than data points" and there is a reliance on "multiple sources of evidence" (Yin, 2014, p. 66). The purpose of this study was not only to say something about the design of the educational activity and its effects on ideological expansion and convergence in a particular context (that is, how each design conjecture leads to the mediating processes of ideological expansion and convergence) but to also say something about how the constructions of the group of participants changed through their interactions with the people and artifacts that they encountered in the study. The goal was to interpret what kind of ideologies

about bullying had been converged upon by the students and explain why this may have occurred while engaging in the intertextual integration activity.

Correspondingly, case study research accommodated for the critical constructivist framing of the current inquiry that assumed a relativist and interpretivist qualitative approach. Notably, case study research can support different ontological and epistemological orientations and can "excel in accommodating a relativist perspective—acknowledging multiple realities having multiple meanings, with findings that are observer dependent" (Yin, 2014, p. 67). This makes case study research an appropriate avenue for qualitative approaches. As Merriam (1990) explains, while case study research can use quantitative data, the general logic of the method "derives from the worldview of qualitative research…(which) strives to understand the *meaning* of an experience…(and) how all the parts work together to form a whole" (p. 16, parentheses added for clarification), rather than focusing only on the component parts or individual variables of a study. That is to say that while the intertextual integration activity that is designed for the current study (see below) was necessarily made of up individual component parts (e.g., collaborative discussion and practice, individual summaries, reflections, and annotations of texts), the purpose of the study was not just to situate each of them as independent variables that will affect certain dependent variables but to understand how and why the activity as a whole can be used for creating more ideologically diverse and inclusive educational environments. This would likely include the type of "rich, thick description" (p. 27) that is characteristic of *interpretive* case studies that Merriam explains "are used to develop conceptual categories or to illustrate, support, or challenge theoretical assumptions held prior to the data gathering" (p. 28).

Research Design

Yin (2014) describes a research design as "the logic that links the data to be collected (and the conclusions to be drawn) to the initial questions of the study" (p. 80). The main purpose of the design, he argues, "is to help avoid a situation in which the evidence does not address the initial research questions. In this sense, a research design deals with a *logical* problem and not a *logistical* problem" (p. 84). Outlining a research design is about elaborating how one logically intends to get from the research questions being asked to the conclusions or answers to those questions that are made at the end of the study. According to Yin, a research design, as pertinent to a case study, should include the following essential components: the research questions and theoretical propositions, the unit of analysis (the case), the data to be collected, and the case study analysis methods. In the following sections, I delineate these components to illustrate the logic of the current case study's design.

Revisiting the Research Questions. According to Creswell and Creswell (2018), effective research questions, for qualitative inquiry, should: have one or two central research questions that are broad enough so as to not limit the interpretation of the perspectives of the study's participants; have sub-research questions that help narrow the focus of the study; contain a connection to the method of qualitative inquiry (i.e., for case study there should be a focus on processes); a focus on a single concept or phenomenon; and be open-ended. Although already delineated in Chapter One, below are the research questions that I devised for the current inquiry:

1. What ideologies about bullying in schools do the PSTs construct while participating in the intertextual integration activities, and what constraints and opportunities for action do those ideologies provide in mediated action? What theoretical principles can be conjectured?

2. How might ideological expansion and convergence about bullying in schools among PSTs be supported through their engagement in intertextual integration? What design principles can be hypothesized?

Theoretical Propositions. According to Yin (2014), an effective case study design should posit theoretical propositions so as to direct "attention to something that should be examined within the scope of study" (p. 86). They are meant to provide "guidance" in choosing which data to gather and how to analyze them. Theoretical propositions are also meant to "lay the groundwork for generalizing the findings from the case study to other situations" (p. 80) by making what he referred to as *analytic* generalizations. That is, one of the goals of the case study is to expand and try to generalize about theories, as opposed to extrapolating probabilities through statistical generalizations about populations (Yin, 2018). The principle theoretical proposition in this study was that intertextual integration activities may be designed to support students' sustained engagement in ideological expansion before convergence. The specific sub-propositions (described in Chapters Two and Three) are worth revisiting here so as to be explicit and clear about not only what data were appropriately collected from the case (described below) but also how I analyzed that data through the theoretical propositions.

Proposition 1. Summary and annotations of individual texts, prior to integration, may promote the mediating process of disarticulation (see Chapter Two), or interanimation, as students begin to engage with and comprehend alternative (perhaps, non-ideological since it cannot be known for certain which discourses the groups of PSTs will initially reconstruct during the activity) discourses about the given topic. As noted above, this stage of ideological expansion could be characterized by, so to speak, an un-mastering of previously dominant (easily reproduced and converged upon) mediational means in the given context. This made the written

artifacts that students produce, independently before engaging in collaborative discussion and practice, an important source of data that needed to be collected and analyzed for evidence of ideological expansion.

Proposition 2. Collaborative discussion and the creation of a collective written argumentation task may promote sustained engagement in ideological expansion (a continuance of disarticulation) before encouraging students to converge upon new shared understandings. That is, the negotiations that students engage in during their interactions in collaborative discussion and practice is expected to promote a deeper exploration and understanding of the various perspectives about the topic before new ideological understanding are articulated, or temporarily fixed. This indicated that the transcripts of students' collaborative discussions as well as their collaborative written artifacts were important sources for data collection at the end of the activity.

Proposition 3. As a result of their participation in the intertextual integration activity, students may appropriate the converged upon ideologies in their mediated action. That is, the students may employ new and more inclusive ideologies to position themselves and other in new and different ways as a result of the study. This indicated that conversations with students at the end of the study were appropriate to confirm that ideological convergence has taken place as a result of their engagement in the intertextual integration activity and to interpret the extent to which students planned to incorporate newly constructed understandings into their future educational practices.

As a qualifier, while these specific theoretical assumptions outline the processes of ideological expansion and convergence as occurring in a somewhat linear fashion, it should be noted that they were only a guide to assist in examining the effectiveness of the intertextual

integration activities, as a whole, for such purposes and were not considered absolute. That is to say that while I proposed that disarticulation would likely occur predominately during individual practice and collaborative discussions, it may very well occur during collaborative practice and argumentation at the end of the activity, and convergence may not be interpreted at all. The propositions outline only a theoretical ideal of ideological expansion and convergence, and the effectiveness of the activity was not judged by all of the mediating processes necessarily occurring, let alone linearly, during the intertextual integration. The activity was meant to be examined holistically, as opposed to broken down into several independent and dependent variables. While examination of the component parts and characteristics of the activity was necessary for interpreting how and why the activity engenders, or does not, ideological expansion and convergence, they should not be confused as the units of analysis. As Yin (2018) warned, the units of data collection (in this case, the components and characteristics of the intertextual integration activity) and the unit of analysis (in this case, the intertextual integration activity about bullying with PSTs as a whole) of the case study should not be confused. Further, the theoretical propositions were not considered to be harbingers of certain outcomes but merely intimations or suggestions to help facilitate the collection and analysis of data. The goal was to explain how the component parts of the intertextual integration activity might function together (i.e., as in a process) to engage students in ideological and convergence, not necessarily how each of them was supposed to work independently to produce a specific outcome. Doing so would not have been appropriate for case study research but perhaps more befitting of an experimental design.

As a final qualifying note, there is a need to be transparent and realistic about the potential of such an ephemeral intertextual integration activity, which only lasted a few hours, to

engage participants in lasting ideological convergence that can interpellate them as new social actors. While processes of ideological expansion and convergence may be interpreted as occurring during the component parts of the activity, caution should be taken when making conclusions about the permanence (i.e., their salience in different future contexts) of any newly constructed ideologies among the participants. This is to mean that intertextual integration activities, while possessing certain design characteristics that may theoretically promote ideological expansion and convergence, should perhaps be considered as a part of the participants experience in a larger social, educational, and professional context. It was not expected that having PSTs engage in such an activity once will lead them to decidedly position themselves differently as social actors when confronting bullying in their future practices but rather to intimate such possibilities that would likely need to be reinforced over a longer period of time and across different contexts (e.g., throughout their experience in a teacher education program or an educational design course).

Defining and Bounding the Cases. An essential part of a case study design is to define the case (unit of analysis) that is to be studied and to bound the case by setting its spatial and temporal limits (Yin, 2014). According to Merriam (1990), a case can be "an individual, a program, an institution, a group, an event, (or) a concept" (p. 44, parentheses added). What is important is that the unit of analysis is "what you want to be able to say something about at the end of the study" (Patton, 1981, p. 100; retrieved from Merriam, 1990). As Schwandt and Gates (2017) note, an essential question that researchers employing case study design must ask themselves is: "What is this a case of" (p. 601)? They explain that by asking this question, it allows for the differentiation between the phenomenon of interest and the unit or instance of study. That is to say that "the unit of analysis, not the topic of investigation, characterizes the

case study" (Merriam, 2009, p. 41) and that "sometimes, the unit of analysis may have been defined one way, even though the phenomenon being studied actually follows a different definition" (Yin, 2014, p. 89). In the current case study, as I touched on above, there is a need to be clear about the distinction between the phenomena of interest and the case that will be defined. The phenomena of interest here were, of course, the abstract concepts of ideological expansion and convergence as they may occur among PSTs' conceptions about bullying in schools; however, they could not constitute the case on their own. As Yin (2014) explains, the phenomena have to have "some concrete manifestation" (p. 92) as opposed to remaining abstracted. The phenomena, in other words, needed to be grounded in a real-life "case" to be studied using a case study methodology.

The case or unit of analysis in the current study, therefore, was per force the intertextual integration activity, where the phenomena of ideological expansion and convergence about bullying were expected to be grounded and interpreted. The case is that which we want to be able to say something about at the end of the study, which is how an intertextual integration activity might be used for promoting ideological expansion and convergence about a salient educational topic among PSTs, such as bullying in schools. This would indicate that in order to define the case and bound it, one needs to describe the activity and all of its features. This should necessarily include a description of its context and participants, its goals and purpose (the topic), its materials, components, and characteristics, the timeframe, and the instructions and facilitation measures (the role of the researcher) provided to the participants throughout the activity's duration. Furthermore, in the current case study, I observed the same case in three different instances over the course of several weeks, thus making it what Yin (2014) refers to as a *multiple case study* design. According to Yin (2014), while single case studies can be used to generate

valuable insights about a phenomenon, multiple-case studies that analyze the same phenomena in more than one case are preferred as they often yield even stronger insights. Therefore, the description and bounding of the case that follows was replicated and observed multiple times to enhance the insights about how an intertextual integration activity can be used to foster ideological expansion and convergence about bullying among PSTs.

   Participants, Topic, Timeframe, Context, and Tools. I used *nonprobability* sampling to recruit participants (i.e., a person from whom case study data are collected; Yin, 2018) from PSTs enrolled in a teacher education program at a prominent Canadian higher education institution. Nonprobability sampling refers to sampling methods often used in qualitative research studies that do not seek to statistically generalize their research results and in which "probabilistic sampling is not necessary or even justifiable" (Merriam, 1990, p. 48). Specifically, I used what is referred to as *purposive sampling* (Chein, 1981; as cited in Merriam, 1990), also called *criterion-based sampling* (Goetz & LeCompte, 1984; as cited in Merriam, 1990), the most common sampling form within nonprobabilistic methods. According to Merriam, purposive sampling "is based on the assumption that one wants to discover, understand, gain insight; therefore, one needs to select a sample from which one can learn the most" (p. 48). PSTs were appropriate as a sample for the current case for two main reasons. First, PSTs are adult learners who are suitable to engage in ideologically expansive activities. This might be rationalized, as Mezirow (1997) explains, because adult learners are better able to become: 1) more aware and critical in assessing assumptions—both those of others and those governing one's own beliefs, values, judgments, and feelings; 2) more aware of and better able to recognize frames of reference and paradigms (collective frames of reference) and to imagine alternatives; and 3) more responsible and effective at working with others to collectively assess reasons, pose and

solve problems, and arrive at a tentative best judgment regarding contested beliefs (p. 9). In the process of sustained ideological expansion, students need to be able to meaningfully consider alternative discourses in order for new, more inclusive, and sophisticated ideologies (new constructions as signifying structures) to be adopted and used in mediated action.

Second, PSTs were also particularly relevant to the chosen topic for the intertextual integration activity, which was bullying in schools. The purpose of the activity was to have participants reconstruct, or reframe (e.g., Dorst, 2011), the problem of bullying in schools (i.e., rearticulate their dominant ideological discourses about bullying) so that they, as future teachers, may position themselves and their students differently and design safer learning environments for all of their future students. In Canada, as discussed earlier, bullying is often framed (ideologically articulated) as an individualized phenomenon. As Winton and Tuters (2015) note, policies across the provinces focus on "the actions and consequences for specific individuals" (p. 127) and largely ignore the role of larger systemic forces of exclusion and marginalization, such a racism, ableism, homophobia, etc. (Walton, retrieved from Winton & Tuters, 2015). According to Winton and Tuters, provincial policies across Canada reflect a standardization of bullying that generally treats all incidents equally. A consequence of this, they argued, is that certain forms of bullying, those that conform to the standard concepts (e.g., physical altercations), receive more attention than acts of bullying that involve discrimination. With regard to educational environments, this creates settings in which some students are safer than others according to their identities. Appropriately, Walton (2011) refers to this type of standardization of bullying that also focuses on behavioral and developmental issues of individuals as a "dominant discourse on bullying" (p. 133) that needs to be reconceptualized to minimize its occurrence in schools. This is not to say that bullying is never an individual behavioural issue but to say, rather, that this is

an issue that requires that PSTs be able to reframe the problem (e.g., Dorst, 2011) of bullying and see it from multiple perspectives so that they can design future learning environments that are safe and inclusive for all students, not just a few. Such reframing will require that the ideological discourses (e.g., such as the standardized conception of bullying), if they are predominant in a certain context, are interrupted, disarticulated, and rearticulated in new ways. That is to say that the sociocultural construction of bullying needs to be reconceptualized in the context of education so as to provide future teachers with different opportunities for mediated action. Thus, I maintain that a purposefully selected sample of PSTs who had enrolled or will be enrolled in an educational design course were fitting for an activity meant to rearticulate discourses of bullying in schools and enhance possibilities for educational design.

Thus, student teachers were recruited for the study via their school email addresses through the undergraduate office (see Appendix E). They were emailed consent forms (see Appendix F), approved by the university's ethics committee, and those who were interested signed and returned the forms to the co-investigator (the current author). Students were made aware that their participation in the study was not only an opportunity for them to help enhance collective knowledge about educational design but to learn about designing a malleable activity that they can use in their own future classrooms. As an extra incentive, students were each given gift certificates of forty dollars to Amazon. Furthermore, partly due to restrictions caused by the novel corona virus (COVID-19), consenting students participated in the activity, which took about three hours to complete, via computer-supported collaborative learning (CSCL) tools outside of regular class hours. CSCL can be generally referred to as the use of computers and other technological devices to engage students in collaborative learning that can also transcend traditional face-to-face classrooms spaces. According to Stahl et al. (2014), CSCL can occur both

synchronously and asynchronously in which students, respectively, can engage in collaborative learning in "real-time" (e.g., video conferencing, chat rooms, etc.) or through intermittent individual contributions (e.g., online discussion forums, email, blogging, wikis, etc.). Since CSCL research generally operates under the assumption that learning is inherently social, and knowledge is constructed collaboratively among groups of individuals working towards a common goal (Stahl et al., 2014), it was a promising context for students to partake in an intertextual integration activity, in lieu of opportunities for face-to-face interaction.

After a review of intertextual integration literature, however, it was discovered that there is a dearth of documented technological tools that might facilitate the germane activity design's social and collaborative components within a virtual environment. Intertextual integration activities are usually implemented as non-collaborative activities (cf. Argelagós & Pifarré, 2012; Gagnière et al., 2012) and are typically conducted in face-to-face contexts, with or without computers (e.g.,Cameron et al., 2017; Gil et al., 2010; Kobayashi, 2015; Le Bigot & Rouet, 2007). For instance, technological tools (e.g., computer screens) within the intertextual integration literature are often employed for other tasks such as presenting text and providing instructions (e.g., Argelagós & Pifarré, 2012; Cameron et al., 2017; Gil et al., 2010; Kobayashi, 2015; Le Bigot & Rouet, 2007; Naumann et al., 2009; Saye & Brush, 2002; Wopereis et al., 2008), recording or assessing answers (e.g., Kingsley et al., 2015; Kobayashi, 2015; Le Bigot & Rouet, 2007), observing and tracking behaviours (e.g., Cerdán & Vidal-Abarca, 2008), scaffolding for integration, reading, or writing (e.g., Raes et al., 2012; Saye & Brush, 2002; Weston-Sementelli et al., 2018), providing feedback on writing (Wiley & Voss, 1999), and analyzing data (Naumann et al., 2009). Nevertheless, while some of the technological tools used throughout the literature are web-based and have some collaborative functionalities (viz.,

Argelagós & Pifarré, 2012; Gagnière et al., 2012; Raes et al., 2012), they were used in face-to-face contexts, and it is not clear if they could be used in entirely virtual settings where students are collaborating remotely. Therefore, due to the lack of known CSCL technologies to help foster collaboration among participants working virtually in an intertextual integration activity, basic web-based tools were used, here. Specifically, the online video conferencing tool Zoom was used to facilitate and record consenting participants as they engaged in the activity and Google Docs as a medium for collaborative practice and the collection of students' written artifacts.

The Activity's Materials, Structure, Components, and Characteristics. The intertextual integration activity generally consisted of having student teachers, in small groups of three or four, read and integrate several texts of differing perspectives into an argument about the conceptualization of the problem of bullying in schools. The selection of the texts was guided by Walton's (2011) work on the topic and followed his recommendation that in order to reduce bullying and violence in schools, we need to move beyond "simplistic dualities of right/wrong" (Walton, 2011, p. 142) about bullying. The goal in the selecting the texts was to provide the student teachers with the necessary discourses to disarticulate the dominant ideologies of bullying (those that may be most easily converged upon in educational contexts) as primarily an individual behavioural issue and to rearticulate it as more inclusive to account for "the ways in which bullying reinforces social norms and overlapping hierarchies of social privilege" (p. 142). These texts included shades of perspectives of the supposed dominant or standardized conceptualization of bullying (i.e., as an individual behavioral or developmental issue) as well as shades of alternative perspectives relevant to larger and systematic social forces of exclusion and marginalization (e.g., racism, homophobia, ableism, etc.). Since bullying is, in fact, sometimes an individual behavioral issue, the idea was not to completely win a whole new set of meanings

but to expand the ideology to accommodate new chains of connotative associations. Thus, the textual sources chosen for the activity, which reflect both dominant discourses in Canada and a gradient of alternatives, are summarized below:

- Text 1 is a website article written for teachers about how bullies should be disciplined at school (Gordon, 2020), which was chosen for its congruency with the supposed dominant individualized and behavioural discourse about bullying in Canada. The text frames bullying from a law-and-order perspective and conceptualizes appropriate responses as being "graduated" in that the punishment must fit the crime and also suggesting the ineffectiveness of "zero-tolerance" policies. The text discusses strategies such as confronting the bullying privately to "let them know that you will not tolerate *his* bullying behavior" (para. 10, italics added to emphasize that within this discourse, bullying is often framed as something that is perpetrated uniquely by male students) while threatening further repercussions (e.g., calling home or being sent to the principal's office) if the behaviour continues. The text is of moderate length (approx. 1,150 words).

- Text 2 is a website article written for teachers about how to handle cyberbullying in schools (*Dealing with cyberbullies in schools*, n.d.). The text does not entirely align with the dominant discourses about bullying in Canada; however, it only moves scantly away from it as the phenomenon is still implicitly regarded as a rational and individual problem. For instance, the article cites the most common reasons for cyberbullying as "an attitude among bullies that they won't get caught. Internet anonymity empowers bullies and leaves them feeling like they cannot be traced" (para. 7). This text frames bullying as a rational choice made by anonymous individuals on the internet. Nevertheless, the text moves somewhat away from dominant perspectives in its preventative recommendations

for responding to instances of cyberbullying by "treating it as a whole school community issue" and encouraging "students to make friends and promoting a positive and supportive atmosphere in the school" (para. 24). The text is of moderate length (approx. 1,000 words).

- Text 3 is on online blog post written for educational leaders and administrators about how to use victim-centered, approaching community-centered, approaches for responding to bullying in schools (Lyons, n.d.). The text moves away from dominant individualized and behavioural discourses about bullying by focusing on non-disciplinary approaches noting that "punishment and social exclusion are not only unproven means of stopping bullying—these approaches may in fact contribute to the problem by fueling a sense of victimhood, defensiveness and self-righteousness on the part of the bully" (para. 5). It discusses strategies for assisting victims of bullying from a lens that accounts for the need to develop "greater group cohesion, acceptance, and a responsible community" (para. 4). Nevertheless, while the text highlights issues of group cohesiveness, acceptance, and responsibility that may be productive for developing interpersonal relationships and addressing potential harms to marginalized groups and communities, it does not explicitly address issues of social and cultural differences such as racism, sexism, ableism, socio-economic status, etc. The text is shorter in length compared to the other texts (approx. 750 words).

- Text 4 is a website article written to promote the use of restorative justice approaches for effectively treating bullying in schools (Beasley & LaValle, n.d.). The text moves the furthest away from the dominant individualized and behavioural discourses about bullying in Canadian educational institutions and is the most authoritative in that it cites

research to substantiate its claims. The biggest difference between restorative justice approaches and disciplinary approaches to bullying is that the former "encourages healing amongst bullies, victims, and the community" (para. 1). Thus, the restorative justice approach attends to both the interests of the bullies and of the victims and is not limited to only treating the harm done to both parties at an individual level. Social issues that are both the cause of the bullying behaviour and characteristic of the harm done to entire communities are at the forefront of the restorative justice approach. The text suggests using *healing circles* as a way to create a safe space for bullies and victims to share their experiences as well as *reintegration* to not "break the bullies' bonds with the community" (para. 9). The text is of moderate length (approx. 930 words).

Moreover, the intertextual integration activity's structure and components were influenced by the current study's design conjectures (see Chapter Three) as well as a pilot study that was conducted with the university's research ethics board's approval. The pilot study's design consisted of three core components: individual written summary tasks, group discussions, and a collaborative written task. While the pilot's design was based on the theoretically salient design conjectures, it was a first iteration and was interpreted to be ineffectual in promoting the types of interactions and artifacts needed to interpret the processes of ideological expansion and converge. Particularly, the data generated did not allow for effective analysis with regard to how the PSTs ideologies about bullying may have changed throughout their participation. Thus, while the processes of ideological expansion and convergence may have taken place, there was a need to enhance the design of the activity to elicit the students' own opinions about the topic more conspicuously, throughout.

To address this issue, I made several changes to the intertextual integration activity to allow for more insight into participants' perceptions about bullying in schools, although I made no major changes to the activity regarding its basic structure and its core components. Changes were characterized by the addition of new features as well as alterations to its existing apparatuses (i.e., individual summary task, group discussion, and collaborative practice). Some of the most notable changes included: 1) adding written reflection components (see Appendix C) at the beginning and end of the activity to interpret more accurately how participants perspectives about bullying changed throughout the activity; 2) changing writing and discussion prompts during the writing of individual summaries and group discussion to engender more open-ended discussion and writing that provokes the participants' own opinions respectively; and 3) altering the prompts within the argumentative essay task so as to encourage the PSTs to take a stance and defend it regarding the efficacy of definitions of bullying that reflect the dominant discourse to support appropriate educational policy and practice. Other changes included streamlining the instructions throughout the activity's presentation slides to allow for less facilitation of discussions by the investigator, which the participants expressed was somewhat excessive and leading during the pilot study.

Consequently, based on the results of a pilot study, the design of the intertextual integration activity's final iteration (slight modifications continued after each subsequent case) can be illustrated by dividing it into four core components: 1) opening written reflections at the commencement and conclusion of the activity; 2) individual writing to summarize texts that reflect differing textual discourses about bullying; 3) guided group discussion to share their individual summaries and discuss the texts; and 4) collaborative writing of a short argumentative essay. To begin the activity, PSTs were asked to write a short reflection (approx. 100-200 words)

about how they would define bullying and what they think appropriate strategies and/or design

solutions would be to address it in school contexts. Then, during individual practice, PSTs were

instructed to individually read and summarize (approx. 200-400 words) one of the texts listed

above, before coming back to the group and sharing their work in a jigsaw fashion (e.g.,

Lundstrom et al., 2015)—Interestingly, the original idea behind jigsaw activities was to get

students from racially diverse groups to work cooperatively and to "foster favorable interracial

interaction, a reduction in racial stereotypes, and more friendly relations between all ethnic and

racial groups" (The JBHE Foundation, 2004, p. 37). Thus, given the history of jigsaw activities

being used to reconcile differences among groups, it also seemed to be an appropriate method to

incorporate into an activity designed to engage students in the integration of multiple differing

perspectives about other sensitive and contentious topics. While reading and summarizing the

texts independently, the student teachers were guided by the following prompts:

1. How does the text conceptualize the nature of bullying, and how does that lens or frame
   compare to how you have previously conceptualized and/or experienced it?

2. What are the possible implications of the lens for educational practice and design (i.e.,
   what does the text say or imply about how bullying should be responded to when
   encountered in schools)?

3. Do you agree with the lens being used in the text as being useful for addressing bullying
   in schools, why or why not?

4. What other questions does the text provoke as you read it? Make note of these, here.

The first two question prompts during the summary task were meant to instruct the PSTs

to think critically about how the phenomenon of bullying is being conceptualized in the texts that

they read and what they say or imply about appropriate responses in educational contexts. They

were also meant to have students reflect upon how their own conceptions and experiences of bullying in schools compares to those presented in the text. In the third question prompt, PSTs were asked to think about if they agree with the lens (i.e., textual ideology) being presented in the text to help elicit their personal ideologies about bullying (something that was not effectively done during the pilot study). In the final question, PSTs were being instructed to make note of any questions that are provoked while reading as a strategy to engage them in metacognitive notetaking (e.g., Schoenbach et al., 2012; retrieved from Litman et al., 2015). To recapitulate, metacognitive notetaking is connected to the close reading of texts, which has been shown to be beneficial for meaning making and subsequent argumentation during intertextual integration.

During group discussion, the PSTs were given time (approx. 2-3 mins each) to share their individual summaries and notes about the texts that they read independently (i.e., in a jigsaw activity, described above). The discussions were facilitated by a discussion scaffold—constructed into the study's presentation slides via Google Slides—to encourage the PSTs to debate and share their points of view about how bullying should be conceptualized in order to create safer school environments for all students. The rationale for the scaffold was similar to the use of the "discussion instruction sheet" used by Goldberg (2013) to engage students in debate and the expression of their points of view. The goal of the discussion was to have them reach some sort of a consensus, either explicitly or implicitly, about bullying before engaging in the creation of a collaborative written argument that demonstrates some sort of collective stance on the topic. For the collaborative discussion component, the discussion scaffold began with the following questions to facilitate reflection and the processes of ideological expansion and convergence:

1. How would you describe the lenses that are used to conceptualize bullying across the four texts, and how do they differ in their framings?

2. Discuss how you think each lens might be more or less productive for responding to bullying in educational settings.

Following this, the PSTs were instructed to read a short excerpt from Walton (2011), presented via the Google Slides, that identifies for them what the supposed dominant discourse on bullying is, generally, across Canadian educational institutions (see Appendix B). They were then instructed to discuss the following questions:

1. Which texts that you read reflect this type of dominant discourse on bullying in Canada, and which ones do not? Discuss why.

2. What other issues might be involved in bullying, and do you think that bullying can ever be just an individual/behavioral problem?

As the final part of the group discussion component, the PSTs were asked to read another short excerpt, by the same author, that highlights the need for bullying to also be conceptualized in terms of issues of social difference (e.g., racism, sexism, homophobia, ablism, etc.) so that bullying can be more effectively curbed across educational institutions in Canada. Importantly, the excerpt indicated that without a lens of social difference, educational policy and practice is limited to monitoring and regulating behaviour, which I considered important for the PSTs to begin reflecting on how action is constrained within ideologies that are predominantly articulated by individualized and behavioural discourses. Accordingly, they were then asked to discuss the following:

1. How might issues of social difference explain bullying behaviour in schools? Try to think of examples of social difference and bullying.

2. Are anti-bullying programs that treat bullying only as an individual or behavioural problem fit to address issues of social difference?

3. Do all instances of bullying involve issues of social difference?

After the PSTs discussions ended (approx. 35 minutes total), they were instructed to collaborate in the creation of a written argument following instructions and prompts given. The collaborative written argument task (see Appendix D) can be broken into 3 sequential parts. First, the PSTs were asked to read through five real-life cases of bullying and cyberbullying while reflecting on issues of social difference in them and also thinking about appropriate interventions to address them. They were, then, asked to read through a short excerpt of a definition of bullying provided by Alberta Education (2021), one that is, in my perspective, implicitly aligned with individualized and behavioural discourse on bullying in Canada. After reading the definition, the PSTs were prompted to describe the lens used to conceptualize bullying by Alberta Education and describe it in a short paragraph and write down its pros and cons. The short excerpt taken from Alberta Education reads as follows:

Alberta Education defines bullying as conscious, willful, deliberate, repeated, and hostile activity marked by an imbalance of power, intent to harm and/or threat of aggression. It can be verbal, social, physical, or cyber-bullying. Bullying is not a normal part of growing up and does not build character. (Calgary Board of Education, 2021)

Finally, the PSTs were instructed to collaboratively engage in the writing of an argumentative essay (approx. 400-500 words) that argued for or against the efficacy of Alberta Education's definition of bullying. That is, they were asked to argue whether definitions such as

Alberta Education's lend themselves well to educational design that can effectively respond to bullying in schools. They were also asked to rewrite the definition of bullying. After completing the collaborative essay, the activity concluded with a closing written reflection that participants wrote independently. In the closing written reflection, they were asked to think about how their perspective about bullying had changed over the course of their participation in the intertextual integration activity. They were asked to note at which points, if any, were their previous perspectives being challenged and when new understandings were formed. Finally, they were asked to explain if the position taken in their collaborative essay reflected their own personal opinions and perspectives about bullying in schools.

The iterations of the intertextual integration activity's design remained predominantly the same throughout all of the cases. However, I made some minor changes after the completion of the first case. These changes included: adding estimated time indicators to the discussion facilitation prompts for time management during the activity; changing the wording of the writing prompts in the collaborative practice to encourage thinking about the advantages and disadvantages of Alberta Education's definition of bullying before making an argument about its efficacy in the essay task; explicitly noting in the instructions of the collaborative component that definitions such as Alberta Education's do not openly address issues of social difference in bullying; instructing the PSTs to rewrite Alberta Education's definition, in their essays, according to their collective perspective about how bullying should be viewed and responded to in schools; distributing shorter breaks throughout the activity as opposed to having only two longer breaks. Note that after Case Two, the only change to the activity design for the third case was having the participants write their opening reflections as they entered the Zoom conferencing room, as opposed to after the introductions were made. This was done as a way to

break-up the opening written reflection component and the reading and summarizing of texts, both of which involve participants working individually.

Protocols for Data Collection

According to Yin (2018), there are at least six different types of data sources that can be collected for case study evidence, and each of those sources can require different data collection procedures. As an important principle of case study research, *multiple sources of evidence* should be used to "strengthen findings through the convergence or *triangulation* of the data from two or more sources" (p. , italics added for emphasis). Triangulation, according to Yin, through the convergence of multiple sources of evidence, seeks to enhance construct validity in the case study. That is to say that if the current case study seeks to say something that is convincing about the ideological constructions that students create as they participate in the intertextual integration activity, the evidence that is interpreted about what those constructions are needed to be corroborated from multiple sources that were collected in the case study. Further, data collection, should be guided by what Yin referred to as a researcher's *protocol* or "mental agenda" that outlines an overview of the case study objectives, the specific procedures for data collection, a set of substantive protocol questions (the types of questions that a researcher should be mindful of throughout the data collection process), and a tentative outline for the case study report (p. 132). The purpose of this section is to outline the case study protocol that was used to guide the collection and triangulation of data from multiple sources of evidence so as to increase its reliability (Yin, 2018) and trustworthiness (Merriam, 1990). However, since the current case study objectives have been outlined in detail in previous sections, I will focus only on outlining the latter three elements (e.g., protocols for data collection and analysis).

Data Collection Procedures. For the current case study, three different sources of evidence were collected. As I outlined previously, the selection of these sources of evidence, as guided by the theoretical propositions of the case study, were the individual and collaborative written documents (i.e., the individual summaries and collaborative argument) that students produce, the collaborative discussions, and the conversations that were had with students after the activity had finished. Each of these sources of evidence corresponded to specific data collection procedures: 1) mining of data from (written) documents or participants' artifacts, 2) direct observation of participants in the authentic context of the case, and 3) focus group interviews with participants. Here, the uses of these data collection procedures are explained.

Gathering Data from Written Documents. The use of documents (written artifacts) in case study research can be generally regarded as "all forms of data not gathered through interviews or observations" (Merriam, 1990, p. 105). While the term "documentation" in case study research is usually given to describing documents that were "written for some specific purpose and some specific audience other than those of the case study" (Yin, 2018, p. 159), they can also encompass what Merriam (1990) refers to as documents that are "prepared by the researcher for the specific purpose of learning more about the situation, person, or event being investigated" (p. 114). The use of such documents in the current study consisted of obtaining the written artifacts produced by the students during their individual and collaborative practices, thus they were gathered in "conjunction with participant observation" (discussed below; Merriam, 1990, p. 114) as the activity progressed. Specifically, students used Google Docs and a shared Google Folder to create and share their written artifacts. Following the completion of each of the activities, I downloaded their Google Docs and saved them to a secured case study database on my personal computer. Further, since the activity was in a virtual environment and recorded,

access to the transcripts of the participants was also available to collect for data analysis, namely, to corroborate field notes taken during direct observation. As Yin states, "for case study research, the most important use of documentation is to corroborate and augment evidence from other sources" such as direct observation and interview data (Yin, 2018, p. 158).

   Direct Observation. Observation in case study research refers to the direct observation of participants and phenomena in the context of an authentic case. As Yin (2018) explains, due to the contemporariness and real-world setting of case study research, "observational evidence is often useful in providing additional information about the topic being studied" (p. 166) and can complement data gathered during individual or group interviews. Similarly, Merriam (1990) notes that observations can reveal things, such as relationships among participants, that can not be easily surfaced during interviews. It can also be useful for capturing non-verbal communications that cannot be discerned from discussion or interview transcripts. In the current study, I acted as a facilitator as well as a passive observer during the duration of the intertextual integration activities in the virtual environment. The nature of the virtual setting in which the activities took place afforded me the ability to assume both an active role as a facilitator (e.g., attending to questions and providing instructions) as well as a passive role as an observer. This was namely due to the ability to record the virtual session and view it again later where more careful observations could be made. Accordingly, one might describe my role in the current study as what Merriam refers to as an *observer as participant.* As Merriam notes, in the role of observer as participant, "the researcher's observer activities, are known to the group and…are secondary to his or her role as information gatherer" (p. 92). In the current study, my role and activities were known to the participating students, and my direct personal involvement, apart from designing the activity, in the processes of ideological expansion and convergence was

minimal. For instance, in components one and two or the activity (i.e., individual practice and collaborative discussion and practice), I was only present to facilitate the PSTs' work and answer questions.

Moreover, important to direct observation during case study research is the recording of one's observations, or the creation of field notes. As Merriam (1990) explained, "what is written down or mechanically recorded from a period of observation becomes the raw data from which a study's finding eventually emerge" (p. 96). This makes taking effective and reliable notes during observation paramount. Yet, due to the fact that the virtual sessions were recorded, much of the rigour that is usually required in taking effective field notes (e.g., creating strategies to try and remember what was observed beforehand) was not particularly relevant in the current case study. What remained essential, however, was that the format of the notes facilitated easy analysis later on. Merriam advises, for instance, that case study researchers' field notes should begin with noting the time and place, the purpose of the observation, and the participants present, and the context of the notes should provide a description of the setting, the people, and the activities. Observation notes should also include some direct quotations from participants as well as the observer's comments during the process. Accordingly, I adhered to such guidelines for taking field notes during direct observation.

Focus Group Discussions. Interviews are one of the most essential forms of data collection in case study research (Yin, 2018). According to Yin (2018), case study interviews are particularly useful for helping explain, from the participants perspective, how and why key events occurred in the study. In the current study, this translated into using interviews so that the interpretation of the processes of ideological expansion and convergence could rely as much on the participants perspectives as possible. Specifically, Yin defines the case study interview as

being conversational and "guided by the researcher's mental agenda, as the interview questions do not follow the exact same verbalization with every participant interviewed" (p. 351). Accordingly, case study interviews should be "fluid" and take the form of "guided conversations". However, despite the conversational nature, the researcher should attempt to remain unbiased and consistent in addressing the researcher's *verbal line of inquiry,* which are the questions that constitute the queries in a case study interview. That is to say that although it is the responsibility of the case study researcher to outline specifically a verbal line of inquiry in their research protocol, the fluidity and conversational nature of case study interviews pose challenges that require effort to ensure that the questions are asked in a way that satisfies the line of inquiry (Yin, 2018). In this way, the case study interview might be described as *semi-structured,* in that the interviews "are guided by a list of questions or issues to be explored, but neither the exact wording nor the order of the questions is determined ahead of time" (Merriam, 1990, p. 74).

In the current study, interviews were done immediately after the participants completed the final instructional task of the activity (i.e., the written argument) and were done in groups as opposed to individually. This means that the interviews took the form of small *focus group discussions* in the same virtual setting and were considered to not be situated within the bounds of the case. The focus group objectives, nevertheless, were the same as the type of individual case study interviews described above. That is to say that inline with the constructivist framing of the study, the goal was to access the participants' "perceptions and own sense of meaning" (Yin, 2018, p. 163) about the intertextual integration activity and the framing of the problem of bullying in a conversational but guided group discussion. The interviews with the groups of PSTs who participated in each case, were necessary to corroborate interpretations made from the

analysis of student artifacts and transcripts and the direct observations that I made. They were necessary because it was an opportunity to elicit the participants own perspectives about changes to their perspectives about bullying in schools. In other words, they provided a way to triangulate interpretations of the processes of ideological expansion and convergence as they occurred throughout the duration of the activity. The focus group discussion also served the purpose of inquiring into the participants opinions about the effectiveness of the activity. Such an inquiry was important for changes to the activity's structure and components after each iteration (discussed above). Thus, my verbal line of inquiry for the focus group discussions was guided by the following questions:

1. How do you plan to think about and address instances of bullying that you may encounter in your future educational practice? How would you describe your position as a teacher and that of students in such circumstances?

2. How do you feel about the effectiveness of intertextual integration activities for the purpose of coming to view educational problems from new perspectives? Do you think this type of activity might be helpful for students exploring complex subject matter? What components do you think worked well and what might be changed to be more effective in helping participants consider new perspectives?

Protocols for Data Analysis

Merriam (1990) describes qualitative case study data analysis as "an interactive process throughout which the investigator is concerned with producing believable and trustworthy findings" (p. 120). The goal is to provide enough detail and description of the case that the conclusions that one eventually draws are convincing. Thus, some of the challenges of case study research is to "attend to all of the evidence collected, investigate rival interpretations, address the

most significant aspects of your case study, and demonstrate a familiarity with the prevailing thinking and literature about the case study topic" (Yin, 2018, p. 212). This requires an elaborated strategy of how one plans to go about analyzing the large amounts of data (multiple sources of data) that have been collected for the cases study. Accordingly, just as data collection procedures should be guided by the case study's theoretical propositions, the strategy for analyzing the data sources (i.e., participant artifacts, observation data, discussion transcripts, and focus group interview data) can rely on them, as well (Yin, 2018). According to Yin, relying on the theoretical propositions of your study is one of the general analytic strategies in case study research. Specifically, it is a strategy that helps to "organize the entire analysis, pointing to relevant contextual conditions to be described as well as explanations to be examined" (p. 216).

In the current study, I relied on the study's theoretical propositions as the primary strategy for analyzing the data produced during the case study. That is to say that I used the theoretical propositions to assess how an intertextual integration activity might be used to engage PSTs in the processes of ideological expansion and convergence about bullying. This means that analyzing the data to conclude, or theorize, how the activity can be used for such purposes necessarily involved critically interpreting: 1) instances of ideological disarticulation in which previous ideological constructions seem inadequate and unable to be adopted effectively into mediated action; 2) periods of liminality in which ideological constructions have been disarticulated and new constructions yet to be converged upon; 3) a rearticulation of the topic in which new ideologies are converged upon; and 4) evidence of (mis)recognition in which the new ideological constructions are being used to position people in new ways through mediated action—that is to say how the newly constructed ideologies exerted their power. The goal was to explain and describe how intertextual integration activities may be used for ideological

expansion and convergence by interpreting these mediating processes and their relationships or connections to the components (e.g., individual practice) and characteristics (e.g., summarizing individual texts).

Furthermore, relying on theoretical propositions as a general strategy to analyze data can be adapted to incorporate various analysis techniques in a case study design. According to Yin (2018) these techniques include pattern matching, explanation building, time-series analysis, logic models, and cross case syntheses. For the purposes of the current study, I used *pattern matching* and *cross-case syntheses* as the primary data analysis techniques, which represent two levels of data analysis that took take place. In the first instance, I analyzed data through pattern matching, which refers to "analyzing case study data by comparing or matching the pattern based on the collected data with a pattern defined prior to data collection" (Yin, 2018, p. 352). It is a technique that matched well to the strategy of relying on the study's theoretical propositions, as I analyzed the data to interpret instances of ideological expansion and convergence. Pattern matching also figured well into cross-case synthesis, which refers to "compiling data for a multiple-case study, by first examining the results for each individual case study and only then observing the pattern of results across the case studies" (p. 350).

Additionally, I actualized the general analytic strategy and techniques of this study through a protocol of data analysis that resembles what Philip and Gupta (2020) identify as *critical interaction and microgenetic analysis* (CIMA). Philip and Gupta regard CIMA as budding subfield in the learning sciences that "forefronts those moment-by-moment processes of learning and change, and the interactions of human beings with each other and with objects in their environment" (p. 198) while simultaneously attending to an examination of power. CIMA was an appropriate method of data analysis for examining ideological expansion and

convergence in the current study for several reasons. To begin, as a microgenetic method, it was useful for examining the processes of ideological expansion and convergence as they occurred throughout participation in the intertextual integration activity, as opposed to measuring change only before and after. As Chinn and Sherin (2014) note, microgenetic analysis involves "the detailed analysis of learning" and to "identify factors that mediate learning, step by step, as learning occurs" (p. 171). There are three essential aspects of microgenetic analyses that allow them to provide unique insights into learning processes (Siegler, 2006), and consequently into the processes of ideological expansion and convergence as they may occur with PSTs engaging in an intertextual integration about bullying. The first of these features is that microgenetic analyses "span a period of rapidly changing competence" (Siegler, 2006, p. 469). Simply, in the current study, this meant that observations commenced at the moment that PSTs began to engage in activities that promote ideological expansion about bullying in schools and would "continue until a point of relative stability was reached" (Siegler & Crowley, 1991, p. 607)—or, in other words, when some demonstration of ideological convergence was perceived. Accordingly, it also meant that the intertextual integrations activity's context was considered to be an "intensive enough learning environment that the changes occur in a relatively short time—short enough to capture in several hours of investigation" (Chinn & Sherin, 2014, p. 174). Chinn and Sherin explain that the purpose of microgenetic studies is to create an environment that can potentially accelerate learning processes so that changes can be observed in a relatively short amount of time, which is of necessity when trying to observe the theoretically slow and gradual processes of ideological interpellation through expansion and convergence.

The second and third features of microgenetic analysis, which accordingly made CIMA a relevant method for data analysis in the current study, are that the "density of observations is

high relative to the rate of change" and that "those observations and analysed intensively, with the goal of inferring the representations and processes that gave rise to them" (Siegler, 2006, p. 469). With regard to the former, while rates of learning (i.e., ideological expansion and convergence) were accelerated during the activity (i.e., the period of observation), the observations were that much more comprehensive "and frequent enough to detect changes as they occur" (Chinn & Sherin, 2014, p. 174). This means that my observations of the PSTs as they engaged in an intertextual integration about bullying was necessarily constant so that all underlying mechanisms that might determine the processes of ideological expansion and convergence could be identified. For this reason, as noted above, I collected recordings of participants as well as the exact transcripts of their discussions so that data analysis could be thorough. Appropriately, then, as Chinn and Sherin, note, the intensity to which the dense observations are analyzed go "beyond the behaviors to make claims to make claims about the…processes involved" (p. 174). The analysis of data was acute in the sense that it revealed a perceptive understanding or insight about, in the current case, participants' patterns of interaction and participation in ideological expansion and convergence during an intertextual integration activity about bullying. Such an analysis arguably produced better understandings about how such activities can be designed for those purposes, as opposed to simply examining the PSTs' perspectives and/or behaviours before and after their involvement.

CIMA was also particularly relevant because of its roots in Vygotsky's (1978; 1986) method of genetic analysis, which he used to examine the development of psychological processes in the short-term (i.e., in his words, the internalization of mediational means) as well as the "unfolding of an individual perceptual or conceptual act," namely the transition from thinking to speech acts (Wertsch, 1985, p. 55). With regard to the use of a microgenetic analysis

for the purpose of analyzing the development of psychological processes, Vygotsky argues that it is the only way to understand complex reactions as a process of development, where previous experimental methods had fallen short by ignoring "the critical time when a reaction appears and when its functional links are established and adjusted" (1978, p. 68). Thus, he asserts that:

> "the early sessions during which a reaction is formed are of crucial concern because only data from this period will reveal the reaction's true origin and its links to other processes…we will want to study the reaction as it appears initially, as it takes shape, and after it is firmly formed, constantly keeping in mind the dynamic flow of the entire process of its development." (Vygotsky, 1978, p. 69).

The same logic resonates with the current investigation of the utility of using intertextual integration activities to promote ideological expansion and convergence among PSTs. One can imagine the interactional processes of ideological expansion and convergence as complex reactions that need to be studied as they are carried out, not to be characterized as "fossilized" responses (Vygotsky, 1978). The logic inherent to this type of method of analysis is unambiguously congruent with current ideas in the field that regard ideologies as mutable and everchanging as opposed to being interminably fixed things that need to be discarded or overcome in learning settings. In other words, since ideologies are only ever interpreted as being temporarily fixed in place, it is necessary to examine them in the process of their development so as to comprehend what factors may be catalysts in their expansion and convergence during social interactions and educational activities designed to engender them. It would not be possible, in other words, to have inferred which components and characteristics of an intertextual integration activity about bullying with PSTs were responsible in eliciting the processes of ideological expansion and convergence without having observed them as they happened.

Chapter Five: Individual Case Narratives and Findings

In this chapter, I present the findings of the three individual cases in a narrative format and illustrate only the most notable observations from each. I present the cases sequentially and have organized each of them according to the order of the intertextual integration activity's components. A list of abbreviations for the activity components and sub-components can be found in Table 2. Throughout the chapter, these abbreviations are used mainly for citing quotations and interactions from the participants. In-text citations include the participants pseudonym and the activity component from which the quotation was gathered (e.g., Jack, OWR). Citations for block quotations, which I use less often, include both of the participant's pseudonym and activity component as well as a time stamp to help keep the reader oriented (e.g., Jill, GGD, 01:54). Interactions among multiple participants are illustrated in tables that include line numbers, time stamps, the participants' pseudonyms, and the quotations from the case transcript. I use ellipses exclusively to demonstrate where transcripts have been redacted for brevity and are never used to indicate pauses or trailing off in speech (commas or a period are used for this purpose, respectively). Further, I use the past-tense throughout the chapter to refer to events that I observed during the cases and the present-tense to communicate my own claims and interpretations of those events. Finally, after each case is presented, I conclude the chapter with a short summary that also highlights the most significant findings.

Table 2

List of Abbreviations for the Activity Components and Sub-Components

Activity Component	Abbreviation
Opening Written Reflections	OWR

Independent Summarization of Texts	IST
Guided Group Discussion	GGD
Collaborative Writing Discussion	CWD
Collaborative Written Artifact	CWA
Closing Written Reflections	CWR
Focus Group Discussion	FGD

Note. While the focus group discussions are not considered to be a part of the intertextual integration activity, the quotations and interactions from them are presented correspondingly. Findings from the focus group discussions are presented in penultimate section of each case, after the final activity component and before the summary.

Additionally, throughout the chapter, I use the following diagram (see Figure 4) as an attempt to illustrate my interpretations of the participants' ideological constructions and to show how ideological expansion may or may not have been sustained during the PSTs participation in the activities. These figures are meant to represent the ideological field that the participants construct, or converge upon, as a result of their participation in the intertextual integration activity. Within the ideological field is the ideological signifying structure, which is represented by a nodal representation or idea and its proximate chains of connotative associations (Hall, 1985), or discourses about bullying, that were dominantly constructed and momentarily fixed in place by the PSTs. The ideological signifying structure in these figures is meant to represent the construction of ideological mediational means that act as a naturalized "second-order stimulus" (Vygotsky, 1978, p. 39) between the PSTs and the intertextual integration environment and their supposed educational practices in the future. To be clear, as noted in Chapter Three, these ideologies are theorized to form intermediary links that change how one unconsciously responds

to environmental stimuli and therefore how one is positioned as a social actor. In the current study, such stimuli are conceptualized primarily as hypothetical bullying situations that the PSTs imagine that they might encounter in their future educational practices as well as in how they negotiate meaning during their interactions in the activity. Thus, the final component of these figures is that of an interpretation of the opportunities for mediated action that are available to the PSTs through their ideological signifying structures. These figures are presented at the beginning and end of each case.

Figure 4

Diagram for Illustrating Interpretations of the PSTs' Constructed Ideologies on Bullying
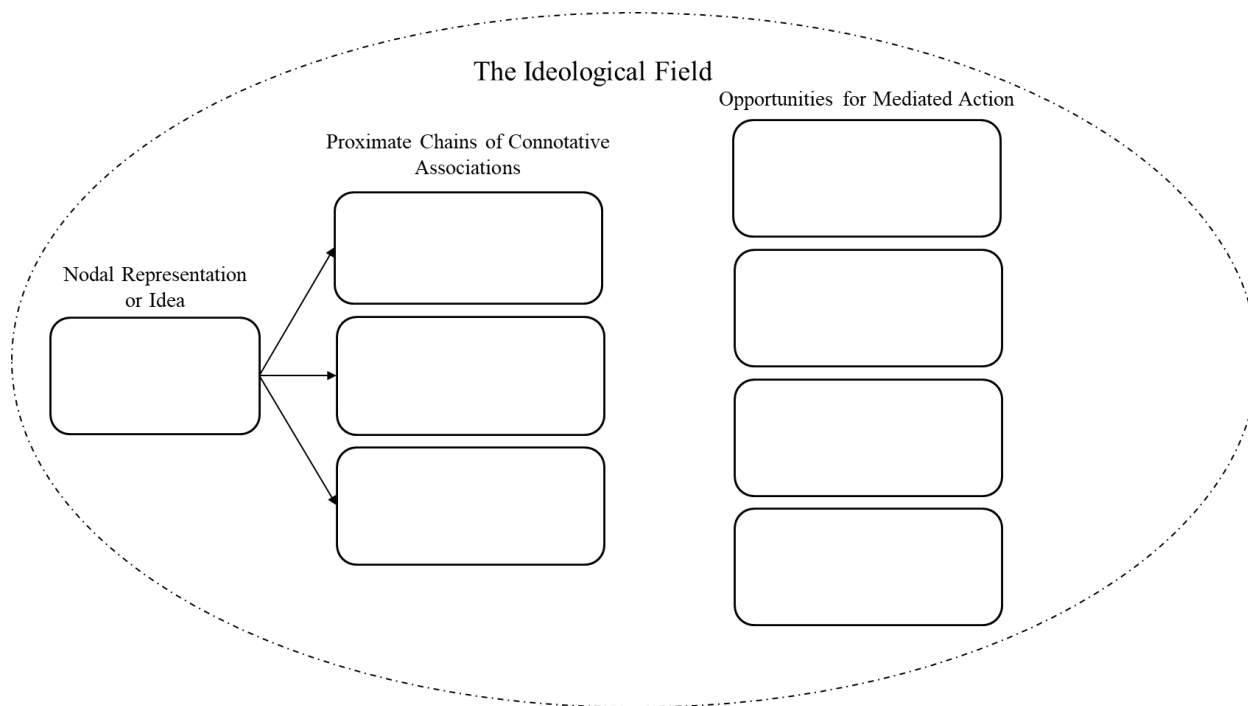
Note. In the subsequent diagrams, arrows are used to show my interpretations of the correspondence among the various proximate chains of connotative associations and the particular opportunities for mediated action that they provide. As well, specific changes to the

ideological field, as they are presented at the end of each case, are highlighted using bolded and italicised text to facilitate the reading of the diagrams.

Moreover, the presentation of each case is accompanied by an introduction, which bounds the case and provides a short synopsis of the important findings to facilitate the reader's anticipation of what is to come. Short descriptions of the participants are also added in these introductions as well as their pseudonyms (these descriptions are especially brief as limited personal data was collected to protect the participants' identities). As well, since the PSTs were not asked prior to participation in the study about their preferred personal pronouns, I contacted them afterwards to inquire about each of their preferences (note that I did not ask participants to supply a preferred pseudonym, which in hindsight may have been most appropriate). As a final note, while the individual case narratives and notable observations that I present in this chapter are accompanied by some cursory ideation about their significance, the major discussion of these findings, such as how they address the study's research questions and how they relate to the literature, is more focused in the cross-case synthesis, which follows in the subsequent chapter.

Case One: Ideological Assimilation and the Construction of an Enhanced Ideology

The first case is bound temporally as taking place on a Friday evening in the month of May for a duration of approximately 3 hours and 13 minutes. It is also bound by a group of four PSTs, who participated in the intertextual integration activity and were assigned the following pseudonyms: Jordan, Samantha, Genevieve, and Sofia. Half of the participants (n=2) were identified as young, white adults, presumably between 20 and 30 years of age. One participant (Sofia) was perceived to be a middle-aged white adult, and another (Genevieve) was identified as a young, East Asian adult between 20 and 30 years of age. All participants were perceived to be female. Three of the participants had just finished their practicum placements in schools and

were close to finishing their teacher education programs. One participant had only finished their

first year in the program and planned to enter their second year the following fall semester. The

findings of this case are presented sequentially according to the intertextual integration activity

components.

In this case, I observed that there was a propensity among the PSTs to reconstruct an

ideology that was dominantly articulated by individualized and behavioural discourses about

bullying. I construed the dominance of the individualized and behavioural discourses in their

collective ideological signifying structure as a barrier to meaningful interanimation with the

alternative and competing textual ideologies represented in the texts that they read, summarized,

and discussed. As a result of their authority in the ideological field, I also observed that the

dominant individualized and behavioural discourses subsumed alternative and competing

perspectives into their own internal logics, through a process of what I term *ideological

assimilation.* This assimilation resulted in the PSTs adopting new forms of action (e.g.,

community-based approaches) that were, ultimately, mediated by a largely unchanged ideology

on bullying that centered the individual and their behaviours. Thus, while the intertextual

integration activity was successful in creating new opportunities for action among the PSTs, they

were not able to construct a truly expanded ideology on bullying during their interactions but

converged upon, and appropriated, what I describe as an *enhanced ideological stance* on

bullying in schools.

Component 1—Opening Written Reflections: The Dominance of Individualized and Behavioural Discourses on Bullying

At the commencement of the activity, in their opening written reflections, I observed that

the PSTs defined bullying from within the broad spectrum of what can be called an

individualized discourse about bullying that is said to be "dominant" in Canada (Walton, 2011).

That is to say they all described bullying phenomena in a way that largely frames their causes as

cognitive and behavioural, among individuals or groups of individuals, without significant

attention given to extra-individual (e.g., social, cultural, historical, and institutional)

determinants. A consistent theme among their definitions was to characterize it as something that

is "targeted mistreatment of an individual" (Sofia, OWR) and "intentional infliction of harm"

(Genevieve, OWR) and therefore a conscious and rational act. They framed bullying as a

behaviour that preys on the "weaknesses they see in other people" (Jordan, OWR) and of a

"vulnerable person" (Jordan, OWR) and involves "insulting or making fun of someone"

(Samantha, OWR). Bullying was also conceptualized as an expression of "unhealthy emotions,

challenges, or underlying hurt" (Samantha, OWR) within a troubled, individual person. That is to

say, as an example, that within their framings of bullying, one could predict that racist, ableist, or

homophobic slurs might be seen as being inflicted only by an anomalous racist, ableist, or

homophobic bully as opposed to being permitted by an environment and wider culture that might

enable it. Such a framing also prohibits the possibility of seeing the effects of bullying as

harming not only individual victims but entire communities of people that may be marginalized.

Nonetheless, while one of the PSTs noted that bullying can be social, they all described the

effects of bullying in a way that harm is done only to the individual, and by the individual, such

as decreasing "self esteem and confidence of the individual being bullied" (Jordan, OWR). Table

3 illustrates the PSTs' definitions of bullying that were written in their opening reflections.

Table 3

Case One's PSTs' Initial Definitions of Bullying

Participant	Definition of Bullying

Genevieve	"Is the intentional infliction of harm, abuse (physically, verbally, emotional, mentally) from one party (the abuser) that is usually more dominant/powerful than the other (the victim). This action is repeated and/or habitual and for reasons that are only deemed rational and "okay" by the abuser."
Jordan	"Bullying is when someone (or multiple people) intentionally mistreat another individual(s) in which it negatively affects the vulnerable person(s). It can be physical, emotional, social, or cyber. People pick on weaknesses they see in other people and this bullying can cause harmful effects on the individual. It decreases the self esteem and confidence of the individual being bullied."
Sofia	"Bullying is the targeted mistreatment of an individual or group of individuals by another individual or group of individuals. Bullying can be verbal, physical, psychological, and/or virtual in nature. Although bullying is typically conceptualized as a problem that occurs in schools, bullying can also occur in other settings (e.g., the workplace) and at any age."
Samantha	"Bullying is when one or multiple students pick on another student, either verbally or physically. Bullying often comes in the form of insulting or making fun of the student's physical attributes, personality, interests, what they wear, or what hobbies/activities they participate in. Bystanders may also be considered a part of bullying; those that witness or have knowledge of the bullying yet do nothing to try and prevent it. Ultimately bullying is an expression of unhealthy emotions, challenges, or underlying hurt that need to be addressed (on the part of the bully/bullies)."

Further, the discourses represented in their written definitions have provided insight into how they might constrain or enhance their mediated actions in their future educational practices. For instance, Samantha, whose definition of bullying was arguably one of the most reflective of an individualized and behavioural discourse, suggested that victims of bullying need to be supported "privately" and that interventions with the bullies, such as with guidance counselors, should be "one-on-one" (Samantha, OWR). While Samantha's strategies for addressing bullying went beyond traditional law-and-order responses to bullying in schools (cf. Walton, 2011) by providing support for both victims and the bullies, she did not indicate that the reasons for the bullies' actions may be extrinsic or influenced by, for instance, macro issues of sociocultural difference embedded in the school environment and therefore addressing school and/or classroom culture was not within the ambit of appropriate responses. Jordan, on the other hand, did suggest that "creating kind classroom environments" is important; however, she ultimately cautioned that instances of bullying should not "slide through the cracks" and that they need to be "addressed and disciplined," which is emblematic of strategies focused on controlling and monitoring individual behaviours (Walton, 2011). Likewise, Genevieve noted strategies such as "teaching kindness" and "acceptance of differences" but did not articulate what kinds of differences might be salient nor how the "snipping" of these acts might be brought to fruition. She did, however, outline the importance of Pink Shirt Day, a strategy that was developed in 2007 in Nova Scotia, Canada to counter male-on-male aggression in boys and youth that is reproduced through heteronormativity and mainstream notions of masculinity (Naugler, 2010). The strategies for addressing bullying, as described by all four of the PSTs during their opening written reflections, are delineated in Table 4 below.

Table 4

Case One's PSTs' Initial Strategies to Address Bullying

Participant	Strategies and Design Solutions
Genevieve	"Snipping any idea of unkindness, teasing, or the like in any manner by teaching kindness, acceptance of differences, friendship, etc. from the early ages in the classroom (and at home from the perspective of parents/guardians). Raising awareness, highlighting/explaining the background of important days like Pink Shirt Day, and having students participate in these events."
Jordan	"Creating kind classroom environments. Emphasize that you treat people the way you want to be treated. Teachers can display these types of attitudes and model this behaviour in the classroom. Educating students on what bullying is and how it harms others is important. Not letting things slide through the cracks… bullying needs to be addressed and disciplined. There needs to be learning involved, so it doesn't happen again or it's not a regular occurrence."
Sofia	"Strategies to address bullying might include reactive solutions (e.g., intervention to an occurrence of bullying), as well as preventative solutions (e.g., school-wide initiatives that try to stop bullying before it occurs). From my perspective, effective strategies to combat bullying should include both kinds of solutions."
Samantha	"I believe that the student being bullied needs to feel as though they matter as a person, and that they are believed when they share what is happening to them. Teachers can help accomplish this by speaking to the bullied student privately, offering them support privately, and letting the student feel safe to confide in them. I also believe that teachers must work with the bully/bullies one-on-one as bullying can often be perpetuated by those that are bullied themselves. So, the

> bullies need support as well, from their teachers and from their guidance counsellors. Intervention with guidance counsellors may be beneficial for the bully-bullies."

Overall, during their opening written reflections, the PSTs in this case demonstrated the propensity of an individualized ideology on bullying to be easily reconstructed, without significant differentiation among them. Specifically, their responses demonstrated how instances of bullying may not be associated, at least not explicitly, with issues of sociocultural difference and that strategies to address the problem should be focused on the individual bully, and sometimes, the victim. They also demonstrated that not all approaches to addressing bullying that stem from individualized discourses result in law-and-order type responses since many suggested alternative solutions and possibilities for educational design (cf. Walton, 2011). Further, although some of their responses reflected strategies that should aim to change or manage classroom and/or school culture (e.g., teaching kindness and creating kind classroom environments), the discourses reflected in them constrained opportunities for recognizing and addressing issues of sociocultural difference that may be implicated in bullying circumstances. To put it differently, the evidence points to bullying being conceptualized by these PSTs as something that is perpetrated by individuals alone, including their own personal troubles and histories, but not by sociocultural and historical systems of oppression that marginalize certain groups of people. Figure 5 provides an interpretation of the participants' discourses about bullying in an aggregate ideological signifying structure, based on their opening individual written reflections.

Figure 5

Interpretation of Case One's PSTs' Initial Ideological Field
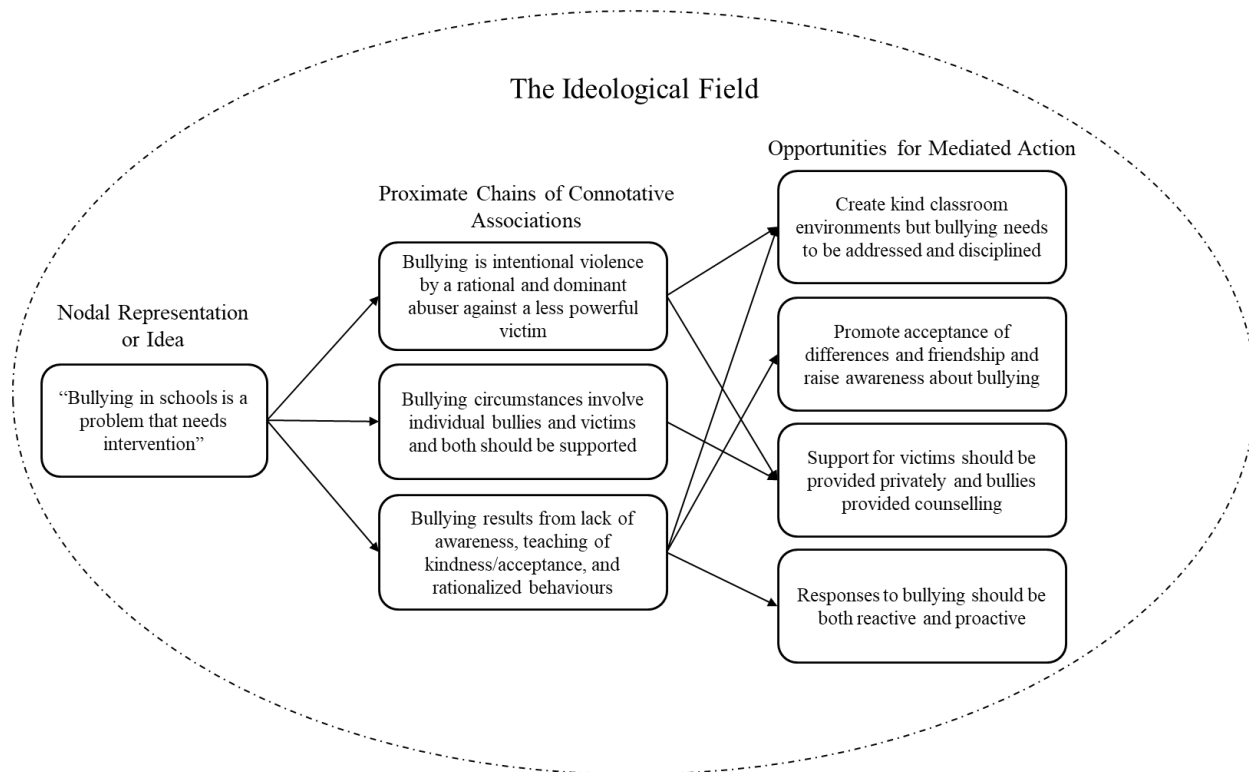
Note. While the exact content of this figure might be interpreted and arranged differently, the framing of bullying and possible responses to bullying predominantly focus on the individuals (i.e., the bully and the victim) directly involved. Even though some strategies for affecting classroom culture were provided, they were not specific and did not explicitly account for systemic issues of sociocultural difference.

Component 2—Summarizing of Texts and Group Discussion: The Dominance of Individualized Discourses and the Labour of Ideological Struggle

Throughout the PSTs' individual written summaries of the readings, it was apparent that they mostly disagreed with responses of bullying that might be associated with individualized discourses and agreed with textual ideologies that reflected alternative framings of bullying. In

their individual summaries, when prompted to explain whether they agree with the texts' framing

of bullying, the PSTs agreed with texts that moved furthest away from the individualized

conception (i.e., texts 3 and 4) and mostly disagreed with the texts that conspicuously reflected it

(i.e., texts 1 and 2); however, it could be that they were only opposed to the suggested strategies

rather than the underlying discourses. For instance, Jordan openly disagreed with the text about

how to discipline bullies at school, stating that the strategy of only disciplining bullies lacks

"teachable moments and the lack of reaching the root of the problem" (Jordan, IST). Jordan's

condemnation of disciplining bullying was interesting because she was the only one to

specifically state in her opening written reflection that it needs to be "addressed and disciplined."

Likewise, in her opinion about the use of victim-centered approaches, Genevieve stated that she

agreed with the approach because she felt "like schools are still using traditional ways of

thinking when it comes to addressing bullying (punishment, being saviours, etc.)" (Genevieve,

IST). Thus, the PSTs largely expressed that disciplining bullies does not address the overarching

problems that may lead to bullying in the first place, which, again, reinforces that although the

PSTs constructed an individualized and behavioural framing of bullying, it may provide

alternative opportunities for action that move away from discipline and punishment.

Nevertheless, while the pre-service teacher's alignment with alternative discourses during

their individual summaries indicates that there was some exploration occurring (i.e., a probable

antecedent to the destabilization of the dominant ideology), they were largely still operating from

within the individualized discourse about bullying in schools in their writing. Particularly, those

who read and summarized texts that outlined victim and community-centered strategies did not

move beyond the individual when citing their agreement with those alternative approaches. As

Sofia stated, "punishing bullies doesn't do anything to address the overarching problems that

lead to bullying in the first place" and bullies need "to be given the opportunity to disrupt their own sense of self as a bully so that they can successfully disengage from that behaviour" (Sofia, IST). She also stated that restorative justice approaches might be more "emotionally satisfying" (Sofia, IST) for the victim (note that it was not *victims* indicating that harm is only done to individuals) of bullying who will see real behavioural changes in the bully. Sofia's focus was still on changing and monitoring behaviour of bullies as opposed to adopting the perspective that was discussed in her text, which conveys that bullies need to be re-integrated into the community and community bonds restored. The restorative justice approach is not so much about controlling and monitoring individual behaviour, as Sofia focuses on, but about creating relationships and group cohesion that can dismantle systems of oppression, and therefore, as a consequence, lead to individual behavioural changes. Table 5 illustrates text from each of the PSTs' summaries that shows their agreement with bullying interventions produced through alternative framings of the problem.

Table 5

Case One's PSTs' Agreement with Strategies Mediated by Alternative Textual Ideologies

Participant	Text (#)	Agreement with Text
Genevieve	Victim-Centered Approaches (3)	"I agree with it being a source of usefulness within schools because I feel like schools are still using the traditional ways of thinking when it comes to addressing bullying (punishment, being saviours, etc.). Additionally, it better informs us about the multifaceted issue that is bullying within schools and makes us think/reflect on things we wouldn't have considered before. As a concluding note, this lens that this text provides to us hopefully eases some of our anxiety when it comes to addressing bullying."

Jordan	Disciplining Bullies at School (1)	"I don't agree with this lens because of the lack of teachable moments and the lack of reaching the real root of the problem. Discipline isn't always going to solve bullying problems, there are normally a lot bigger problems underneath the surface that need to be addressed. It also talks about a male being a bully. Females are equally, if not more capable of bullying of mistreating other individuals."
Sofia	Restorative Justice Solutions (4)	"Yes, I do agree with this approach to bullying. From my own experiences, punishing bullies doesn't do anything to address the overarching problems that lead to bullying in the first place. Children who become bullies need to be given the opportunity to disrupt their own sense of self as a bully so that they can successfully disengage from that behaviour. Punitive approaches seem only to reinforce these notions of self: "I'm bad and need to be punished" instead of "I'm bad, and with support, I can change". I also agree that this approach is likely to be more emotionally satisfying for the victim, who may witness actual change occurring and feel as though the behaviour will not continue."
Samantha	Cyberbullying (2)	"The text spoke of encouraging a "tell culture" with students, where students are encouraged to report instances of bullying when they see it. I can understand how this would be very helpful, but I also question how this could potentially trend into a tattle-tail culture of students telling about everything that they see online, turning against one-another constantly even when not warranted. Creating an online atmosphere where students feel as though their every move is always being watched and recorded, can have both positive and negative effects."

Generally, while reading and summarizing texts that represent different textual ideologies about bullying, the PSTs demonstrated a capacity to understand and agree with alternative perspectives; however, I interpreted no evidence that they had meaningfully integrated them into their own ideologies and adopted new ways of viewing the problem outside of the individual and behavioural lens—which, highlights a certain struggle in destabilizing the dominant ideologies on bullying among this group of four PSTs (i.e., struggle to engage in ideological expansion). That struggle was also illustrated in the subsequent group discussion about the texts wherein the PSTs lamented the inability for traditional ways of approaching bullying to address the root of the problems but could not rearticulate the chains of connotative associations in their collective ideological understandings. Accordingly, their discussion explored strategies that can address root causes of bullying but still focused on intra-individual determinants such as a bully's emotional and psychological state. This can be illustrated by Genevieve, who argued:

First, we gotta address the victim who is in a place of harm and disadvantage. So, what are some things that we can do to help them. And then we gotta address, okay, the root of the problem, in order for this to not happen ever again. Or we want to know why this is happening because there has to be reason why, most of the time. There has to be a reason why the bullying is happening from someone. That's when my article comes in and talks about, umm, it gives a little bit of reasoning towards why, umm, people might bully. For example, bullies often lack experiences of having strong relationships of attachment with positive adult role models, so maybe they could have been bullied themselves, they could be abused at home. (Genevieve, GGD, 01:17).

Moreover, during the interactions illustrated in Table 6 below, alternative discourses that emphasize community-centered approaches, and environmental and "structural things" were functionally assimilated by the PSTs into a dominant individualized ideology on bullying. For example, in this moment, Sofia speaks through an alternative discourse about bullying reflected in the text about restorative justice approaches by proposing that they (as future teachers) need to consider, without specifying larger structural issues that might be implicated in bullying situations. However, while it is possible that Sofia (Line. 1.1) was alluding to larger sociocultural issues present within the school environment, as implied in the restorative justice and victim-centered texts, her point about the necessity of a community-centered approach becomes translated (Line. 1.5) into the necessity of involving different educational stakeholders, such as guidance counselors, in the process of identifying and ameliorating intra-individual root causes of the bully's behaviour.

Table 6

Assimilation of Alternative Discourses into a Dominant Individualized Ideology

Line. No	Time	Speaker	Transcript
1.1	01:18	Sofia	"I think it shows that you know, we do need to consider the like environmental impact of bullying and sort of the more structural things that are going on. Umm, one major question that I had while reading my text was just you know, for taking this restorative justice approach, for example: what are the resources that we need to actually enact those strategies? So, it was talking about how it really needs to be a full community approach…that would mean teachers, administration, parents, and the

children involved, as well. But I can imagine that trying to get everybody on the same page and even just providing the professional developments necessary to actually get, umm you know, teachers and admin up to speed on how to take this approach. Umm, I guess, I'm just trying to envision that within…your average school…I think it's probably, in some cases, it's the most practical response in an average school, and so we end up enacting the strategies that are like a band aid but don't umm address the structural issues...”

| 1.2 | 01:19 | Unknown | "Totally." |

| 1.3 | 01:19 | Jordan | "I think, also, none of them touch on like the preventable measures of bullying either. Umm I mentioned in some of my texts, and for some of my courses, or for one of my courses, I had to listen to a podcast. And it just talks about like creating like a kind classroom. So, I don't know being a role model, you know, treating other people with respect, so be, you know, exemplifying that behavior that you want to see in your students. And I'm kind of thinking more elementary. But same goes for high school, they're still kids right? So, I think an educating them on you know what cyberbullying is, you know, things like before it actually happens…why not address the problem before, you know…" |

| 1.4 | 01:20 | Unknown | "Yeah." |

1.5	01:20	Samantha	"I think, to just to add to what you were saying about say about a community approach, and I'm not sure if some schools try this, but I think it would be really interesting to almost maybe as a form of punishment or, in addition to whatever the punishment is for the bully to have them actually go to like some sessions, with the school guidance counselor. Because, clearly, yeah there are things there's an underlying reason why they're acting out and perhaps if we actually have someone you know who has the educational background to work with the children in a safe atmosphere and kind of ask them about, you know, their home life and what's going on with them outside of school…So, I think it would be important and also may be interesting to see if the guidance counselor could be involved, what would that look like and yeah how that would kind of feed into the community based approach."

In these moments during the group discussion, one can see that while opportunities for mediated action were changing among the PSTs, which ostensibly implies ideological expansion, the chains of connotative associations about bullying in schools remain fixed in the individualized and behavioural discourse. That is to say that even though the PSTs agreed with the methods produced through alternative textual ideologies about bullying, it was not enough to transform the dominant individualized discourse into a persuasive one that would permit interanimation, and consequently, ideological expansion. Instead, alternative discourses were contorted and subsumed while the dominant ideology remained more or less articulated allowing for different actions and interventions but remain focused on individual bullies and victims. In other words,

the desired kind of ideological expansion that allows the PSTs to frame the problem beyond individual behaviours had not occurred.

The assimilation of alternative discourses continued when the PSTs were shown the excerpt from Walton (2011) that highlighted for them the shortcomings of individual and behavioural discourses about bullying for educational policy and practice. In a similar fashion, the PSTs verbally identified that the causes of bullying might be extrinsic to the individual but reconciled the issue by taking on a rationalist perspective that was still reflective of an ideology that centers the bully. For instance, in Table 7, Genevieve implied that bullying and being a bully is sometimes not a rational choice made by individuals, noting that it is not as if "they woke up and chose to be a bully" (line 2.1). Sofia agreed with Genevieve about the irrationality of bullying and added that the actions might be unconscious saying that the bully "might not be aware" (line 2.2) of the effects of their own behaviour. Samantha, then, was provoked to recant an experience from her teaching practicum in which a student was being a bully, likely, because they were being neglected at home upon the arrival of a new sibling. They alluded to the inadequacy of disciplinary measures to address such an issue of bullying since what the bully really needed, according to Genevieve, was attention at home. Later, Genevieve concluded that bullying cannot be "strictly a behaviour individual thing" since there are various reasons (i.e., problems at home and traumatic experiences) that a bully might be engaging in problematic behaviour. Thus, without realizing it, the PSTs were, so to speak, trapped within the dominant individualized and behavioural ideology that was not allowing for the meaningful interanimation of the alternative discourses. The nodal idea that bullying is a problem remained articulated by chains of connotative associations that described it as something that is individual but, perhaps, beyond their own control. Nevertheless, although their interactions remained mediated by an

individualized ideology on bullying, the PSTs still explored new avenues for responding to

bullying in schools that were originally mediated by competing textual ideologies.

Table 7

Continued Assimilation of Discourses into a Dominant Individualized Ideology

Line. No	Time	Speaker	Transcript
2.1	01:24	Genevieve	"To me like it seems like "oh bullying is a behavior thing." Like basically what Sofia said. this person is building, because today, they woke up and chose to bully. But that's not the case, most of the time."
2.2	01:24	Sofia	"…I think this idea that bullies know that they're bullying, or the bullying bullies are doing something targeted, maybe isn't always the case, and sometimes, the intent…I mean it's the…actual action that is problematic, but it's not the bully might not be aware."
2.3	01:25	Samantha	"… I can just think of an example from practice from where this one boy was ruthlessly bullying another boy in my class, and then, I find out a few weeks later, and this was after like lots of disciplinary action and involvement with the vice principal and he was suspended for a few days. When he finally came back from suspension, I find out from him that his mom recently just had a new baby, so he has a brand-new baby brother at home and I just kind of piece it together. I was like "Oh," he already has a lot of siblings he's probably feeling kind of neglected at home, and so he's acting out in the classroom, and I think like he was aware that he was."

2.4	01:26	Genevieve	"Definitely. Umm to elaborate on that, on the second question asked what other issues might be involved in bullying, exactly what umm Samantha is saying, there has to be an underlying reason or cause to why they're like this. Again, I don't think it can be strictly a behavior individual thing…there is the whole web of complications whether it's something at home or what else something like previous experiences for trauma that they have went through…"

For the first case's PSTs, it was not until they were shown the final quotation by Walton (2011, p. 141), which highlights issues of social difference in bullying, that they began to consider the larger sociocultural context of bullying. Particularly, the PSTs talked about the role of the media in exacerbating social problems that find their way into school and classroom contexts. Samantha stated that "large scale social issues, definitely can influence and play a part of how students view one another and then consequently treat one another in the class and just based on kind of…like the fire the media is feeding." In response, Genevieve noted how there has been a rise in hate crimes against Israelis and Palestinians outside of their respective countries, due to media coverage of the conflict. They then went on to discuss the role of larger scale social issues and the systematicity of bullying historically. In the excerpt below, Genevieve was beginning to think specifically about how macro-level sociocultural issues can influence bullying in classrooms and schools:

I feel like we associate bullying all out within like a school context, but I feel like if you really, really think about it, it's basically a very systematic thing that has…been

happening throughout society as a whole…and it kind of trickles down to schools and educational settings…So, it could be, I don't know, making fun of somebody is size, because they're not average or normal so, then, where does that come from it comes from society's standards of what is beautiful or what is normal for them. So, it's kind of you know passes down to trickles down to the younger ones…it's kind of not, it's very pessimistic view but bullying it's just like it's a smaller kind of encapsulated form of mass judgment from society that we perpetuated in the first place. (Genevieve, GGD, 01:35)

Likewise, this prompts Jordan, then, to remember a story about bullying that they then recognized as having been about socioeconomic difference:

A lot of the kids in Canmore have like really expensive mountain bikes, like as expensive as mine is like. yeah, like three grand. you know, like for a kid to ride to school. And I guess one student came with, and this is a socio-economic form of bullying, he came to school with like his new Canadian tire bicycle, awesome right? That's great, but he got made fun of for his bike that he just got like for Christmas…because it was a bad bike compared to the other kids that were riding these really expensive mountain bikes. And to me that you know that needs to come, those kids need to be taught like that it that is very hurtful that is very mean they probably weren't meaning to be as mean as maybe they were, but you know that needs to come from parents that needs to come from teachers, you know. (Jordan, GGD, 01:37)

Through their conversation, the PSTs had begun to acknowledge the salience of issues of social difference that can be entangled in bullying situations. Their recognition and discussion about examples of sociocultural difference can be interpreted as a form of interanimation that had not occurred prior. In other words, before having those issues explicitly identified for them, the PSTs

focused on issues that arise in and from individuals as the major causes of bullying in school

contexts; whereas now, they were starting to expand upon that ideology to see how larger and

systematic social issues can impact bullying behaviour. Nevertheless, it was unclear at this point

whether or not this discussion about sociocultural difference had expanded their opportunities for

action in their future practices to effectively account for these issues. That is to say while new

connotative chains of association were being explored in these moments (i.e., ideological

expansion), it is uncertain whether or not the PSTs converged upon (i.e., ascribed them with

social power) them and were accordingly able to master their use and appropriate it into

mediated action. It is possible, though, that meaningful engagement with alternative discourses

occurred too late during their group discussion, and the PSTs did not have adequate time to

explore possibilities for transformed action.

Overall, during the individual summarization and group discussion, I observed potential

changes to the PSTs' opportunities for action, albeit they were still focused on individual bullies

and victims. For instance, a rationalist stance was developed to explain that bullies might not be

conscious of the harm their actions cause their victims, and therefore, implying that due to

individual trauma and history their actions are not their own fault. From this perspective, they

argued that parents and guidance counselors need to be involved to curb individual behaviours.

Even though there was nothing inherently wrong with their posited approaches to bullying, their

ideologies lacked an ability to identify and resolve issues of sociocultural difference, which,

arguably, cannot be effectively addressed at an individual level. Ideological expansion, through

interanimation, only began to occur when the PSTs were explicitly informed about potential

issues of sociocultural difference that are implicated in bullying. Figurations of new ideological

constructions were eventually presented; however, it was doubtful that they had become

temporarily fixed in place and ready to be used in mediated actions with unconscious facility. The PSTs, ultimately, while discussing examples of sociocultural difference associated with bullying, did not suggest any novel and meaningful ways to address them in their future practices—although this may have been for a lack of time, it might also suggest a lack of familiarity and practice necessary to master their use in mediated action.

Component 3—Collaborative Writing: Ideological Assimilation and Convergence on an Enhanced Individualized Ideology

Throughout the PSTs' discussions, during their collaborative writing, bullying was, again, framed from a rationalist perspective in that it is a voluntary and selfish behaviour, and at the same time, not always with a conscious intent to harm. As Jordan explained, "it stems from, you know, being selfish or, you know, projecting your problems on to someone else…your insecurities" (Jordan, CWD). Bullying may often lack an intent to harm since, as Jordan stated, "you have a pretty good kid. They have a good like head on their shoulders, and they pulled some stuff because they were trying to show off to their friends, and it ended up hurting someone else's feelings" (Jordan, CWD). Bullying was also characterized as abrupt behaviour that arises from absent mindedness and not thinking about the consequences, which somewhat contradicts her previous ideas about bullying often being unconscious behaviour. She expressed those strategies for addressing bullying might include needing to teach students to make "smarter decisions" (Jordan, CWA) or "choice making" (Sofia, CWA). In the excerpt from their conversations in Table 8, the PSTs were constructing bullying from a rationalistic lens of individual choices, despite the fact that they had previously been discussing the broader systematic issues such as racism that are often intertwined in bullying cases. Thus, through its dominance, the individualized ideology assimilated issues of sociocultural difference and,

consequently, emphasis continued to be placed on the individual actors in bullying situations, who might just be trying to "fit in" (Jordan, Line 3.3) with other groups of students. Bullying, therefore, as a cultural artifact that was constructed by the PSTs during their collaborative writing, was unable to act as a mediational means that can significantly transform their strategies for addressing the phenomenon. Their potential for action was limited to those presented to them in the texts. Larger social and cultural issues were individualized to suggest that while these issues might transcend them, bullies are solely responsible for their voluntary choices to engage in bullying behaviour.

Table 8

Individualization of Systemic Sociocultural Issues of Difference

Line. No	Time	Speaker	Transcript
3.1	02:03	Genevieve	"Like I want to impress like my friends over here, but that's not very nice, but I'm still going to anyways you know, but like I'm choosing to do a voluntarily choice to put these harmful words…"
3.2	02:03	Sofia	"Or even something like, you know, regardless of intent causes harm to the intended victim or something like that, like something that acknowledges that while it can be targeted, and certainly in each of these cases, it was targeted, sometimes, its intent does not have to be malicious to be considered bullying behavior."
3.3	02:04	Jordan	"Yeah, I think it's kids just not thinking either. So, it's like it's like a sudden choice that they don't think

about the consequences, so it's like abrupt or it's, yeah, to fit in…just not thinking of the consequences…and maybe selfish, it's definitely a selfish decision to choose to bully…projecting your problems onto someone else."

Accordingly, the PSTs' collaborative written artifact demonstrated ideological convergence on the dominant individualized and behavioural discourse on bullying in schools. Notably, their ideological convergence on the individualized discourse was, again, characterized by the appropriation of alternative and competing discourses into the dominant ideology. For instance, in their opening statement in their collaborative essay, the PSTs stated that definitions of bullying, like the excerpt taken from Alberta Education, do not account for "the systemic roots of bullying and instead focus on individual instances of bullying and associated behaviour" and that "educational design must address the reasons *why* bullying occurs in order to effectively develop strategies that are not only reactive, but proactive in nature" (Group, CWA). In this moment, an alternative and competing discourse was being presented; however, the articulation of this discourse throughout the rest of their essay is expressed in terms of the dominant individualized ideology. As they went on to write in the body of their essay:

…too often we only have or listen to one side of the story (typically the victims') and neglect the abuser. Often, they have an underlying story/experience that most likely contributed to their actions/participation of bullying/inflicting harm on others. Therefore, it is important that both parties involved are heard. If the root of the problem is addressed, it is less likely the bullying will be a recurrence in the future. Thus, breaking the cycle of bullying altogether (ideally). (Group, CWA)

Thus, while the PSTs stated throughout their essay that root causes need to be identified to address bullying effectively, they were implied to stem only from the individual bully themselves, such as their "underlying story/experiences" (Group, CWA). Nowhere in their collaborative written artifact was there mention of sociocultural issues of difference as determiners of bullying behaviour in educational contexts. Instead, systematic problems that might be implicated in bullying behaviours were distilled down to individual's rational choice to engage with them. As they alluded to in their concluding paragraph, effective and preventative educational solutions involve invoking students' personal responsibility to make better decisions:

> …students should be educated on the resources and supports available to them, for both the abuser and the abused, but also be educated on some of the psychological or environmental reasons for bullying. Recognizing the reasons for bullying may instill a sense of personal accountability, creating a proactive response to bullying rather than only focussing on reactive measures. (Group, CWA)

Throughout their engagement in the collaborative writing component, the PSTs expressed a collective understanding of bullying as something that may be influenced by environmental conditions but that ultimately depends on individual choices. Despite the conversations that they had previously during their group discussions about the role of sociocultural issues of difference, the PSTs were unable to effectively use it to develop novel approaches to bullying. Instead, the discourses of individualism that authoritatively mediated their action subsumed those alternative discourses into their own internal logics. There are several possible explanations for why this type of assimilation occurred heretofore. First, it is probable that although the PSTs explored issues of sociocultural difference during their group discussions, they did not have sufficient time to fix it in place in their ideological signifying structure and appropriate the discourse as an

intermediary link in their responses to the problem. Further, it is also possible that upon reading the excerpt from Alberta Education's definition of bullying (that was chosen for its representation of the dominant individualized ideology on bullying) that the dominant ideology's social power was further reinforced within the ideological field. For instance, while the PSTs found problems with the definition—such as it being "too narrow" (Group, CWA), putting too much emphasis on willful intent to harm, and not explaining any of the "root causes" (Group, CWA) of bullying—they did not critique it explicitly for the absence of sociocultural issues of difference as causes of bullying behaviours. Even when arguing that the definition lacks an explanation for the "root causes" of bullying that may benefit educational design, the PSTs only focused on individual histories, traumas, and experiences as important factors. Ultimately, the PSTs' ideologies about bullying might be described as *enhanced* through the assimilation of opportunities for action as opposed to expanded through interanimation and rearticulation.

Component 4—Closing Written Reflections: Self-Perceived Changes to Perspectives about Bullying

The data that I collected from the PSTs' closing written reflections indicate that they generally perceived changes to their perspectives about bullying as a result of their participation in the intertextual integration activity (see Table 9). Interestingly, each pre-service teacher noted unique changes to their own perspectives about bullying in schools. For instance, Genevieve stated that they had previously not considered addressing root causes of bullying that might "break the cycle of bullying altogether." Jordan claimed that her notion of bullying had become broader as a result of participating in the activity and stated that "there isn't one single way to deal with bullying and there isn't one reason the bullying is occurring" (Jordan, CWR). Samantha, on the other hand, explained that her perspective was changed because of her

colleagues remarks about bullying not being a normal part of growing up. By contrast, only Sofia reported that there were not any significant changes to her perspectives about bullying throughout the activity and that what they already believed had been reinforced—she only pointed to her ideas about the deliberateness of bullying being something new that came out of the activity. Likewise, Sofia was the only one to express that the perspectives and ideas about bullying presented in the collaborative essay "do not represent the nuances of my beliefs on the topic" (Sofia, CWR). Sofia's lack of perceived changes to her perspectives as well as her discord with the groups collective understanding in the essay could be an indication that she wished to take an alternative stance about bullying and, perhaps, an ideologically expansive one.

Table 9

Reported Changes to Case One's PSTs' Own Perspectives

Participant	Reported Changes to Perspectives
Genevieve	"My perspectives and views on the topic of bullying has changed with regard to defining bullying and what intervention looks like. For example, I never thought about addressing the needs/reasoning to why the bully was bullying and the importance of it until now. I always thought "they're bullying because of XYZ reasons" but how can we help them so that they don't do it ever again and break the cycle of bullying altogether."
Jordan	"One perspective that has changed, is just how wide the scope is for the term *bullying*. There isn't one single way to deal with bullying and there isn't one reason the bullying is occurring. Our discussion groups pointed out that we really didn't want to be the ones that create the single definition to encompass bullying… it is just so complex, and bullying happens on such a case-to-case basis."

| Sofia | "While I don't think I've had any major changes in perspective about bullying, I do feel that my understanding of what bullying is -- and how it should be addressed -- are now more clearly defined. I hadn't previously thought about why it might be problematic to define bullying as "deliberate", but this is something I will keep in mind going forward." |
| Samantha | "During the collaborative essay portion when we were discussing the last sentence of Alberta Education's definition of bullying - "Bullying is not a normal part of growing up and does not build character" - I initially agreed with this entire statement. I never thought of it from the perspective of my group members' who presented the idea that this sentence was likely included in order to combat the age-old sentiment that "what doesn't kill you makes you stronger". I thought my group members' opinions about how surviving bullying doesn't make you tougher or a better person were enlightening and eye-opening about how bullying has been traditionally regarded." |

Moreover, most of the PSTs were unable to effectively identify a time during the activity when they felt that their previous understandings about bullying were being questioned. Genevieve was the only one who indicated a precise moment, during the group discussion about the four texts, when she believed that what she knew about bullying was, in reality, an overly "linear" (Genevieve, CWR) and shallow understanding. The inability of the majority of the PSTs to pinpoint a time when they thought what they had previously known about bullying was being questioned might be interpreted as a sign that not much ideological expansion had occurred throughout the activity, which would corroborate the findings from above. In other words, although the PSTs indicated changes to their own perspectives, dominant ideological

constructions were never actually destabilized at any point during the activity and new ones were never articulated in the ideological signifying structure. The fact that they perceived change in their perspectives was probably a result of the changes to types of bullying interventions that they contemplated for their future practices, despite there being no significant alterations to the discourses that were privileged in the ideological field. That is to say that while their opportunities for action became enhanced, they were still operating from a largely unchanged ideology. Another interpretation might simply be that it was difficult for the PSTs to think metacognitively about when changes to their perspectives might have occurred. In a case such as the latter, it might be necessary to have more metacognitive scaffolds distributed throughout the activity to precisely identify which components might promote ideological expansion.

Focus Group Discussion: Empathizing with Bullies and Dissatisfaction with Essay

During the focus group discussion, the PSTs described, or implied, that their role or position as a future teacher should be predominantly a neutral one that should empathize with bullies to get to the underlying causes of the behaviour. For example, Jordan stated that "having a conversation with the person that is doing the bullying and maybe just getting to the root of the problem instead of maybe just that discipline or sending them to the vice principals or you know…showing that you care, showing empathy" (Jordan, FGD). Here, Jordan was making the argument that if bullies are simply disciplined for their behaviours, opportunities to illuminate individual root causes of the problem are diminished and the bullying will most likely continue. Similarly, Genevieve emphasized the importance of remaining neutral and "observant rather than reactive or hostile" (Genevieve, FGD) when confronting bullies in school as a teacher. Bullying behaviour, according to Genevieve, should be addressed not just on an individual level but as with "the class as a whole, so that they don't feel singled out" (Genevieve, FGD). Samantha

expressed that it is important that bullies are not treated differently "after instances bullying than how we were treating them prior to those instances" and to "remain neutral" (Samantha, FGD). Sofia, the last to share, agreed with what had been previously stated and added that if personal growth is a goal of bullying interventions than it should be dealt with in a more "compassionate and holistic way" (Sofia, FGD). Notably, Sofia implied that the way that teachers respond to bullies may determine how they are positioned in the future as social actors:

> Children can really start to tell stories about themselves. So, in terms of bullies, if you start to identify as a bully that's just going to kind of repeat that cycle of action and behavior and so part of that bullying intervention is helping students rewrite those narratives and understand that you know they don't necessarily have to be that person and that's where a lot of kind of. Treating students and you're truly and treating them even bullies with kindness and respect and supporting them through personal growth and change is one area as an educator where I can. Hopefully, make a difference and help put it into that cycle again. (Sofia, FGD, 03:01)

I found the PSTs' emphasis on neutrality to be interesting since it could signify that their supposed positions as teachers, which were mediated by their ideologies about bullying, would not enable them to recognize or take a stance against sociocultural issues of difference in their future classrooms. This type of emphasis on neutrality was emblematic of the constraints on action that their constructed ideologies impose. To reiterate, since the PSTs' conceptualizations of bullying had not transcended the individual, their ideas about what bullying intervention can look like focused on the bully themselves as opposed to identifying underlying sociocultural issues of difference and addressing at a classroom and school level. Neutrality was necessary because they did not want to alienate the individual bully and create hostilities. Thus, according

to this group of PSTs, it was important to understand the bully and be aware of individual root causes of their behaviour and show compassion; however, confronting larger systemic problems were not within the realm of their possible actions. True recognition of the role of sociocultural issues of difference would, arguably, have allowed the PSTs to take a stance against social and cultural issues that promote bullying and not necessarily against the individual actor.

Moreover, regarding opinions about the activity itself and its usefulness for their own future practices, the PSTs voiced a certain discontent with the final collaborative written essay component. They also had mixed feelings about how useful the activity might be for addressing complex issues with their future students. For instance, concerning the former, the PSTs indicated that they would rather write bullet points, continue with a guided group discussion, or create some other type of visual graphic such as a mind map. As Sofia noted, "I never really connect with collaborative essays" (Sofia, FGD). Likewise, Jordan admitted that "I'm not as good as like taking those ideas and putting them down on paper" (Jordan, FGD). Additionally, the PSTs suggested that it would be beneficial to explicitly instruct them to share their own experiences with bullying throughout the intertextual activity to promote "experiential learning" processes as well as being able to rewrite the definition of bullying by Alberta Education as a part of the collaborative written component (something that became part of the design of the subsequent iterations). Further, relating to the usefulness of the activity as an instructional tool, some of the PSTs were hesitant to say that they would use intertextual integration activities with their future students since they were not convinced that reading about contrasting points of view would necessarily result in changed behaviour. As Samantha explained:

> In terms of how might this be helpful for students when they're exploring complex
>
> subject matter, I guess the one question I still have leaving this focus group…is: how do

we just address the disconnect between with what we can teach students about bullying and then how they actually apply that in real life scenarios? From my own personal experience, I feel like, you know, I could show all of my students, all of these texts and could have the same conversation and, at the end of the day, bullying would remain unchanged in my classroom. So, yeah, I don't I don't know if I could say that yes, this would be helpful for students or no it wouldn't yeah cuz I just think sometimes information intake is very different than what you get as an output product. (Samantha, FGD, 03:07)

Despite Samantha's comments about the activity's potential utility in her future practice, the PSTs generally expressed enthusiasm about their participation in the intertextual integration and their engagement with the topic about bullying in schools. Particularly, they seemed to enjoy reading differing perspectives and sharing them in a group discussion format. Similarly, to the findings of the pilot study, which also consisted of four participants, I found that group discussions were favored among the PSTs, and the writing of the collaborative essay was met with some apprehension and difficulty.

Summary of Case One and Implications

In this case, I observed that the ideological constructions of bullying that the PSTs brought into the intertextual integration activity were generally aligned with what might be referred to as an individualized ideology on bullying. I also observed that after being exposed to competing perspectives on bullying that that their shared ideological understandings of bullying converged upon what I propose be called an *ideologically enhanced* stance. An ideologically enhanced stance, I contend, is an ideological configuration in which new opportunities for action are observed within a largely unchanged, or unexpanded, ideology (i.e., chains of connotative

associations are not significantly modified but improved opportunities for action present themselves, nonetheless). This process of converging onto an ideologically enhanced stance seemed to occur through a process of what can be called *ideological assimilation*, in which alternative and competing discourses are subsumed under a dominant ideology in an ideological field. This might also be thought of as a method by which dominant ideologies avoid interanimation with marginalized discourses. For instance, it appeared that the PSTs contorted alternative discourses about bullying that demonstrated issues of sociocultural difference by incorporating them into an individualized ideology. Sociocultural root causes of bullying became translated into individual psychological and emotional causes. That is to say that as opposed to converging on an expanded ideological stance in which sociocultural issues of difference were accepted as underlying causes of bullying, the PSTs constructed an enhanced ideology that translated these issues into personal issues of individual bullies. Thus, instead of being able to imagine novel bullying interventions that transcend the individual bully, they were largely limited to palliative and rehabilitative strategies intended to transform individual behaviour and generate a sense of personal responsibility. The interpretation of the PSTs' enhanced ideological stance is illustrated in Figure 6.

Figure 6

Interpretation of Case One's PSTs Enhanced Ideology

The Ideological Field

Opportunities for Mediated Action

Proximate Chains of Connotative
Associations

Create kind classroom
environments *and teach students
to make smarter decisions*

Nodal Representation
or Idea

Bullying is *voluntary* violence by
a *rational actor*, who may not
have a conscious intent to harm
victims

*Empathize and address
individual root causes of bullying
such as past trauma, histories,
and personal experiences*

"Bullying in schools is a
problem that needs
intervention"

Bullying circumstances involve
individual bullies and victims and
both should be supported

Support for victims should be
provided and bullies provided
counselling

*Bullying behaviour results from
personal experiences/trauma* and
a lack of awareness and teaching
of kindness/acceptance

Be both reactive and proactive by
*creating a sense of personal
responsibility among students*

Note. While there were some minor changes to the PSTs chains of connotative associations, which might indicate ideological expansion, the alternations still conformed to individualized and behavioural discourses on bullying. The enhancement of their ideological stance; however, led to significantly different opportunities for action that mostly stemmed from the assimilated notion that most bullying behaviours result from personal experience and/or trauma. These actions still overwhelmingly focused on rectifying individual problems as opposed to addressing systemic social and cultural issues.

To be clear, an ideologically expanded stance, in the current case, would not necessarily mean that the PSTs were framing the problem of bullying entirely through issues of sociocultural difference. Rather, an expanded stance would simply imply that the proximate chains of connotative associations that stem from the idea that bullying is a problem would not focus, for the most part, on the individual bully and individual victim. In the current case, it was not evident to me that the PSTs were able to recognize that the problem of bullying might be more

effectively addressed by imagining cultural or social interventions in schools as opposed to uniquely trying to counsel individual bullies and victims. It is also fair to note that it is not entirely clear what such interventions might look like and that creating novel strategies that can address the sociocultural roots of bullying may be difficult after just a few hours of exposure to new discourses and perspectives. That is also to say that while unequivocal ideological expansion did not manifest in the current case, the PSTs' ideological enhancement might be seen not only as progress but also as a potential precursor to eventual expansion.

Furthermore, the PSTs in this case also demonstrated that dominant discourses about bullying, such as those that frame bullying as an individual and behavioural problem, permit other types of interventions that go beyond disciplinary measures. For instance, while I found evidence that the PSTs' actions were mediated by an ideology that centers the individual in instances of bullying, the PSTs were also able to express multiple alternatives to disciplinary tactics (see Figure 6). In fact, from the beginning, the PSTs generally disagreed with using law-and-order type interventions that alienate bullies and potentially reinforce their problem-behaviour. Thus, the typically dominant individualized and behavioural ideologies on bullying in Canada are not as limited to punitive action as it has been portrayed (e.g., Galitz & Roberts, 2014; Walton, 2005; 2010; 2011). There is, then, a possible association fallacy between disciplinary measures and individualized and behavioural ideologies about bullying. For instance, this type of fallacy might be straightforwardly expressed using first-order logic by presenting the false premise that if A is B and A is also C, then, B is necessarily C. In other words, if bullying (A) is framed as an individual and behavioural problem (B) and bullying is addressed through disciplinary measures (C), then individual and behavioural framings of bullying are necessarily characterized by disciplinary measures. The PSTs in this case have

demonstrated this possible association fallacy in the literature by presenting various avenues for action, and almost entirely neglecting law-and-order interventions, while operating within an individualized discourse. Interestingly, then, this case has also demonstrated that it is possible to become interpellated differently as a social actor within an ideology that is more or less the same, which may explain assumptions about the extent of perceived individual agency within a hegemonic ideological field.

Case Two: Ideological Obfuscation and The Mastery of an Expanded Ideology

The second case was bound temporally as taking place on a Saturday afternoon in the month of May for approximately 3 hours and 9 minutes. The case was also bound by a group of three PSTs who participated in the intertextual integration activity and were assigned the following pseudonyms: Victoria, Emma, and Michelle. Two of the participants (Victoria and Emma) were identified as young, white adults. The other participant (Michelle) was observed to be a young adult who self-identified as being of Asian descent during the activity. All participants were presumably between 20 and 30 years of age and were perceived to be female. All of the participants had just finished their first year in the teacher education program at the university and would be entering their second and final year in the following fall semester.

The second case was characterized by the process of ideological expansion as well as the emergence of novel trajectories for action when imagining bullying interventions in the PSTs future practices. Specifically, the PSTs in this case were able to articulate discourses of sociocultural issues difference into their collective ideology with relative efficiency. The capacity that the PSTs demonstrated for engagement in ideological expansion indicated, perhaps, that although they initially constructed individualized and behavioural ideologies about bullying at the beginning of the activity, such discourses were not dominantly fixed in place. In fact, I

interpreted that the PSTs may have brought latent and competing discourses into the intertextual integration activity through a process of what I call *ideological obfuscation*; therefore, explaining the ease to which convergence upon an expanded stance was achieved. Importantly, the current case demonstrated evidence for the notion that intertextual integration activities may be effectual educational activities for promoting ideological convergence among PSTs around the topic of bullying in schools.

Component 1—Opening Written Reflections: Individualized Discourses on Bullying

Similar to the previous case, the second case's PSTs' opening reflections can be described as flowing rather homogenously from individualized and behavioural discourses. In their reflections (Table 10), the PSTs defined bullying as something that is committed by a lone individual who "intentionally tries to hurt another person" (Emma, OWR), who has a "need for control and manipulation" (Michelle, OWR), and who acts "in a disrespectful manner to their bullying victim" (Victoria, OWR). Bullying acts were described as intentional acts that can involve "exclusion, teasing" (Victoria, OWR), "pestering, tormenting" (Michelle, OWR), and "name-calling, put-downs, physical alterations" (Emma, OWR) etcetera. Again, in a similar fashion to the previous group of PSTs, the current group implicitly identified the causes of bullying as emanating from the individual bully who, as Emma stated, "may not be emotionally developed enough to control/express their emotions in a healthy way" (Emma, OWR). Likewise, when later writing about bullying interventions, Victoria stated that "someone will choose to act like a bully when they themselves are hurting, lacking attention, or feeling insecure" (Victoria, OWR). Among their definitions of bullying there was ostensibly no evidence that the PSTs' conception of bullying may have been inclusive to issues of sociocultural difference, nor that unhealthy and exclusive school and classroom environments may promote bullying behaviours.

Instead, bullying was reduced by the PSTs to rational and intentional individual acts by a callous bully that may sadistically seek to harm their targeted victims.

Table 10

Case Two's PSTs' Initial Definitions of Bullying

Participant	Definition of Bullying
Emma	"Bullying is when somebody intentionally tries to hurt another person emotionally or physically in the hopes of upsetting this person. This usually presents itself in ways such as teasing, harassment, or inconveniencing someone and commonly occurs in schools amongst children who may not be emotionally developed enough to control/express their emotions in a healthy way."
Michelle	"Bullying is the act of controlling, pestering, tormenting, and the like to another individual or group under duress. It involves the need for control and manipulation initiated by the one bullying. Bullying may be physical or emotional and may or may not be visible or evident. The technological advances of today have enabled the act of bullying to cover online activities and interaction."
Victoria	"I would define bullying as the act of putting somebody else down via words, actions, exclusion, teasing etc. A bully typically would act in a disrespectful manner toward their bullying victim. Some examples of

bullying could include name-calling, put-downs, physical altercations,

cyberbullying (mean messages and posts online), excluding a peer

from an activity, and even being a bystander (not standing up for

someone when you see them being bullied)."

Accordingly, the PSTs' opening strategies and design solutions to confront bullying

(Table 11) were somewhat limited by the ideologies that they individually constructed in their

opening reflections. One prominent theme was that of promoting *awareness* about bullying

among involved individuals (i.e., bullies and victims). For instance, Emma wrote that students

should be talked to about bullying regularly so that they can be made "aware of the harm it can

cause somebody…and conflict resolutions strategies" (Emma, OWR). In a similar vein, Michelle

wrote that after bullying has occurred, the bully must "be made aware of his/her actions" and that

victims need to "be aware of bullying and how to counteract it" (Michelle, OWR). Their focus

on awareness implied that bullying is always, or at least usually, something that individual

students are unconscious of and can, through being made aware, rationally choose not to engage

in and that victims can learn strategies for dealing with bullies by themselves. While awareness

about bullying and empowering students to handle bullies is not, on its own, a harmful strategy,

it is constrained by its lack of attention given to underlying social and cultural causes of bullying.

In contrast to Emma and Michelle, Victoria discussed "key issues" (Victoria, OWR) that can

cause bullying and therefore should be targeted. However, the key issues that Victoria presented

revolved around the bully's psychological and emotional state, which was similar to the

enhanced ideological stance that the PSTs in the first case arrived at. Particularly, Victoria noted

that an essential strategy for "eliminating" causes of bullying is to teach students "skills like self-

love, self-care, and self-confidence" (Victoria, OWR)—note that these skills were only directed inwardly toward the bully.

Moreover, throughout their reflections, as might be expected from an ideology that centers the individual, the PSTs' perceived harm of bullying was fixed on the single victim. There was no recognition by the PSTs of sociocultural issues of difference; and therefore, there they did not recognize harm that may be caused indirectly to entire marginalized communities, which does not promote a safe environment for all students. For example, within their outward ideology, bullying acts against a minority student may not be recognized as racially motivated and strategies to support the victim would not necessarily include other minority students in the school community. Thus, while it could be admittedly difficult to decipher the issues of sociocultural difference implicated in bullying in real world settings, and possibly controversial, it would be impossible to do so if one's lens, through which one sees bullying, is not focused to capture it. Further, it is also notable to mention that disciplinary measures were entirely absent from their mediated actions implying, again, that there may be an association fallacy between individualized and behavioural ideologies on bullying and an emphasis on law-and-order type responses in schools.

Table 11

Case Two's PSTs' Initial Strategies to Address Bullying

Participant	Strategies and Design Solutions
Emma	"Bullying should be talked about regularly, so that students are aware of the harm it can cause somebody. At school and at home, children should be taught that bullying is a serious act and should not be taken

lightly. When bullying arises in the classroom, students should be aware of conflict resolution strategies they can use to try to resolve the problem."

Michelle   "There is a two-part strategy that may be effective in addressing bullying. It involves targeting both the Bully and the Victim. If possible, a third aspect may be added to bring together both the bully and the victim, but this would need consent of both parties and may take time as changes do not happen overnight. To address bullying, the bully must be made aware of his/her actions and how it affects his/her victims. There also needs to be accountability enforced on the bully, The victim or victims need to be also made aware of bullying and how to counteract it. On a deeper level, there may be a need to offer counselling and education on the psychology of bullying for both bully and victim."

Victoria   "I believe that one big solution for addressing bullying is to target the key issues that cause bullying. Typically, someone will choose to act like a bully when they themselves are hurting, lacking attention, or feeling insecure. If we focus on lifting up students and teaching them skills like self-love, self-care, and self-confidence, we can eliminate many of the underlying issues that would cause someone to bully in the first place. When we do see incidents of bullying, it is important to

work with the student in a way that will allow them to heal their

insecurities and develop a sense of empathy towards their peers."

Taken as a whole, the PSTs' written reflections demonstrated that bullying behaviour may not be outwardly associated with issues of sociocultural difference. The PSTs, instead, engaged with hypothetical acts of bullying as mediated by an ideology that centers the individual (see Figure 7). Bullying behaviours were viewed by the PSTs somewhat superficially without considerable attention paid to root causes of bullying, not to mention underlying, and perhaps shrouded, contextual causes in classrooms, schools, and communities as a whole. Bullying was thus somewhat mystified as a potentially rational act committed by individual aggressors, who may or may not suffer from their own insecurities that need to be healed. Notably, as I observed in the first case, although the PSTs individually reconstructed ideologies about bullying that center the individual and their behaviours, there was almost no room for disciplinary law-and-order type strategies in their suggested classroom and school interventions.

Figure 7

Interpretation of Case Two's PSTs' Initial Ideological Field

The Ideological Field

Opportunities for Mediated Action

Proximate Chains of Connotative Associations

Nodal Representation or Idea

"Bullying in schools is a problem that needs intervention"

Bullying is voluntary violence by a rational actor, who may not have a conscious intent to harm victims

Bullying can be malicious, and apathetic behaviour, and may be caused by lack of emotional regulation

Bullying can result from personal experiences/trauma and a lack of awareness and teaching of kindness/acceptance

Create kind classroom environments and teach students to make smarter decisions

Empathize and address individual root causes of bullying such as past trauma, histories, and personal experiences

Support for victims should be provided and bullies provided counselling

Be both reactive and proactive by creating a sense of personal responsibility among students

Component 2—Summarizing Texts and Group Discussion: Destabilizing Ideologies of Individualism and New Opportunities for Action

During the PSTs' individual practice and guided group discussion, ideologies of individualism were easily destabilized and novel trajectories for action rapidly manifested among the group, which is to say that new ideological chains of connotative associations were already being fixed in place and incorporated into their mediated actions (i.e., becoming authoritative in the signifier structure). I perceived the process of ideological destabilization (i.e., the process of interanimation) to begin while the PSTs were writing their individual summaries about the competing textual ideologies on bullying. For instance, when stating her opinions of the text about victim-centered approaches to bullying that also mentions the social and historical roots of bullying, Michelle explained that "I am unsure if there is a way to stop bullying without the involvement of a group or connecting it to a social solution" (Michelle, IST), which was somewhat in contrast to her original strategy that focused on accountability and reform of the

bully and support of the victim by teaching them to "counteract it" (Michelle, OWR). Further, Victoria's stance about the need to "target key issues" (Victoria, OWR) was seemingly intensified after reading a text that emphasizes the personal responsibility of the bully and outlines methods for disciplining bullies in schools. As she stated, "I personally believe that while students do have the ability to make their own choices, their choices will be impacted by their surroundings and upbringing (two things that children have no control over)" (Victoria, IST). Victoria, then, went on to say, "I do not agree with the punitive focus of the bullying solution, as I believe it causes more harm and leads to further bullying in the future" (Victoria, IST). Thus, while Victoria was still, at this point, mostly focused on individual root causes of bullying (e.g., trauma), her exposure to a discourse that conflicted with her beliefs had apparently made them more focused on addressing the precursors of bullying, such as their surroundings, and rejecting disciplinary measures entirely.

The interanimation of voices from the PSTs' individual practice translated, accordingly, into the construction of new ideologies on bullying during their guided group discussion, and this was likely due to that fact that ideological assimilation by the dominant individualized discourse was not allowed to occur. In other words, it became clear during the PSTs' group discussion that framings of bullying shaped by individualism were entirely destabilized and seemingly disarticulated from the ideological signifying structure. Particularly, the PSTs explicitly discussed the limitations of individualism in the Western world that might lead to, as Victoria explained, a sense of "every man for himself, and like, I'm special and I deserve this" (Victoria, GGD). Further, the PSTs expressed that it is likely only to be in rare instances, such as when a student suffers from a mental illness, that bullying can ever be characterized as uniquely an individual and behavioural problem, suggesting that there are always some underlying social

issues at play. This revelation, then, led the PSTs to acknowledge the limits of anti-bullying programs, including those focused on individual's emotional and mental states, if structural issues are not fixed, such as poverty and systematic violence (e.g., domestic abuse). As Emma concurred:

> Yeah, I definitely agree that there are a lot of social differences that can, umm, outweigh these anti-bullying programs, and it's a shame because that's, you know, that's a fear as a teacher when you get to that point, and you can't help a kid. You know, what do you do, then? (Emma, GGD, 01:23)

Consequently, the PSTs' group discussion, which had seen the formation of new connotative associations, led them to novel and creative opportunities for bullying intervention strategies in their future schools. Of particular interest was how their discussion prompted Michelle to make a connection between the underlying social issues of bullying and social hierarchies within schools that might reinforce them. As she explained:

> So, it's not bullying, per se, but I've worked as well at a school custodian setting and... There would be teachers who wouldn't care about let's say the classrooms, you know how dirty it is…And I don't think it's bullying, but at the same time there's that hierarchy in schools, you know the children also, we are all subjected to it. So yeah in that way, I think it's really social and at the same time, you can target the individual and yes it's a behavior it may be an individual and behavioral problem but when you look at your surroundings, it feels like well you don't want to be, you know is it really just a choice?...Either you're the oppressor or you're going to be oppressed, or you just have to be able to have that much power because those who have power can really, you know…(Michelle, GGD, 01:24)

Here, Michelle explained that implicit sociocultural issues of difference, such as the hierarchies of power that exist among workers, can manifest themselves in school environments and become a foundation for bullying behaviour. Table 12 demonstrates how the PSTs converged upon this ideological stance and how new avenues for action were subsequently available to them. Specifically, on lines 4.3, Victoria approached the idea that it is important to dismantle social hierarchies that exist in schools among different workers to positively influence the relationships among her future students.

Table 12

Attenuation of Social Hierarchies of Power in School Settings

Line. No	Time	Speaker	Transcript
4.1	01:25	Michelle	"So yeah, for me it's so deep as well, and sometimes it's little things that may even be passive."
4.2	01:25	Emma	"Yeah, yeah, yeah."
4.3	01:25	Victoria	"Making that effort in your classroom to like show your students that at the end of the day we tidy up because it's not other people's jobs to pick up our garbage, like they're here to do the main cleaning parts of the school, but like it's our job to keep our space clean. And also, just making sure you lead by example and always showing respect for other

			workers in the school and thanking them when they come in to empty the garbage, getting your class to say thank you, and demonstrating that, like nobody in the school is above or below anybody else and all the work we do is here as an important."
4.4	01:26	Emma	"Yeah, it goes back to just that reinforcement that a school is a community, and we are members of the community, and I just I think that's going to be so much more effective as the students grow up and keep learning in that environment. Umm, the teachers have to lead by example and that goes for teachers, principals, staff members, everyone that's walking into that school needs to realize it an equal community, for sure."

During their individual practice and group discussion, the interanimation of alternative and competing discourses allowed the PSTs to alter chains of connotative associations and to construct a new expanded ideology. Notably, in contrast to what I observed in the previous case, there was no evidence of ideological assimilation nor the construction of an enhanced ideology. It was evident, based on the novel trajectories for action, that entirely new mediational means, which disarticulated individualized and behavioural discourses, were being used to navigate possible bullying interventions.

Component 3—Collaborative Writing: An Expanded Ideology and Novel Opportunities for

Action

In the PSTs' collaborative practice, I interpreted an appearance of a range of

opportunities for action regarding bullying interventions. The variety of actionable trajectories

available to the PSTs was, arguably, a result of them being positioned as different social actors

through an expanded ideology on bullying (i.e., new mediational means were being mastered and

appropriated into mediated action). Notably, as I observed during their previous group

discussion, it was apparent that chains of connotative associations that decenter the individual in

bullying acts were being fixed in place in their collective ideological constructions (i.e., the

ideological signifying structure). Such decentering was made clear as the PSTs discussed what

they considered to be effective ways to create proactive bullying interventions, while

contemplating their collaborative essay. The short excerpt from their conversation, illustrated

below (Table 13), is meant to demonstrate how the role of the rational individual was minimized

and the influence of systems of oppression that exist in the individual's social milieu, such as

hierarchies of power, were used to describe the causes of bullying behaviour.

Table 13

The Novel Positioning of the PSTs Through and Expanded Ideology

Line. No	Time	Speaker	Transcript
5.1	01:52	Victoria	"We would need to address like socially or institutions that would need to be abolished in order for the students to have the better lifestyles and the

			capacity to be kind to others and learn and be their best because they're not undergoing that trauma."
5.2	01:53	Emma	"Mmhmm. No bullying is not always individually, it can be rooted in systems of oppression and institutions that, umm [pause]
5.3	01:53	Victoria	[interjects] must be abolished before true healing can occur.
5.4	01:53	Emma	Okay yeah.
5.5	01:53	Michelle	Like these institutions should be virtual truth, or like teach them to model it.
5.6	01:53	Emma	Exactly. They're basically like, it's like the same thing you were saying about the janitor, even if it's in small ways, students or children are constantly learning from what's around them, so if they're seeing these hierarchies of powers, they're just going to think: "Okay, that's what I have to do with the people around me too, and I want to be the most powerful one," so you know, that can happen."

Nonetheless, despite the decentering of the individual, such connotative chains were not entirely omitted among their ideological constructions by the PSTs, which indicates that their converged upon ideology may have truly been an expansive one that did not necessarily replace one set of meanings with another (cf. Hall, 1985). The ideology, instead, became variegated with diverse sets of connotative associations, and discourses of individualism were attenuated in the signifying structure. In other words, their ideology on bullying was becoming articulated in a way that allowed it to act as a flexible and contextually responsive intermediary in mediated action. Evidence of this can be extracted from a short interaction between Emma and Victoria who were able to acknowledge that bullying situations may still sometimes be due to an individual's underlying "mental illness" or willful desire to "hurt" another person. Notably, they were able to do this while still decentering the individual in their ideological understandings. As Emma stated:

> Yeah, rooted in mental health, something that a child may be dealing with that that isn't caused by something around them, but rather an imbalance in their brain that we don't know about and that can obviously lead to bullying, as well. I think it's important that we still address that some of the things that Albert education was saying can be true, and that it's not always, because like, in these situations where these victims have expressed their stories it's still important to validate them and…sometimes it isn't because of something else. Sometimes it is just somebody hurting you…so, that could be good to touch on. (Emma, CWD, 01:55)

Further, the variegated chains of connotative associations that constituted their expanded ideology were also represented in the following excerpt from their collaborative essay, in which

the PSTs highlighted the limitations of Alberta Education's definition of bullying:

> We recognize that bullying occurs in many forms and is rooted in various aspects of life. Alberta Education did not address the awareness of cultural, social, and historical contexts of bullying. They did mention an "imbalance of power", however they fail to speak on the roots of this power imbalance and why children reflect this behaviour. Our society often demonstrates a necessary hierarchy of power in order to maintain a capitalist status quo. If that is the representation that our children are constantly seeing, it will require them to unlearn these thought processes as something negative rather than normalized. If children do not unlearn these normalized systems, they will evidently reflect them into their own behaviour. This can lead to that imbalance of power that occurs when bullying happens.

> Although greater systems of power and oppression can influence children's' incentive to bully, we also recognize that this is not always the root of bullying. Sometimes bullying can be an individual or behavioural issue that is caused by generational or individualized trauma, as well as unaddressed mental health issues. (Group, CWA)

Accordingly, evidence that the PSTs were beginning to master and incorporate an expanded ideology on bullying into their mediated action was presented in their collaborative essay (CWA), where they described concrete strategies that can be used in their future classrooms. For instance, they state that they "hope to create a safe space for students that reflect equality and abolish the idea of a hierarchy of power" and that they "will take restorative justice initiatives" to address bullying situations. Specifically, they mentioned the use of "healing circles and face-to-face apologies that can "encourage the bully to reflect on their actions and how they caused harm, while also validating the victim's feelings and experiences." Interestingly, despite

the PSTs acknowledging that bullying may sometimes be a result of underlying mental-illness or personal trauma, they did not mention any strategies for bullying interventions in such circumstances. That absence may simply be due to the fact that they did not remember to include such strategies in their written artifact. However, on the other hand, it could be because the PSTs were never shown a text about bullying that discussed how to intervene in those circumstance, which is to say that such a discourse was not present, crucially, during interanimation.

Component 4—Closing Written Reflections: Validation of Beliefs and the Possibility of Ideological Obfuscation

The PSTs' closing reflections indicated that most of them (i.e., Emma and Victoria) did not perceive drastic changes to their perspectives about bullying. Instead, they expressed that their beliefs had been validated through their participation in the intertextual integration activity. As Emma wrote:

> I think most of my views/opinions about bullying were validated after this activity, and the discussion helped me see various perspectives about the issue. Although I feel that my perspective hasn't changed very much, it does feel more expanded and concrete.

This reported validation of beliefs by the PSTs is paradoxical to the observations I made above about the rearticulation of an expanded ideology that provided novel opportunities for action. Thus, there needs to be some obscure reason for this ostensible contradiction. One possible explanation could be that ideological assimilation by a dominant discourse of individualism—as was interpreted in the previous case—did not occur, despite its reproduction at the commencement of the activity in the PSTs' opening reflections. Therefore, the absence of ideological assimilation may suggest that even though ideological reproduction of a dominant individualized discourse occurred on the surface, the prior experiences of the PSTs—such as

Victoria's experience seeing the success of indigenous forms of conflict resolution and Emma's "first-hand" experience seeing "how well" (Emma, IST) restorative justice approaches work— might mean that there were already alternative connotative chains developing in their own ideological stances, or at least enhanced strategies for bullying intervention. In other words, interanimation with alternative and competing discourses on bullying may have already occurred prior to their participation in the activity; however, for lack of, perhaps, practice or mastery of their use, or being immersed in ideological fields in which those discourses are often subordinated, they had not yet been fixed in place and incorporated naturally or unconsciously into their mediated actions. These posited nascent associations, therefore, may explain how easily interanimation was achieved and how rapidly new ideological understandings were converged upon among this group of PSTs.

My interpretation of the existence of nascent ideological chains of connotative associations among the PSTs is somewhat of a speculative assumption and will need further investigation; however, it would help to explain how ideological expansion and convergence were achieved with such facility among this group. Thus, while in their opening reflections, for the most part, the PSTs focused on individual rational choices and the healing of individual psychological and mental states to describe their definitions of and strategies for bullying, respectively—perspectives to which, speaking conjecturally, they might be exposed to more often in their every-day educational experiences—I propose that these assumed nascent discourses were concealed through a process of ideological obfuscation. The process of ideological obfuscation might occur, for instance, when ones' potentially emerging beliefs or perspectives about a topic (i.e., previously constructed mediational means that were, or were not yet, mastered in mediated action) are consciously or unconsciously concealed or not effectively

communicated or brought to bear in a context for lack of experience, knowledge, or comfortability in their use in mediated interaction. That is to say that possibly different chains of connotations were already in development or had been a part of ideological struggle previously, but they were not yet easily incorporated into mediated action in different social settings (i.e., interpellated as certain kind of acting subject through this set of ideological understandings and discursive practices in an ideological apparatus).

To continue, as an outlier in the group, Michelle did, in fact, note changes to her perspective about bullying and stated that "previous to the activity, I did not reflect on the cultural, social, and historical roots of bullying" (Michelle, FGD). Thus, while it was interpreted that as a group the PSTs all came to converge upon new sets of ideological chains of connotations that were reflective of the "cultural, social, and historical roots of bullying," it was only Michelle that was able to express this change confidently. There may be two competing reasons for this: First, in contrast to Emma and Victoria, Michelle's previous experiences with the topic of bullying in schools did not afford much in the way of ideological struggle. There was, in fact, no indication from the data throughout the case that Michelle, like Emma and Victoria, had prior experience with restorative justice approaches or indigenous methods for bullying intervention. It would, therefore, be somewhat safe to assume that in Michelle's case there was no ideological obfuscation at the beginning of the study and that the connotative associations that she constructed with her groupmates were novel ideological constructions. The other explanation may be that Michelle was more metacognitively aware of changes occurring to her perspective during the intertextual integration activity and therefore more likely to report such changes during her final written reflection. Such an explanation, however, could also mean

that the ideological constructions that they converged upon were, in actuality, novel

constructions among all of the PSTs and only Michelle was able to recognize them as such.

Nevertheless, despite the variation in their opinions about the amount of change that

occurred to their perspectives throughout the intertextual integration activity, it was clear from

their closing written reflections that they collectively converged upon an expanded ideological

stance about bullying in schools. This expanded ideological construction allowed the PSTs to

collaboratively contemplate novel strategies for bullying interventions in schools, such as the

dismantling of arbitrary social hierarchies. It also indicated that while it may be premature to

state that this ideological stance may not be fixed in place and an unconscious reflex in mediated

action, that their participation in the activity was, in fact, a site of ideological struggle, where

they were, if only momentarily, interpellated differently.

Focus Group Discussion: Custodians of Classroom Culture and the Saliency of Lived Experience for Ideological Expansion

From the focus group discussion, I discovered some indication that the PSTs'

understanding of their roles as teachers shifted regarding bullying in schools. For instance, when

asked about how they would describe their position as a teacher to address bullying, Emma and

Victoria explained that their role should be that of a "leader" and a "role model" that can

demonstrate to students "how to show respect to everyone else" (Emma, FGD). Victoria also

described their role as that of a "mediator"—to which Emma added that the "goal" as a teacher

should be to prevent bullying before it happens by teaching "conflict resolution strategies" and

"emotional regulation strategies" (Emma, FGD). These types of responses from Emma and

Victoria showed that the PSTs were thinking more about bullying in a way that did not center the

individual bully as the unique originator of bullying behaviour and its solutions. Instead, the

responsibility was distributed and was also on the teacher to create classroom and school cultures that can positively influence interactions among their students. These stances can be contrasted with those provided in their opening reflections in which the bully, and sometimes the victim, was usually the locus for bullying interventions.

Furthermore, there might be something to be said about the importance of the PSTs' lived experiences as minority groups during the processes of ideological expansion and convergence about bullying in Canada. For example, during the focus group discussion, Michelle alluded to the fact that her identity as a visible minority in Canada was a factor in her agreement with the alternative discourses and approaches to bullying that she constructed during the activity. As Michelle stated:

> I think for me, because I belong to a minority group, and I'm actually scared that I don't know, you know, how to find my place yet in the educational setting, whether here in Canada or abroad. So, I think that personal reflection and working with other cultures and showing children as well, you know, that I can build healthy relationships with people, students, and faculty from various hierarchical positions, and you know, not trying to perpetuate hierarchy and putting people on pedestals because that's deeply ingrained in me. So, how do I do that, and how do I model it and try not to enforce those same hierarchies and putting people or students on pedestals, you know, in the classroom. So, I need to unlearn a lot of things and hopefully they will feel empowered to see you know like my colour and my background are also represented, but at the same time, because I'm scared, and I don't know where I can do much difference in Canada, abroad or whatnot. I think I have some simultaneous things to work on, as well. (Michelle, FGD, 02:53)

Michelle's comments about her status as a visible minority in Canada, and her emphasis on not "perpetuating hierarchies" in the classroom, speaks to the power that unprivileged voices might have during the process of ideological expansion about bullying in schools. It was arguably partially due to Michelle's lived experience as a minority, navigating embedded social hierarchies in Canada, that different ideological chains of connotative associations were constructed, and novel forms of action manifested among the PSTs. In fact, it was Michelle, who earlier in the activity, introduced the idea that there are hierarchies in schools that students and teachers are "subjected to," which acted as a catalyst for ideological expansion. It is therefore reasonable to contend that it is important for marginalized voices to be heard to promote interanimations and ideological expansion about bullying; and the use of collaborative intertextual integration activities, in small groups of three to four, could be one way for them to have a platform to do so.

In summary, the focus group discussion substantiated some of the interpretations that I made throughout the PSTs' participation in the intertextual integration activity. Notably, through the discussion, the PSTs demonstrated that there had been sustained engagement in ideological expansion before they converged upon new shared understandings and that they explored, as a result, novel trajectories of action when considering effective bullying interventions. It was also clear that the discussions that they had and the ideas that they generated were not fleeting and that the ideology that they converged upon was genuinely an expanded one that can position them differently as social actors through its intermediary role in mediated action. Incidentally, I received many pertinent suggestions about the activity's design. For instance, the focus group discussion has made clear that there should be consideration given to English as a second-language learners who wish to participate in such activities, such as identifying them ahead of

time and providing them with reading and writing scaffolds. Michelle, who speaks English as a second language, mentioned difficulty reading and understanding the victim-centered approach text about bullying. Scaffolds, then, should be of utmost importance for such learners since, as I observed, their voice and lived experiences may be beneficial for ideological expansion about bullying. Scaffolds should be provided instead of excluding students based on language proficiency for intertextual integration activities designed to promote ideological expansion and convergence.

Summary of Case Two and Implications

Through the inferences that I made from the second case, it was clear that ideological expansion and convergence were observed among the PSTs during the activity; however, it would not be appropriate for me to assert that they had been indubitably interpellated differently as social actors through their brief participation in the intertextual integration activity. It is important to remember that through the particular discursive lens of ideology through which this study is conceptualized, it is via one's participation in habitual discursive practices that one can become interpellated as a different kind of social actor. This means that it will be necessary for the PSTs to continue to engage in ideological expansion and to insert similarly constructed ideological composites into novel contexts in their future educational practices, which there is no guarantee of. In terms of mediated action, the PSTs will need an extended period of time to continue articulating their ideological constructions and having opportunities to practice using them, which is to say that they will need time to continue mastering their uses and then to unconsciously incorporate them into their mediated actions. This cannot be reasonably confirmed within the limited parameters of an individual intertextual integration activity that spans a few hours. To reiterate, the purpose of the study is only to assess if such activities can be used to

support engagement in ideological expansion and convergence, not to summarily reposition participants as different social actors. Thus, while throughout the activity the PSTs demonstrated that they were able to explore and construct new ideological understandings, their use had only been practiced for a short amount of time and not habitually. Figure 8 illustrates an interpretation of the PSTs' expanded ideology on bullying at the end of the activity.

Figure 8

Interpretation of Case Two's PSTs' Expanded Ideology on Bullying
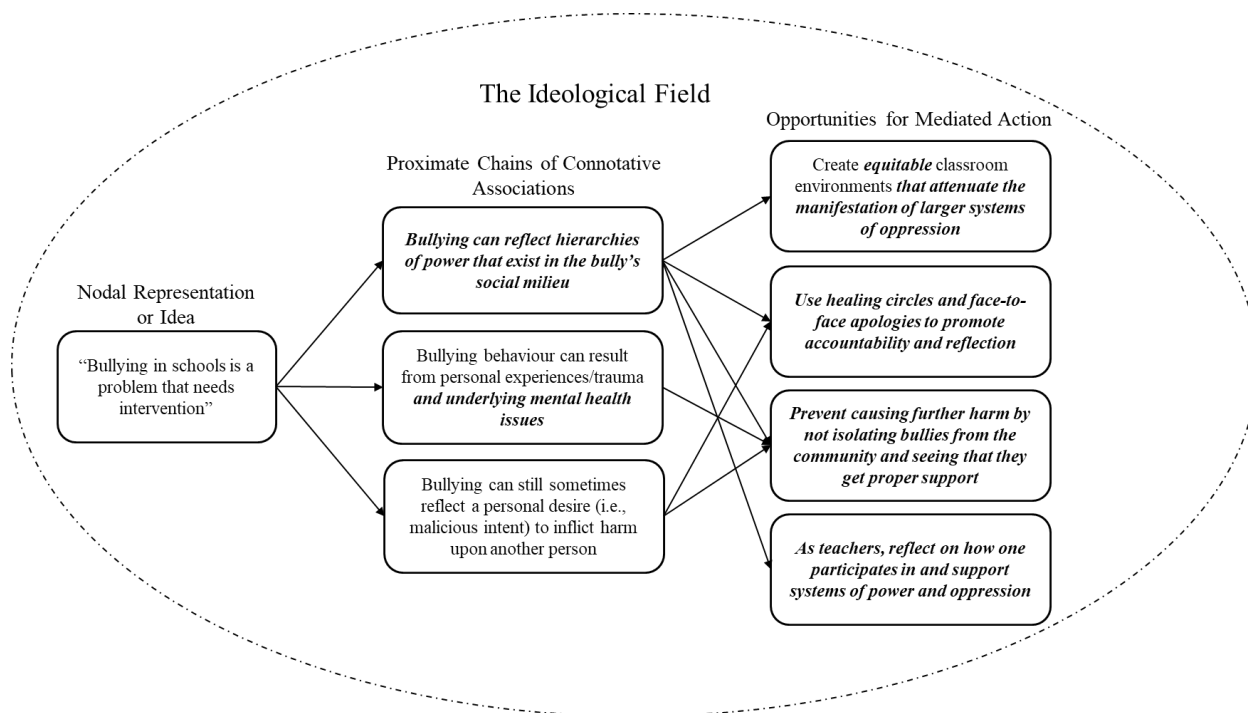
Note. The interpretation of the PSTs' ideological field has changed substantially since the beginning of the activity as new and altered connotative chains of associations have significantly altered the spectrum of opportunities for mediated action. Particularly, a new chain of connotative associations about bullying reflecting hierarchies of power became fixed in the

ideological signifying structure, which led the PSTs to adopt many anti-bullying strategies that did not focus on controlling or monitoring individual behaviours.

Furthermore, an important detail from this case was my interpretation of a process of ideological obfuscation in which it was possible that the PSTs concealed their nascent, or previous, ideological constructions when entering an unknown context and ideological field. To be clear, such a process should not be construed as the PSTs having a conscious intent to conceal their true beliefs or perspectives but that those chains of connotative associations were not yet mastered and appropriated naturally (i.e., ideologically). Accordingly, one could argue that as new chains of connotative associations are formed in ideologically expansive settings, they will become fixed in place over time only through their habitual reconstruction in new ideological fields. It could be, then, that during periods of transition, or liminal periods (see Chapter Two), these emerging ideological chains of associations (i.e., alternative ideological constructions developed and/or used previously in mediated action within a different context) are obfuscated in the sense that they may lack the social power to be evoked spontaneously in a particular setting. However, in a context that is designed for ideological expansion, these emerging chains could be exposed and given the opportunity to influence and expand the converged upon ideological constructions more quickly. In the current case, this was apparent in how the PSTs' initial suggestions for action could not be used to interpret an ideology that decenters the individual, yet ideological expansion was achieved effortlessly thereafter. Thus, while the notion of a process of ideological obfuscation is, at this point, a developing hypothesis, it could be useful as one point to explain the labour of ideological struggle and the propensity of dominant ideologies in a specific context to continuously be reconstructed or converged upon without sustained engagement in ideological expansion. That is, ideological obfuscation could be a factor in "too

early ideological convergence" (Philip et al., 2018, p. 185). It may also be an indication of the liminal, or transitionary, period in the mastery and appropriation of new mediational means (i.e., interpellation). That is to say that ideological obfuscation may simultaneously be a barrier to and also augur ideological expansion during intertextual integration activities.

Case Three: Ideological Attenuation and the Possibility of Ideological Regression

The third case was bound temporally on a Tuesday afternoon in the month of June for a duration of approximately 3 hours and 7 minutes. It was also bound by a group of three PSTs, who participated in the intertextual integration activity and were assigned the following pseudonyms: Jason, Gina, and Camila. All of the participants were identified as white adults between 20 and 30 years of age. Two participants were identified as female and one participant as male. All of the participants had just completed their first year of the two-year teacher education program at the university.

In this third case, I observed that the PSTs were able to engage in ideological expansion before converging upon an unmastered but expanded ideological stance, which occurred for two perceptible reasons. First, the *ideological attenuation* of individualized and behavioural discourses on bullying that had, at the commencement of the activity, shared equal significance among a range of ideological stances, allowed new and alternative discourses (e.g., internalized societal systems of oppression as factors influencing bullying in schools) to occupy positions in the PSTs' collective ideological signifying structure. That is to say that since these discourses were somewhat antithetical, the former needed to be mitigated to make room for the latter. Second, although the PSTs had converged upon an expanded ideological stance, they had, by the end of the activity, returned to their initially suggested bullying intervention strategies. In other words, although I observed new trajectories for action throughout the case, the PSTs ultimately

reverted to strategies that were more familiar and comfortable to them. This process, which I am calling *ideological regression*, was not interpreted to be as a result of an absence of ideological expansion, as I observed in the first case, but likely due to a lack of practice and mastery with an expanded ideology in mediated action.

Component 1—Opening Written Reflections: Appearance of a Range of Ideological Constructions

The opening reflections, as written by the three PSTs in the current case, indicated that an ideology that centers the individual in bullying situations and interventions was not necessarily dominantly articulated at the commencement of the activity by all of the participants. Instead, the PSTs' definitions of bullying represented varying ideological stances with more distinction among them than I observed in the previous two cases. For instance, Jason (OWR) defined bullying as trying to "intimidate another person into feeling low status, not valuable, or unsafe" and states that it can involve any "dimension of power" such as physical intimidation, "social, economic, bureaucratic, etc." In Jason's definition, it was evident that issues of sociocultural difference were present and that power imbalances among bullies and victims transcend intra-individual origins. Further, his definition also demonstrated that bullying behaviour can be performed by actors other than students in the school environment, which may or may not influence students' behaviour. Gina, on the other hand, provided a definition that seemed to represent strong connotations of individual culpability that was aligned with an individualized and behavioural ideologies. Bullying, Gina explained, is physical and verbal behaviour that can cause "physical, mental, or emotional" (Gina, OWR) harm to victims. While Gina noted that verbal types of bullying can involve racist and homophobic slurs, it does not necessarily suggest that she was referring to the role of larger structures of power in her definition but instead to

racist and homophobic individuals. Finally, even though Camilla's definition was rather terse, and therefore difficult to interpret confidently, there was an absence of the individual bully altogether, which could, potentially, allude to the role of miasmic school/classroom cultures in general. Nevertheless, there seemed to be a near continuum of variation among their written reflections representing diverse ideological stances as demonstrated below in Table 14.

Table 14

Case Three's PSTs' Initial Definitions of Bullying

Participant	Definition of Bullying
Jason	"Bullying is any attempt for one person in a school (a student, a teacher, administrators, support staff, etc.) to try to intimidate another person into feeling low status, not valuable, or unsafe (or throw in any other terrible way to feel). The stereotype of the physically intimidating high school movie bully is an example of someone trying to use force to successful bully someone else, but any dimension of power can be abused as such. Social, economic, bureaucratic, etc."
Gina	"Bullying involves the targeted harassment of or aggression towards another person, typically with malice and the intent of making someone feel poorly about themselves. Bullying can manifest physically or verbally and can result in physical, mental, or emotional harm of the one being bullied. In a school setting, this will often take the form of physical alterations (fighting, pushing, etc.), or verbal

abuse (i.e., name calling, rumours, insults, slurs, racism, homophobic

comments, etc.). In elementary schools, I would argue that physical

altercations and exclusionary practices are the most common forms of

bullying, while in secondary schools there will be more verbal assault

alongside those same exclusionary practices."

Camila   "Bullying is when an individual or group is targeted and harassed

physically, mentally, emotionally, and/or socially. The effects can be

devastating as we are social creatures."

Fittingly, consistent with the range of ideological stances that were reflected in their

definitions, the strategies that the PSTs suggested also represented a spectrum of potential action

for bullying intervention. These potentialities for action might be best understood as being

reactive, proactive (i.e., preventative), and preactive (i.e., prognostic). In the first instance, each

PST described some form of reactive bullying intervention. Jason suggested that after bullying

has been identified that relationships with the bully have to be established to "affirm that they are

better than the behaviour they are exhibiting" (Jason, OWR). Gina, whose entirety of bullying

strategies were characterized as reactive, included "getting involved in a timely manner" and to

speak to each of the parties involved separately to "interpret the truth before everyone is brought

together." Gina also suggested that bullies should be appropriately "reprimanded," and that the

punishment should "fit the crime" when administering discipline. Camila offered the use of

talking circles as a way for students to understand each others' feelings and the potential impacts

of their actions; however, her writing also implied that talking circles should be used regularly as

an active measure. Regarding proactive strategies, there were multiple, particularly from Jason

and Camila. These strategies generally involved the building of relationships and communities among students as a preventative measure to bullying. As Jason stated, "the earliest relationship to establish is between the class, and the expectations that you have for them." Similarly, Camila explained that it is important that students are aware that "they have a caring circle of relationships around them that are there for support, that will listen and help them to find solutions." In terms of preactive strategies, which is to say those that anticipate bullying can and will occur, Jason suggested that "lines of communication need to always be open" between teacher and students so that they report incidents and provide support to victims as well as between teacher and parents "so the first time that they ever hear that there is a problem is not the first time they've heard from you." Table 15 illustrates the PSTs' answers to how they thought bullying should be addressed in schools at the beginning of the activity.

Table 15

Case Three's PSTs' Initial Strategies to Address Bullying

Participant	Strategies and Design Solutions
Jason	"Every element of designing anti-bullying strategies comes down to relationship building. The earliest relationship to establish is between the class, and the expectations you have for them. Enforcing those expectations evenly and consistently to make sure there is no confusion or wiggle room where, "I didn't realize I couldn't do that" or "but you let them do that " would work as an excuse. Also holding yourself accountable to those expectations is essential. Lines of communication need to be always open with kids so they can report incidents, but more

importantly so you can affirm to students who have been bullied that they are not deserving of their treatment and are valuable members of the class. Establish relationships with kids with a tendency to bully to affirm that they are better than the behavior they are exhibiting and try to find healthy outlets for whatever is motivating their behaviour. Lines of communication with parents should be opened at the start of the year, so the first time they ever hear that there is a problem is not the first time they've heard from you."

Gina   "Educators have a responsibility first and foremost of ensuring that students are safe and cared for at school. Thus, it is critical that in instances of bullying, teachers get involved in a timely manner and work to keep their classrooms and the overarching school environment a safe space for all. My first strategy is always to speak to all parties involved. It can be beneficial to do this with all parties present and to give them each a turn to speak, however, I have found that this sometimes leads to yelling and misunderstanding when this first step is to gain understanding as the adult mediator. So, I typically prefer to speak to the parties individually to hear their telling of the story. I like this strategy because it allows me to find all the similarities between the stories and try to interpret the truth before everyone is brought together. It then becomes a matter of ensuring that the bully is appropriately reprimanded, and the victim can feel safe in their

learning environment. It is crucial that when considering how to handle the situation, the teacher always ensure that the "punishment fits the crime" so to speak. It is unreasonable to suspend a student for calling someone ugly once, however, a suspension is reasonable for intentional acts of violence (not self-defence) and cases of regular and repeated verbal harassment."

Camila   "Building communities within schools and extending that community and those relationships into the homes and outlying communities. Teaching students, teachers, administrators, and parents about the effects of bullying and finding ways to practice empathy and create relationships. This could be done with talking circles at the beginning or end of the day where students have the chance to understand and learn about how others are feeling, the impacts that their actions might have had on others and exploring similarities and differences. In older grades I think it is important to teach about these ideas on a systemic level and to offer tools and best practices for the use of social media. Most important at any age is that all students know they have a caring circle of relationships around them that are there for support, that will listen and help them to find solutions. As a teacher I think this could be done by creating class rules and explicitly telling students you are there for them."

The PSTs' opening reflections, when considered collectively, suggest that they constructed a range of ideological stances about bullying that do not all necessarily center the individual and individual behaviours. This range of ideological stances could be imagined on a continuum of individualization with Gina and Camila occupying each end and Jason existing somewhere in the middle. For instance, Gina's responses implied that the individual bully's behaviours are caused by their own "malice" and logical consequences involve reprimanding the bully and distributing a balanced justice that is fitting of the "crime." Gina's suggestions for bullying intervention were also characterized purely by reactive measures as opposed to incorporating proactive or preactive strategies. On the other end of the continuum existed the ideological stances reflected in Camila's writing, which did not provide any figuration of an individual bully whatsoever. Interestingly, Camila's proposed strategies for bullying intervention were marked mainly as being proactive and preactive (e.g., building school communities and regular use of talking circles). Further, while there was a stark difference between the discourses of Gina and Camila, Jason found himself somewhere in the middle by constructing chains of connotative associations from each end of the spectrum. For instance, while Jason's perspectives were ostensibly aligned with Camila's regarding the use of proactive measures to establish preventative classroom cultures through relationship building, he also hinted at the role of personal responsibility and decision making of the individual who is bullying. Notably, this was the first case in which I could not construe individualized and behavioural discourses definitively as the dominant ideology among the group at the commencement of the activity. An interpretation of a synthesized ideology of their collective perspectives is illustrated in Figure 9.

Figure 9

Interpretation of Case Three's PSTs' Initial Ideological Field

The Ideological Field

Opportunities for Mediated Action

Proximate Chains of Connotative Associations

Nodal Representation or Idea

"Bullying in schools is a problem that needs intervention"

Bullying reflects multiple dimensions of power imbalances such as physical size, social and economic differences, etc.

Bullying can result from malicious intent to physically or emotionally harm someone or socially exclude them

Bullying can be targeted harassment, aggression, or intimidation and can be perpetrated by groups

Build communities and relationships and establish expectations of those relationships

Use talking circles to learn about other's feelings and listen to everyone's perspective privately to arrive at the truth

Ensure that schools and classrooms are safe places and that avenues of communication are open and maintained

and instill a sense of personally responsibility among bullies to be better

Component 2—Summarizing of Texts and Group Discussion: Interanimation among Various Persuasive Discourses and Ideological Expansion

From the PSTs' individual summaries and group discussion, it can be argued that the absence of a dominant discourse (i.e., an unambiguous set of shared understandings about bullying) allowed for each of the PSTs' perspectives to become easily interanimated with each other, as well as with those reflected in the texts. That is so say that I interpreted that there was a range of ideological positions among the PSTs that can be characterized as persuasive discourses that came into contact with one another. The persuasiveness of their discourses can be observed in how each pre-service teacher acknowledged, to varying degrees, the validity of competing perspectives while at the same time maintaining the essential connotations in their own ideological constructions. For instance, in her individual summary, Gina (IST), whose opening reflections reflected individualized and behavioural discourses, agreed with the idea of "supporting and validating the victim of bullying" by "developing strong relationships with

children" but also disagreed with notions that would interrupt the individualized and behavioural connotations in her original ideological understandings. As Gina explained:

> However, one thing that I strongly disagree with is the notion that most, if not all bullies, are neglected children who lack strong relationships or good role models. Frankly, sometimes people are rude and hurtful because they can be, and they feel like it. It is not fair to suggest that bullies are all troubled people who need compassion, because then the narrative becomes about "poor you" situation instead of uplifting the victim. (Gina, IST)

Thus, while in her individual practice, Gina's ideological understanding of bullying was 'enhanced' through hints of ideological assimilation (see the second case) to incorporate strategies for supporting and validating victims of bullying, the associations that she constructed of a malicious bully remained firmly intact. It was not until Gina was immersed into a contrasting ideological field (i.e., the group discussion), in which such discourses were not privileged, that Gina's personal ideology became expanded to also consider the impact that a students' environment (i.e., school and classroom) can have on their behaviour. In other words, due to Jason and Camila's stances representing different ideological orientations, which may have been reinforced and given some authority through the texts about victim-centered approaches and restorative justice, Gina's personal ideology became expanded. The interanimation and the destabilization of this discourse can be observed during an exchange between Gina and Camila (Table 16), in which Gina initially espoused individual responsibility and culpability of the bully but then momentarily shifted her stance to identify school culture and environments as salient precursors to bullying behaviour. The exchange provides a window into how chains of connotative associations can become destabilized and allow for new associations enter through interaction in a heterogenous ideological field.

Table 16

Interanimation of Individualized and Cultural Discourses on Bullying

Line. No	Time	Speaker	Transcript
6.1	01:11	Camila	"I think you have to hit it at like every angle, basically, like individually and the whole system and, like the culture of the school and the relationships between students. And I think that starts really young like by doing like maybe talking circles, so people understand how their actions impact others, and yeah."
6.2	01:11	Gina	"Yeah, like that actually I, and I agree, I think that every bullying action does need a consequence or reaction, so you can't like let it go unnoticed… Those consequences do need to be exactly appropriate, though, like you, can't just suspend a kid who called someone a name, right..."
6.3	01:13	Camila	"…Yeah, they mentioned that in the articles like zero tolerance policies don't actually work, because then, if it's like you're suspended, then people just, the teachers just stop, and kids stop reporting the bullying because it's so extreme. And then you don't

deal with it. So, they actually talked about how the consequences really have to match umm the act."

6.4	01:13	Gina	"…I actually just have a problem with the implication that bullies all have like a root cause of it, some people are just mean...framing it around every bully has like a sad story, I really don't like that…some kids bully because they can and they're popular and they can…suggesting that every like bully has just a really sad backstory is also very problematic when you're dealing with bullying as a whole and that gets back to like that systemic issue of like power imbalance and abuse of power, and how does that look, and I think you made a really good point about school culture, too…"
6.5	01:15	Camila	"And I think like a bully will always have some reason, like whether it's something at home, a learned behavior like there's a reason why, I think, always. But that doesn't excuse the behavior, like there are lots of people that are neglected, and they don't bully people, there are lots of people that are abused, and they don't go on to abuse people. So, I think, just

			because there's a reason for the behavior doesn't mean that that's acceptable or that that person doesn't have options and they're making like choices."
6.6	01:15	Gina	"Yeah, exactly so they don't always need to be coddled, right?"

Note. This exchange has been substantially abbreviated to efficiently demonstrate the interanimation of discourses and the mutable ideological stances of Gina and Camila.

Furthermore, throughout the exchange between Gina and Camila, I observed that different processes of ideological expansion had occurred. For instance, besides ideological re-articulation through interanimation, there was arguably a moment of liminality (line 6.4) as Gina was considering the role of individual bullies and the role of school culture and environment. Gina's somewhat contradictory remarks might indicate that an individual-focused ideological construction of bullying was being destabilized, or unmastered in mediated action, and being rearticulated as the two PSTs negotiate the meanings of bullying acts. Gina's comments were tacitly expressing uncertainty as new associations and understandings were being formed with Camila. Correspondingly, it can also be seen that Camila, who did not originally espouse or suggest individually focused consequences as a viable bullying intervention, then recognized that bullies should probably face some form of consequences for their actions. Thus, between the two PSTs, two distinct discourses about bullying interanimated to form a broader shared understanding that recognized the concomitant role of individual decision-making and school culture—yet, interestingly, attenuated the role of a bully's possible psychological or emotional

trauma (something that was legitimized in previous cases during processes of ideological expansion).

Moreover, early on in their group discussion, the PSTs seemed to be on the cusp of converging upon an amalgamation of all of their own individual perspectives. This may have occurred due to the that fact that all the PSTs perspectives were somehow reinforced and also challenged by the texts that they read and/or because the range of their individual stances did not provide room for one dominant conception to emerge, initially. It was not until the PSTs were introduced to the excerpts from Walton (2011), which were intentioned with attenuating the social power of individualized and behavioural discourses on bullying, that their collective ideological stance shifted further away from centering the individual in bullying acts, particularly on the part of Gina. However, this occurred in a rather unexpected manner, and was in response to Walton's peripheral suggestion that dominant individualized discourses may result in bullying being perceived only as "anti-social behaviour where one student wields power over another, usually because of physical size" (p. 131). The notion of physical differences as the potentially dominant conception was immediately a point of disagreement between the group and Walton. As an example, Camila stated, "I would never associate that with bullying from like the experiences I've seen and witnessed it's never physical size that, or I mean it could be, but like that's definitely not the dominant thing I've noticed" (Gina, GGD). This contention with Walton led the PSTs to incidentally contemplate the media's role in producing, as Jason put it, "the stereotypical high school bully is a seven-foot-tall jock pushing around a nerd" (Jason, GGD); and in a similar fashion, Camila later explained:

> You look at even like politics right now, and umm, I don't know popular media, social
> stuff like look at the example children are getting. Like politics has become a gong show

with like just super abusive and, I mean, yeah like if that's what kids are seeing, and then they have parents that are really polarized and rooting for one person or, of course, that's what they think is like socially acceptable it's actually really disturbing. (Camila, GGD, 01:25)

Notably, as the PSTs contemplated and discussed the role of the media in establishing behavioural norms, they began to explore the role of larger societal narratives about power that can be internalized and then externalized as bullying behaviour among students in schools. This shift away from individualized and behavioural discourses on bullying also represented a change to the PSTs' understandings about the saliency of culture outside schools and classrooms (i.e., connecting macro to meso and micro contexts). These multi-layered shifts can be observed in several statements made by Gina throughout the group discussion, which simultaneously moved away from individualized discourses and expanded upon the idea of classroom and school culture to include larger social and cultural systems:

I do think sometimes it can be an individual or behavioral problem. But overall, I think it's the way that our society shapes the narrative around power, and what that looks like and, how power is perceived, both in and out of the school environment. I definitely would say that as part of a bigger problem that kids don't realize their parties. (Gina, GGD, 01:23)

Like when we're talking about like bigger education, like curriculum and stuff, like this stuff that's just perpetuated that those kids don't realize it's been kind of ingrained into them, so they behave in those socially accepted ways. (Gina, GGD, 01:24)

Because yeah, how about social difference, race, gender, ethnicity so culture and socio-economic status, like those things are huge. People have internalized oppression and internalized like dominance, without even knowing it. (Gina, GGD, 01:28)

Accordingly, as a consequence of their expansion and convergence on shared understandings that reflect the influence of larger societal narratives on bullying, some new opportunities for action began to present themselves. Most notably was the idea that in order to address bullying behaviours, there needs to be extensive changes to school curriculums. As Gina suggested, such actions would need to move "…beyond one health class a year on why you shouldn't be a bully. It needs to be something that kids are taught that they can unlearn some of those behaviours" (Gina, GGD). Camila, in response to Gina's remarks, concurred that through such intervention bullying behaviour could become "not a socially acceptable thing" (Camila, GGD). Thus, there was tacit realization among the PSTs that changing school culture does not simply mean making it a kind, friendly, and accepting place, but that it also needs to directly counter larger societal narratives about power, particularly through the use of regular curriculum interventions. Nevertheless, despite the noteworthy expansion that occurred, it is important to note that the ideology that the PSTs constructed did not entirely omit the role of the individual and the necessity of individual interventions when responding to bullying in schools—it was only denied privilege in their ideological constructions. As Camila eventually added, "I do think sometimes it does need to be targeted individually as well, but I think the individual has to be like within the system" (Camila, GGD). Instead, their group discussion allowed for the coexistence of several alternative and competing meanings that formed a multidimensional understanding of bullying phenomena.

Component 3—Collaborative Writing: The Attenuation of Individualized Discourses and the
Appropriation of an Expanded Ideological Construction

During the PSTs' collaborative practice, I found that they had converged upon shared understandings of bullying that transcended the individual bully and their individual behaviour; which is to say that the PSTs constructed an ideology about bullying in schools that radically diminished the power of discourses that focused on individual responsibility and culpability. Their collective stance is probably best interpreted by looking at how they resisted the individual and behavioural lens (i.e., did not allow for interanimation with the discourse) that was reflected in the excerpt of Alberta Education's definition of bullying. For instance, when reading and discussing the definition, the PSTs were mainly at odds with its incompleteness, describing it as "superficial" (Gina, CWD) and lacking "flexibility" (Camila, CWD). They characterized the definition as focusing too much on individual behaviours and therefore not providing a comprehensive account of bullying phenomena. In their writing, the group suggested that the definition is "overly implying physical violence" as the predominant form of bullying and that it is too "black and white when in actuality there are a lot of grey areas in bullying" (Group, CWA). Accordingly, while the PSTs largely disagreed with Alberta Education's definition, the only commendations that they offered were for aspects not exclusively belonging to individualized and behavioural discourses, such as de-normalizing bullying and denying that it builds character. Such resistance to the dominance of individualization in their ideological constructions, and the denying of privilege to such connotative associations, is illustrated in Table 17, particularly on lines 7.1 and 7.5 where Camila and Gina criticized Alberta Education's definition for not situating the bullies in larger social systems.

Table 17

Resisting Individualized and Behavioural Discourses on Bullying

Line. No	Time	Speaker	Transcript
7.1	01:59	Camila	"…I don't know if people will agree with me, but it doesn't really take into account, like the bully as a whole person. Umm, it kind of just sees them as like, it kind of defines bullying almost as like this, like yeah I'd say more like an individual problem that needs to be like targeted versus that the bully and the system they're like all very complex."
7.3	01:59	Gina	"Yeah, like I said, it doesn't really take into account the person and uses them as a problem."
7.4	01:59	Camila	"Yeah."
7.5	02:00	Gina	"Well, there's something else I was thinking of, oh, the larger social implications, right? Like and how that comes into play, like where does bullying like manifest from, like school culture."
7.6	02:00	Jason	"Yeah. Absolutely."

Moreover, the PSTs' resistance to the individualized and behavioural discourses that are reflected in Alberta Education's definition of bullying could be interpreted to represent moments of mastery and appropriation (Wertsch, 1998) of a more comprehensive and inclusive ideological construction into their mediated actions. That is to say that when confronted with a competing and narrower sociocultural and historical artifact, such as the conceptualization of bullying offered by Alberta Education, the PSTs unanimously rejected it in favour of a broader and more comprehensive one to interpret and explain bullying behaviours in schools. Thus, one could also say that their more inclusive ideology had, therefore, become authoritative, or not internally persuasive (Bakhtin, 1981), as it began to resist the privileging of individualized discourses. Their resistance was also emblematic of the fixation or rearticulation (Hall, 1985) of the connotative associations present in their constructed ideological understandings, in that the role of individual and personal responsibility has, without being entirely excluded, been fixed in a subordinate place.

Accordingly, their written essay demonstrated that the PSTs were actively mastering and appropriating an expanded ideological construction into their mediated actions when contemplating how bullying ought to be properly defined. For instance, while contemplating their essay, the PSTs discussed how a lot of bullying behaviour "involves internalized oppression and dominance…like they're things that need to be addressed on like a bigger scale than just a bunch of kids who are mean to each other" (Gina, CWD). This expansive ideology was also reflected in their written artifact, where they modified the definition to incorporate "an added dimension explicitly stating how long-term solutions require addressing the roots of the behaviour" (Group, CWA), such as "societal and historical factors (i.e., racism, sexism, classism, ableism, etc.) … [that are] impacted by the culture that students exist in" (Group, CWA,

parentheses added). Thus, their revised version of Albert Education's definition reflects the mediation by an ideology that does not exclude individual and behavioural discourses but attenuates their position by also recognizing the macro social, cultural, and historical determinants of bullying in schools:

> Bullying is a hostile activity that can be conscious, willful, and/or deliberate, that is marked by an imbalance of power, intent to harm and/or threat of aggression. It can be verbal, emotional, social, or physical action that occurs in person and/or online. Often, bullying is rooted in larger social and societal issues relating to interpersonal relationships and social structures, however, bullying is not a normal part of growing up, and does not build character. (Group, CWA).

Overall, during the PSTs' collaborative writing, I observed that their convergence on a broad and inclusive ideology on bullying allowed them to effectively resist and attenuate conceptions of bullying that privilege the position of individualized and behavioural discourses, such as Alberta Education's definition of bullying. This resistance, I argued, was permitted through the temporary stabilization or fixation of an expanded ideology about bullying among the PSTs. Further, it was apparent in both their collaborative discussion and written artifact that they had begun incorporating such an expanded ideology into their mediated actions, when interpreting and conceptualizing bullying in schools and rewriting Alberta Education's definition.

Moreover, a potentially important finding, so far, is that of a concept of *ideological attenuation* that can be postulated to explain the process through which certain chains of connotative associations (i.e., discourses) are not removed or omitted from ideological constructions during expansion and convergence but are simply ascribed with less social power (note that this also occurred in the second case). During attenuation, I argue, the saliency of some

discourses is resisted as they are relegated in the collective ideological construction, making room for new articulations to become fixed in place. Thus, a process of ideological attenuation, could be compared to Hall's (1985) assertion that ideological struggle often "actually consists of attempting to win some new set of meanings for an existing term or category, of dis-articulating it from its place in a signifying structure" (p. 112). The process of ideological struggle regarding bullying in schools with PSTs, therefore, does not ineluctably mean, as interpreted in the current case, that certain discourses need to be won over (i.e., dis-articulated), but that through interanimation they may come to occupy a lowered position among various chains of connotative association that are fixed in the ideological signifying structure—the acceptability of ideological attenuation being interpreted as success of ideological expansion, of course, will depend on the nature of the activity's goal, or the researcher's critical agenda (e.g., it may be desirable to completely disarticulate certain chains of connotative associations in instances that are characterized by iniquity and injustice). Importantly, a process of ideological attenuation is, arguably, one such mechanism of ideological expansion that may allow the possibility of working "toward classroom spaces that allow for and hold a range of ideological stances and thus expand opportunities for learning (Philip et al., 2018, p. 215). That is, in other words, to say that a range of ideological stances, or enhanced opportunities for learning and action, would not be possible if in classroom spaces there is no room created for multiple perspectives to become accepted and naturalized.

Component 4—Closing Written Reflections: The Fixation of Individualized Discourses in an Attenuated Position

In the previous components of the intertextual integration activity, I observed that the PSTs had initially constructed a range of ideological stances on bullying that could be imagined

on a continuum of individualization. Then, throughout their participation, they were able to expand upon their collective ideological stance by moving away from individualized discourses on bullying and relegating them to a position of lesser privilege in the ideological signifying structure. As a consequence of that shift, they were able to reflect upon, and create room for, the role of oppressive societal narratives that might be internalized among students that then manifest as bullying behaviour in schools. Thus, while the PSTs had initially constructed a range of diverse ideological stances on bullying, ideological expansion (i.e., the incorporation of societal narratives and internalized systems of oppression) was not possible until one of the prominent, and somewhat antithetical, discourses (i.e., individualized, and behavioural chains of connotative associations) was attenuated and fixed in a relegated position in the signifying structure. I also noted evidence of the PSTs' shift away from individualization and fixation to continue in their closing written reflections. For instance, as Jason wrote:

> Although I already recognized that really valuable bullying resolutions are based on reconciliation, not retribution, it had not occurred to me how much standard bullying resolutions make the problem worse…I had been considering bullying through relationships, not through the lens of greater societal issues. For example, in my mind racial bullying was one actor acting harmfully to another using broader racism as a tool at their disposal. The bully knows race is a weapon they can use to hurt the victim. I hadn't considered how rather than bullies wielding racism, racism itself can wield bullies, and broader patterns of social injustice are acted through the schools. (Jason, CWR)

An interesting point to be mentioned from Jason's reflection is how, from an individualized and behavioural lens, bullies who commit hateful acts against minorities or marginalized groups can be seen as individually responsible for voluntarily using systems of oppression as tools to harm

others (something that was also pointed out in the opening reflections section of the first case). In other words, interpreted from an individualized framing, hateful acts would be committed only by hateful individuals who need to be punished and reformed or, in Jason's perspective, individually reintegrated into the community through relationship building. This realization by Jason was illustrative of how the use of sociocultural and historical mediational means (such as, in this example, racism, ableism, sexism, etc.) are often unconscious and that they indeed "they do some of the work of seeing, remembering and problem-solving" (Esmonde, 2016, p. 9).

Likewise, the continued shift away from individualized discourses on bullying was also apparent in Gina's written reflection, where she continued to downplay the significance of individual culpability and focused more on "preventative responses" (Gina, CWR) that can address the culture of bullying in schools. Camila, in contrast, who had not initially privileged individualized discourses on bullying throughout their participation, wrote that "my perspective on bullying is still fairly the same. I believe that bullying at its core is a societal and relational problem that includes individuals" (Camila, CWR). Camila's stance in opposition of individualized discourses was notable since early on in the group discussion component of the activity, she had begun to consider the potential salience of individualized framings during her interactions with Gina (see Component 2). Then, in line with Gina and Jason's shift, she moved back to a stance that decenters the individual and centers societal and community influences. Thus, it can be argued that while individualized discourses had not been removed from their collective ideological stance, they had been fixed in a relegated position in the construed signifying structure; which is to say that the PSTs were mostly attempting to interpret, or mediate, the problem of bullying through alternative discourses.

Focus Group Discussion: Obfuscation and the Premise of Ideological Regression

During the focus group discussion, I observed that the PSTs, while having reduced the saliency of individualized and behavioural discourses, had not yet mastered the use of those that account for the role of larger societal narratives and internalized systems of oppression, which they had just earlier articulated. That is to say that once the PSTs had finished participating in the intertextual integration activity, the role of such connotative chains of associations were seemingly, to an extent, dissimulated. The process of obfuscation, as I argued in the second case, is proposed to describe the process in which nascent and emerging beliefs or perspectives about a topic (i.e., the developing chains of connotative associations and associated opportunities for action) are unconsciously, or consciously, concealed or not effectively communicated or brought to bear in a context for lack of experience, knowledge, or comfortability in their use in mediated interaction (i.e., mastery). That is to say that for not having sufficient practice with newly articulated discourses in their shared ideological constructions, the current case's PSTs' emerging perspectives about the influence of larger social systems of oppression, and how to deal with them, became somewhat latent, or existing but not yet firmly developed or manifest by the end of their participation in the study.

I interpreted the occurrence of the process of ideological obfuscation during the focus group discussion because of what seemed to be a substantial regression to the stances that the PSTs originally expressed in their opening written reflections. This regression was also characterized by uncertainty or diffidence in how discourses that account for issues of social difference should be used to mediate their actions as future teachers. For instance, Gina, who, throughout her engagement in the intertextual integration had seemingly abandoned reactive strategies for bullying intervention, reverted back to espousing such measures when describing

her role as a teacher and the ways that she planned to address bullying in her future practice during the focus group discussion. Specifically, she described herself as a "mediator" (Gina, FGD) in bullying situations and as "someone who a student can confide in and speak to and feel safe with…I think that's my overall goal as a teacher is to create a safe learning environment and a safe space for students to exist" (Gina, FGD). As well, she explained that as a mediator:

> …I really like taking kids like separately and saying, "okay tell me what happened, can you tell me your side of the story." Because when you have them all together, a lot of times, it just kind of turns into a yelling match of I didn't say that you're misunderstanding or however they're feeling but hearing it individually, then as the mediator, I can kind of piece together the shared pieces…and find an appropriate response and action to kind of take to rectify the situation…But when we get into those deeper things, those societal kind of types of bullying, I think that requires a lot more tact and a lot more, like for forethought to the situation. (Gina, FGD, 02:44)

Although Gina mentions the role of "societal kind of types of bullying," her remarks in the focus group discussion were reminiscent of her writing in the opening reflections at the beginning of the activity, which can be seen as a possible regression to forms of action that were more familiar (i.e., more practiced, or comfortable in mediated action) to her. For instance, in her opening written reflection at the commencement of the activity, Gina wrote that:

> … it is critical that…teachers get involved in a timely manner and work to keep their classrooms and the overarching school environment a safe space for all. My first strategy is always to speak to all parties involved. It can be beneficial to do this with all parties present and to give them each a turn to speak, however, I have found that this sometimes leads to yelling and misunderstanding when this first step is to gain understanding as the

adult mediator. So, I typically prefer to speak to the parties individually to hear their

telling of the story. (Gina, OWR)

Nevertheless, while Gina's remarks in the focus group discussion demonstrated a substantial

regression, a notable omission was that of ensuring "that the bully is appropriately reprimanded"

(Gina, OWR). The explicit omission of consequences for the individual bully could,

theoretically, be a result of the attenuation of individualized and behavioural discourses in the

PSTs' ideological constructions about bullying in schools. Yet, Gina's obfuscation of her

emerging ideological perspectives, as I interpreted throughout the activity, may also have been

due to the fact that those same individualized discourses were never won over (Hall, year) or

eliminated from her ideological constructions about bullying. Gina's obfuscation of her emerging

perspectives about bullying was also apparent through the ambiguity in which she described

appropriate strategies to address "societal kind of types of bullying" (Gina, FGD), such as that

they require "a lot more tact and lot more forethought to the situation" (Gina, FGD). Thus, even

though Gina had come to understand that bullying can be influenced by issues of sociocultural

difference (i.e., as internalized systems of oppression), she was not yet able to master the use of

such discourses naturally in mediated action and to be able to suggest novel opportunities for

action.

In a similar fashion, Jason demonstrated obfuscation and a regression to bullying

interventions that were akin to those suggested in his opening written reflection. For example,

when Jason was asked about how he would describe his position as a teacher when confronting

bullying, he explained that it would be that of an "expectation-setter" (Jason, FGD), a role that

he claimed was greatly influenced by his prior practicum experience, where he observed

"exceptional relationship building" (Jason, FGD) by his partner teacher, who was "also someone

who made kids feel valuable" (Jason, FGD). Notably, Jason's perceived role as an expectation-setter, who would de-normalize bullying through relationship building, was almost undifferentiated from what he had written in his opening reflection coming into the study. For instance, he had initially written that "every element of designing anti-bullying strategies comes down to relationship building. The earliest relationship to establish is between the class, and the expectations you have for them" (Jason, OWR). Likewise, Jason also expressed that in such a classroom environment, where expectations about relationships have been set, that individual bullies could understand that they "are capable of more than that" (Jason, FGD), and therefore regressed to a stance of individual responsibility. Nonetheless, while Jason demonstrated substantial obfuscation through regression to his previously illustrated courses of action, he did express that the victims of bullying ought to be validated, something which he did not automatically or specifically consider at the beginning of the activity.

In accordance with this theme, Camila was also unable to specify courses of action that would be distinguishable from those in her opening written reflections. For instance, during the focus group, she characterized her role as "a really trusted adult" (Camila, FGD) in the lives of her students, one who considers "relationships and community be like first and foremost" (Camila, FGD). When asked how she might navigate bullying in the future, she stated that she planned to have "talking circles at the end of the day or something or have kids do like a little checking in the morning with how they're feeling and…having maybe like a calm space in the classroom (Camila, FGD). Camila's emphasis on building relationships and communities and using talking circles as a general preventative and proactive strategy, like Gina and Jason, was paralleled by her opening written reflections, where she wrote that:

> Building communities within schools and extending that community and those
>
> relationships into the homes and outlying communities…finding ways to practice
>
> empathy and create relationships. This could be done with talking circles at the beginning
>
> or end of the day where students have the chance to understand and learn about how
>
> others are feeling, the impacts that their actions might have had on others and exploring
>
> similarities and differences. (Camila, OWR)

Camila's obfuscation and regression to initial strategies was particularly notable on two fronts. Firstly, although she had explored the salience of individualized discourses during her discussion with Gina (see Component 2), the eventual attenuation of those discourses may have facilitated her regression to her original perspectives on the topic, which was contrary to Gina, and somewhat to Jason. That is, the attenuation of individualized discourses, and not their disarticulation from the ideological signifying structure, allowed Gina and Jason to regress to their more individualized ideologies while, at the same time, moving Camila back to a competing stance. Secondly, Camila's regression and the stagnation of her opportunities for novel forms of mediated action underscores a theme that although the PSTs were able to construct new chains of connotative associations and appropriate them, their lack of practice and mastery of the new ideological constructions may have prohibited that their effective use in mediated action.

Overall, the PSTs focus group discussion was characterized by processes of ideological obfuscation, which meant that all of the PSTs were unable to use their newly expanded and articulated ideology, ultimately, to imagine significantly different positions and trajectories for action in their future practices. As a result, each of the PSTs reverted to positions and strategies that paralleled what they originally articulated in their opening written reflections. This might suggest that agents acting with mediational means (Wertsch, 1998) can revert to mediated

actions that have already mastered and with which they are more familiar, without substantial practice with newly developed mediational means (i.e., ideological constructions in the germane study). Thus, I propose that an accompanying process to ideological obfuscation is that of *ideological regression,* which might arise as an extension of the former. When ideological expansion has occurred (i.e., the securing of new connotative chains of associations in the ideological signifying structure) but for lack of practice in mediated action, and thus uncertainty and diffidence (perhaps, a liminal state), the presence and social power of newly articulated chains of connotative associations are concealed. Then, through regression, prospects for novel action are temporarily withdrawn—in this case, any actions that address the internalization of societal systems of oppression—and previously mastered forms of mediated action return to prominence, despite convergence upon an expanded ideology.

My proposed concept of ideological regression might be understood better in relation to the processes of ideological assimilation and enhancement (see the first case). During assimilation and enhancement dominant chains of connotative associations, I argued, might maintain their authority, or avoid being destabilized through interanimation, by subsuming alternative discourses and translating them into their own internal logics. Thus, when a dominant discourse, in a particular context, assimilates alternative or competing discourses, the connotative chains of associations in the ideological signifying structure remain approximately the same, despite the surfacing of new opportunities for action. For instance, in the first case, I observed that the dominant discourse of individualism assimilated discourses of social difference by translating their logics about societal and cultural root causes of bullying into individual root causes such as trauma and mental illness. In contrast to assimilation and enhancement, obfuscation and regression might be thought of as change to connotative chains of associations

but, for lack of sufficient practice (i.e., mastery), approximately no new, or substantial,

opportunities for action come about as a result of ideological expansion. That is to say that while

simply interpreting bullying as a manifestation of internalized systems of oppression is in-and-of

itself a novel mediated action made possible through newly articulated discourses, they were, I

contend, rudimentary, or through a Vygotskian lens, only meeting the first criteria of

decontextualization: being developed (as an abstract concept) but not yet applied in mediated

action.

Summary of Case Three and Implications

Similarly to the second case, I observed in the current case that ideological expansion and

convergence upon new ideological constructions was possible during the PSTs' participation in

an intertextual integration activity about bullying in schools. However, unlike in the previous

case, the PSTs were unable to master the use of their new ideological constructions and

demonstrated a regression to more practiced and familiar approaches to bullying intervention that

they had articulated at the commencement of the activity. Such a regression might be taken to

indicate two notable points about the processes of ideological expansion and convergence. First,

the PSTs' regression to more practiced and familiar approaches to bullying interventions

reinforced the notion that discourses of individualism had not been entirely disarticulated from

the ideological signifying structure; and that ideological attenuation, instead of complete

disarticulation, was what transpired. Second, their regression during the focus group discussion

reinforced the idea that the process of interpellation, or repositioning of PSTs as social actors,

may not be effectually achieved during a short-lived intertextual integration activity—that the

transformation of new ways of being in the world require habitual engagement in new discursive

practices over longer periods of time. Nonetheless, despite this, it was evident that ideological

expansion had occurred among the group and that the PSTs did, in fact, construct an ideology that relegated discourses of individualism and articulated discourses of societal systems of oppression. As a final note, the changes to connotative associations but lack of changes to action observed in the current case might be interpreted as illuminating the process of liminality during ideological expansion and convergence that was hypothesized earlier (see Chapter Two). That is to say that ideological obfuscation and regression might, very well, be processes that logically occur during the transition of one mode of being to another, or when one is in the process of mastering the use of new mediational means. An interpretation of the PSTs expanded but regressive ideological field is illustrated in Figure 10.

Figure 10

Interpretation of Case Three's PSTs' Expanded but Regressive Ideological Field
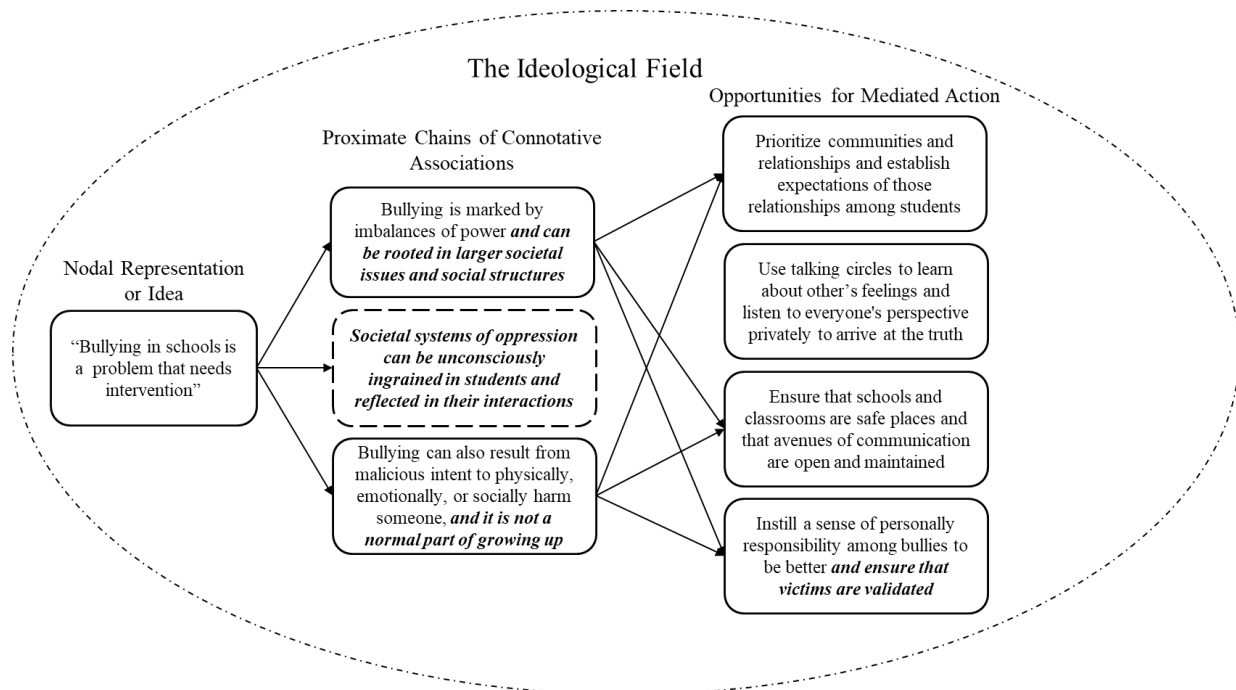
Note. One can see that while the proximate chains of connotative associations have been expanded, and individualized discourse attenuated, by the end of the activity the PSTs

opportunities for actions remained mostly unchanged. Most notably, there was an absence of novel strategies manifesting, such helping students unlearn internalized systems of oppression, that corresponded to some of their new shared understandings about bullying (this chain's border is dashed to represent this disconnection). Strategies that involve reprimanding individual bullies were also no longer perceived by any of the PSTs to be appropriate forms of bullying intervention and have been omitted. The only perceivable change to opportunities for mediated action was that of ensuring that bullying victims' experiences are explicitly validated.

Chapter Summary: Important Findings from Individual Case Narratives

Each of the three cases that I presented in this chapter demonstrated something different and significant about the processes of ideological expansion and convergence as they might occur among PSTs engaged in an intertextual integration activity about bullying in schools. In the first case, I observed that through a process of ideological assimilation, the PSTs were unable to construct a truly expansive ideology on bullying. Instead, the PSTs converged upon an enhanced ideological stance in which their ideological signifying structure was only modestly altered but a number of new opportunities for action were presented. In contrast, in the second case, the PSTs were able to engage in ideological expansion and convergence with a suspicious facility and developed entirely novel ways to think about bullying and how to address it in schools. Such facility, as demonstrated by the PSTs in the second case, led me to interpret an underlying process of ideological obfuscation through which potentially nascent or emerging perspectives are veiled and unsolicited in novel contexts. As in the second case, the PSTs in the third case demonstrated an ability to attenuate individualized and behavioural discourses and construct an expanded ideology; however, they ultimately regressed to anti-bullying strategies that were, perhaps, more comfortable, and familiar to them in mediated action. In the following

chapter, the ways in which these differentiated findings across the three individual cases can

address the study's research questions are discussed as a cross-case synthesis.

Chapter Six: Cross-Case Synthesis and Discussion

The overall purpose of this study was to examine the possibility of using intertextual integration activities as a way to promote the processes of ideological expansion and convergence among small groups of PSTs around the topic of bullying in schools. Specifically, I designed the intertextual integration activities to challenge the presumed dominance of individualized and behavioural discourses about bullying (Walton, 2010; 2011) that might parochially constrain educational practice and the design of less individualized bullying interventions. The goal was to encourage the PSTs, through the activity's design, to explore and converge upon alternative and competing discourses through which possibly novel avenues for mediated action could manifest in their future educational practices, and therefore, enhance their transformative agency (Sannino et al., 2016). Thus, I asked:

1. What ideologies about bullying in schools do the PSTs construct while participating in the intertextual integration activities, and what constraints and opportunities for action do those ideologies offer them in mediated action? What theoretical principles can be conjectured?

2. How might ideological expansion and convergence about bullying in schools among PSTs be supported through their engagement in intertextual integration? What design principles can be conjectured?

Accordingly, the structure of this chapter, in which I illustrate and discuss the key findings and themes that emerged from a cross-case synthesis of each of the three intertextual integration activities, is separated into two main sections that reflect the study's research questions, respectively. While discerning theoretical and design principles are of the study's two main research questions, these will be addressed in the following conclusions chapter.

Moreover, in a similar fashion to the previous chapter, I use abbreviations of the activity components and sub-components when citing quotations and participant interactions; however, in-text citations and block quotations, here, will also include a case label (e.g., Ben, Case Two, GGD) so that their source is easily identifiable. In contrast to the previous chapter, I have omitted the use of time stamps for block quotation for lack of necessity given that this chapter is not written in a narrative form. Further, just as in the previous chapter, I use ellipses exclusively to demonstrate where transcripts have been redacted for brevity and are never used to indicate pauses or trailing off in speech (commas or a period are used for this purpose, respectively). I similarly use the past-tense throughout the chapter to refer to events that I observed during the cases and the present-tense to communicate my own claims and interpretations of those events.

Possibilities of Ideological Expansion or Enhancement during Intertextual Integration

In this section, I discuss the findings in relation to the study's first research question regarding the ideologies that the PSTs constructed across the three cases. The section is organized in three sub-themes that address the following: 1) initial ideologies about bullying the PSTs independently constructed across the three cases and 2) the ideologies they constructed in interaction as a result of their participation in the intertextual integration activity. In the first theme, I describe the initial salience of individualized and behavioural discourses on bullying among the PSTs and how the early ideologies that they constructed around those discourses constrained their trajectories for learning and action. I also discuss how these findings relate the dominant ideology hypothesis and how they contradict a general association between individualism and punitive actions in anti-bullying bullying programs. In the second theme, I demonstrate that despite the original salience of individualized and behavioural discourses, the PSTs engagement in the intertextual integration activity increased their spectrum of perceived

appropriate responses to bullying by promoting either the construction of enhanced or expanded ideologies. Overall, the themes that are presented here exemplify the potential efficacy of using intertextual integration activities for the purposes of promoting sustained engagement in ideological expansion, or at the very least, helping PSTs consider alternative strategies for designing bullying interventions in their future practices.

The Early Salience of Individualized and Behavioural Discourses among the PSTs

The intertextual integration activities in this multiple case study were designed as interventions with the intention to counteract the presumed dominance (i.e., their likely and facile reconstruction) of individualized and behavioural discourses on bullying in educational settings across Canada (e.g., Walton, 2005; 2010; 2011). While presuming the dominance of these discourses was speculative, I did, in fact, observed that such discourses were commonly privileged among the PSTs ideological articulations at the commencement of the intertextual integration activities. That is to say that a general theme throughout the writing of their opening written reflections was to characterize bullying from a lens of individual culpability with their responses to bullying correspondingly focused mainly on curbing and monitoring individual behaviours. Thus, before real intervention began (i.e., participation in the collaborative and interactive aspects of the intertextual integration activity), bullying was most often conceptualized as an individual problem and not as, for instance, a systemic social and cultural problem (e.g., Galitz & Roberts, 2013) among the PSTs across all three cases. The reproduction of these general discourses (i.e., their dominant rearticulation in the interpreted ideological signifying structure) was most prominent in the first and second cases, wherein each PSTs' opening reflections could be characterized as being mediated almost exclusively by them. While these discourses did initially appear in the third case as well, they were not as salient nor

universally prominent among all of the PSTs personal ideologies. Thus, I will focus on mainly

on the first and second cases here to exemplify the initial articulation of discourses of

individualism among the interpretations of each of the PSTs' ideological signifying structures.

The articulation of discourses of individualism and behavioural intervention to bullying

was notably prominent in the first and second cases. The characterization of their reproduction is

probably best described as being a result of a perceived superficial engagement with the idea that

bullying is a problem in schools and consequently a subscription to rationalist stances that intend

to promote individual responsibility and awareness. In the first instance, that is to say that the

majority of the definitions of bullying provided by the PSTs only described overt actions, and

sometimes the harms inflicted, that are often associated with the phenomenon, such as "the

intentional infliction of harm" (Genevieve, Case One, OWR), "the targeted mistreatment of an

individual or group of individual" (Sofia, Case One, OWR), "putting somebody else down"

(Victoria, Case Two, OWR), "controlling, pestering, tormenting" (Michell, Case Two, OWR),

etcetera. Thus, while the typical actions of bullying were described by the PSTs, there was a near

ubiquitous absence of thought given to reasons, or underlying causes, of bullying behaviours in

schools, and the PSTs strategies for thwarting bullies reflected this trend. For the most part, their

suggestions for anti-bullying strategies were exemplified by often-implicit assumptions about the

lack of individual judgement involved in bullying behaviours. That is to say that since

underlying causes of bullying were not typically accounted for, the PSTs seemed to assume that

teachers' responses to bullying should evoke a sense of personal responsibility and

accountability among students that might influence their awareness and conscious choices to

engage in bullying behaviours. For instance, as Jordan suggested, "emphasize that you treat

people the way you want to be treated…bullying needs to be addressed and disciplined. There

needs to be learning involved, so it doesn't happen again or it's not a regular occurrence" (Case One, OWR). In a similar vein, Emma wrote, "bullying should be talked about regularly, so that students are aware of the harm that it can cause somebody" (Case Two, OWR). Such responses that resort to the rational individual, promoting learning and awareness as solutions, particularly in the first and second cases, were prevalent among the PSTs opening written reflections.

Nevertheless, while a general theme of treating the symptoms of bullying superficially by focusing on individuals' awareness and rational was common, there were some exceptions to this rule in both the first and second cases. Most notable was Victoria's insistence that "one big solution for addressing bullying is to target the key issues that cause bullying. Typically, someone will choose to act like a bully when they themselves are hurting, lacking attention, or feeling insecure" (Case Two, OWR). Accordingly, Victoria suggested that "if we focus on lifting up students and teaching them skills like self-love, self-care, and self-confidence, we can eliminate many of the underlying issues that would cause someone to bully in the first place" (Case Two, OWR). In a similar vein, Samantha suggested that "I also believe that teachers must work with the bully/bullies one-on-one as bullying can often be perpetuated by those that are bullied themselves…the bullies need support as well" (Case One, OWR). While Victoria and Samantha deviated from the, perhaps, superficial examinations of bullying demonstrated by their peers, it is important to note that their actions can still be interpreted to be mediated by a general discourse of individualism. Underlying causes focused on potential problems within the individual bullies themselves instead of transcending them to understand that they, for instance, may also be situated in sociocultural, historical, and institutional contexts that implicitly permit and perpetuate such behaviours. Thus, although there was some variation among the PSTs responses in their opening written reflections, a general discourse of individualism that prompted

mostly individual behavioural interventions, in the form of individual awareness, learning and growth, was prevalently articulated in most their personal ideologies.

Moreover, although there appeared to be some correspondence between discourses of individualism and the proliferation of purely reactive bullying interventions among the PSTs (e.g., Michelle in Case Two and Gina in Case Three), I observed that overall, such discourses were generally associated with an array of reactive, proactive, and preactive opportunities for mediated action that only modestly centered the former. For instance, taken synecdochally, Sofia wrote that "strategies…might include reactive solutions (e.g., interventions to an occurrence of bullying), as well as preventative solutions (e.g., school-wide initiatives that try to stop bullying before it occurs)" (Case One, OWR). However, as mentioned above, much of the solutions suggested by the PSTs—whether they were reactive, proactive, or preactive—reflected attempts at raising the awareness of conscious and rational individuals who can learn to choose not to behave like a bully at school. The range of potential opportunities for action demonstrated by the PSTs, across all of the cases at the commencement of the activity, also suggested an association fallacy in the literature between individualized and behavioural discourses and the use of purely reactive and punitive bullying interventions in educational settings. For example, as Walton (2010) argues of dominant framings through individualism in Canadian educational contexts, "neoconservative ideology, hearkening a return to the good ol' days that never really were, further fuels law and order initiatives in schools such as zero tolerance policies" (p. 141). Similarly, Galitz and Robert (2014) poetically state, in reference to an anti-bullying program designed by a public health agency and an implemented in four Canadian elementary schools:

> This uncertainty amplifies the perceived dangerousness of bullying. Simultaneously, the
> punitive logic persists, with its individualized views, its quest for a guilty party, and its

retributive demands. It is the worst of both worlds: a ubiquitous risk seen with an

executioner's eye. (pp. 183-184)

Nevertheless, while I do not want to dwell too much on this apparent association fallacy, what is

important to note is that PSTs, at least, can be positioned much more variably as social actors by

ideologies that are dominantly articulated by discourses of individualism. In fact, while I

interpreted the opportunities for mediated action that such ideological composites permitted were

modestly generalized as reactive strategies, much of such interventions were not characterized as

being retributive or punitive. Take for instance, Michelle, whose methods for confronting

bullying were virtually all reactive, did not mention once the need to discipline bullies or enforce

a set of institutional rules. Instead, Michelle recommended that "bullies must be made aware of

his/her actions and how it affects his/her victims" (Case Two, OWR), alluding to teachable

moments and opportunities for bullies to learn and grow as individuals. This is not to say that

retribution was a not a theme across many of the PSTs written opening reflections, rather it is to

say that it was only one among many differentiated approaches.

In an attempt to characterize the individualized and behavioural discourses about bullying, as

they were generally interpreted to be articulated among the PSTs' opening written reflections, I

constructed the following typology, of perceived 'naturalized axioms' (Philip, 2011), to

demonstrate that such ideological composites typically included the following correspondences

between the signifying structure and opportunities for mediated action:

- An often-superficial focus on overt actions and harm done to and by individuals with

  cursory attention given to potential underlying causes of bullying behaviours—any

  engagement with underlying causes of bullying reflected individuals' traumas and history

  that simultaneously victimize the individual bully

- An emphasis on the rational dimensions of bullying that seeks to correct individuals'

   behaviour by promoting personal accountability and growth that simultaneously

   privileged the role of individual awareness and decision making in the bullying act

- A modest emphasis on reactive bullying interventions, which did not necessarily reflect

   punitive, law-and-order type responses and also included support for victims of bullying

On a final note, the initial salience of individualized and behavioural discourses among the

PSTs reflects well certain aspects of Hall's (1986) definition of ideology, upon which many of

the theoretical assumptions of this study stand. Namely, that there will be certain consistencies in

the systems of representation that certain classes and social groups use to unconsciously make

sense of their relations in and to the world. In this case, it I observed that there were regularities

among most of the PSTs regarding the articulation of chains of connotative associations that

were arguably a part of a general discourse of individualism. While asserting that the PSTs

themselves constitute a particular social group would be difficult to justify, the regularities

observed throughout their personal ideologies upon entering the intertextual integration activity

could be considered reflective of larger cultural values and systems of representation that are

broadly reconstructed. However, as I discussed briefly in Chapter Three, this should not be

confused with ideas about the dominant ideology hypothesis tied to realist notions of a false

consciousness, which assumes a class-stratified society in which the ruling class(es), as the

purveyors of knowledge and ideas, surreptitiously permeate the meaning-making systems of

subordinate classes (Barrett, 1991). While one might argue that discourses of individualism are

propagated by a ruling capitalist class with a neoliberal economic agenda (e.g., Harvey, 2005),

the notion that such familiar systems of representation are somehow constitutive of a false

consciousness that conceals a hidden truth about bullying in schools among PSTs would be unwarranted given the theoretical and philosophical underpinnings of the current study.

The Construction of Enhanced and Expanded Ideologies during Intertextual Integration

Overall, across all three of the cases, I perceived the efficacy of the intertextual integration activities to promote new opportunities for action among the PSTs. That is to say that as a result of their participation, most the PSTs demonstrated that their construction of ideologies in interaction mediated the way that they approached the problem of bullying differently than they had done individually during their opening written reflections. Notably, the activities seemed to generate possibilities for the PSTs to construct both expanded as well as what I referred to previously as enhanced ideologies on the topic of bullying in schools. Regarding the former, I interpreted that the PSTs in the second and third cases were able to achieve sustained engagement in ideological expansion and consequently converge upon what were more inclusive and comprehensive ideologies that allowed for a range of anti-bullying interventions to be mediated. In contrast to the second and third cases, however, the PSTs in the first case were seemingly unable to destabilize dominantly articulated discourses of individualism in the ideological field but were, nonetheless, ultimately able to enhance their opportunities for future-oriented action. In other words, I was not able to interpret significant engagement in ideological expansion among the PSTs in the first case despite it appearing to occur on the surface. Here, I want to discuss the processes through which the PSTs constructed both expanded and enhanced ideologies on bullying since they have brought to bare some additional considerations regarding ideological expansion and convergence that can potentially enhance Philip's (2011) and Philip et al.'s (2018) frameworks.

Ideological Enhancement through Assimilation. To begin, I want to discuss the processes concerning the construction of an enhanced ideology that I interpreted while observing the first group of PSTs engage in the intertextual integration activity. To recapitulate briefly, the PSTs in the first case were able to augment their opportunities for mediated action (i.e., become empowered and, temporarily, positioned differently as social actors in the ideological field), yet the ideology that they converged upon was relatively stable throughout their entire participation in the activity. That is, I interpreted their ideological signifying structure to be consistently and dominantly articulated by individualized and behavioural discourses on bullying. Instead of becoming destabilized during the PSTs interactions with each other and the texts, the power of those discourses appeared to precipitate a type of ideological assimilation of alternative and competing discourses into their own internal logics. That assimilation of alternative and competing discourses resulted in my interpreting of the convergence upon an enhanced ideological construction that provided new opportunities for action but left the articulations of their collective ideological signifying structure largely unchanged, unlike what would be expected during processes of ideological expansion.

In the previous chapters, I outlined a need to expand our theoretical understandings of Philip et al.'s (2018) framework of ideological expansion and convergence. I tried to account for the need to design for sustained ideological expansion, in lieu of a "too early" ideological convergence, by accounting for the discursive and semiotic dimensions of ideological power (e.g., Volosinov, 1986). Notably, I drew upon Wertsch's (1993) Bakhtinian concept of 'authoritative discourses' to describe how contextually dominant discourses might elude destabilization and engender a premature process of convergence by fixing their articulations, and consequent meanings, in the ideological field. However, while this provided a descriptive

account of resistance to ideological expansion, it did not provide an adequate explanatory one. Hence, I believe that the process of ideological assimilation and the construction of enhanced ideologies that I observed during the first case, could be two explanatory mechanisms in discursive domination by authoritative discourses, at least, locally. In other words, such processes may partially explain how authoritative discourses enforce a distance between themselves and others through "overt, coercive action aimed at silencing others' voice" (Wertsch, 1998, p. 66). It could be a way to explain how authoritative discourses, figuratively speaking, assert their dominance and avoid becoming internally persuasive through interanimation. In this way we can begin to theorize how an authoritative discourse can be said to "demand that we acknowledge it, that we make it our own" (Bakhtin, 1981, p. 342) by subsuming other discourses into its own internal logics—namely, they may appropriate some of the actions that typically correspond to alternative and competing discourses but translate the reasoning for them into their own ideological web of meaning-making systems.

To better exemplify ideological assimilation and the construction of enhanced ideologies, I propose that they might be compared to principles of assimilation theory in the social sciences. In seminal frameworks of assimilation theory (e.g., Gordon, 1964), assimilation is characterized mainly as processes of 'acculturation' and 'structural assimilation' that describe "the entry of members of an ethnic minority into primary-group relationships with the majority group" (Alba & Nee, 1997, p. 826). Such a conception of assimilation that narrowly describes the process as a simple adoption or traits and/or customs of one group by another, however, would not be an entirely appropriate comparison to the processes of ideological assimilation and enhancement. Notably, it would not allow one to account for the accompanying enhancement and corresponding changes to mediated action that I observed among the PSTs in the first case. Thus,

more recent extensions of the theory might be more analogous and applicable. For instance, as Alba and Nee note, recent formulations also consider, without narrowly focusing on only two groups, the changes that might occur between and among groups, or how they may converge upon a cultural mix or amalgam. As they state:

> The influence of minority ethnic cultures can occur also by an expansion of the range of what is considered normative behavior within the mainstream; thus, elements of minority cultures are absorbed alongside their Anglo-American equivalents or are fused with mainstream elements to create a hybrid cultural mix. (Alba and Nee, 1997, p. 829)

While the analogy between assimilation theory in the social sciences and the ideological assimilation and enhancement that I observed in the first case is not perfect, it does help illustrate how such processes operate while avoiding true engagement in ideological expansion that would alter discourses that articulate the signifying structure. As a purely hypothetical example, from the framework of cultural assimilation described above, one could draw a parallel with the appropriation of ethnic Italian foods that have been nearly stripped of their cultural roots in North America (McMillan, 2016). In such instances culinary traditions that were brought to North America by Italian immigrants, such as preparing spaghetti and meatballs or pizza, eventually became Americanized, or appropriated into the dominant culture. In this way, as Alba and Nee (1997) might argue, the range of what is considered normal behaviours (in this case, what is considered normal to cook and eat) grew as Italians migrated to North America. However, just as in my observations of ideological assimilation and enhancement among the PSTs in the first case, the changes to behaviour among North Americans was not a result of foundational changes to their cultural values to be more inclusive. Rather, it was arguably a result of American cultural hegemony that sought to appropriate the perceived benefits of foreign

customs and practices and label them as their own, making macaroni and cheese and pizza more typical of American cuisine than they are Italian.

Thus, I argue that ideological assimilation and enhancement of discourses of individualism, as I observed it among the PSTs in the first case, functioned in a similar way to the historical appropriation and Americanization of select Italian cuisine in North America. That is to say that rather than substantially changing the ideological field by altering the associations that make up the ideological signifying structure, some of the behaviours (i.e., anti-bullying strategies) that are typically associated with alternative discourses were adopted by forces of domination as opposed to inclusion. In this way, the general discourses of individualism that dominantly articulated the ideological field were able to maintain their power and authority and avoid interanimation and destabilization under the guise of change. Therefore, I propose that notions of ideological assimilation and enhancement can augment Philip et al.'s (2018) framework of ideological expansion and convergence by illuminating alternative ways that authoritative discourses might evade engagement in sustained engagement in ideological expansion. It is also a reminder that when examining ideological change in learning settings that analysis must not only focus on perceived changes to action but also to the cultural artifacts that are mediating it.

Moreover, as a supplemental note, processes of ideological assimilation might also assist in explaining how the initial reconstruction of ideological composites, which were dominantly articulated by discourses of individualism, were somewhat antithetical to the literature (e.g., Walton, 2010; 2011) that has claimed that they often result in punitive and retributive educational policy and practice. As I briefly explained above, I interpreted there to be a potential association fallacy between the saliency of individualized and behavioural discourses and the

manifestation of law-and-order type anti-bullying interventions. However, as I noted, while I interpreted discourses of individualism as being dominantly articulated in the ideological fields, I did not observe there to be any privileged correspondence between bullying being unconsciously conceptualized by the PSTs as an individual behavioural problem and the use of punitive and retributive anti-bullying measures. A concept of ideological assimilation, therefore, may also help explain how general discourses of individualism, in a larger cultural context, maintain their hegemony and adapt over time by appropriating alternative and competing discourses into their own internal logics and meaning-making systems.

Ideological Obfuscation as an Augur of Expansion. Regarding the construction of truly expanded ideologies across the cases, I begin with the second case. To reiterate, I interpreted that the PSTs in the second case were able to participate in sustained engagement in ideological expansion with notable facility and converge upon an expanded ideology that provided them with both unique and novel opportunities for mediated action. Although the PSTs had originally constructed ideologies that were dominantly articulated by a general discourse of individualism (see Table 10 in the previous chapter), which was similar to my observations in the first case, the PSTs in the second case demonstrated that such discourses were easily destabilized through their interactions throughout the intertextual integration activity. As a result, I observed the expanded ideology that they constructed together to mediate their approach to designing hypothetical anti-bullying interventions in their future classrooms in entirely new ways. For instance, the PSTs articulated that bullying behaviour could result from ingrained forms of oppression reflected in society at large, such as the use of arbitrary social hierarchies that pervade workplaces, including schools. Accordingly, the PSTs suggested that anti-bullying strategies should focus on dismantling such hierarchies in school and classroom environments as

a preventative measure against bullying. As Victoria had noted, "we would need to address like socially or institutions that would need to be abolished in order for the students to have better lifestyles and the capacity to be kind to others and learn and be their best" (Case Two, CWD). Notably, the observations of the facility through which the ostensible dominance of individualized and behavioural discourses were destabilized by the PSTs in the second case, as well as some of their personal experiences with alternative bullying strategies (e.g., restorative justice approaches) that they later divulged during group discussion, led me to hypothesize a process of ideological obfuscation—not to be confused with Thompson's (1984; 1990) term of ideological 'dissimulation' that may be defined as a "concealment of domination in ways that are themselves often concealed" (Barrett, 1991, p. 29)—in which the alternative perspectives of the PSTs were apparently concealed at the commencement of the intertextual integration activity.

Earlier, I briefly described the process of ideological obfuscation as one in which potentially emerging beliefs or perspectives about a topic (i.e., nascent, or previously constructed, mastered, and appropriated ideologies) are consciously or unconsciously concealed or not effectively communicated or brought to bear in a new context for lack of experience, knowledge, or comfortability in their use in mediated action. Here, I would like to argue that such a process can be compared to, as well as enhance, Philip's (2011) notion of the 'shifting salience' of 'naturalized axioms' or the "context specificity and lack of systematicity" (p. 302) of socially constructed ideological meaning-making systems. For instance, in Philip's early framework of ideology, naturalized axioms constitute "the cognitive elements of common sense that people use in their social sensemaking" (p. 302). As Philip explains, these cognitive elements of common sense are at once axioms because they are "taken to be true or self-evident in particular contexts" (p. 302) and naturalized during processes of social construction and

legitimation. Philip provides examples such as "some kids are just smart" and "competition is good" to represent some of the kinds of naturalized axioms, or ideologies, that might be encountered among teachers in educational settings. Further, given the context specificity of naturalized axioms, Philip also notes how these ideological meanings shift in salience depending on the particular historical, cultural, and social context. In his words, "one's interpretations of a context shift to an interpretation with distinct ideological meaning without apparent notice or unease" (p. 302). Thus, there exists already a theoretical basis from which to interpret that the ideologies that the PSTs in the second case constructed initially during the opening written reflections (i.e., ideological signifying structures that were dominantly articulated by a general discourse of individualism) may have represented a similar shifting of salience that obfuscated other alternative ideologies that may have achieved axiomatic saliency in other contexts, previously.

Ideological obfuscation, then, may be considered a contributory process through which ideological meanings shift easily and unwittingly between and among contexts, or how they are, or are not, reconstructed as ideological composites. In this way, the process of ideological obfuscation can also be simultaneously a probable barrier to sustained engagement in ideological expansion as well as something that ultimately augurs it. For instance, in the second case, ideological obfuscation was interpreted as a portent of engagement in ideological expansion since at least two of the PSTs (i.e., Emma and Victoria) had previously "seen first-hand how well this (restorative justice) approach works (Emma, Case Two, CWR, parentheses added) in educational settings. Although such methods were not elaborated by the PSTs at the commencement of the activity, it is likely due to the fact that they had previously experienced their efficacy that they were later able to destabilize dominant discourses of individualism in the

ideological field and converge upon a truly expanded ideology that positioned them in new ways. On the other hand, this type of obfuscation could have easily been a barrier to engagement in ideological expansion had the PSTs not participated in a context that was purposefully designed to promote it. Thus, while the obfuscation of alternative ideologies, or the contextually dependent 'multiplicity of meanings' that are ideologically associated to a concept or idea (Philip, 2011), arguably provide the potential for heterogenous meaning-making in a new context, it could also prevent such learning processes if educational settings are not designed to evoke them. This reinforces the salience of Philip (2011) and Philip et al.'s (2018) general frameworks of ideology that build on the ideologies that learners bring into an educational setting and consider them as resources for learning as opposed to obstacles that need to be overcome or ignored.

Additionally, from a lens of mediated action one might predict that ideological obfuscation has something to do with a state of unconscious ambiguity regarding the utility of certain cultural tools in new contexts. That is to say that the discourses that articulate alternative ideologies that the PSTs may have developed separately in a previous context were not evoked spontaneously nor naturally in a new setting because of ambiguity surrounding their transferability or relevance. This is because while they may have been mastered, the appropriation of certain cultural tools in another given sociocultural context, whether they be recondite ideological composites or a pole vaulter's staff, will typically involve some form of resistance (Wertsch, 1998). For instance, as Wertsch explains, mediational means are usually not "smoothly appropriated by agents" (p. 54), instead we often involuntarily use "the cultural tools provided to us by the sociocultural context in which we function…we inherently appropriate the terministic screens, affordances, constraints, and so forth associated with the cultural tools that

we employ" (p. 55). In this way, ideological obfuscation can also be regarded as a way in which previously constructed ideological composites may resist appropriation in certain settings and how their salience shifts, accordingly. As simplistic analogy of how obfuscation might function, imagine a student arriving at a multiple-choice exam with a ballpoint pen instead of a type B or HB pencil to properly colour in the circles of their exam sheet. Though the student has surely mastered the use of their ballpoint pen, in the current exam setting they would encounter some resistance in its use, and would, in all likelihood, instinctively resort to using the pencils that are provided by the exam's proctor. The moment of obfuscation, then, would be when, in appropriating the graphite pencil into the writing of their exam, the student places their ballpoint pen in their pocket, making it hidden but available in the event of changing environmental conditions that favour its use.

This particular view, however, should not, be interpreted as making notions of obfuscation somehow antithetical to Philip et al.'s (2018) assertion that "focusing on ideology as a well-recognized and stable collection of beliefs that are necessarily pertinent to a context" (p. 215) makes prior work on ideology in the learning sciences "unsatisfying analytically and problematic" (p. 215). Rather, congruent with their general hypothesis that the interactional construction of ideology is "contextually salient" (p. 215) and accounts for the "diverse, creative, and agentive aspects of people's capacity to make sense of and transform their social world" (p. 215), the function of obfuscation is to also provide the kinds of, so to speak, alternative and competing raw materials that can contribute to processes of heterogenous meaning-making in educational contexts. In other words, to recognize processes of obfuscation is to also recognize that learners may bring diverse experiences and perspectives into learning settings that can, if they are not hidden from view, productively contribute to processes of ideological expansion and

augur more inclusive and robust shared understandings. For instance, similar positions are taken by other critical learning scientists regarding the use of 'counter-storytelling' and 'counter-narratives' that can dispute what is counted as legitimate knowledge in educational settings (Delgado, 1989; Parson, 2016). In counter-storytelling, Delgado and Stefancic (2012, as cited in Parsons, 2016) explain that the counter narratives that are told by marginalized groups can be used to "challenge the premises, assertions, and myths contained within dominant narratives" (p. 36). In this way, the insertion of counter-narratives can dialectically shape the cultural artifacts that students use to position themselves and others in learning settings. Thus, without an opportunity to share their stories, marginalized groups would lack participation in the contextual construction of the mediational means that can afford them power.

Ideological Attenuation and Regression during Expansion. Finally, I would like to discuss the processes that I interpreted in observing the construction of an expanded ideological stance among the PSTs in the third case. To reiterate briefly, in the third case, the PSTs were able to engage in ideological expansion and converge upon a truly expanded ideology; however, they all ultimately reverted to bullying strategies that corresponded to their initial stances, some of which were still associated with an extant but mitigated discourse of individualism in the ideological field. In other words, although the PSTs had come to understand the problem of bullying as the internalization of societal systems of oppression and that addressing it would have to involve the unlearning of those unconsciously ingrained social structures, they eventually fell back upon anti-bullying strategies with which they were, possibly, more comfortable and practiced in mediated action. For instance, Gina, who had originally espoused purely reactive strategies stemming from individualized and behavioural discourses, suggested during the guided group discussion that "people have internalized oppression and internalized like dominance"

(Case Three, GGD) and that children need to be "taught that they can unlearn some of those behaviours" (Case Three, GGD). Yet, despite the expansion of the ideological field to include alternative meaning-making systems that account for the role of larger social structures, Gina regressed to suggesting the use of reactive anti-bullying strategies that corresponded to lingering discourses of individualism. In this way, one can say that the PSTs' participation in the activity provided opportunities for them to become positioned differently as social actors but effectively demonstrated "the gradual, intermittent, and sometimes regressive process of ideological change, while emphasizing the possibility of ideological transformation" (Philip, 2011, p. 300).

Nevertheless, of note from the third case was my interpretation of two processes that were involved in the expansion of the ideological field that I termed ideological attenuation and ideological regression. Regarding the former, and as I stated in the previous chapter, I interpreted that the individualized and behavioural discourses, which at the commencement of the activity shared a perceived equal significance among a range of connotative associations, were reduced to relegated positions in the PSTs' collective ideological signifying structure. For instance, the role of individual responsibility, though not dominantly articulated at the beginning of the activity, was further weakened but not severed from the signifying structure (see Figures 9 & 10 in Chapter Six). Thus, I conceptualized ideological attenuation as the progression by which a previously privileged and/or authoritative discourse in a signifying structure has its status in the hierarchy of discourse diminished and therefore mitigating its role in the complex web of ideological positioning, or interpellation. This attenuation was most prominently displayed by Gina and Jason throughout the intertextual integration activity. Taking Jason as an example, whose personal ideological constructions during the opening reflections was interpreted as being located equidistantly on a continuum of individualization, demonstrated on an individual level

how the power of such discourses was diminished throughout the activity. That is to say that although Jason initially conceptualized bullying as both involving dimensions of power, such as "social, economic, bureaucratic, etc." (Case Three, OWR), and individual accountability as students should know that "they are better than the behaviour they are exhibiting" (Case Three, OWR), he eventually devalued the latter. As he would ultimately write in his closing reflection, "it had not occurred to me how much standard bullying resolutions make the problem worse…I had been considering bullying through relationships, not through the lens of greater societal issues" (Case Three, CWR).

Of consequence, I believe that the process of attenuation that I observed in the third case can enhance our understanding of ideological change. Namely, I argue that it can help clarify Hall's (1985) account of disarticulation during ideological struggle, which he conceptualizes mainly as an attempt "to win some new set of meaning for an existing term or category" (p. 112) by severing it (a particular ideological chain) from its place in the signifying structure. However, as Hall notes, ideological struggle may not only constitute the displacement, rupturing, and whole supplantation or ideological chains but can be characterized by "changing or re-articulating its associations, for example from the positive to the negative" (p. 112). Nevertheless, though Hall illustrates a variability among the ways that disarticulation might occur during ideological struggle, he does not, in my opinion, provide a convincing distinction and description of the latter, or of how terms can become "contested, transformed, and invested" (p. 112) with some kind of different "ideological value" without them being entirely disarticulated from a given signifying structure. It is with this that I believe that the process of ideological attenuation can amend Hall's notion of disarticulation since it can enhance one's

ability to analyze moments of ideological struggle and therefore provide a refined analytical lens for interpreting moments of ideological expansion.

Nevertheless, while ideological attenuation may be regarded as a sub-process of ideological expansion that can enhance our interpretive capacity, its desirability will be contingent upon the goals of the intertextual integration activity and the researchers' critical agenda. That is to say that it may be desirable, in certain instances of iniquity and injustice, to completely disarticulate certain chains of connotative associations from the signifying structure. For instance, in the current study, though individualized and behavioural discourses were framed somewhat antipathetically, it was never part of the critical agenda to completely expunge them from the PSTs ideological meaning-making systems. As Walton (2011) notes, while it may sometimes be necessary to target and change individual behaviour, whether it be through regulatory actions or empathy training, such approaches as the usual forms of bullying interventions are inadequate. In this way, I agree with Walton in that despite such discourses being insufficiently equipped to address bullying in schools on their own, they can be part of a more comprehensive solution, one which also applies "the label to behaviour and interactions between and among adults as modeled in families, in the media, and in broad society" (p. 135). Thus, in the current study, the attenuation of discourses of individualism in the third case was interpreted as a successful mode of ideological expansion that can be considered as necessary for creating classroom spaces that are inclusive to a range of ideological stances (Philip et al., 2018). This, however, may not always be the case since the differentiating goals and critical agendas of other researchers, who might also endeavour to design for ideological expansion and convergence, may wish to see certain aversive discourses completely disarticulated from the signifying structure, such as those that actively work to marginalize and oppress certain

individuals and groups of students (I discuss this further in the second major section of this chapter).

Moreover, with regard to the process of ideological regression, I described in the previous chapter that such a process may be seen as a withdrawal from new forms of action and a return to those that are, perhaps, more practiced, and comfortable. To illustrate the process, I contrasted it with the processes of ideological assimilation and enhancement that I had observed previously during the first case. Notably, as opposed to subsuming alternative discourses and adopting some of their associated actions under the guise of ideological expansion, ideological regression seemed to involve real expansion without lasting change to mediated action. In this way, unlike the PSTs in the first case, those in the third case were able to expand the ideological field but were ultimately unable maintain their positions as new kinds of social actors. I also theorized that such a process would logically be accompanied by obfuscation in that although the PSTs had constructed an expanded ideology about bullying throughout their participation in the intertextual integration activity, the constructed ideological composite, which privileged alternative discourses and attenuated those of individualism, became mostly concealed and largely ineffectual. I, then, conceptualized the regressive but expanded ideology as roughly meeting Vygotsky's (1978) first criteria of decontextualization in that it was abstractedly developed without yet being (enduringly) applied in mediated action.

As I illustrated in detail in the previous chapter, the evidence of ideological regression that I interpreted among the PSTs in the third case could be observed namely through a comparison of their suggested interventions during their opening written reflections and what they expressed during the focus group discussion following the end of the activity, despite their changed inferences about the social nature of bullying. For instance, while I observed regression

among all of the PSTs, the most notable was that demonstrated by Gina. Gina's regression was
noteworthy because her remarks during the focus group discussion illustrated that although her
interpretation of bullying was still being superficially mediated by an expanded ideology, she
began to demonstrate uncertainty about what appropriate forms of actions might look like in her
future teaching practice. As she ambiguously stated after reiterating, near verbatim, her original
strategies that were outlined in her opening written reflection, "…but when we get into those
deeper things, those societal types of bullying, I think that requires a lot more tact and a lot more,
like forethought to the situation" (Gina, Case Three, FGD). Gina's regression and sudden
uncertainty about how to address "those societal kind of types of bullying," after having been,
arguably, the most creative and adamant participant about the need for students to unlearn
ingrained systems of oppression throughout the intertextual integration activity, indicates a
potential relationship among the processes of ideological obfuscation, regression, and liminality.

In Chapter Three, I argued that ideological change, or the interpellation of students as
new kinds of social actors, would inevitably involve periods of liminality while they are
mastering the use of newly constructed ideologies in mediated action (i.e., practicing new modes
of being and interacting in the world). My hypothesis of a period of liminality assumed that since
there is no theoretical succession between ideology and interpellation (Althusser, 2014) and that
there is little human activity that is unmediated by sociocultural and historical artifacts (Wertsch,
1998; Esmonde, 2016) there would, therefore, need to be an account of subjectivity during the
process of constructing and mastering the use of new mediational means. That is, there must be a
period of liminality (viz., van Gennep, 1960; Turner, 1969), or a kind of transitionary period, in
which previously appropriated mediational means become estranged from the individual, as they
intuitively master and explore the use of new ones. I believe that interrelated processes of

ideological obfuscation and regression that I interpreted might be able to elucidate a liminal state of ideological change more clearly. Particularly, I would contend that such processes can facilitate the incorporation of other central aspects of Vygotsky's sociocultural theory of learning, such as that the *zone of proximal development* (ZPD), in the general framework of ideology that is taken up in the current study.

According to Wertsch (1985), concern with the issue of how one "can become 'what he not yet is' can be traced, in part, to Vygotsky's analysis of the zone of proximal development" (p. 67). In brief, Vygotsky (1978) concept of the ZPD was developed to account for the fact that formal schooling "introduces something fundamentally new into the child's development" (p. 85) and therefore needs to be conceptualized beyond being simply a kind of "systematic learning" that he accused his contemporaries of being parochially focused on. Notably, Vygotsky argues that hitherto studies of children's mental development "generally assumed that only those things that children can do on their own are indicative of mental abilities" and that "they never entertained the notion that what children can do with the assistance of others might be in some sense even more indicative of their mental development than what they can do alone" (p. 85). In taking up the latter position, Vygotsky termed the state in which a child can complete new tasks with the help of another as the child's level of 'potential development' that is possible as a result of their actual development level. In this general understanding, then, it is not what a child can do on their own that demonstrates best their level of development but what they can do through scaffolded or assisted activity. To illustrate his point, Vygotsky provides an example of two eight-year-old school children who can both successfully complete a set of tasks that are designed to a degree of difficulty that is standardized for their age group (e.g., standardized testing for eight-year-olds). Without notions of a potential development level, Vygotsky argues,

that one would cease measuring their mental development at this point instead of examining

what more advanced tasks they might be able to complete with, for instance, a "a run through of

an entire demonstration and ask the children to repeat it" or "offering them leading questions" in

a problem-solving task (p. 86). Vygotsky's general argument was that to measure the real level

of development of a child one needs to account for the ZPD, or "the distance between the actual

developmental level as determined by the independent problem solving and the level of potential

development as determined through problem solving under adult guidance or in collaboration

with more capable peers" (p. 86).

While Vygotsky's seminal work on developing the concept of the ZPD was constrained

to studies of children's mental development or their ability to solve problems, more recent work

has elaborated other broader, and perhaps more pertinent, interpretations of the concept to

account for learning more generally. One such interpretation of Vygotsky's ZPD, which I

propose is well suited to illustrating regression and obfuscation as part of liminal periods during

ideological change, is that of Engeström (2015), who reformulated it as "the distance between

the present everyday actions of the individuals and the historically new form of the societal

activity that can be collectively generated" (p. 138). From such a definition, it is possible to

interpret moments of regression and obfuscation as constituting a liminal period in a ZPD. For

instance, in the third case, where I observed such processes at the termination of the intertextual

integration activity, it is possible to conceive of the structures and features of the activity as the

type of scaffolding that enabled the PSTs to temporally engage in "historically new forms" of

activity. When the activity ended, then, the PSTs were no longer able to participate in such new

forms of activity, or ways of being in the world. Thus, while the actual level of ideological

development that the PSTs achieved was demonstrated throughout their participation in the

activity (i.e., their ability to articulate the problem of bullying from an expanded ideology and imagine novel ways of addressing it), their interactions during the closing focus group discussion highlighted their already completed ideological development cycles (i.e., the types of mediated action with which they are most practiced and comfortable), to which they all ultimately reverted without the necessary scaffolding. With this, I argue, that the liminal periods that would necessarily constitute ideological change can be further conceptualized as a kind of *ideological zone of proximal development* that may be characterized by processes such as ideological obfuscation and regression.

Designing Intertextual Integration Activities for Ideological Expansion and Convergence

In this section, I discuss the findings in relation to the second research question regarding how intertextual integration activities might be designed to support sustained engagement in ideological expansion before convergence. This section is organized into various sub-themes with each focusing on some aspect of how the design of intertextual integration activities might correspond to the mediating processes of ideological expansion and convergence. Specifically, those sub-themes address how such activities should: 1) be designed in a way to resist processes of ideological assimilation and enhancement as pretended locums for engagement in expansion and convergence; 2) promote processes of ideological attenuation as an alternative to disarticulation when it is contextually desirable; 3) account for the liminal processes of obfuscation and regression as part of the protracted nature of ideological change; 4) facilitate the reading of texts for students with different first languages so that potentially marginalized voices can be involved in the construction of new ideologies; and 5) foster productive collaborative interactions through other design considerations. Overall, the themes that are presented in this section illuminate the various considerations that might be considered when designing

intertextual integration activities for sustained engagement in ideological expansion before convergence.

Resisting Ideological Assimilation and Enhancement as Proxies for Expansion and Convergence

Generally speaking, if one's critical agenda (Barab et al., 2007) is to design an intertextual integration activity for ideological expansion and convergence around a particular educational topic, then one should not settle for processes of ideological assimilation and enhancement, such as those I observed during the first case, as substitutes. Accordingly, the design of intertextual integration activities should resist such processes and also be amenable to producing the kind of data that would be necessary to identify them. Here, I address both of these issues by discussing how intertextual integration activities might be designed to foster ideological expansion, as opposed to assimilation and enhancement, as well as how the inclusion of certain components might assist in producing data that is amenable for effective interpretation. Regarding the former, I outline certain instructional strategies, text types, and intertextual relations (Barzilai, 2018) that may be factors in successful ideological expansion during intertextual integration. With respect to the former, then, I also highlight the activity components and features that were effective for discerning processes of ideological expansion from the data, such as the use of written reflections, strategic discussion and writing prompts, and focus group discussions.

I interpreted processes of ideological assimilation, and eventual ideological enhancement, to occur at the onset of activity component two, the summarizing of texts and guided group discussion, among the PSTs in the first case. This would indicate that efforts to resist the assimilation of alternative discourses into the internal logics of dominantly articulated ones

should interrogate the way that PSTs are introduced to and engaged with selected texts. Further, the appearance of processes of assimilation and enhancement in only the first case, despite the use of the same basic design interventions across all three cases, suggests that participants' past experiences and the knowledge that they bring with them into the activity are vital factors to consider during design. Thus, it may be beneficial for intertextual integration designs to be flexible and improvisational or be designed after conducting initial interviews or focus groups with the participants. While the latter may seem to be ideal and the most straightforward, it may not always be practical and, given the context specificity of ideologies (Philip, 2011; Philip et al., 2018), there is no guarantee that the ideologies that they articulate independently in such settings will necessarily be reproduced later-on upon entering the intertextual integration context. Thus, it may be more logical to design intertextual integration activities that are flexible and can be adapted quickly to match students' previous experiences and knowledge, after they have been perceived from the reading of their opening written reflections.

I propose that there are a number of ways that intertextual integrations can be responsive to learners and be easily adapted during the activity's progression. The first would be through the choice of instructional task that students are assigned, or the way that they are instructed to engage with the texts independently before interacting in a guided group discussion. As noted in Chapter Four, having students summarize or annotate individual texts as a means to support integration is a recurring theme throughout the literature (e.g., Britt & Sommer, 2004; Hagen et al., 2014; Kobayashi, 2009; retrieved from Barzilai et al., 2018) and, in the current study, I interpreted such tasks to be useful for promoting engagement in ideological expansion among the PSTs in the second and third cases. However, this was not the case among the PSTs in the first case who encountered difficulty destabilizing the dominantly articulated discourses of

individualism in the ideological field, which were also prominently interpreted in their opening written reflections—remember that although the PSTs in the second case also reproduced similar ideological composites in their opening written reflections, it was interpreted to be a result of processes of ideological obfuscation. Thus, it is reasonable to assume, perhaps, that when discourses that are the object of the researcher's critical agenda are perceived to be dominantly articulated and authoritative at the beginning of the activity, other instructional tasks that have been documented in the literature—such as inquiry tasks that pose "open-ended inquiry questions or problems" (Barzilai, 2018, p. 982) that students are asked to explore using the texts—might be better suited as catalysts for ideological expansion. While the utility of alternative instructional tasks in catalyzing ideological expansion will require empirical investigation, the findings from the current study indicate that summary tasks may not always be useful and may be contingent upon the unique experiences and knowledge of the students that are participating in the intertextual integration.

The second way that intertextual integration activities can potentially become adaptive to learners' previous experiences and knowledge would be through the text types that they engage with. To begin, while Barzilai et al. (2018) differentiated among three main text genres (i.e., primary, secondary, and literary), I believe that further distinction among text-types may be necessary for interpreting their appropriateness for the unique purposes of promoting engagement in ideological expansion. For instance, although all of the texts that I used in the current study could be categorized as being 'secondary texts' (i.e., website articles and blogs that were written without first-hand involvement in a particular bullying event), they can also be described as mostly representing the part of the ideological field that is only concerned with opportunities for action. That is to say that none of the articles that I used for the summary tasks

necessarily ensured that the PSTs would critically reflect upon how bullying was being conceptualized (i.e., articulated in the signifying structure) and how that might affect what responses are viewed as most appropriate. Instead, the design of the activity largely left it up to the participants to make those connections for themselves upon reading excerpts from Walton's (2011) critique of prominence of individualized and behavioural discourses in education. Thus, in stemming the possibility of ideological assimilation, it might be useful to include texts that also explicitly discuss differentiating conceptualizations to prevent dominantly articulated discourses from simply appropriating corresponding actions into their own internal logics. In this way, one might distinguish between texts that simply introduce new opportunities for action and those that might overtly challenge taken-for-granted assumptions about bullying at a conceptual level.

Similarly, the intertextual relations of the texts, or how the texts are positioned in relation to one another, might be a potential factor in curbing ideological assimilation and destabilizing dominantly articulated and authoritative discourses in the ideological field. In their systematic review, Barzilai et al. (2018) highlight two broad categories of intertextual relations, 'complementary' or 'contrasting,' the latter being if "the author noted contrasts, conflicts, controversies, or disagreements between texts or mentioned that the texts presented contrasting perspectives" (p. 982). In the current study, the texts were purposefully chosen for their conflicting perspectives about how bullying should be prevented and responded to in schools. In fact, at least two of the texts, those that outlined victim-centered (Lyons, n.d.) and restorative justices approaches (Beasley & LaValley, n.d.), openly critiqued zero-tolerance policies and punitive anti-bullying measures. The selection of contrasting texts was intended to be a factor in destabilization and the interanimation of discourses during ideological expansion, however

perhaps due to the text type, the PSTs only adopted new forms of action (e.g., community-based approaches) and constructed an enhanced ideology without significantly rearticulating the signifying structure. This might indicate that in cases where undesirable discourses are dominantly articulating the ideological field, without evidence of obfuscation, that contrasting texts should also include those that overtly challenge naturalized axioms in the ideological field. Nevertheless, further empirical research will be necessary to evaluate the role of differing text types and intertextual relations in promoting either ideological expansion or ideological assimilation during intertextual integration activities.

Moreover, while the interpretation of data was on on-going processes throughout the entire intertextual integration activity—generally guided by critical interaction and microgenetic analysis that "forefronts that moment-by-moment processes of learning and change, and the interactions of human beings with each other and with objects in their environments" (Philip & Gupta, 2020, p. 198) while simultaneously attending to examinations of power (see Chapter Five)—there were certain, novel activity components and design features that I would like to mention for their perceived capacity to enhance the interpretation of ideological expansion and convergence, and therefore, also distinguish them from processes of assimilation and enhancement. Chief among these was the use of written reflections both at the commencement and termination of the intertextual integration activity. Though there was no known precedent for their use among existing intertextual integration literature, the incorporation of these components was fruitful in the analysis and corroboration of ideological change, as it did, or did not occur, throughout the activities and across the three cases. Further, key to the utility of the written reflections was the types of strategic writing prompts that they contained to elicit the PSTs' views about bullying in schools before and after their participation in the interactive and

collaborative components of the activities (the design of such writing prompts is discussed further below). Similarly, the use of focus group discussions proved to be beneficial not only for interpreting the processes of ideological expansion and convergence but also for eliciting the PSTs perspectives about the activity itself, as they were expected to, and provided unique insights for future design considerations. Therefore, although these novel components were useful for interpreting processes of ideological change in the current study, they may also be useful for interpreting the success of intertextual integration activities that are designed for other goals, such as, for instance, intertextual conflict resolution (e.g., Kobayashi, 2015) or text comprehension (e.g., Strømsø et al., 2010).

Selectively Promoting Ideological Attenuation as an Alternative to Disarticulation

Recall, as I observed in primarily the third case, that ideological attenuation—or the process by which a previously dominant and authoritative discourse in a signifying structure has its privilege in the hierarchy of discourse diminished—may be an alternative to the total disarticulation of the discourse, which Hall (1985) remarks is often what "ideological struggle actually consists of" by "attempting to win some new set of meaning for an existing term or category" (p. 112). However, as I noted in the previously, the appropriateness of ideological attenuation as a goal of engagement in ideological expansion will necessarily be contingent upon the particular researcher's specific critical agenda (viz., Barab et al., 2007) that would be, whether implicit or explicit, inherently part of any such investigation. That is to say that the design of intertextual integration activities for the purposes of engaging students in ideological expansion before convergence will need to involve contemplation about the politics of the research and consequently whether the attenuation or disarticulation of targeted discourses is appropriate. For instance, as I noted above, in the current study, I did not seek to entirely

disarticulate discourses of individualism from the PSTs ideologies around the problem of bullying. Such discourses, while I perceived them as insufficient at addressing the problem of bullying on their own (Walton, 2010; 2011), were not viewed as mutually incompatible with alternative connotative associations. Accordingly, across the two cases in which I observed ideological expansion, individualized and behavioural discourses about bullying among the PSTs were never fully disarticulated from the ideological field but instead came to occupy lowered positions in the hierarchy of discourse, particularly notable in the third case. That is, while they remained a part of the complex web of ideological positioning, their influence was drastically reduced.

Thus, I argue that that there may be certain design considerations for intertextual integration activities that are purposed with either attenuating dominant and authoritative discourses or with disarticulating them completely from the ideological field. In the current study, one could argue that the activity components and the design features were generally favourable for promoting the attenuation of individualized and behavioural discourses about bullying rather than completely disarticulating them from the signifying structure, given that the latter was never interpreted to occur across any of the cases. For instance, with the first case being an exception, the use of independent summary tasks and scaffolded group discussions that guided the PSTs in identifying and questioning the predominance of individualized and behavioural discourses proved to be fruitful in this regard. Particularly, the injection of voices of authority, explicitly called into question the dominance of such discourses, into the scaffolded group discussions was a consistent factor in their attenuation. As I observed in the third case, it was not until the PSTs read and discussed the excerpts from Walton (2011) that they began to significantly shift away from centering the individual bully in bullying acts. Further, the use of

collaborative argumentative essays seemed to provide an arena for the PSTs to concretize the attenuations of such discourses in the ideological field during ideological convergence. In the second case, for example, I interpreted that the PSTs were able to fix in place decentered notions of individual responsibility and converge upon an ideological stance that was articulated with diverse sets of connotative associations. As Emma demonstrated during their collaborative discussions during the writing of the argumentative essay, discourses of individualism were still involved in web of ideological positioning during mediated action. In her own words: "I think its important that we still address some of the things that Alberta Education was saying…because like…sometimes, it isn't because of something else. Sometimes, it is just somebody hurting you" (Case Two, CWD).

Consequently, one might conjecture, while considering students' previous experiences and knowledge, that the sequence of activity components in the current study (i.e., independently summarizing texts that represent various contrasting perspectives about how to address bullying in schools and coming together in a scaffolded discussion of the texts and reflecting on their implicit framings of bullying before collaboratively engaging in an argumentative writing tasks) might have been an amenable structure to support ideological attenuation as, in lieu of disarticulation, a process of expansion and convergence. Further, one particular aspect of the design of the intertextual integration activity that might merit some attention was the discussion scaffold or instruction sheet (Goldberg, 2013; Goldberg & Ron, 2014) that was embedded into the activity's presentation slides as a means to facilitate dialogue and debate about the texts that they independently summarized (see Chapter Five). Generally, the discussion prompts instructed the PSTs to compare and contrast the perspectives throughout the texts and to reflect upon the shortcomings of individualized and behavioural discourses to account for issues of social

difference that might be implicated in bullying. Apart from the first case, the specific design of

the current study's discussion prompts were, indeed, associated with the interpretation of

ideological attenuation. For instance, when prompted to consider whether bullying can ever just

be an individual/behavioural problem, the PSTs expressed that it could be in unusual instances.

As Victoria from the second case stated, "I think it could be. I think that like its rarer but, like in

some instances, it could be like early signs of mental illness" (Case Two, GGD). Similarly, Gina,

in the third case (recall, Gina had articulated bullying mostly through discourses of individualism

in their opening written reflection and suggested mostly reactive interventions), while responding

to the same prompt, explained, "I do think sometimes it can be an individual or behavioural

problem. But overall, I think it's the way that our society shapes the narrative around power, and

what that looks like and how power is perceived" (Case Three, GGD). Thus, the use of

embedded discussion scaffolds seem to have been correlated with engendering ideological

expansion and convergence through the attenuation of discourses.

Nevertheless, while I interpreted the study's design of the components and aspects of the

intertextual integration activity to be amenable to ideological attenuation, and therefore

expansion, there is no direct empirical evidence to suggest how these activities might be

alternatively designed to promote the complete disarticulation of target discourses when it is

contextually desirable. One can speculate, however, that intertextual integration activities that are

meant to promote engagement in ideological expansion through complete disarticulation might

scaffold guided group discussions in a way that is more antagonistic and antipathetic towards the

construction of ideologies that are articulated by undesirable discourses. In this way, for instance,

embedded discussion instructions might be designed in an adversarial fashion that encourages

stance-taking by directing "participants to try to convince each other of their points of view and

to summarize in writing their point so agreement and differences at the end of their discussion"
(Goldberg, 2013, p. 41). Such oppositional debate might, arguably, create barriers to the
reproduction of certain discourses in the ideological field as students converge upon shared
understanding for or against their appropriateness. The same could also potentially be said of the
design of the collaborative and argumentative writing task. Although speculations about the
design of intertextual integration activities to promote disarticulation would require empirical
investigation to substantiate them, what can be reasonably conjectured from the current study is
the general efficacy of the activity design, such as the use of strategically designed summary
tasks and embedded discussion prompts, to promote ideological attenuation.

Accounting for Obfuscation and Regression Using Metacognitive Scaffolds

Given that ideological change is considered a gradual, intermittent, and sometimes
regressive process (Philip, 2011) and that "the interplay between learning and ideology is
increasingly sedimented through cumulative interactions over extended periods of time" (Philip
et al., 2018, p. 188), the design of intertextual integration activities purposed with promoting
engagement in ideological expansion before convergence should probably account for
ideological obfuscation and regression as parts of its protracted nature. Also, as I explained
previously, while the processes of obfuscation and regression could be construed as barriers to
ideological expansion, they can also conversely be understood as processes that eventually
portend it as liminal periods during a type of ideological zone of proximal development. It is
logical, then, to assume that intertextual integration activities should anticipate such processes in
their designs to foster engagement in ideological expansion. Based on my observations across the
three cases of the current study, I propose that accounting for obfuscation and regression during
intertextual integration might be achieved, respectively, through two interdependent

metacognitive scaffolding considerations during their design: the strategic design of the written reflections and their distributed use as metacognitive prompts throughout the whole of the activity.

Beginning with ideological obfuscation, accounting for such a process as part of the extended nature of ideological change essentially means that the context-specificity of the PSTs' previously constructed ideologies (Philip, 2011) should be elicited so that they may contribute the heterogenous meaning making processes (i.e., interanimation) of ideological expansion. That is to say that intertextual integration activities that are designed for ideological expansion should evoke learner's past experiences and knowledge about the given topic. This might be done, I contend, through the use and design of the opening written reflections. In the current study the opening written reflections were designed in a way to elicit the PSTs personal definitions of bullying and what strategies they would use to address the problem in schools and classroom settings. While their design was useful for observing what ideological composites the PSTs would unconsciously reconstruct upon entering the activity, I believe that for future design iterations that they can be enhanced to evoke possible obfuscated ideologies. This might be done by also prompting the PSTs to think about how bullying has been conceptualized and addressed in their own educational and professional experiences and to reflect upon their perceived utility. Although further investigation will be necessary to evaluate the design of opening written reflections to, so to speak, conjure obfuscated ideologies that can potentially augment processes of ideological expansion, such efforts are necessary in the view that students' ideological stances (including, I argue, their obfuscated ones) are important resources for learning (Philip, 2011; Philip et al., 2018). Therefore, in Philip's words, a pedagogical approach that "recognizes and

nurtures the varied experiences and resources" (p. 327) of students should be adopted when designing for ideological change.

Similarly, if the possibility of ideological regression, as noted in the third case, is considered an expected process during ideological change, design interventions should be envisaged to account for it. One such design characteristic that I envisage for such purposes is the use of distributed metacognitive tasks throughout the activity. In the current study, metacognitive tasks, in addition to written reflections, were used in the form of metacognitive notetaking (Schoenbach et al., 2012) during the independent summarization of texts (i.e., component 2). Following Litman et al. (2015), I embedded such tasks in an attempt to engender the 'close reading' of texts that I thought could "potentially open avenues for new understandings and actions" (Philip et al., 2018, p. 213). Nevertheless, I believe that the expanded use of metacognitive tasks through intertextual integration activity's might be beneficial in making students aware of their regressions and assist them in the progression of ideological change by "becoming active agents of their own learning" (Schoenbach et al., 2012, p. 90). For instance, in the second and third cases, although I interpreted that the PSTs had expanded the ideological field, by the end of the activity most of them were unable to perceive such changes themselves. As Victoria and Emma from the second case wrote, respectively, in their closing written reflections, "my main opinions regarding bullying and methods of conflict resolution have remained the same" (Case Two, CWR) and "although I feel that my perspective hasn't changed very much, it does feel more expanded and concrete" (Case Two, CWR). Notably in the third case, where I most prominently observed ideological regression, only Jason was able to precisely identify changes to his perspectives about bullying, noting that he had "been considering bullying through relationships, not through the lens of greater societal issues"

(Case Three, CWR). Camila and Gina, on the other hand, were either unable to indirectly perceive changes to the ideological field or were unable to identify the most significant changes to their own perspectives, respectively. Thus, there may be a need for an increased distribution of metacognitive tasks, such as written reflections, during intertextual integration that can, perhaps, help mitigate processes of ideological regression and consequently assist in the progression of ideological change.

The embedding of scaffolding throughout intertextual integration activities to account for obfuscation and regression, however, should probably not extend far beyond the use of neutral metacognitive tasks that help learners reflect upon their own experiences and knowledge and how their perspectives may change throughout the activity. That is, the activity should not be too leading in the construction of ideological composites that the researcher considers appropriate. As I mentioned in Chapter Two, the goals of engaging PSTs in an intertextual integration activity about bullying to promote ideological expansion could be analogously conceptualized as a creative process of expansive learning (Engeström, 2015) in which learners enhance their transformative agency (Sannino et al., 2016). In this way, the PSTs, in the current study, were meant to come together to construct novel ideologies about bullying and learn to use them unconsciously in mediated action, thus becoming, at least temporarily, positioned differently as social actors. This, however, raises certain questions not only about the use of micro scaffolding strategies throughout intertextual integration activities but also about scaffolding, generally, and the role of the researcher and participants in designing for ideological expansion and convergence. In other words, as Engeström (2015) argues, the idea of scaffolding is typically "restricted to the acquisition of the given" (p. 135) and not the creation and "learning of something that does not exist yet" (Sannino et al., 2016, p. 603). In this way, the design of such

educational activities, to scaffold processes of ideological expansion and convergence, should not strive to have students merely understand and assume existing ideologies that they encounter in the texts but to creatively and agentively integrate them and construct new future-oriented meanings. The limitations of the current study, in this regard, are discussed further in the final chapter, where I propose an inquiry into the use of participatory design methods for designing for ideological expansion and convergence.

Facilitating the Reading of Texts for Students with Different First Languages

One of the perceived constraints of the design of the intertextual integration in the current study was the activity's lack of inclusive design elements to account for students' language diversity, or at least one student's comfortability reading and comprehending texts that, for them, were written in a second language (English). Particularly, I noted this issue in the second case when Michelle, a self-identified East-Asian student and ESL learner, expressed difficulty engaging with the text that they were assigned to read and summarize. As she stated in the guided group discussion, immediately following the summarization task, "I don't know if it's because it's English as a second language or it's an article that was written…I don't know. I found it confusing. I don't know why" (Case Two, GGD). The difficulties that Michelle voiced were concerning given her perceived role in the success of the activity. That is, although Michelle struggled with reading and comprehending her text, the perspectives that she shared about bullying were an essential factor in the group's construction of an expanded ideology on bullying. For instance, it was Michelle who was able to make the novel connection between the potential underlying social issues of bullying and arbitrary social hierarchies within school environments. Ultimately, it was Michelle's remarks that led to the group to understand that a possible proactive strategy for curbing bullying in schools might involve dismantling such

hierarchies in their future classrooms, such as acknowledging and respecting the important function of non-educational school staff, specifically school custodians. As Victoria consequently suggested, "making that effort in your classroom to like show your students that at the end of the day we tidy up because it's not other peoples' jobs to pick up our garbage" (Case Two, GGD). Thus, the fact that Michelle's English language abilities were a potential barrier to her meaningful participation in the activity suggests that there should be design considerations to make them more inclusive and accessible to all types of students, so that potentially marginalized voices can be a part of shaping the ideologies that position them as social actors in situated educational contexts.

One potential way to make intertextual integration activities, which are designed for ideological expansion and convergence, more inclusive to students whose first language is different than that of instruction would be to provide specialized scaffolding for them. However, there is currently a perceived dearth among intertextual integration literature on how to support the inclusion of linguistically diverse students in these activities. Notably, many studies seem to be conducted with linguistically homogeneous student populations (e.g., Barzilai & Ka'adan, 2017; Bråten & Strømsø, 2006; Stadler et al., 2014; Maier & Richter, 2016; Le Bigot & Rouet, 2007); and although some studies appear to have included small populations of bilingual students whose L1 (language spoken at home) was different than the one used to conduct the study (e.g., Strømsø & Bråten, 2009; Strømsø et al., 2010; Strømsø et al., 2008), it is not clear if it is usual practice to provide any additional scaffolding to facilitate their participation and engagement with texts. Sometimes, as in the current study, students whose first language is different than that of instruction are not identified and addressed when studies are conducted in culturally, and therefore linguistically, diverse regions (e.g., Scales & Tracy, 2017; Monte-Sano, 2011). This

suggests that potential difficulties for students whose first language is different than that of instruction might sometimes be an afterthought in intertextual integration literature and are sometimes considered obstacles during the design of such activities. For instance, in Barzilai's (2018) systematic review of the literature, one of their explicit inclusion criteria was that the study needed to be conducted in the students' L1. Their rational for not including studies that were conducted in second or foreign languages "because of the unique language learning demands involved" (p. 981) recognizes the complexity of supporting multiple languages during intertextual integration. While the necessity of students to participate in their L1 is understandable given the usual goals of designing intertextual integration activities (e.g., for individual comprehension and synthesis of texts), it might become an issue when they are used for other purposes, such as ideological expansion and convergence where multiplicity of perspectives or stances (not just among the texts) are considered critically salient resources for learning, especially when learning is conceived of as interactional processes of heterogenous-meaning making (e.g., Philip et al., 2018). Nevertheless, despite my inquiry into the literature indicating otherwise, a more comprehensive review of intertextual integration studies in connection with a review of research on language access would be necessary to properly assess the use of scaffolding strategies to facilitate the participation of students whose first language is different than that of instruction.

Fostering Collaboration during Written Argumentation to Support Ideological Convergence

Throughout the three cases of the current study, I observed the potential efficacy of collaborative writing and argumentation to foster processes of ideological convergence, or the temporary fixation of meaning in the ideological field. For example, although in each of the three cases processes of convergence could be interpreted as beginning during the guided group

discussions, shared understandings, I perceived, were concretized and ideological meanings about bullying became fixed in the ideological fields during the PSTs' collaborative practice. In the first case, this occurred when the PSTs continued to frame bullying from a rationalist perspective and as voluntary and selfish behaviour during their collaborative writing. While this particular framing of bullying was no different than the one that they had begun to converge upon early on during the previous guided group discussion, it was an apparent lack of oscillation during the collaborative written component that highlighted that individualized discourses about bullying had unequivocally remained dominant and authoritative in the ideological field. That is to say that whereas during the guided group discussion there were moments of ideological change (i.e., ideological enhancement) as the PSTs superficially considered sociocultural perspectives, their collective position throughout the writing of a collaborative argument was relatively stable. This involved a continued and consistent effort to focus on individual bullies' rationality and the assimilation of sociocultural root causes of bullying through their transformation into individual history and/or trauma. Consistently in the third case, while the PSTs' guided group discussion was characterized by processes of interanimation and heterogenous meaning making, I interpreted their collaborative writing to be characterized by the attenuation of some previously privileged discourses and the convergence upon an expanded and inclusive ideology. Thus, one could argue that the use of collaborative argumentation, as I hypothesized in Chapter Four, was an effective strategy for ensuring that the PSTs would ultimately converge upon shared understandings that became temporarily naturalized in the ideological field.

However, despite the perceived efficacy of the written collaborative argumentation components to foster ideological convergence, after either periods of expansion or enhancement,

the focus group discussions illuminated some issues regarding their capacity to foster collaboration. Notably, there might be something to say about group sizes and the ability of PSTs to effectively collaborate in a joint written task, particularly in an online environment. For instance, in both the pilot study (note that the pilot study narrative and findings were not included in the previous chapter) and the first case, in which the PSTs worked in groups of four, the PSTs expressed dissatisfaction with the collaborative writing component of the activity. In the former, the PSTs remarks during the focus group discussion indicated that they experienced difficulty formatting their ideas into an essay in the time given and preferred the use of bullet points and group discussion. As one participant noted, "it…took time to format it, because we did it as bullet points, but then, does it really matter that it's an essay rather than just a series of bullet points?" (Aldo, Pilot Study, FGD). Another participant noted that the online medium was a barrier for collaborating on the written essay stating that "I think we would have had a different feeling about the essay had we been in person" (Jackie, Pilot Study, FGD). However, in contrast to the pilot study and the first case, the PSTs in the second and third case, in which they worked in groups of three, did not express the same misgivings about the collaborative writing component. In fact, in the second case, Emma explained why collaboration on a written essay was probably easier for them than in previous groups of four:

> …working with three people probably makes it a lot easier. I think I can imagine, with four people, it would almost be a little bit too much. Especially, trying to have like one person write and have everybody giving them different opinions, even just as like the note take this time, it was enough to have two opinions coming and then my own thoughts happening, too. I think, maybe, that would make it more difficult. (Emma, Case Two, FGD)

Similarly, in the third case, the PSTs seemed to enjoy collaborating on an argumentative essay. As Gina noted about collaborative essay writing, "I generally hate them actually, but this was quite fine" (Case Three, FGD). After I asked her why that was the case, Gina replied that "it was "nice to have like a common understanding. Sometimes that's like the big difference when two people are butting heads, it's kind of hard to come to an agreement" (Case Three, FGD). While Gina's remarks do not say anything about particular design of the collaborative writing component, they did imply that the activity, perhaps, was effective at scaffolding the arrival at shared understandings, to which she concurred: "Yeah, like without that, it would have been really hard to know where everybody stood" (Case Three, FGD). Thus, given the differences in opinion about the ease of collaboration during written argumentation across the cases, future iterations might consider prioritizing groups of three or, when it is not possible, exploring additional scaffolding techniques to facilitate collaboration among larger groups, particularly when activities are conducted in online settings.

Findings from intertextual integration studies that have incorporated collaborative written argumentation would suggest that fostering collaborative written argumentation may, in fact, require additional scaffolding techniques that were overlooked in the current study. For instance, in recognizing the challenges facing students in writing texts in dyads or small groups, Mateos et al. (2018) found that interventions that facilitated collaborative synthesis and writing included writing guides accompanied by explicit instruction and video modelling. However, as Granado-Peinado et al. (2019) note, the scaffolds used by Mateos et al. were content oriented and only assisted students to identify and integrate arguments from the texts and "did not include explicit instruction in the collaboration process itself" (p. 2044). In turn, Granado-Peinado and colleagues, designed interventions with the intent to enhance students' ability to write

collaborative argumentative syntheses by stressing the potential benefit of collaboration" (p. 2046). This involved researchers informing students about various strategies that they can employ to resolve various controversies during collaboration. Particularly, students were informed of the importance of specific strategies such as active listening and mutual regulation that were aimed at teaching "them that how they collaborated could reinforce the process of writing argumentative syntheses" (p. 2046). Although similar strategies might potentially be useful to facilitate collaborative written argumentation tasks designed to foster ideological convergence, an investigation into their practicality and utility with larger groups, particularly in online settings, will require further investigation.

Chapter Seven: Conclusions

Through examining the use of intertextual integration activities to promote ideological expansion about bullying in schools, this research has shown that such activities can be used, if only temporarily, to position small groups of PSTs as different kinds of social actors and potentially enhance their transformative agency in their future educational practices. More specifically, the results of the multiple case study have demonstrated that the mediating processes of ideological expansion and convergence may be accompanied by a number of previously un-hypothesized sub-processes that can be understood as either impediments or augurs of successful ideological change. These proposed novel sub-processes included (a) ideological assimilation and enhancement that ostensibly appear to be ideological expansion and convergence without achieving that depth of change (b) ideological obfuscation and regression, which are paradoxical progressions during process of ideological change, and (c) ideological attenuation of privileged discourses that are an alternative to their complete disarticulation from the signifying structure. While each of these processes illuminates something different about ideological change, taken together they can significantly alter not only how the processes of ideological expansion and convergence are conceptualized but also how they might be accomplished through educational design. Accordingly, the findings have also shown that certain design components and characteristics of intertextual integration activities might be manipulated to support sustained engagement in ideological expansion before convergence. In this regard, such activities might be, for instance, designed to resist processes of ideological assimilation and enhancement by being flexible and responsive to learners' prior experiences and knowledge, to promote ideological attenuation (when it is contextually appropriate) through the use of strategic discussion scaffolds and text selection, and to account for ideological obfuscation and regression

during ideological change by using distributed metacognitive scaffolds. In the following sections, I aim to synthesize these findings by revisiting and reformulating the original theoretical and design conjectures that I proposed to guide the intertextual integration activity's embodiment and implementation. Finally, I discuss the study's most pertinent limitations and possible direction for future research and conclude by justifying its significance.

Revisiting the Theoretical Conjectures

At the onset of this research, I framed the study design as a practice of conjecture mapping (viz., Sandoval, 2014), an iterative process that involves reifying theoretical and design conjectures to illustrate how they are expected to interactionally function to produced desired learning outcomes. Consequently, given the insights derived from the findings of the current study and the iterative nature of conjecture mapping, I would like to briefly revisit the sets of theoretical and design conjectures that I initially predicted would function together to produce ideological change among small groups of PSTs as they are engaged in intertextual integration activities. In the case of the former, I outlined several theoretical conjectures that represented a synthesis among discursive and semiotic theories of ideology (viz., Althusser, 2014; Hall, 1985; 1986), Philip et al.'s (2018) theory of ideological expansion and convergence, and sociocultural theories of mediated action (viz., Vygotsky, 1978; Wertsch, 1993; 1998). I contended that their integration could provide a clearer path to designing educational activities aimed at fostering ideological expansion and convergence and to make interpreting the efficacy of those designs easier to appraise in a given context. In other words, I suggested that they could be a starting point for operationalizing ideological expansion and convergence from a lens of sociocultural theories of learning. Therefore, in light of the findings of the current study, these theoretical

conjectures need to be amended to account for the novel mediating sub-processes of ideological change that I observed.

Theoretical Conjecture 1a: Ideological Struggle and Interanimation

In the first instance, I argued that ideological expansion (Philip et al., 2018), or the process of ideological struggle that is characterized by the disarticulation of dominant discourses in Hall's (1985) theory of ideology, could be conceptualized from a lens of mediated action as the destabilization of authoritative discourses (Bakhtin, 1981) through the process of interanimation. In this sense, I theorized that authoritative discourses are destabilized, or disarticulated, as they enter "into intense interaction, a struggle with other internally persuasive discourses" (Bakhtin, 1981, p. 346). Further, I outlined that this integral process of ideological expansion would necessarily need to be viewed as moments of, so to speak, the un-mastering of mediational means as those that were once known how to be used "with facility" (Wertsch, 1998, p. 50) in a particular setting might become amateurishly used in the presence of heterogenous meaning making practices that demystify and expose their arbitrariness. Within the current study, I observed this process as the PSTs, particularly those in the second and third cases, began to question their understanding of bullying phenomena and were unable, for instance, to reconcile the use of individualized and behavioural anti-bullying interventions to respond to social issues as causes of bullying behaviour. While the core of this theoretical conjecture was not disputed by the results of this study, there is one particular modification to be made regarding the notion of disarticulation, or the desired result of ideological struggle through the broadening of the ideological field. That is, the interpretation of the attenuation of privileged discourses in the ideological signifying structure changes the way that such processes are conceived and consequently viewed from a lens of mediated action. In brief, the inclusion of ideological

attenuation as a sub-process of ideological struggle indicates that interanimation may not only result in the so-called un-mastering of mediational means but also, perhaps, in their *re-mastering* because attenuated discourses are not eliminated from the signifying structure (i.e., from their use in mediated action) but relegated during the restructuring and development of the hierarchy of discourse. In this way, as a process that is hypothesized to constitute ideological change, the possible outcomes of ideological struggle become more diversified.

Theoretical Conjecture 1b: Liminality and Destabilized Mediational Means

As a proposed concomitant mediating process to ideological struggle and interanimation, I suggested that since there is no theorized succession between ideology and ideological interpellation (Althusser, 2014; Hall, 1985), and virtually very little human thinking, perception, or action that is unmediated by sociocultural and historical artifacts (Esmonde, 2016; Wertsch, 1998), there must be a kind of period of liminality (van Gennep, 1960; Turner, 1969) or transitionary phase during ideological change. Within this transitionary period, I predicted that previously appropriated mediational means would become un-mastered and estranged from the individual as they begin to be positioned differently, and perhaps intermittently, through the emergent construction of new sociocultural artifacts, or ideologies. That is to say that elaborating a period of liminality was meant to highlight the transitionary period between ways of being in the world as the ideologies that position us are themselves in a process of change and destabilization.

Ideas of liminality as a mediating process of ideological change, nevertheless, can be enhanced through the interpretation of the sub-processes of both ideological obfuscation and regression. In the case of the former, ideological obfuscation provides a lens into the context-specificity of ideologies (Philip, 2011) and how ways of being in the world may not transition

smoothly across different settings. This is no different than pointing out that the way one comports themselves in one context, for instance would not necessarily transition to other distinct environments. The ways of being in the world (i.e., the ideologies that mediate our actions) that are naturalized in one setting may encounter resistance upon arriving in another (e.g., from home to work). In this way, they are obfuscated as one navigates, to borrow a term from Holland et al. (1998), different 'figured worlds.' Ultimately, obfuscation potentially extends the scope of liminality, and consequently ideological struggle, beyond isolated periods of expansion as the reproduction of certain ideological composites are recurrently destabilized during the protracted process of ideological change—that is, over the course of multiple cycles of expansion and convergence in a specific context. Further, liminality as a mediating process that is hypothesized to portend ideological change, is further particularized by notions of ideological regression, in which social actors, who have been positioned differently by newly constructed ideologies, might revert to forms of mediated action with which they may be more comfortable and practiced. That is to say that transitionary periods during gradual ideological change might be accompanied by, as Philip (2011) originally asserted, moments of intermission and regression that ultimately accentuate the possibility of ideological transformation. As an analogy, one might think of how, while learning a foreign language, a learner will have fleeting moments of engaging with the L2 (e.g., in a classroom, using a language learning application, etc.) before regressing to their more comfortable and natural L1. Becoming fluent in the L2 will require many cycles of engagement and regression as the learning processes is intermittent.

Moreover, taken together, the sub-processes of ideological obfuscation and regression might indicate, what I termed, a kind of an ideological zone of proximal development that can better characterize liminal processes during ideological change from a sociocultural lens of

mediated action. Notably, the two sub-processes demonstrate that ideological change may require a certain extent of scaffolding, namely through the general design of educational activities and settings that can promote sustained engagement in ideological expansion before convergence (e.g., intertextual integration activities) but also, potentially, through the use of other micro-scaffolding techniques such as metacognitive scaffolds that encourage reflection and awareness of change. These processes, I contend, are harbingers of context-specific ways of being in the world "that have not yet matured (in a particular context) but are in the process of maturation, functions that will mature tomorrow but are currently in an embryonic state… and can be termed the 'buds' or 'flowers' of development" (Vygotsky, 1978, p. 86, parentheses added). Ideological obfuscation and regression, then, as partly constituting the mediating process of liminality during ideological change, help demonstrate the potential level of ideological change that is possible among individuals and groups.

Theoretical Conjecture 2: Re-articulation and New Opportunities for Action

Previously, I submitted that a necessary mediating process of successful ideological change was that of the re-articulation of the signifying structure, or more plainly the meaning that becomes temporarily fixed around a certain nodal representation or idea (viz., Hall, 1985). This process was hypothesized to be marked by the appearance of novel ideologies that could mediate individuals' interactions with environmental stimuli (e.g., the imagined event of bullying in schools, texts about bullying in schools, discussions about bullying with peers, etc.) and is understood to characterize, generally, the process of convergence. I also theorized that rearticulation would be evinced through the transient pausing of ideological struggle, or interanimation, implying a vital sequencing among the two mediating processes of ideological change. In this way, re-articulation, or the transitory fixation of meaning in the ideological field,

presents the potentialities for new forms of action or new ways of being in the world, though they may not yet be mastered and naturally appropriated in mediated action. Importantly, I noted that re-articulation, in following ideological struggle, should not be solely understood as the supplanting of one set of meanings with another, as would be suggested through an unelaborated process of dis-articulation. Instead, in anticipation of a process of ideological attenuation, I argued that one new chain of connotative associations does not automatically exclude any other discourses from becoming authoritatively articulated in the signifying structure. Therefore, re-articulation and the construction of new or transformed mediational means is considered to constitute the foundation of ideological convergence without necessarily implying that they have been mastered and subsequently appropriated by the individuals in a given context. In other words, while it may occur, the re-articulation and the convergence upon a certain ideology, does not signify that individuals have been enduringly interpellated as different kinds of social actors or as coming to adopt different ways of being (see section above).

Accordingly, insights from the current study mainly reinforce the assumption that the mediating process of re-articulation does not always result in the whole supplantation of meaning (e.g., from good to bad) following the complete disarticulation of a connotative chain from the ideological field. Re-articulation, instead, can result in multiple, sometimes contradictory (a phenomenon that can, perhaps, be compared to cognitive dissonance), meanings being fixed in the ideological field and allowing a certain extent of flexibility in the way that ideologies position individuals and groups. Further, they also demonstrate, namely through the interpretation of ideological regression and obfuscation, that the construction of transformed and expanded ideologies does not ineluctably lead to mastery and appropriation. Thus, the idea that ideological convergence is sometimes constituted by two separate but interrelated mediating

processes of re-articulation and interpellation is further substantiated by the results of the current study. This is to say, essentially, that the protracted nature of ideological change may involve arriving at re-articulation of ideological composites multiple times, through multiple cycles of expansion and convergence, before one can indubitably conclude that a specific group of individuals have developed habitual new ways of being in the world. Notably, this was interpreted to be what I observed as unambiguously occurring in the third case of this study, since the PSTs ultimately regressed and obfuscated the expanded ideology that they constructed interactionally during the intertextual integration. In comparison, although the PSTs in the second case seemed to be securely positioned differently as social actors by the end of the activity, without further investigation it would be inappropriate and premature to unequivocally conclude that was the case (the need for more longitudinal research is noted below in the limitations and considerations for future research).

Theoretical Conjecture 3: Interpellation as Mastery and Appropriation

As the final theoretical conjecture, I proposed that the mediating process of ideological interpellation, or the way in which particular ideologies ultimately hail us as certain kinds of social actors (viz., Althusser, 2014), is comparable to the mastery and unconscious appropriation of mediational means. Differing from re-articulation, in which potentialities of different ways of being in the world are made visible, interpellation or the mastery and appropriation of ideologies can be regarded as a kind of temporary and precarious end point of ideological change and liminality, indicating the stable reconstruction of certain ideological composites in specific contexts. Further, key to understanding interpellation as a processes of mastery and appropriation of mediational means (viz., Wertsch, 1998), I argued, was Althusser's associated concepts of recognition and misrecognition. In brief, I explained since, according to Althusser and Hall

(1985), there is no existence outside of ideology, or being able to not (mis)recognize yourself as occupying some kind of subject category in societal discourses, all of our relations to our so-called "real conditions of existence" are somehow imaginary or illusory. In this way, ideologies are what make up our experience and "render intelligible the way society works" (Hall, 1986, p. 29). In other words, to experience outside of ideology, from this view, is a certain impossibility. In the same way, the inalienability of mediational means from human experience, or as Wertsch (1998) terms it an 'irreducible tension' between agent and mediational means, suggests that there is always an ineluctable, and unconscious, appropriation of sociocultural, historical, and institutional artifacts that are at hand for seemingly natural reproduction and arbitrary use. Thus, to become interpellated successfully, through a lens of mediated action, means to master and habitually reproduce certain mediational means that are also unconsciously appropriated into mediated action. As a contrasting and purely metaphorical analogy, one might consider that those who suffer from imposter syndrome are not actually interpellated as a desired kind of social actor. Despite, perhaps, their mastery of a constructed concept of self or identity (e.g., through their cumulative learning, experience, and accomplishments), they are unable to naturally and arbitrarily appropriate it into their everyday actions in a given context, resulting in behaviours that are mediated by another kind of identity (i.e., a different ideological self-concept) as a charlatan that needs to overcompensate.

Despite the foundation of this theoretical conjecture not being challenged as a result of the study, I would like to emphasize that the findings have demonstrated certain robust and dogged characteristics of dominant and authoritative discourse in an ideological field. Namely, this concerns my interpretations of processes of ideological assimilation and enhancement and how they fit into the process of conjecture mapping. Without reiterating an exposition of those

processes, here, it is interesting to note that their occurrence implies an added dimension of variability in how one can be positioned through ideological meaning-making systems. That is to say that while expanded ideological meaning making systems that allow for a range of ideological stances to be taken are desired for creating classroom spaces that are amenable to heterogenous meaning making, the processes of assimilation and enhancement signify differentiated forms of interpellation that are consistent with a mostly unaltered signifying structure. In other words, it seems to be possible to be positioned with great variability within relatively stable ideological fields. Thus, it is important to bear in mind, at least when designing for ideological expansion and convergence, that the desired outcomes of a conjecture map should be articulated in terms of ideological change and not simply behaviours. For instance, it would be unhelpful to delineate "the use of restorative justice techniques" as a desired learning outcoming since it implicitly limits the study to examinations of actions without interrogating discursive changes to the signifying structure. If changes to the signifying structure are not interpreted, it might be… Further, although ideological assimilation and enhancement are not considered to be processes that promote or produce actual ideological change, and therefore do not fit the definition of being mediating processes in Sandoval's (2014) framework of conjecture mapping, I would like to suggest that it may be equally important during educational design to also account for factors that are barriers to desired forms of learning. In the current study, then, the processes of ideological assimilation and enhancement could be listed as mediating processes that are, in some ways, antipathetic to ideological change. Accordingly, to reformulate Sandoval's constative description of the form of theoretical conjectures in a conjecture map, such processes might take the general form "if this mediating process occurs it will or *will not* lead to this outcome."

Revisiting the Design Conjectures

Given that design conjectures are the ideas that a researcher "has about how embodied elements of the design generate mediating processes" (Sandoval, 2014, p. 22) there necessarily needs to be a corresponding amount of reconsideration also given to the design conjectures originally outlined for this study. That is, since a number of amendments have been made to the interpretations of the mediating processes, the design conjectures that are meant to guide the embodied elements of the design of intertextual integration activities that promote engagement in ideological expansion before convergence also require similar adjustments. Accordingly, in this section, I reorganize and further develop those design principles that are theorized to correspond to the mediating processes of ideological change.

Design Conjecture 1: Argumentation and Summarization

The first design conjecture was concerned with the instructional task types that might be amenable in promoting certain mediating processes of ideological change. I speculated that a synergistic combination of both argumentation tasks and summarization tasks could be beneficial for supporting eventual ideological convergence. In brief, I argued that since argumentative tasks have been shown to foster the effective integration of texts (e.g., Goldberg, 2011; Wiley et al., 2018) that they may also be a promising avenue for fostering processes of re-articulation in the ideological field (i.e., ideological convergence). That is, because argumentation requires stances to be formed and defended, it could arguably lead to the formation of collective shared understandings among students who are participating in intertextual integrations. Further, I surmised that it may be viable to also have PSTs summarize texts individually before engaging in group discussion and collaboration to complete a written argument task because (a) integration processes might benefit from familiarizing students with various task types and (b) initial

summarization and annotation tasks seem to foster integration, thereafter (Barzilai et al., 2018). Particularly, engaging students in summarization and understanding of texts, before they collectively formed a stance during argumentation, was assumed to enhance the prospects that they would meaningfully engage with alternative discourses and therefore promote sustained ideological expansion prior.

The findings from the current study indicate that while summarization tasks may sometimes be a promising avenue for fostering ideological expansion before convergence, they may be insufficient, at least within the parameters of a short-lived intertextual integration activity, in promoting the destabilization of authoritative discourses that might be dominantly articulated in the ideological fields as demonstrated in the first case of this study. That is, summarization tasks, in lieu of promoting destabilization and interanimation, may in certain instances support ideological assimilation and the enhancement of the ideological field, as opposed to its expansion. Argumentation tasks, on the other hand, I interpreted to be effective across each of the cases in promoting eventual ideological convergence. Thus, one may conclude that synergistic combination of argumentative tasks and summarization tasks can sometimes be used to promote ideological expansion and convergence during intertextual integration. The efficacy of this combination, nevertheless, may depend on students' previous learning experiences and knowledges (i.e., their potentially obfuscated ideologies that are context-specific) that they bring into the activity. That is to say that the appropriateness of the combination of summary and argumentative writing tasks during intertextual integration may require that the activities are adapted, or are adaptable, to particular groups of learners. Finally, while the manner that students engage with texts seems to be a factor in promoting ideological expansion and convergence, the text types themselves may also play a role. Notably, the

selection of texts should align with both the researcher's critical agenda (i.e., to attenuate or

disarticulate undesirable discourses) and may not only be limited to their surface intertextual

relations (i.e., contrasting and complementary). For instance, text selection may vary between

those that focus on alternative actions about a particular topic and also those that explicitly

reflect upon how a topic is being conceptualized, or both.

Design Conjecture 2: Collaborative Discussion and Writing

The second design conjecture of this study involved speculation about the use of different

instructional practices to foster the processes of ideological expansion and convergence.

Specifically, I noted that the use of both collaborative practice (collaborative discussion and

writing) and individual practice (individual reading and writing) could be promising avenues to

empirically explore. Regarding the former, I reasoned that since collaborative discussions are a

common instructional method used to support the integration of multiple texts (Barzilai, 2018)

that may involve the use of a discussion instructions (i.e., embedded discussion prompts to guide

discussion) to engage students in constructive debate (e.g., Goldberg, 2013), similar features may

also be used to foster the exploration of alternative discourses during interanimation among

groups of students. Further, I speculated that since collaborative discussion and writing

corresponds well to the social and interactional nature of ideological expansion and convergence

that it could be integrated into argumentation tasks to foster the formulation of a collective stance

among students and, arguably, support ideological convergence (discussed above).

The findings from the current study reinforce the use of collaborative discussions and

writing in promoting the mediating processes of ideological change during intertextual

integration. While these instructional practices are broad and can be designed in a multitude of

ways, this study has demonstrated that guided group discussions that question the authority of

privileged discourses in the ideological field, by having students compare and contrast the perspective throughout the texts, were mostly favourable in promoting their attenuation during ideological expansion. However, as with the selection of instructional tasks and text types, understanding students' previous experiences and knowledges may be essential in knowing how those discussions should be structured. For instance, if and when it is desirable to see certain discourses completely disarticulated from the signifying structure, it might be conjectured that discussions should be facilitated in a way that is more antagonistic towards them. This may also apply to avoiding assimilation and enhancement when discourses are firmly and homogenously articulated in the signifying structure and where no indications of the obfuscation of alternative ideological composites are interpreted among the small group of students (as in the first case of this study). Further, though collaborative writing was fruitful for promoting re-articulation and the temporary fixation of meaning during ideological convergence, the results of this multiple case study suggest that their design may also benefit from the inclusion of collaborative writing guides that not only include content-oriented prompts but also scaffolding of the collaborative writing process itself. For instance, when students are working in groups of four or more, it may also be necessary to explore the use of design strategies that can enhance students' ability to write argumentative essays together, particularly when they are collaborating in online settings.

Design Conjecture 3: Individual Reading and Writing

Regarding the incorporation of individual practice components (in the form of independent reading and writing) as an instructional strategy during intertextual integration to promote ideological change, I conjectured that it may provide the necessary priming to help catalyze the inherently social and interactional nature of ideological expansion. Specifically, following Lundstrom et al.'s (2015) example, I hypothesized that having students read texts

independently before collaborating groups would be effective for enhancing synthesis (i.e., interanimation) thereafter by breaking down the process of integration for them. Such individual practice, which was characterized as the summarization of texts, was predicted to enhance students' understanding of texts by assisting them in identifying what is relevant and important before they are integrated and synthesized during collaborative discussion and writing. Further, individual reading and summarization of texts was expected to be an opportunity for students to engage in the close reading of texts (viz., Litman et al., 2017) and encourage them to independently build meaning from them before integrating the various perspectives across them. As well, the salience of close reading as reading for understanding was emphasized by the potential relationship between it and effective argumentation later on, as noted by Litman and colleagues. Ultimately, it was assumed that the meanings that students might generate from their individual reading might have the potential to open new avenues for understanding and action (Philip et al., 2018) that may develop throughout their participation in the intertextual integration activity.

I interpreted the use of independent reading and writing tasks to be valuable in fostering PSTs' engagement with an understanding of various textual ideologies before interactionally integrating them as a group. However, the findings also suggest that there are a number of additional considerations regarding the use of individual reading and writing as an instructional approach during intertextual integrations used to promote ideological change. First the inclusion of written reflections, at the beginning and end of the activities, was not originally included in the design conjectures because of the perceived lack of precedent among intertextual integration literature. The results of the study have shown, however, that individual written reflection were effectual for illustrating processes of ideological change and data interpretation. I also perceived

them to be useful meta-cognitive prompts, whose increased distribution throughout intertextual integration activities might be advantageous for mitigating processes of ideological regression and obfuscation during ideological change, though further research will be necessary. Finally, scaffolding the reading and writing of students whose first language is different than that of instruction should be considered integral to the design of intertextual integration activities purposed with promoting engagement in ideological expansion and convergence. Students whose first language is different than that of instruction may make potentially significant contributions to the expanding the ideological field and have a right to be a part of shaping the ideologies that will position them as social actors.

Limitations and Directions for Future Research

Despite the number of valuable insights gained from the current study, it was constrained by a number of salient limitations that were often a result of practical constraints such as lacking sufficient time and resources. These limitations, I believe, can be delineated into two separate categories, namely those constraints that correspond to methodological and educational design issues. Here, I discuss what I believe to be the most pertinent of these limitations and what I imagine may correspondingly be important directions and considerations for future research. Finally, I outline other directions for future research that were not interpreted as stemming from the current study's limitations but from the insights that it has provided.

Methodological Limitations

One of the methodological limitations of the current study, which was a product of practical considerations, was its relatively short longevity in the examination of ideological change. That is to say that although the purpose of the study was focused on if and how intertextual integrations could be used to promote the mediating processes of ideological

expansion and convergence, greater insights could be gained from studies that extend over multiple sessions and interventions with groups of PSTs. The process of ideological change is theorized to be a gradual, intermittent, and regressive process (Philip, 2011) that undeniably transcends the bounds of an isolated and transient intertextual integration activity. While the current study has provided glimpses into the processes of ideological expansion and convergence, longitudinal studies will be necessary to further comprehend how they manifest and interact during the protracted process of ideological change. In this regard, future research might seek to employ certain ethnographic case study methods that observe processes of ideological change among groups of PSTs participating in a number of educational activities and settings that are designed to promote expansion and convergence. Thus, while the microgenetic and interactional analysis method that I employed in the current study was useful for understanding how the mediating processes of ideological change might correspond to certain components and features of intertextual integration activities, longitudinal data will be necessary to understand how those processes constitute ideological change over longer periods of time. Moreover, without necessarily adopting an experimental method, future studies that examine the efficacy of intertextual integration activities to promote periods of ideological expansion and convergence could benefit from comparing different design components and features of intertextual integration. That is to say that future investigations should take a more comparative approach to gain greater insight into how and why intertextual integration activities might promote the mediating processes of ideological change. This might involve, for instance, using different instructional approaches, tasks, and text types across different groups and evaluating how they are interpreted to generate ideological expansion and convergence.

Furthermore, although I do not regard the current study being situated in a fully online context as an impediment, future research may also investigate how intertextual integration activities can be designed to promote ideological expansion and convergence in face-to-face learning settings. The decision to conduct this study online was determined by the global COVID-19 pandemic as travel and on-campus restrictions made conducting the study in-person a certain impossibility. Consequently, while I maintain that designing intertextual integration activities to promote ideological change in online environments is only a matter of employing different strategies for design and implementation, there were some drawbacks regarding data collection and subsequent analysis. That is to say that even though the online webinar streamlined certain aspects of data collection and analysis (e.g., automatic transcription of discussions), it limited observation to verbal communication and cues as non-verbal communication among the PSTs was difficult to discern. Thus, the lack of perceptible non-verbal communication cues may have influenced the interpretation of the findings, something that may not be an issue for future studies that are carried out in-person.

Educational Design Limitations

Regarding this study's limitations around educational design, I would like to focus on its lack of participatory methods during the creation of the intertextual integration activity. In brief, participatory design research (PDR) can be defined as an extension of traditional educational design-based research that aims to "create more culturally-relevant and reusable learning artifacts *for, with and by those* who will use them" (Chew et al., 2021, p. 541, italicized in original). Typically, PDR processes involve incorporating participants and other stakeholders into the design and research processes and emphasizes commitments to collaboration during them (Bang & Vossoughi, 2016). Notably, as Jurow et al. (2016) explain, PDR "allows for the

inclusion of diverse perspectives on what kind of learning matters, why, when, where, and for whom" and also "requires careful consideration and ongoing negotiation about what participation means and how it can be best enacted throughout the processes of design and research" (p. 219). In a word, PDR methods encourage researchers, practitioners, and educational designers to ask, "who does the design and why" (Engeström, 2011, p. 600)?

In the current study, PDR methods could have enhanced the design and research process and made it more equitable and relevant to the PSTs. For instance, in designing the intertextual integration that challenged the supposed prominence of individualized and behavioural discourses about bullying in schools, I implicitly maintained "normative hierarchically powered decision-making structures" and positioned myself as an expert who inhabited a privileged position during the research process (Bang & Vossoughi, 2016, p. 174). That is to say that all of the salient design decisions about the activity and research including, for example, what topic the PSTs were to engage with, what types of discourses were to be antagonized, and what texts they were to read and discuss, were subject to my own interpretations about what mattered and would be the most appropriate and interesting. In this way, I limited the potential of the research to be a source of transformative agency for the PSTs as the "future-oriented visions" (Engeström, 2015, p. 603) that they were able to create were disproportionately diluted with my own subjective biases. Further, the non-participatory process that I adopted involved *a priori* assumptions about what kinds of discourses the PSTs would likely articulate in the ideologies that they construct and how they would accordingly be positioned and constrained as social actors. Though this was supported by the literature (e.g., Walton, 2010; 2011), not only did it involve some notional assumptions on my part as the researcher but, particularly regarding the latter, it was also inaccurate in that the initial reproduction of individualized discourses by the PSTs did not restrict

their opportunities for action as I had predicted they would. Ultimately, had I been able to adopt a more participatory approach to the current study, I believe that the design of the activity could have been improved and made more relevant to the PSTs, and perhaps, made the ideological transformation more usable and sustainable for them (Fishman & Penuel, 2018).

Accordingly, future research that examines the use educational activities for the purpose of promoting engagement in ideological expansion and convergence should explore ways for participants to take on an active role in the design and research processes. For instance, according to Chew et al. (2021) community members, in this case PSTs, can help shape design outputs by performing various roles, such as "users of artifacts, testers who provide feedback, informants who contribute insight at multiple stages of the design process, and design partners who are equal stakeholders throughout the design process" (p. 541). While the specific roles that participants take on will vary according to the unique purposes of future research projects, in the current study, one could easily imagine the PSTs acting as users and informants, whose "values and contexts" (p. 541) inform the activity's design. That is to say that educational issues that are valued by the PSTs that will eventually use the intertextual integration activity should advise the selection of appropriate topics (e.g., bullying in schools, classroom management, etc.) and the selection of texts that will be read, discussed, and integrated as a way to engender the mediating processes of ideological change.

Other Considerations for Future Research

In addition to exploring the use of ethnographic and comparative case studies as well as the use of PDR methods in the design of educational activities that can support engagement in ideological expansion and convergence, I believe that there are a number of other promising

trajectories for future research that have become apparent based on the findings from the current study. These include the following:

- Explore the use of alternative task types when the ideological field is interpreted to be dominantly articulated by homogenous authoritative discourses.

- Explore the use of flexible and adaptable intertextual integration designs that are responsive to and account for students' previous experiences and prior learning.

- Explore the increased use of distributed metacognitive tasks to mitigate processes of ideological regression and obfuscation.

- Explore the use of intertextual integration activities with PSTs around other pertinent educational topics.

- Explore the design of other educational activities that might promote ideological expansion and convergence.

- Explore the use of intertextual integration activities to promote ideological expansion and convergence with other populations of students (e.g., engineering students).

- Explore the use of CSCL technologies that can foster collaboration during intertextual integration activities that are situated in fully online contexts.

- Explore the use of scaffolding strategies (e.g., providing text to speech capabilities) to facilitate the participation of students whose first language is different than that of instruction.

Significance of this Study

In this study, I sought to address a multi-tiered problematic regarding the general correspondence between ideology and learning and educational design. In the first instance, I contended that there was a theoretical issue relating to the need to operationalize the processes of

ideological expansion and convergence by synthesizing discursive and semiotic theories of ideology with sociocultural theories of mediated action. This synthesis has proven useful in conceptualizing the mediating processes of ideological change and has helped illuminate a number of possible associated processes (i.e., obfuscation, regression, attenuation, assimilation, and enhancement) that can enhance our understanding about how educational activities might be designed to foster sustained engagement in ideological expansion before eventual convergence. Specifically, this study has indicated that the incorporation of theories of mediated action may allow for more effective analyses of ideological fields and as a consequence better understandings of how they can be examined and altered through educational design interventions. Ultimately, the potential theoretical contributions of this study are important for advancing the field's understandings of the relationship between ideology and learning and how classroom spaces can be designed to increase prospective trajectories for learning and action for students.

Furthermore, this study has demonstrated that intertextual integrations may be one kind of educational activity that can be used to encourage small groups of students, particularly PSTs, to engage in processes of ideological expansion and convergence around pertinent educational topics. The study's results, then, indicate that the uses of intertextual activities can extend beyond their typical purposes that are characterized by the comprehension of multiple texts. While the effectiveness of these activities to promote ideological change will be contingent upon numerous factors—including the specific embodiment of their designs, the topic and discourses that they seek to interrupt, and the idiosyncrasies and unique experiences of those who participate in them—their use warrants further exploration as potential components of programs and curricula that are created by researchers whose critical agendas outline some kind of

ideological change as an anticipated learning outcome for students. Further, while Philip et al. (2018) note that such agendas will vary, in that there may be disagreements "about when, how, and if inequities and injustices are produced" (p. 218), the current study has illuminated the role of ideology in positioning PSTs as social actors who can variably respond to bullying in schools. It has also highlighted the potential prevalence of discourses of individualism among educational stakeholder as well as how they may both constrain and enhance opportunities for learning and action.

Overall, this study has resulted in a deep engagement with the problem of ideology that may further knowledge in the learning sciences about the complexities of learning (Philip et al., 2018), which can help learning scientists address existing inequities and help foster the creation of more just and equitable learning communities. The significance of this study, in this regard, lies in its proposed operationalization of ideology that may be useful for guiding the design and evaluation of ideologically expansive and inclusive learning environments, activities, programs, policies, and curricula. Further, more broadly, understanding how educational contexts can be designed to support engagement in ideological expansion and convergence, as integral processes to ideological change, is also an important societal goal, particularly so in today's polarized political landscapes in Canada and the world.

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Appendix A

Glossary of Key Terms

The definitions in Table 1 are meant to be a helpful guide for the reader and should be used intermittently as a reference as it is needed. The definitions are not always meant to represent generally accepted or common usages of the terms but the ways that they are used specifically in the current study based on my own understandings and observations. The list also contains some definitions of terms that I have created to conceptualize processes that I observed during data analysis and writing of the findings. Further, in an additional effort to facilitate reading, at the end of each entry, I have added suggestions to other terms in the chart that are most closely related, either through being an accompanying concept, a comparative one, or a contrasting one. Although it is extensive, the list is not meant to be an exhaustive catalogue of all the terms that I use throughout the study but rather a distillation of what I feel are the most relevant and consequential for aiding understanding. Thus, it should also be said that I take a certain liberty, here, to define some terms more intricately than I do as they appear in the main text for the sake of clarity and readability later on. Accordingly, while I would suggest to the reader that it might be beneficial to cursorily skim over the terms before reading the study, I would not suggest that one attempts to engage with and understand the terms outside of the context of the study itself.

Table A1

Glossary of Key Terms Found in the Current Study

Term	Definition
Appropriation (in mediated action)	Generally, appropriation refers to the process through which social actors adopt mediational means into their mediated actions. The process of appropriation is meant to illuminate the agentative aspects involved in using sociocultural and historical mediational means by allowing for

notions of resistance. Wertsch (1998) defines appropriation as the process of "taking something that belongs to others and making it one's own" (p. 53), which underscores that mediational means and the process of adopting them are not merely individual mental processes but material ones. See also 'mastery' and 'mediational means' in this chart.

Articulation	Articulation refers to the process by which discourses become fixed in in an ideological signifying structure. Hall (1985) uses the term articulation to represent the arbitrary "fixing of meaning through establishing, be selection and combination, a chain of equivalences" (p. 93). Hall's use of the term is meant, generally, to demonstrate that if the Derridean notion of the perpetual slippage of the signifier is correct that chance fixation is necessary for shared understandings to be possible. The term is therefore particularly important for understanding the necessity of ideological convergence in lieu of continuous expansion, as Philip et al. (2018) assert. See also 'ideological fixation' and contrast with 'disarticulation' in this chart.
Attenuated Discourse	I use the term 'attenuated discourse' to describe a discourse that has been, through the process of ideological expansion, relegated in the hierarchy of discourses in an ideological signifying structure. I interpret an attenuated discourse to be a previously dominant discourse that has not been entirely disarticulated from the signifying structure, as Hall (1985) contends is the essence of ideological struggle, but rather one that has had its privileged positions destabilized and consigned to a lower status in the hierarchy. While attenuation does not signify disarticulation, it may, however, eventually precipitate it. Thus, attenuated discourses are still involved in the complex web of ideological interpellation and positioning, but their role in determining the way that social actors respond to a particular issue is, in some sense of the word, diminished.

Authoritative Discourse	An authoritative discourse, here, refers to one does not easily interanimate with other discourses upon being dominantly articulated in the ideological signifying structure. From a lens of mediated action, Wertsch (1998) outlines the concept's origins in in the work of Russian linguist Mikhail Bakhtin (1981) who uses the term to describe voices that avoid "contact and dialogue" (p. 66) with other voices. Authoritative discourses enforce a distance between themselves and other discourses through "overt, coercive action aimed at silencing others' voices" (p. 66). In Bakhtin's words, "the authoritative word demands that we acknowledge it, that we make it our own; it binds us, quite independent of any power it might have to persuade us internally; we encounter it with its authority fused to it" (p. 342). In the current study, I use the concept to describe discourses that have been temporally fixed in the ideological signifying structure and that may resist ideological expansion. It is also related, I argue, to the process ideological assimilation in that it may be interpreted as one of the overt and coercive mechanisms through which authority is enforced. See also 'ideological assimilation' and 'interanimation' and contrast with 'internally persuasive discourses' in this chart.
Constructivism	Constructivism can be defined as a set of beliefs that assumes that the generation of meaning arises socially through human interaction, that human perspectives are shaped predominantly by culture (i.e., meaning is historically and socially contingent), and that all knowledge is subject to interpretation and is shaped by one's experiences and background (Crotty, 1998; retrieved from Creswell & Creswell, 2018). In the current study, the epistemological, ontological, and methodological assumptions of a constructivism are used as a foundation to articulate 'critical constructivism' as an appropriate research paradigm.
Critical Bricoleur	I use the category 'critical bricoleur' as an attempt to describe my subjectivity in the current study. A critical bricoleur is a qualitative

researcher who adopts a critical ontology to create research conditions that are amenable to "empowerment and social justice" and the confrontation of "structures of oppression" (Kincheloe, et al., 2018, p. 421). Importantly, I view the subject category of critical bricoleur as an ideological concept of self that is articulated by a number of discourses that are articulated in the ideological field that can be said to encompass the space in which the qualitative research tradition, critical social theory, and the learning sciences intersect. See also 'critical constructivism' in this chart.

Critical Constructivism	Critical constructivism is a research paradigm that I use to frame the axiological, epistemological, ontological, and methodological assumptions embedded in the current study. Critical constructivism can be regarded simply as an extension of constructivism in that critical constructivists have the same basic foundation of ontological and epistemological assumption as constructivists. The critical aspect of the paradigm, however, reflects the fact that "people are often unable to discern the ways their environments shape their perception" (Kincheloe, 2005, p. 10). See 'constructivism' and 'critical bricoleur' in this chart.
Disarticulation	I use the term 'disarticulation' to refer to the process by which certain discourses, or connotative chains, are detached from the ideological signifying structure through ideological struggle. While Hall (1985) does not explicitly define the process of disarticulation he refers to it when outlining his conception of ideological struggle. In his words, "often, ideological struggle actually consists of attempting to win some new set of meanings for an existing term or category, of dis-articulating it from its place in a signifying structure" (p. 112). Similarly, a figuration of the concept is provided when he clarifies the meaning of the concept of 'articulation,' in which he states that it is a "connection or link which…has to constantly to be renewed, which can under some circumstances disappear or be overthrown, leading to the old linkages being dissolved and

new connections—re-articulations—being forged" (p. 113). For Hall, therefore, a notion of disarticulation is necessary for new meanings to be constructed and articulated in an ideological signifying structure; however, I use the term exclusively to refer to the extreme moments in which previously articulated discourses are expunged from the ideological field. Also see 'ideological struggle' and compare with 'ideological attenuation' and contrast with 'articulation' in this chart.

Discourse	Discourse can be broadly defined as a "a specific form of language use shaped and determined by situational rules and context" by (Buchanan, 2018, p. 139). In post-structuralist theories, however, discourses do not represent language itself but are the sociocultural, historical, and institutional forces that set the limits, so to speak, of thought, feeling, and action for a given population. They are the structures that govern how language is used. As Jackson and Mazzei (2012) explain, "discourses shape our subjectivities and are situated in discursive fields, where language, social institutions, subjectivity, and power exist, intersect, and produce competing ways of giving meaning to and constructing subjectivity" (p. 51). In the current study, I use the term 'discourse' to characterize the chains of connotative associations, also sometimes referred to as *sets of equivalences*, that can stem from a nodal representation or idea in an ideological signifying structure (Hall, 1985). In this way, as constituting the articulations of an ideological signifying structure, discourses can be interpreted as "a direct instrument in ideological subjugation" (Macdonell, 1986, p. 110). Thus, I consider discourses separately from ideologies in that only through becoming fixed in an ideological field can they refer to "ways of constituting knowledge, together with the social practices, forms of subjectivity and power relations which inhere in such knowledges and relations between them" (Weedon, 1987, p. 108). Ideologies, then, in my understanding, can be made up of various, sometimes contradictory, discourses to arrive at complex systems of representation and meaning

making logics, which might be characterized metaphorically as paradoxical forms of cognitive dissonance. I make this distinction between discourse and ideology mainly upon Hall's (1985) observation that "a variety of different ideological systems or logics are available in any social formation" (p. 105) and therefore the power of particular discourses and discursive practices to shape our subjectivities is not universal but contextual, situated, and dependent on processes of ideological articulation during social interactions. Compare to 'ideology' in this chart.

Dominant Discourse	I use the term, here, to refer to discursive domination both locally and broadly in specific contexts or ideological fields or across them (i.e., culturally), respectively. In the first instance, I consider dominant discourses to be discourses that are at once authoritative and also given to commandingly rearticulate in a situated signifying structure. That is, they are naturalized and mystified and generally characterize the ideological signifying structures in which they are easily reproduced or reconstructed. The term 'dominant discourse,' in this local sense, then, can be interpreted to encompass and extend authoritative discourses in that a discourse that is authoritative (i.e., resisting interanimation) in a signifying structure does not necessarily suggest that it is dominantly articulated, or interpreted as characterizing, generally, the ideological signifying structure (an authoritative discourse can, I argue, be either dominant, non-dominant, or attenuated). In the second instance, I use the term to also describe a general category of discourse (e.g., individualism) that has a seemingly ubiquitous presence in a social formation or culture and by consequence can be said to color the construction of discourses and ideologies locally (That is to say, for instance, that a general discourse of individualism will manifest in related but different ways in ideologies about bullying and ideologies about American football). In this way, I use the term, more or less, consistently with Hall's (1985) notion of a dominant discourse—that is derived from Gramsci's (1971) concept of *historically organic ideologies* that are

"necessary to a given structure… (and) 'organise' human masses, and create the terrain on which men move, acquire consciousness of their positions, struggle, etc." (p. 377, parentheses added). See also 'authoritative discourses' and 'attenuated discourse' in this chart.

Ideological Assimilation	Ideological assimilation is the term that I use in the current study to conceptualize the process through which discourses that are dominantly and authoritatively articulated in an ideological signifying structure absorb or subsume alternative and competing discourses into their own internal logics during supposed interanimation. Ideological assimilation, however, as I observe, results in a kind of 'ideological enhancement' that does, indeed, provide social actors with new opportunities for mediated action. Ideological assimilation differs, however, from ideological expansion in that the chains of connotative associations, or discourses, that articulate the signifying structure remain more or less intact (i.e., characterized by the same general discourse, such as a discourse of individualism) and actions that might correspond to other, sometimes competing, discursive articulations are adopted, nonetheless. See also 'ideological enhancement' and compare to 'ideological expansion and convergence' in the chart.
Ideological Attenuation	I use the term 'ideological attenuation' to refer to a process in which a previously dominant and/or authoritative discourse in a signifying structure has its privilege in the hierarchy of discourse relegated. The process of attenuation is considered an alternative to the complete disarticulation of a discourse during ideological expansion that Hall (1985) regards as the essence of ideological struggle. In this way, the concept is perceived as providing clarification to the differentiations provided in Hall's account of disarticulation during ideological struggle. See also 'attenuated discourse' and compare to 'disarticulation' in this chart.

Ideological Composite	I use the term 'ideological composite' as a way to refer to the various but familiar ideological constructions that I interpret across the multiple cases of this study. It is way to refer to similar ideological constructions without assuming that any one ideology will be a facsimile of another since the complexities of ideologies and the multitude of discourses that constitute them will likely never manifest identically. Most often, I use the term to indicate a group of ideological signifying structures that are dominantly articulated by a general discourse of individualism across the three cases in this study.
Ideological Discourse	'Ideological discourse' is a general term that I use to refer to any kind of discourse that is articulated in an ideological signifying structure. Ideological discourses can be, I argue, dominant, non-dominant, authoritative, internally persuasive, or attenuated. However, they cannot be disarticulated. See also 'disarticulation' in this chart.
Ideological Enhancement	'Ideological enhancement' is a concept that I use to describe the limited changes that are made to an ideological field as a result of ideological assimilation. Ideological enhancement of the ideological field, I contend, is characterized by changes to opportunities for mediated action, as a result of assimilation, but leaves the general discourse that embodies the proximate chains of connotative associations relatively unadulterated. Ideological enhancement may, then, be easily mistaken for ideological expansion if only forms of mediated action are interrogated. See also 'ideological assimilation' and 'dominant discourse' and compare to 'ideological expansion and convergence' in this chart.
Ideological Expansion and Convergence	The interrelated concepts of 'ideological expansion and convergence' were coined by Philip et al. (2018) as a means to conceptualize the learning and unlearning of ideologies in educational settings. In the first instance, ideological expansion refers simply to the "broadening of the ideological

field" (p. 185), in which new ideological stances are explored and potentially made socially salient in a particular context. Ideological convergence, on the other hand, refers to the "narrowing of the field of ideological stances that are salient and seen as useful as individuals participate in joint activity" (p. 185). Neither ideological convergence nor expansion is given a privileged status in their framework since both, they argue, are necessary for learning, when it is conceptualized as heterogenous meaning making practices. The concepts of ideological expansion and convergence build off Philip's (2011) previous 'ideology in pieces' theory of ideology, which synthesizes Hall's theory of ideology and diSessa's (1993) theory of conceptual change. Notably, the ideology in pieces approach highlights that "taken-for-granted assumptions are socially shared and are reflexively related to" systemic issues of power in society (p. 298). Philip argues that such an approach is useful for understanding "ideological sensemaking and transformation that includes their cognitive, social and structural dimensions" (p. 300). In the current study, ideological expansion and convergence are foundational concepts that provide the essential tools for thinking about the general processes of ideological change and positioning in education. Notably, they provide a way of thinking about ideology that moves beyond mundane rationalist perspectives that consider them to be obstacles to, as opposed to, resources for learning and action. Thus, I do not change or adapt these concepts but attempt to expand upon them to first illuminate the underlying discursive practices involved and then operationalize them by synthesizing them with theories of mediated action.

| Ideological Field | The term 'ideological field' is commonly referred to in the literature, yet it is equally as often ambiguously defined. For instance, although the term is used by Hall (1985) and Philip et al. (2018) alike, it is not directly described, and its use usually implies some kind of vague aggregate of ideological or discursive systems of representation. I view this to be |

problematic since it conflates notions of ideology and discourse. Accordingly, in an effort to provide a clearer account of the term, I use 'ideological field' to encompasses both the ideological signifying structure and the perceived opportunities for action available to social actors in a particular context. Interpreting the ideological field, then, involves firstly identifying a nodal representation or idea and the articulation of proximate chains of connotative associations as integral parts of the ideological signifying structure (per Hall, 1985). Secondly, its it entails illuminating the ways in which the nodes of the signifying structure are connected to perceived opportunities for action, as they are expressed in either the present or directed at an imagined future. Therefore, I argue that outlining the ideological field indubitably necessitates a lens of mediated action to elucidate the ways in which social actors are positioned, or interpellated, by the ideologies that they construct in interaction with one another (i.e., the signifying structure acting as a second-order stimulus that mediates unconscious or practiced responses to a perceived environmental stimulus). Further, this conception of the ideological field distinguishes between discourses that are ideological (i.e., fixed in place as part of the signifying structure) and those that are not (i.e., those that are omitted or uninvolved during ideological convergence) in a way that helps clarify their correspondence. That is, it is a hierarchical melange of discourses that are accorded with social power that make up the signifying structures that position us as social actors in an ideological field. Thus, the power of discourses to position us depends on their inclusion in the processes of ideological expansion and convergence. Their simultaneous distinction and interdependence are necessary for effectively interpreting ideological fields. See also 'ideology,' 'discourse,' 'ideological signifying structure,' and 'mediated action' in this chart.

Ideological Fixation	I use ideological fixation specifically to refer to the securing of meaning that occurs through the articulation of discourses in an ideological

signifying structure, during ideological convergence. Ideological fixation is an impermanent but necessary ideological process from a discursive lens of ideology. As Hall (1985) asks, "what is ideology but, precisely, this work of fixing meaning through establishing, by selection and combination, a chain of equivalences?" (p. 93). While Hall does not distinguish between 'articulation' and 'ideological fixation,' I recognize the former as being the result of the latter, since the aggregate fixed meaning of a nodal representation or idea, in my view, depends on how it has been variably articulated in the signifying structure. See also 'articulation' in this chart.

Ideological Regression	'Ideological regression' is a term that I use to conceptualize the process through which social actors construct an expanded ideology, which offers novel opportunities for action, but ultimately regress to forms of mediated action that they have previously mastered and are, likely, more comfortable appropriating into mediated action. That is, chains of connotative associations can be interpreted as having been substantially changed, but their correspondence to novel forms of action are, so to speak, severed. Thus, ideological regression, I contend, necessitates a process of ideological attenuation, in lieu of disarticulation, to account for the ways in which a previous, and perhaps habitual, forms actions are still available to social actors to revert to (in this way, attenuated discourses may outwardly appear to be dominantly reconstructed in the signifying structure). While ideological regression may seem undesirable when designing educational activities for ideological expansion and convergence, I view the process as being indicative of the ineluctable protracted nature of ideological struggle and interpellating individuals as different kinds of social actors through participation in necessarily ritualistic material practices. Observing ideological regression, then, can be an indication that more practice with similarly constructed ideological composites in mediated action is necessary for them to become easily appropriated. That is to say that they need to be mastered to effectively act as a second-order stimulus between

social actor and a perceived environmental stimulus. Ideological regression may also be accompanied by processes of ideological obfuscation that conceal parts of the signifying structure that would account for novel opportunities for mediated action and therefore providing the illusion that attenuated discourses are dominantly articulated. See also 'attenuated discourse,' 'ideological obfuscation,' and 'interpellation' in this chart.

Ideological Struggle	Hall (1986) describes ideological struggle as a subversive phenomenon that results in "the transformations of consciousness" (p. 39) and the level of sign in an ideological field. He invokes Volosinov (1986) who describes the *multiaccentuality* of the sign in how language is used variably among different classes, and is, therefore, the site of class struggle. In his words, "a sign that has been withdrawn from the pressures of the social…inevitably loses force, degenerating into allegory…mankind is full of such worn out ideological signs incapable of serving as arenas for the clash of live social accents." (p. 23). In the current study, I use this semiotic and discursive term almost synonymously with the process of interanimation during ideological expansion. That is to say that I identify ideological struggle in the ideological field as necessarily constituting the contact among various internally persuasive discourses that occurs during the broadening of the ideological field. In this sense, ideological struggle consists of destabilizing authoritative discourses and rearticulating the discursive associations of a nodal representation or idea, or of a sign. In a word, I use the concept, in Hall's sense of the term, as a means to interrogate the semiotic and discursive processes of ideological expansion from a lens of mediated action. See also 'interanimation' in this chart.
Interpellation (hailing)	The central concept of 'interpellation' is used to describe the process by which ideologies necessarily position us as thinking and acting subjects. The concept was explicated by French philosopher Louis Althusser (2014) in his essay *On the Reproduction of Capitalism*. For Althusser, ideologies,

in the first instance, represent an "individual's imaginary relation to their real conditions of existence" (p. 181). Notably, the role of 'relations' is central to Althusser's theory of ideology. As Althusser states, "what is represented in ideology is therefore not the system of relations governing individuals' existence, but those individuals' imaginary relation to the real relations in which they live" (p. 183). From here, Althusser asserts that ideologies have a material existence in which the ideas "or representations and the like, which seem to make up ideology, have, not an ideal, idea-dependent or spiritual existence, but a material one" (p. 184). Althusser locates this materiality in the fact that a "human subject's 'ideas' exist in her acts or ought to; and, if they do not, it ascribes to her other ideas corresponding to the acts (even perverse) that she does perform" (p. 186). He continues, "the existence of the ideas in which he believes is material in that the ideas are his material acts inserted into material practices regulated by material rituals which are themselves defined by the material ideological apparatus from which his ideas derive" (p. 186). Thus, for Althusser, (and I am paraphrasing quite a bit here) since an individual is constantly engaged ideological material practices that one is "always already" an ideological subject, and that ideology necessarily functions through the "category of the subject" (p. 190). In this way, Althusser is able to contend that "all ideology *hails* or *interpellates* concrete individuals as concrete subjects" (p. 190) and that this process happens without a succession as "ideology and the hailing or interpellation of individuals as subjects are one and the same thing" (p. 191).

In the current study, I use Althusser's (2014) concept of ideological interpellation as a central one to highlight the material and discursive aspects of ideological positioning and to then conceptualize them from a lens of mediated action. Thus, when I refer to the interpellation of subjects, I am necessarily referring to concepts of mediated action that I interpret to propitiously correspond with it. These are, of course, the process of

mastery and appropriation of mediational means. See also 'mastery,' 'appropriation,' 'recognition/misrecognition,' and 'material(ism)' in this chart.

Intertextual Integration Activities	Intertextual integration can be defined as an educational activity that entails "combining, connecting or organizing information from different texts to achieve diverse aims such as meaning-making, problem solving, or creating new texts" (Barzilai, et al., 2018, p. 976). Intertextual integration activities are usually used in science and history education as a means for enhancing students' comprehension of specific themes and topics (Wiley et al., 2018).
Material(ism)	I use the term to emphasize that ideologies are not something that individuals or groups possess in their minds, but something that they construct and appropriate into situated and contextualized forms of mediated action. It highlights that they are sociocultural and historical artifacts that act as mediational means rather than as something essential to the individual psyche. "These aspects of materiality are often associated with the term 'artifacts' in the sense of historical artifacts that continue to exist after the humans who used them have disappeared" (Wertsch, 1998, p. 30-31).
Rearticulation	Similar to articulation, the term rearticulation is used here to represent the propensity of certain ideologies, characterized by the presence of particular discourses (i.e., the characterization of chains of connotative association stemming from a nodal representation or idea), are easily reproduced in a given context. Rearticulation, therefore, refers to the specific processes that occur during ideological reproduction. See 'articulation' and 'reproduction' in this chart.
Transformative Agency	I borrow the term 'transformative agency' from Sannino et al. (2016) to account for the axiological dimensions of the current study.

Appendix B

Pertinent Slides from the Intertextual Integration Activity

The following figures (B1, B2, B3, & B4) are images of the most relevant activity slides.

Figure B1

Slide 4: Intertextual Integration Activity Outline

WHAT WILL YOU BE EXPECTED TO DO?

During the Activity:

1) Write an opening reflection (10 min)
2) Independently read and summarize a text about bullying (20 min)
3) Break (5 min)
4) Share and discuss your summaries (35 min)
5) Break (5 min)
6) Collaboratively engage in a writing task (50 min)
7) Break (5 min)
8) Write a closing reflection (10 min)

After the Activity:

1) Participate in a *focus group discussion* (20 min)

Figure B2

Slide 9: Guided Group Discussion Prompts 1

SHARE AND DISCUSS (18 MIN)

Take turns sharing your summaries (about 2 min each -- about 8 minutes total) and talking about the texts that you read. Then, use the following questions prompts to get a group discussion going (about 10 minutes):

1. How would you describe the lenses that are used to conceptualize bullying across the four texts, and how do they differ in their framings?

1. Discuss how you think each lens might be more or less productive for responding to bullying in educational settings.

Figure B3

Slide 10: Guided Group Discussion Prompts 2

DISCUSSION CONTINUED: DOMINANT DISCOURSE ON BULLYING (8 MIN)

Read the following quotation and discuss the questions below:

"....I came to understand that the dominant discourse (i.e., the dominant lens) on bullying (in Canada)is the idea that bullying is anti-social behaviour where one student wields power over another, usually because of physical size, and that such behaviour must be stopped. A problem with such thinking, however, is that common approaches in anti-bullying programs convey the idea that bullying is only behaviour because that is how it has come to be popularly considered." (Walton, 2011, 131-132; parentheses added)

1) Which texts that you read reflect this type of dominant discourse on bullying in Canada, and which ones do not? Discuss why. (4 min)
2) What other issues might be involved in bullying and do you think that bullying can ever be just an individual/behavioral problem? (4 min)

Figure B4

Slide 11: Guided Group Discussion Prompts 3

DISCUSSION CONTINUED: BULLYING AND SOCIAL DIFFERENCE (9 MIN)

Read the following quotation, by the same author, and discuss the questions below:

"...the problem of bullying needs to be theorized anew in order to move beyond simplistic dualities of right/wrong. Perspectives that limit our understandings of bullying to the realm of behaviour are problematic because they do not account for social difference, and because they inform education policy in ways that are limited to regulating and monitoring behaviour" (Walton, 2011, p. 141).

1) How might issues of social difference (such as race, gender, ethnicity, culture, or socio-economic standing) explain bullying behaviour in schools? Try to think of examples of social difference and bullying. (3 min)
2) Are anti-bullying programs that treat bullying only as an individual or behavioural problem fit to address issues of social difference? (3 min)
3) Do all instances of bullying involve issues of social difference? (3 min)

Appendix C

Individual Reading and Writing Worksheet

The figure (C1) below is an image of the Google Doc PTSs used for their individual practice.

Figure C1

Image of Individual Reading and Writing Google Doc

Opening Written Reflection (10 min)
Instruction: In the text box below, write a short reflection (approx. 100-200 words) about how you would define bullying in schools and what strategies or design solutions you would use to address it in your future classrooms.

Define bullying (1 paragraph):

(your answer here)

Design solutions or strategies for addressing it (1 paragraph):

(your answer here)

Individual Summary of Text on Bullying (25 min)
Instructions: Read and summarize the article linked below using the prompts in the table as a guide. Write your answers to each of the prompts in the same box. Your answers should be brief (approx. 50-100 words each). When you are finished, please notify the co-investigator in the Zoom conference room. You will have 25 minutes to read and summarize your text. Please feel free to turn on your mic anytime to ask the co-investigator about any questions or clarification you may have or need.

Text Link:

Summary Table

---

1. How does the text conceptualize the nature of bullying, and how does that lens or frame compare to how you have previously conceptualized and/or experienced it? (1 paragraph)

(your answer here)

2. What are the possible implications of the lens for educational practice and design (i.e., what does the text say or imply about how bullying should be responded to when encountered in schools)? (1 paragraph)

(your answer here)

3. Do you agree with the lens being used in the text as being useful for addressing bullying in schools, why or why not? (1 paragraph)

(your answer here)

4. What other questions does the text provoke as you read it? Make note of these, here. (1 paragraph)

Closing Written Reflection (15 min)

Describe any changes to your perspectives about bullying throughout your engagement in the intertextual integration activity (1 paragraph):

(your answer here)

At what points, if any, during the activity do you think that your previous ideas about bullying were being questioned, and when do you perceive that any new understandings were being formed? (1 paragraph)

(your answer here)

Finally, do you believe that the argument presented in your collaborative essay reflects your individual opinions and beliefs about bullying in schools? (1 paragraph)

(your answer here)

Appendix D

Collaborative Writing Worksheet

The figure (D1) below is an image of the Google Doc PTSs used for their collaborative practice.

Figure D1

Image of Collaborative Writing Google Doc

Part 1: Read through the following real-life examples of bullying/cyberbullying and try to identify any issues of social difference that might be involved in them. Also, begin to think about what kinds of responses/interventions might be appropriate if you were to encounter similar cases in your future face-to-face/online classrooms:

> "An autistic 13-year-old that's as sweet as can be just trying to make it through the days, became a prime target of cyber bullying. Going through his days, and like any boy he had one crush. This girl he had his eye on, had stuck up for him for a while but soon became the main bully. She pretended to like him and then made fun of him. As his pain got worse, he had a pen pal that was encouraging him to end his life, Ryan became so hurt, he hung himself. All because of cyberbullies." (source)

> "My friend is Jamaican. There are 5 boys in our class and they bully this girl because she is black. They tell her to go back to KFC and they call her "Black Momma". No, this problem is not being solved and I'm scared to help her and tell them to stop. They are very mean and dangerous kids. We are in the same class. 7th grade. In the age group of 12-13 or possibly 11 or 14." - 12 year-old girl from Brooklyn, NY (source)

> "It first started when I was new to my new school. Everyone included me in everything. Everyone was nice to me until everything changed. This girl always sweared at me and called me names and she would be nice to the other girls and not me. She is always mean to me and saying I have fish lips and that I am ugly when actually nobody from my class says that. She just opens her mouth and says it. But if I do it back it would be a big problem." (Source)

> "David Knight was oblivious to a website created all about him. For months, there had been a website that made fun of David and his family. They said things along the lines of that he was a pedophile, he's gay and dirty. The website invited others to actively be involved with bashing this boy. Along with the website, people were sending him hateful emails telling him how much they don't like him. Thankfully, David did not physically harm himself like others you will read about." (Source)

> "Jodi Plumb was distraught when she found out there was a website containing terrible comments about her. It was talking about her weight and they estimated a time of her death. Jodi's mom went straight to the school board and asked for harsher action taken about the bullies. Jodi had been attacked twice in school. As well as people taking pictures of her for the website. Her mother was very upset." (Source)

Part 2: Read the following definition of bullying provided by Alberta Education and follow the instructions in the textbox below:

> "Alberta Education defines bullying as conscious, willful, deliberate, repeated and hostile activity marked by an imbalance of power, intent to harm and/or threat of aggression. It can be verbal, social, physical, or cyber-bullying. Bullying is not a normal part of growing up, and does not build character" (Calgary Board of Education, 2021).

As a group, think about the frame/lens used to conceptualize bullying in the definition by Alberta Education. How would you describe the lens, and what are its pros and cons? (1 Paragraph)

(your answer here)

Part 3: Definitions like Alberta Education's implicitly frame bullying in terms of individuals and behaviours. Collaboratively engage in the writing of an essay (approx. 400-500 words or more) that argues for or against the efficacy of this definition of bullying. The essay should follow a traditional format (i.e., intro, body, and conclusion) and address the guiding questions in the textbox, below. Do not worry about having a polished product, but instead that your ideas are well communicated.

Do definitions like Alberta Education's, which do not explicitly account for issues of social/cultural difference, lend themselves well to educational design that can effectively respond to bullying in schools? If you could change the definition, how would you write it and why?

(your answer here)

Appendix E

Text from the Participant Recruitment Email

Hello,

As a pre-service teacher at the Werklund School of Education, who will eventually enroll in Educational Design Thinking (EDUC: 546), you are invited to participate in a multi-document synthesis (MDS) activity that may enhance your capacity for educational design around school issues. MDS is an activity type that research has shown to be effective for the purpose of considering multiple perspectives and has been used in multiple subsect areas. MDS activities typically involve the combining, connecting, or organizing of information from different texts and are used for the purposes of meaning-making, problem solving, and the creation of new texts. They are often used to help students reconcile and integrate competing and contrasting perspectives and accounts and therefore help them develop more complete and robust understandings.

This study is being conducted by Joshua DiPasquale, a graduate researcher in the Werklund School of Education, and supervised by Dr. Douglas Clark as the principal investigator. The purpose is to examine how pre-service teachers' collective understandings and perspectives about the issue of bullying in schools can be expanded to incorporate alternative views through their participation in an MDS activity. The rationale for examining this topic is to better comprehend how such an activity can be designed to engage pre-service teachers in the consideration of alternative perspectives that might enhance their possibilities for designing safer classroom activities and cultures for their students. Your voluntary participation in this study is an opportunity not only to be able to respond to bullying more effectively in your future educational practice but also an opportunity to learn about how to design and implement MDS activities in your own classrooms. Participants who agree to participate will also receive a $40 Amazon.ca gift card after data has been collected.

By agreeing to participate in this study, you are agreeing to participate in a collaborative MDS activity in a virtual Zoom environment, with 2 or 3 other people, that takes about 3 hours to complete. The study contains 3 core components: an individual writing component that engages students in summarizing texts about the issue of bullying in schools; a collaborative written component that engages students in a scenario-based problem, in which they must implement a

solution and argue for its appropriateness and opportunities that it creates within the given scenario; and a focus group interview with your team members, about 30 minutes long, to discuss the activity. The co-investigator will analyze recordings, discussion transcripts, and the individual and collaborative written work you complete throughout the intertextual integration activity, and recordings of the focus group interview within the same virtual Zoom environment.

Please note that due to the nature of the study, we can only accept a maximum of 12 participants. If more than 12 students wish to participate, 12 participants will be selected randomly. Further, in taking part in this study your participation is completely voluntary. You may refuse to participate altogether and may withdraw from the study without penalty. The deadline to have your data withdrawn from this study will be one week after you have participated in the intertextual integration activity. In such a case, the individual artifacts that you created will be discarded, however individual participation in the creation of group artifacts and conversation cannot be removed. Your data, although anonymized, cannot be removed from any collaborative work and discussion.

Thank you for considering participating in this study. If you are interested in participating and would like to receive a consent form, or have any further questions, please contact the co-investigator, not Dr. Clark. While Dr. Clark is the principal investigator of this study, his dual role as researcher and instructor presupposes that all communications with any potential participants be done through the co-investigator, so as to protect their identities as future students in Educational Design Thinking (EDUC: 546).

Joshua DiPasquale, M.Ed. (co-investigator)
Doctoral Candidate, Educational Research
Werklund School of Education, University of Calgary
E: Joshua.dipasquale1@ucalgary.ca

On behalf of:

Dr. Douglas Clark (principal investigator)
Research Professor - Design Based Learning
Werklund School of Education, University of Calgary

This study has been approved by the University of Calgary Conjoint Faculties Research Ethics Board (REB20-2170).

Appendix F

Text from the Participant Consent Form

Principal Investigator:

Dr. Douglas Clark, Werklund School of Education

Co-Investigator:

Joshua DiPasquale, Werklund School of Education

Title of Project: Designing for Perspective Expansion and Convergence

This consent form, a copy of which has been given to you, is only part of the process of informed consent. If you would like more details about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information. The University of Calgary Conjoint Faculties Research Ethics Board has approved this research study (REB20-2170).

Purpose of the Study

The purpose of this study is to examine how pre-service teachers' collective understandings about the issue of bullying in schools can be expanded to incorporate alternative perspectives through their participation in an intertextual integration activity. The rationale for examining this topic is to better comprehend how such an activity can be designed to engage pre-service teachers in the consideration of alternative perspectives that might be integrated into their own mental frameworks and enhance their possibilities for thinking and action.

What Will I Be Asked to Do?

By agreeing to participate in this study, you will participate in a collaborative intertextual integration activity in a virtual Zoom environment and using Google Docs with 2 or 3 other people that takes about 3 hours to complete. You will be expected to participate in three components that involve both individual and collaborative work: 1) The individual writing component engages students in briefly summarizing texts about the issue of bullying in schools; 2) The collaborative written component engages students in a scenario-based problem, in which they must implement a solution and argue for its appropriateness and opportunities that it creates

within the given scenario; 3) After that, you will participate in a focus group interview with your team members, about 30 minutes long, to discuss the activity and your perspectives. The researchers will analyze recordings, discussion transcripts, and the individual and collaborative written work you complete throughout the intertextual integration activity, and recordings of the focus group interview within the same virtual Zoom environment.

What Type of Personal Information Will Be Collected

During the data collection phase, your identity as a participant will be kept confidential unless you specify in this consent form that you would like to be identified by name in conjunction with any of your work that is discussed instead of by pseudonym. The researchers will not share the names of participants with the instructors of the course or other students. Following completion of the research, the data will be anonymized unless the student chooses otherwise. Please note that your potential future course instructor of EDUC 546, including the PI, will not know whether you have decided to participate in this study. Also, while the co-investigator will collect observational data throughout your participation in the research activity, no personal information (e.g., demographic information, physical characteristics, etc.) will be collected that can be used to identify you as an individual. Observational data collection will be limited to documentation descriptive and reflective information that can be used by the researchers to analyze behaviors and conversations.

Further, as soon as your data has been collected, we will substitute your name with a pseudonym. No other identifying information will be collected. In addition, no one other than the research team will have access to your written work, discussion transcripts, or the recordings from the activity and focus group interview. The recordings from the activity and focus group will never be used in any public setting. However, excerpts from your written work and discussion transcripts, anonymized by using a pseudonym, may appear in a doctoral dissertation, peer reviewed academic journals, and academic conference presentations. Your participation in the focus group and collaborative aspects of the study may not remain confidential due to the social nature of the intertextual integration activity. As well, your interactions during the intertextual integration, which will take place virtually using third party platforms, Zoom Video Conferencing and Google Docs, will be recorded for data collection and observational purposes.

Are there Risks or Benefits if I Participate?

Although there are no known major risks in this study, you could feel self-conscious having your work and interactions evaluated by outside researchers. However, we will make every effort to minimize these risks. Please note that all communications during your participation in the study should be directed to the co-investigator, not the principal investigator (PI). This is to minimize the social risk of your participation since the PI could potentially be your instructor in the future. Communicating solely with the co-investigator will ensure that your identity and your decision to participate in the study is never divulged to the PI. Accordingly, only the co-investigator will be involved in facilitating your participation in the research activity, and the PI will not have access to any raw data that can identify you. Any data that the PI has access to will be anonymized and without potential identifiers (i.e., discussion transcripts and written artifacts).

We also hope that your participation in the study will be valuable to your own future educational practice since you will learn how such an activity can be used with students in your own classrooms to help them consider alternative perspectives. You will also be given an opportunity to view the problem of bullying in schools from multiple frames that can potentially enhance your ability to design safer and more inclusive learning environments for your future students. We also hope that the results of this research will add to the knowledge about how to design intertextual integration activities to support the learning of future teachers in the Werklund School of Education.

Students who participate in the study and allow for their data to be collected will receive a $40 gift certificate to Amazon.ca.

What Happens to the Information I Provide?

The research data will be kept in secure storage on University computer systems and/or in locked filing cabinets in faculty offices accessible only to the researchers. The anonymous, aggregated data will be stored for five years on a University computer, after which time, it will be permanently erased.

Consent

By checking the boxes below, you agree that you (1) understand to your satisfaction the information provided to you about your participation in this research project, and (2) agree to participate in this research.

If you do volunteer to participate, you are free to discontinue your participation in this research at any time during the study up until one week after your participation in the research activity. However, due to the social and collaborative nature of the activity and of the focus groups, participants cannot withdraw all of their individual data. For such reasons, only individual data regarding your individual written work during the activity can be removed. Thus, discontinuation of your participation in the study after you have participated in the research activity will be limited to only having your data partially removed. To discontinue your participation in the research, please contact the co-investigator, who will immediately remove your individual written work from the study. Further, whether you decide to participate in this study or not will in no way affect your future grades in this course, as the PI will not have access to any identifiable raw data.

In no way does this waive your legal rights nor release the investigators, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from this research project at any time up until one week after your participation in the research activity. You should feel free to ask the co-investigator for clarification or new information throughout your participation.

Participant's Name: [TEXT BOX]

Email Address: [TEXT BOX]

"*I grant permission for you to use my written work, discussion transcripts, and recordings throughout the intertextual integration activity as data for this study*" [CHECK BOX]

"*By default, the research will be presented using pseudonyms to protect confidentiality, but you have the option to be identified by name with the work you create so long as the other people with whom you work also chosen to be identified by name. By checking this box, you choose to be identified by name instead of by pseudonym. Checking this box is NOT required. It is entirely optional based on your preference*." [CHECK BOX]

Questions/Concerns

If you have any further questions or want clarification regarding this research and/or your participation, please contact the co-investigator:

Joshua DiPasquale, M.Ed.

Doctoral Candidate

Werklund School of Education, University of Calgary

E: joshua.dipasquale1@ucalgary.ca

If you have any concerns about the way you've been treated as a participant, please contact an Ethics Resource Officer, Research Services Office, University of Calgary at (403) 220-6289/(403) 220-8640; email cfreb@ucalgary.ca. A copy of this consent form has been given to you to keep for your records and reference. The investigator has kept a copy of the consent form.