

Thematic Coding Screenshot Young People Talking about Autonomy

Application Window: PHD Halaqah 10.08.17 with TS test

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Central Text View (Detail View):

1 Youth Halaqah Transcript 30.08.13 - 1 hour 38min

Reference

Zaynab
 And another thing is that you can influence other people as well if you, if you make an argument towards them, that you say well I don't understand why you do this then they can be influenced by it. When I was in (independent Islamic Girls) school, a lot of girls they used to swear quite a lot, and I said to them, that don't swear, and every time you swear I used to just look at them or say something to them and eventually when they sat around me, they wouldn't swear because they felt like, oh I made her uncomfortable and that made them feel uncomfortable

Ibrahim
 I think (what you're saying) is quite important, I mean it takes much stronger shakhsyah to be a Muslim in a non-Muslim school than a Muslim, 'cause [hmm] like I've been at (Coed Grammar school) for five years and, it's a non-Muslim school and there's literally no mention of Islam the whole day [hmm] so to pray, and to think about, you have to think about it yourself, you can't be reminded by other people, but if you're in a non-Muslim school, even in, even if you forget you are in an environment where it all around you, even in people, I mean it's easy just to think about it but if you're going to a non-Muslim school you need, like really strong, you know, personality to um you know follow your beliefs like I had to, I mean to pray, I mean 'cause I pray Jummah every Friday I had to, if I forgot then I wouldn't pray because I had, had to think, like the whole day, I couldn't forget because if I forgot then that would be, you know that like that would be wrong

A few people talking

Kulthum
 Yeah that's the annoying thing, in a school, in a state school especially the main thing is to try and fit in and unfortunately that is to not be overly religious um so that's why, you know, there is no mention of religion the whole day. It's to try and fit into society and not stick out like a weirdo

Created: 3 Feb 2016 By: F.A.
 Kulthum finally describes the peer pressure she is feeling.

Farah
 It's not easy

Kulthum
 No, so I'm saying it's difficult, that's why a lot of people pretend not to (.) you know like, just pretend not to be like into their religion a lot just

Right Sidebar (Coding Density):

 - 1.1.2 Age of Maturity
 - 1.2.4 Teachers and School
 - 1.3.1 Making the Right Choice
 - 1.3.3 Choosing within Islam
 - 1.2.6 Societal Norms
 - 1.3.4 Point of Reference for Decision Making
 - 1.2.3 Parents and Family
 - 1.2.1 Questioning and Critical Thinking
 - 1.3.2 Choosing to Be Muslim
 - 1.1.1 Learning to be Autonomous
 - 1.2.2 Being an Individual
 - 1.4.1 Character
 - 1.2.5 Friends and School Peers
 - 1.4.2 Self Evaluation and Reflexivity
 - 1.3.5 Being an Autonomous Muslim

Bottom Bar (OPEN ITEMS):

 - 1 Freedom, Autonomy, Authority, Islam a...
 - 3 Youth Halaqah Transcript 31.08.13 - 42min
 - 1 Youth Halaqah Transcript 30.08.13 - 1...

Thematic Analysis Screenshot Young People Talking about Halaqah includes Inter-Coder (TS) agreement

Left Sidebar (Sources and Nodes):

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Central Text Viewer (Transcript Excerpts):

Qasim
I think everyone gives their viewpoint. So then, afterward, it makes you feel like an individual, I guess. I don't know.

Kulthum
Your hearing different viewpoints and you can decide which one you like, understand best, and

Farah
Ok.
(5)

Zaynab
You're discussing information rather than given information, um, you're developing your own opinions, so obviously that would help you to be able to make your decisions later on in life, because you'd be able to think, you'd have the ability to think it through and make a decision. Rather than, just being given information, and not having any idea of how to use it practically, that's, that's not going to help you later on in life.
(2)

Amina
Yeah, I think that Halaqah helps to build your understanding about things; it makes you become more open-minded, so you're more aware of the wider society when you make decisions, and, later on in life.
(3)

Farah
So do you all think that you're very capable of making your own decisions for yourself, do you think that's what you do? [General agreement] So what about, I know we've discussed this already, but what about this concept of Shakhwah, then? Does Halaqah develop character of a Muslim i.e. submitting to Allah? How would you define it, how would you define it?

Amina
Yeah an upright moral character who doesn't like, who doesn't give in to, under pressure, to things which aren't allowed, which are forbidden, and things, um yeah

Abdullah
[unclear]

Right Sidebar (Code List):

- 1.1.1 Making the Right Choice
- 2.1.4 Purposeful, Cumulative and Thematic Learning
- TS Disagree
- 2.1.2 Children's Voice and Teacher's Role
- 2.2.3 Traditional Islamic Education
- 2.1.1 A Collaborative Islamic Oral Circle of Learning
- 2.1.3 Positioning, dialogue and differing perspectives
- 2.1.3 Secular Mainstream Education
- 1.2.6 Societal Norms
- 1.2.5 Friends and School Peers
- TS Agree
- 2.3.2 Developing Autonomy
- 2.3.1 Developing Thinking
- 2.3.3 Developing Shakhwah Islamiah
- Coding Density
- 1.4.1 Character
- 1.4.2 Self Evaluation and Reflexivity
- 1.2.2 Being an individual
- 1.3.5 Being an Autonomous Muslim

Bottom Bar (Open Items):

- 3 Children Halaqah Transcript 23.10.14
- 3 Youth Halaqah Transcript 31.08.13 - 42min
- 1 Youth Halaqah Transcript 30.08.13 - 1...

Pop-up Window:

Created: 3 Feb 2016
By: F.A.
All quite confident in this.
Delete

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 - 3 Children Halaqah Transcript 23.10.14**

3 Children Halaqah Transcript 23.10.14

Sofia
 Um, what I think i...if you just uh like obviously you learn things yourself as well, you don't just learn it from the people around you or like uh (.) like you have...it's a bit of both, you should be a bit independent and a bit uh like uh (Farah: mhm) asking people questions and [like that]

Farah
 [But i]...if somebody's not independent in their thinking can they have good *Shakhsiyah Islamiyah*, Sofia?

Sofia
 Um, er

Farah
 Can they be a good Muslim?

Sofia
 Um, (.) uh not as much as a independent [and]

Farah
 [Not as much] as if they're an independent person, ok. Uh, um Zakaria I need to see Adam, what, what do you think Adam?

Adam
 Well, I still don't know if this a yes or a no (Farah: mhm) 'cause um being independent can be relatively good and bad because if you're independent the good thing is that you wont get any false knowledge (Farah: mhm) you'll just stick with what you know, but also you wont learn anything new, and if you are not [independent you]

Farah
 [No, you could be] independent and go out and learn new things all the time, (.) isn't it?

Adam
 Yeah you can

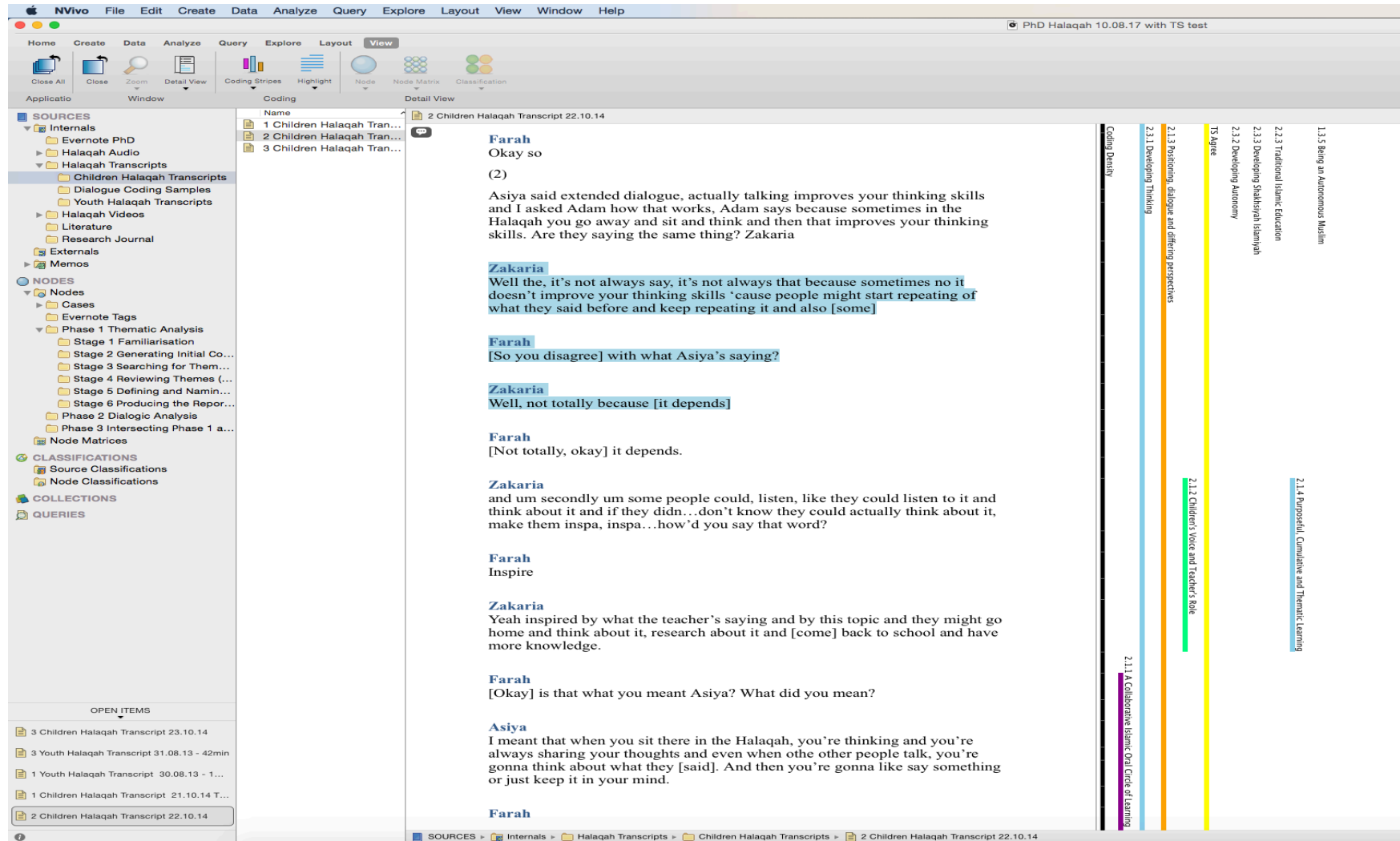
Farah
 Yeah you can go, you can be choose to go and learn new things

Coding Density

 - 1.4.1 Character
 - 1.5 Being an Autonomous Muslim
 - 1.3.1 Making the Right Choice
 - 1.2.2 Being an Individual
 - 1.2.5 Friends and School Peers
 - 1.3.2 Choosing to be Muslim
 - 1.3.3 Choosing within Islam
 - 1.2.3 Parents and Family
 - 1.3.4 Point of Reference for Decision Making

SOURCES > **Internals** > **Halaqah Transcripts** > **Children Halaqah Transcripts** > **3 Children Halaqah Transcript 23.10.14**

Thematic Analysis Screenshot Children Talking about Halaqah includes Inter-Coder (TS) agreement



Appendix 6: Full SEDA Coding Guide

Cam-UNAM SEDA – Full version ©2016

I Invite elaboration or reasoning

| | Key words | Definition | Description | Example |
|-----------|--|--|---|--|
| I1 | Ask for explanation or justification of another's contribution | Ask participant(s) to clarify or make explicit or explain (another's or collective ideas or reasoning. | <p>Inviting participants to take up someone else's or collective ideas in order to paraphrase, clarify or make them explicit.</p> <p>As in asking someone to put themselves into another's shoes.</p> <p>It does not include simply asking others to repeat someone else's statement.</p> | <p>1. S: It's 7. T: I think it's 12; why would I think it's 12?</p> <p>2. Can anyone remember, building on what Emma said, why she said inspection? I am a little bit confused. Adam, why has she said inspection?</p> <p>3. Chloe found the value for X, she's said it's 2. I know she's correct, but <i>how</i> do I know that Chloe is correct?</p> <p>4. Tell me about Connor's idea about having the same genes or same brain ... people. When you talk to each other and when you listen to each</p> |

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| | | | | <p>other's ideas.</p> <p>5. Who can tell me why they might disagree with Joe?</p> |
| 12 | <p>Invite building on / elaboration / (dis)agreement / evaluation of another's contribution or view</p> | <p>Use previous contribution to elicit further responses, inviting addition to or elaboration / clarification / (dis)agreement / positioning / comparison / evaluation / critique of another's contribution or idea.</p> | <p>Includes inviting participants to take up others' contribution(s)/ideas in order to promote the extension, elaboration, or deepening of ideas (Examples 1-4). Includes bringing private contributions or knowledge objects (e.g. outcomes from group work) into the public arena, when further responses/additions are then invited.</p> <p>Reference to specific prior ideas/contributions/views/theories must be explicit (through naming an individual or referring to a specific idea). Excludes ambiguous cases such as "What do you think, Mary?" Consider E1 for this.</p> <p>Includes inviting ideas that are different or similar to others', or inviting others to identify whether ideas are similar or different (Examples 5-6).</p> <p>Includes asking participant(s) to critique, evaluate or comment on or compare/agree/disagree with another's argument/position/conclusion (Examples 7-9), e.g. through</p> <ul style="list-style-type: none"> - Asking participant(s) to take a position in relation to the topic at hand or asking to agree/disagree with possible courses of action; - Asking for confirmatory or alternative perspectives; - Bringing private contributions or knowledge objects (e.g. outcomes from group work) into the public arena. - Asking for a critique of an idea, position, concept, hypothesis, | <p>1. Can anyone add to what Johnny said?</p> <p>2. See if what you came up with is different or similar to the ideas we have on the board already.</p> <p>3. Take a look at what you have written down and see if you have anything no-one else has thought of.</p> <p>4. Does anyone have some similar ideas that might fit here?</p> <p>5. Is your idea similar to Manuel's?</p> <p>6. Did X's idea match with what</p> |

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| | | | <p>viewpoint or academic content.</p> <ul style="list-style-type: none"> - Inviting a counter-argument. (Example 9) <p>Consider additionally coding C1 – ‘Refer back’ where positioning is invited in relation to a reference back to an earlier contribution (Example 10).</p> | <p>you thought/discussed/decided?</p> <p>7. What do you think about what X said?</p> <p>8. Ricky would you agree with that in view of what you said?</p> <p>9. What do you think Felix, about that, because earlier you made a distinction between them? Marcel is actually challenging the notion that it's actually possible to imagine it. What do you think?</p> |
| 13 | Invite possibility thinking based on another's contribution | Invite speculation/ imagining, hypothesis, conjecture, or question posing based on another's contribution. | <p>Includes inviting others to imagine new scenarios and to wonder and speculate about possibilities connected to previous contributions. Typically this might include a conjunction linking to a previous comment: eg ‘Therefore, what might happen if...’</p> <p>or</p> <p>‘Based on Billy’s idea, who has a further question?’</p> <p>The important feature of this code is that whilst it includes invitations to participants to ask open-ended questions, which are typical of creative and divergent thinking, it explicitly links these to ideas already expressed,</p> | <p>So, what might happen if.....?</p> <p>What questions does Maria’s suggestion lead you to?</p> <p>Consequently, what do you ‘wonder’?</p> |

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| | | | rather than inviting new ideas (which would be coded as I5). | |
| I4 | Ask for explanation or justification | Ask other(s) for justification/ evidence or explanation of reasoning or the process of arriving at a solution. | <p>Includes asking others to make their reasoning explicit.</p> <p>Note – Questions beginning with ‘why’ usually ask for justification.</p> <p>Invitations must explicitly ask for reasoning, not just ideas/views (E1- ‘Invite opinions/ beliefs/ ideas’); typically (but not sufficiently) identified through key words such as ‘why?’, ‘how?’, ‘what caused...?’.</p> <p>Includes asking for analogies, distinctions, meanings or categorisations of topics/ideas/phenomena/etc; all constitute reasoning.</p> <p>Also consider I6- ‘Ask for elaboration or clarification’. This may imply adding information to the previous idea or changing it qualitatively.</p> <p>Invitations require a rationale; also consider E1-Invite the expression of different opinions/ideas/beliefs.</p> | <p>Why do you think that? What evidence do you have for that?</p> <p>"How did you arrive at that solution?"</p> |
| I5 | Invite possibility thinking or prediction | Invite speculation/ imagining, hypothesis, conjecture, or question posing. | <p>Includes ask for possibilities and theories to explain a phenomenon; invite the expression of different possibilities based on present information or activity. Often involves extrapolation.</p> <p>Invitations must explicitly ask for possibilities, not just ideas/views (E1- ‘Invite opinions/ beliefs/ ideas’); typically (but not sufficiently) identified through use of conditional tenses or thought experiments as in phrases such as ‘what would/could/might happen if...?’ Invitations sometimes use future or conditional tense (e.g. thought experiments; especially use of ‘would’, ‘could’ or ‘might’).</p> <p>Also consider E1-Invite the expression of different opinions/ideas/beliefs,</p> | <p>What would happen if...?;</p> <p>What questions can you think of about this story?</p> <p>What might happen next?</p> <p>Which objects do you think might float?</p> <p>What do you imagine the character in this poem is feeling?</p> |

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| | | | including for open-ended creative thinking. Consider I4-‘Ask for explanation or justification’ for post-hoc explanations/justifications. | |
| I6 | Ask for elaboration or clarification | Probe/ask for clarification or elaboration or extension or example. | <p>Asking someone to clarify or extend (say more about) a previous response, or to illustrate it with an example.</p> <p>This category does not apply when the participant asks for confirmation.</p> <p>Questions beginning with ‘Why’ usually ask for justification, not elaboration.</p> <p>Note – a probe is not always an explicit question, an invitation may be implicit.</p> <p>Also consider I4-‘Ask for explanation or justification’, which involves making reasoning explicit (I6 may imply asking someone to add information to the previous idea or changing it qualitatively).</p> | <p>T: Has that ever happened to you?</p> <p>S: It happened to me.</p> <p>T: When, or how? Can you remember an example?</p> |

R Make reasoning explicit

| | Key words | Definition | Description | Example |
|-----------|---|---|---|--|
| R1 | Explain or justify another’s contribution | Provide or elaborate justification/ evidence or explanation of another’s reasoning | <p>Explain or justify someone else’s or collective ideas, stepping into another’s shoes. It does not include simply repeating someone else's statement.</p> <p>This category encompasses various forms of argumentation (argument or counter-argument), as well as explanations of the process of arriving at a</p> | As Emma said, it’s an irreversible change because you can’t get it back in its original state. |

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| | | or the process of arriving at a solution. | <p>solution .</p> <p>Includes drawing analogies, making distinctions, and breaking down or categorising topics/ideas; all constitute reasoning.</p> <p>May include bringing evidence from inside or outside the current context into the dialogue to support an argument, opinion, proposal, prediction or theory.</p> <p>Note. Reasoning may not be correct but it must be relevant and causal, adding something new to what has already been expressed.</p> | |
| R2 | Explain or justify own contribution | Provide or elaborate justification/ evidence or explanation of own reasoning or the process of arriving at a solution. | <p>This category encompasses various forms of argumentation (argument or counter-argument), as well as explanations of the process of arriving at a solution.</p> <p>Eg. If the response includes ‘because’ then this may be a justification.</p> <p>Includes drawing analogies, making distinctions, and breaking down or categorising topics/ideas; all constitute reasoning.</p> <p>May include bringing evidence from inside or outside the current context into the dialogue to support an argument, opinion, proposal, prediction or theory.</p> <p>Also consider B2-‘Clarify/ elaborate own contribution’ for clarification (R1 involves making reasoning explicit, B2 may imply adding information to the previous idea or changing it qualitatively).</p> <p>Note. Reasoning may not be correct but it must be relevant and causal, adding something new to what has already been expressed.</p> | <p>1. She's hurt because her Dad...</p> <p>2. <i>(answering the question: How is knowledge taking place?)</i></p> <p>You get knowledge because someone asks you a question and you don't know but someone else knows it. So then you learn from other people if they know things and you can also learn from other people's mistakes.</p> <p>3. We would put it into three categories: living conditions, medical conditions and the conditions they had to fight under.</p> <p>4. The ice caps melting by 10%</p> |

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| | | | | <p>supports the global warming theory.</p> <p>5. Imagining being in the trenches is like imagining winning the lottery. You can think about what it would be like, but it wouldn't necessarily be like that.</p> |
| R3 | Speculate or predict on the basis of another's contribution | Speculate, hypothesise, conjecture, imagine or express one or more different possibilities on the basis of another's contribution | <p>Emphasis on the possibilities and theories to explain a phenomenon on the basis of another's contribution. Includes thought experiments or more explicit predictions/hypotheses. It also includes the expression of different possibilities based on present information or activity.</p> <p>Often involves using future or conditional tense (especially use of 'if', 'if.... then', 'not.... unless', 'would', 'could' or 'might').</p> | <p>1. So, if what Emma says is correct, then I wonder if the world of the story is a dream?</p> <p>2. If the shapes in the picture are meant to be cats, as you have just suggested, Tim, then maybe.....</p> <p>3. If it's going to have eagle wings, then it must be a small creature.</p> |
| R4 | Speculate or predict | Speculate, hypothesise, conjecture, imagine or express one or more different possibilities or | <p>Emphasis on the possibilities and theories to explain a phenomenon. Includes thought experiments or more explicit predictions/hypotheses. It also includes the expression of different possibilities based on present information or activity.</p> <p>Often involves using future or conditional tense (especially use of 'if', 'if.... then', 'not.... unless', 'would', 'could' or 'might').</p> | <p>1. What would happen if...?</p> <p>2. It could be A but also B...</p> <p>3. I think the wood will float but not the metal.</p> <p>4. If it [the transcendent] was on the earth... beyond the</p> |

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| | | <p>theories.</p> <p>It is different from compare/evaluate alternative views in P2, which requires exploring the difference between different possibilities or theories.</p> <p>Consider R1-‘Explain or justify reasoning or solution’ for post-hoc explanations/justifications.</p> | <p>universe, somewhere spiritual... we don’t know.</p> <p>5. Is it like when [Brahman] as a singular person has form rather than something that is everywhere?</p> <p>6. If I was in the situation I’d take [the firework] home and put it in a big bucket of cold water, so just in case if someone lights a match then it wouldn’t go off probably.</p> <p>7. I don't think you could imagine being there unless you've been there and done it.</p> <p>8. If children didn’t have to go to school they might not learn maths properly.</p> |
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B Build on ideas

| | Key words | Definition | Description | Example |
|-----------|--|--|---|--|
| B1 | Build on / explain / clarify others' contributions | Build on, explain, clarify, revoice, elaborate, make explicit, highlight or | Make a responsive contribution based on another person’s previous comment, argument, idea, opinion or information. | <p>S1: I think she’s worried that they might get hurt.</p> <p>S2: Yes, or they might run away.</p> |

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| | | <p>transform contributions provided by other(s) or collective idea, opinion or reasoning.</p> | <p>This is used when reformulating, building on, explaining, exemplifying, elaborating or transforming someone else's idea/opinion/suggestion. It goes further than the original contribution did; it may either clarify (to them and/or to others) or it may add something.</p> <p>Includes paraphrasing another's contribution to emphasise, clarify or make it explicit to others (see example 3) but should not be used for repeating someone else's words (unless there is a change of tone).</p> <p>Includes explicitly recognising the contribution made by another (example 2), but not just by praising.</p> <p>Includes putting yourself into another's shoes.</p> <p>It includes completing an idea or comment and chaining ideas between two or more participants. Alternatively, it may introduce a different, new idea that is related to a previous contribution.</p> <p>Includes building on student's knowledge or following up previous contributions.</p> <p>Includes explanation and/or rephrasing of technical terms used by a previous speaker.</p> <p>Includes identifying one's own idea(s) as similar or different to another's (examples 5,6)</p> <p>Also consider P1-'Synthesise ideas' when combined with integrating / distilling ideas.</p> <p>It can apply to collaborative writing.</p> <p>Consider C1 when there is an <i>explicit</i> reference back.</p> <p>Also consider G4-'Provide informative feedback'.</p> | <p>S1: ...and sometimes knowledge can't be true</p> <p>S2: yeah</p> <p>S1: Like people tell you things</p> <p>S3: Like stuff on Wikipedia</p> <p>S1: And then you. . . see reasons why that's not true.</p> <p>2. José made an excellent contribution to solving this problem by suggesting we multiply and explaining how that would work</p> <p>3. What Mary meant was...</p> <p>4. Why has [Emma] said inspection? Because like you said, the one step sums it's called inspection because you got to find a value of something and it's basically when you're just looking at it and then you get an answer.</p> |
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| | | | For clarification of <i>own</i> contributions use B2-‘Clarify/ elaborate own contribution’. | <p>5. My idea is similar to David’s; I put XX</p> <p>6. I’ve got an idea that no-one has mentioned yet.</p> <p>7. To answer some questions, the children are using a graph. The teacher ask them about what a bar in the graph means:</p> <p>T: And this one in particular, what does it mean? The blue part.</p> <p>S1: All men of all ages</p> <p>S2: Yes, men, blue is for men and red is for [women].</p> |
| B2 | Clarify/ elaborate own contribution | Clarify, elaborate, exemplify or extend own opinion/idea/ belief (without justification) or question. | <p>Applies when the same person makes a new comment/response based on their previous comment (but new comment does not include a justification) or elaborates their own previous question.</p> <p>Also consider R2-‘Explain or justify reasoning or solution’ for justification.(R2 involves making reasoning explicit. B2 may imply adding information to the previous idea or changing it qualitatively).</p> <p>For extended contributions including elaboration of a new idea,</p> | <p>1. S1: A fig is a fruit.</p> <p>S2:.....</p> <p>S1: It is not the biggest fruit on the table.</p> <p>2. S1: Well, knowledge is kind of like what you know as a person.</p> |

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| | | | consider E2-‘Make relevant contribution’. For clarifications of other’s contributions, use B1-‘Build on / explain /clarify others' contribution’. | S1:Yeah. What you know as a person. . . and sometimes knowledge can be something maybe that you are good at and may be something someone else isn’t good at. |
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P Positioning and Coordinating

| | Key words | Definition | Description | Example |
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| P1 | Synthesise ideas | Synthesise or summarise others’ or collective ideas | Bringing multiple perspectives or ideas into inter-relation and drawing out or distilling a key idea(s) / conclusion / implication. May include ideas from immediately preceding discussion or earlier in lesson / lesson sequence. Must include ideas from more than one person/source (two in total is sufficient). May include own ideas in the collective synthesis. May include integrating or summarising or recapping.e.g. after class brainstorm or during/at the end of a group discussion. Also consider B1-‘Build on/ explain/ clarify other’s contributions’ . | T: Ok. So you mentioned school, class, friends, family, places where you live. There is a lot of different things, different knowledge. Knowledge from the family, from experience. Is some of this knowledge more important than other kinds? |
| P2 | Compare/ Evaluate alternative views | Compare/ evaluate different opinions/perspectives / beliefs. | Compare/evaluate at least two arguments / positions (may include own or other's), with explanation or justification. For identifying similarity or difference between ideas without judging their value, use B1. | Aaron: David interpreted well. Emily showed good understanding of the historians, but David cross-referenced their positions better than she did. |

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| | | | Consider R2-‘Speculate, hypothesise or predict’ for speculations, hypotheses and predictions. | |
| P3 | Propose resolution | | <p>This act includes the result of seeking consensus/ agreement, either by suggesting a solution that could be shared by all, or by suggesting that participant should partially agree, or disagree entirely, after discussing a task, issue or problem.</p> <p>Other participants need not agree or share the viewpoint.</p> | <p>1. So, shall we go with option B?</p> <p>2. I think we’re in agreement that a suspension bridge would be the best solution.</p> |
| P4 | Acknowledge shift in position | Participants acknowledge that they have shifted their position in response to the preceding dialogue. | <p>It includes clarifying a misconception or changing opinions/ideas/beliefs.</p> <p>There has to be evidence of the shift/adjustment in position or change of mind in the dialogue. E.g. change in the argument or idea that the participant was exposing earlier. It requires an explicit statement.</p> <p>Consider P6 ‘State (dis)agreement/ position’ .</p> | <p>I like that Robert and it wasn't what I'd thought of. I thought I was going to write something else on here [recording Robert’s view on the board].</p> <p>I see what you mean, I agree with you now that C is probably right, not B.</p> |
| P5 | Challenge viewpoint | Challenge viewpoint / assumption | <p>Challenging / confronting others’ view / assumption / argument. The challenge must be evident through verbal (or nonverbal) means, including questioning. This should not be used when a simple ‘no’ response is given.</p> <p>If it is an explicit statement of disagreement use P6-‘State agreement or disagreement’.</p> | <p>Can we really say that ‘knowing how to eat a salmon sandwich’ is a form of knowledge?</p> <p>But then that wouldn’t happen if...</p> |

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| | | | Use more specific codes where they apply (e.g. I1 or I6E3) Includes partial agreement. | Do you really think these angles are the same? |
| P6 | State (dis)agreement/ position | State that one or more participants (dis)agree with others or acknowledge differences | <p>One or more participants state that they agree or disagree with at least one other (Example 1). This act includes the result of seeking agreement, either by arriving at a solution or acknowledging participants' differences after discussing a task, issue or problem.</p> <p>Positioning in relation to other must be explicit.</p> <p>For a statement of different viewpoint, consider P5.</p> <p>If a reason is given (Example 2), also code with R21a 'Explain or justify reasoning or solution.'</p> <p>For agreement, at least 2 positions must have been expressed previously so that one is chosen over the other.</p> <p>For disagreement or partial agreement, a simple statement is sufficient (since we assume two perspectives have been compared).</p> <p>Includes agreeing a course of action (under above conditions).</p> <p>If the statement is of disagreement with a justification (counter argument) code P6 + R1 or R2.</p> | <p>1. I disagree with John; We all agree on that; I don't agree with you on that, I agree with Mary; most of us agree/disagree that X was more convincing than Y;</p> <p>2. I agree with Lucy... it says here Vishnu adopts various forms rather than just one.</p> <p>3. I don't think that's right, I think....</p> <p>4. That's partially true, but not when....</p> |

C Connect

| | Key words | Definition | Description | Example |
|-----------|--------------------------|---|--|---|
| C1 | Refer back | Refer back to prior contributions or observations or knowledge objects or discussions after contributions. | <p>This code should be used when explicitly reviewing, referring to or bringing in a specific contribution (by an individual or group; of one's own or another's) or observation, linking prior knowledge, concepts, beliefs, hypotheses, agreements /conclusions reached, opinions, arguments, ideas, learning content to the current topic or activity.</p> <p>Includes reference back to prior learning from interaction with texts including multimedia resources where these are linked to present/future activities.</p> <p>Contributions could come from the current or previous lessons.</p> <p>Consider E2-'Build on others' contributions' when responding rather than explicitly referring back, even if the contribution responded to was earlier than the preceding turn.</p> <p>Consider C2-Making learning trajectory visible (if reference is to activity or to prior learning from / interaction with texts including multimedia resources, rather than contributions).</p> | <p>1. In the last lesson, Robert's group gave a great example of how The way you just used "energy" is correct now... remember when we first talked about it some people thought it was the same as light?</p> <p>2. Jamie has a brilliant method for calculating volume of this shape (cone + $\frac{1}{2}$ sphere)... his method is a real application of our previous topic on simplifying surds.</p> <p>3. And I think we decided at the end of [the discussion], that it was quite difficult, wasn't it? Because the situation was a child was being hurt.</p> <p>4. What was the point you just made earlier [during pairwork] when we were discussing?</p> |
| C2 | Make learning trajectory | Make learning trajectory explicit, | Includes encouraging others to record ideas and/or outcomes of | <p>1. Last time, we had a nice simple scenario, didn't we,</p> |

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| | explicit | providing continuity within and across lessons , including by highlighting relevance to prior or future activity . | <p>dialogue.</p> <p>This code should be used when reviewing past activities and linking them to present/future activities, as part of making the trajectory explicit. Includes referring forward to an activity or contributions to be requested (Example 4).</p> <p>May include making explicit goals or purpose of learning trajectory.</p> <p>Also consider C1- refer back for linking to past contributions.</p> <p>Consider B1-Build on / explain /clarify others' contributions.</p> | <p>about the granddad...</p> <p>2. A bit later on, we are going to think about some key points to go with each one that your group has come up with. So we've done lots of talking, lots of thinking, you are brimming with good ideas. Now I want you to get some key points.</p> <p>3. To try and answer a question about trench warfare, what have we got so far? We know about the doctor, do you remember the doctor evidence that I gave you? We've used the poem, we've used the video about the poem, we've just used that bit of DVD, and we've had a lot of quite rich discussion about this. Now, have you got some ideas about this [question]: 'Is it possible for us to imagine the experience of trench warfare?'</p> <p>4. "At the end of the lesson I'm going to ask you to write down what you think. So everyone in your group needs to be</p> |
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| | | | | involved, OK, because you're going to be telling me what you think happened and why. OK? You are going to be constructing your own argument.” |
| C3 | Link learning to wider contexts | Make links between what is being learned and a wider context . | <p>Bringing knowledge from outside of the classroom or school (i.e. beyond, before or after the current lesson) into the discussion of what is being learned, relating previous experiences within or outside the school, linking given and new information. This relates to the temporal dimension of learning (in different time frames, from very local to very extended in time, and also creation of inter-textual and inter- contextual relations). Includes generalising to other similar instances/contexts.</p> <p>This may include personal experience/memory, analogy or anecdote, especially from younger children and/or when used to justify.</p> <p>Consider C1 -Refer back- if the reference is to previous contributions or lesson activities.</p> | <p>Some people might have more knowledge than other people. . . I know a lot about horse riding because I have experience of having my own horse.</p> <p>2. Everybody has safety rules. We have safety rules at school. I bet you have rules in your family. Tell me a rule in your family?</p> |
| C4 | Invite inquiry beyond the lesson | Ask others to pursue their own inquiry before, or after lessons. | <p>This may include asking others to pursue individual or shared enquiry (this relates to Wells’ concept of ‘dialogic inquiry’).</p> <p>This includes asking others to pursue inquiry prior to teaching a topic or to deepen knowledge afterwards. (This leaves open the possibility for inquiry. It sustains and extends dialogue across time and space).</p> <p>May involve withholding information, evaluation and feedback, or ending a lesson on a ‘cliffhanger’.</p> | <p>1. Do you think you might find similar creatures in a soil sample from your garden, or your local park?</p> <p>2. We’ll find out next time whether the raft will sink or</p> |

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| | | | <p>It may also include inviting individuals or groups to conduct an independent investigation beyond the lesson and bring back results to be collated and/or discussed as a whole class.</p> <p>For enquiry within the lesson consider G2-‘Propose action or inquiry activity’ or I5 – Invite possibility thinking.</p> | <p>float. But I’d like you to look at them again first to see if you’re confident in your predictions and your workings.</p> |
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G Guide direction of dialogue or activity

| | Key words | Definition | Description | Example |
|-----------|------------------------------------|--|--|--|
| G1 | Encourage student-student dialogue | Encourage student-student dialogues by giving pairs/groups or class the responsibility for the direction and/or outcomes of the dialogue or the collective activity. | <p>Includes allocating responsibility to students, pairs or groups for the dialogue or the activity – whether or not the teacher is moderating the discussion.</p> <p>Not used when simply setting group work or asking pairs to work together; there needs to be some dialogic element in the task.</p> | <p>Example 1: (<i>One of the kids understood the task before the others did</i>)</p> <p>-Edgar, why don’t you explain to them what we have to do?</p> <p>Example 2: (<i>A girl from the team came back with a calculator, and missed a doubt the other kids had</i>)</p> <p>-Explain that question to her, read it carefully.</p> <p>Don’t worry if you haven’t quite finished [pair work] because we are going to build on each other’s ideas [in the whole class plenary].</p> |

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| G2 | Propose action or inquiry activity | Propose possible courses of action or an inquiry activity. | <p>Propose a course of action in the context of a dialogue or collective activity, or propose an inquiry activity.</p> <p>It may also include inviting individuals or groups to conduct an independent investigation and bring back results to be collated and/or discussed as a whole class within the same lesson</p> <p>This is not applicable to simple instructions which are not of a dialogic nature (such as reading out a task or question, which is uncoded).</p> <p>Consider R2-‘Explain or justify reasoning or solution’ if it includes explanation or justification of reasoning.</p> <p>For inquiry beyond the lesson use C4-‘Invite inquiry beyond the lesson’.</p> <p>Also consider I5 – Invite possibility thinking.</p> | <p>1. I want you to break into threes now and discuss which of these sources you think is the most reliable account of the battle.</p> <p>2 So please, in your pairs, come up with an outline plan for a letter to a newspaper arguing your case for the appropriate age for the right to vote.</p> |
| G3 | Introduce authoritative perspective | Explicitly introduce authoritative perspective or explanation as part of the flow of dialogic interaction , in response to participants’ level of understanding. | <p>Implies invoking voice/perspective of expert from beyond the present dialogue, e.g. to challenge others’ thinking or to take on that perspective (Example 3).</p> <p>This may include authoritative contribution – i.e. making a teaching point – that builds on a learner’s contribution or knowledge (Example 2).</p> <p>Includes introducing or bringing in technical terms.</p> <p>NOTE: Determining if it is adjusted to learner’s level is difficult and needs to be established through the particular context of the dialogue. In addition, an authoritative explanation deals with reliability and knowledge of the content.</p> <p>It may be accompanied by diagnostic strategies such as closed Qs or prompting to confirm that students have understood or learned target</p> | <p>1. So what they did instead, they found the median, and remember finding the median means putting them in order, and finding the one in the middle.</p> <p>2.</p> <p>S: They might run away!</p> <p>T: Very dangerous, isn’t it?</p> <p>3. What would Newton say?</p> |

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| | | | concepts, but these strategies are not part of the CA. | 4. Mrs Smith says that sometimes it's good to make a mistake because you learn from it. |
| G4 | Provide informative feedback | Provide informative feedback on which others can build. | <p>This refers to formative or diagnostic feedback instead of simple positive, negative or non-committal judgment, or mere repetition of the respondent's answer.</p> <p>G4 may be used alongside other codes that indicate the form of feedback, e.g. B1 – 'Build on/ explain/ clarify others' contributions'.</p> <p>Likewise, feedback may be accompanied with justification, explanation or elaboration, in which case assign two codes.</p> | <p>Thanks, Nancy - you found a good balance in your answer between the perspectives of those three sources.</p> <p>I enjoyed your performance - but you'd engage the audience more if you made more eye contact.</p> |
| G5 | Focusing | Focusing the dialogue on key aspects of the activity | <p>This may be used when guiding or focusing the dialogue in a certain desired direction or towards certain key aspects of the activity. Involves feeding in / highlighting salient ideas.</p> <p>It may involve:</p> <p>(1) feeding in through questioning or suggesting or pointing out salient information about the task or problem. This includes clarifying the task or problem or deepening the discussion. May help to <i>narrow</i> the field of focus or pre-empt undesirable conclusions. This includes bringing participants back to the matter at hand. Excludes repeating an earlier question.</p> <p>(2) extending the field by stimulating thinking in another direction not yet</p> | <p>But also if someone was scared to go home, what might they actually do instead? [<i>T pre-empts dangerous conclusion by stimulating Ss to think about consulting an adult</i>]</p> |

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| | | | <p>thought about.</p> <p>(3) encouraging others to 'discover' new knowledge (as in scaffolding).</p> <p>Excludes simply reading out or turning to a task or set question (which is uncoded).</p> <p>G5 may be used alongside other codes that indicate the form of focusing, e.g. I6 – 'Ask for elaboration or clarification', I4 – 'Ask for explanation or justification' or R3- 'Speculate on the basis of another's contribution'.</p> | |
| G6 | Allow thinking time | Invite or propose to pause to think, reflect, or respond or talk. | <p>An explicit invitation or proposal to pause, for example to think or reflect or decide.</p> <p>OPTIONALLY: Code when the elicitation is not verbally explicit and there is a pause of at least 3 seconds after an invitation. Code only pauses within the exchange.</p> | <p>Let's think about this for a minute.</p> <p>There's no rush, take your time.</p> <p>I'm going to ask you in a few minutes for your responses so have a think about what you want to say.</p> |

RD Reflect on dialogue or activity

| | Key words | Definition | Description | Example |
|------------|-----------------|--|--|---|
| RD1 | Talk about talk | Participants talk about talk, reinforce protocols of dialogue, or model effective dialogic techniques. | <p>This includes talking about or constructing ground rules for communication. Refers to metacognitive talk about talk rules/protocols, whether rules are established or not.</p> <p>Includes talk about quality or purpose of talk.</p> <p>Does not include reflection on use of language, eg technical terminology: consider RD2-‘Reflect on learning process/ purpose/ value’.</p> <p>Model productive ways of interacting, e.g. by showing how to ‘think aloud’; how to explain; how to argue by providing reasons, justifications and evidence; and how to hypothesise.</p> | <p>1. If we can try and use these rules as well, it’s going to really help us get some good work out of our discussion.</p> <p>2. I’m sorry for butting in your group there. But actually from what I was seeing, this way you were working, you were listening to each other quite well and it seems to me that you have been, have you been questioning each other? Cause it seems to be, I heard</p> <p>Rosie say something like, “What would you do if you were in that situation?” and that’s quite a good thing, isn’t it? So I should just set that question up so it gives you a chance.</p> <p>3. The grownups are going to be very much looking at how your group is working together, because you’ve got a job to do, haven’t you? You’ve got to come out with a result at the other end, and if you can’t</p> |

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| | | | | work on your ground rules and be cooperative, you won't solve, you won't come out with your result. Okay? So we'll keep those in mind. [...] I do want you to try and agree on advice on what to do in that situation. |
| RD2 | Reflect on learning process/ purpose/ value | Comment / talk about the process of carrying out the collective activity or evaluate own performance. Or reflect on the importance, usefulness, purpose or outcomes of learning or of the task , as part of a collective activity. | <p>In this act there has to be an <i>explicit statement that refers to the collective</i> activity. (Individual meta-cognition without such reference is not coded in this scheme.)</p> <p>Participants analyse the processes involved in the development of the task and/or the effectiveness of their (individual or collective) performance during a collective activity (Examples 1 and 2). They might reflect on how they are learning/have learned (including from others) or whether they are/were using effective strategies for the task at hand; how well they performed; their level (or lack) of understanding; what they can do to improve their performance; what the next steps are to complete the task; to what extent they have achieved the goals of the activity, etc. Assumes an element of evaluation or reflection; does not include procedural comments such as how much longer it will take to finish an activity. .</p> <p>Includes <i>affective</i> dialogue: feelings / experiences about working together (Example 3).</p> <p>E.g. How did I feel when we were doing the task together? What do I feel about my performance? What do I feel about the</p> | <p>1. I enjoy it just because we can all share an idea if we want to and sometimes I don't enjoy it as much because it's always the same people sharing their ideas.</p> <p>2. I like it because it's just nice to actually talk about a single book as an entire class and we can just share any idea and it can give us other ideas for our writing.</p> <p>3. I didn't feel I did very well today because no-one paid attention to me.</p> <p>4. [example on use of language/terminology]</p> |

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| | | | <p>outcome of the collective activity?</p> <p>OR</p> <p>Analyse, reflect on or evaluate importance of learning and/or outcomes.</p> <p>Includes discussing and reflecting on past-present-future trajectory. E.g. Why do we need to learn x? How/where can we apply what we learned? When will it be useful?</p> <p>Includes talk about the purpose of a shared discussion activity, where there may be no ground rules explicitly operating. Also consider RD1-‘Talk about talk’.</p> <p>Includes reflecting on use of language, eg technical terminology</p> | |
| RD3 | Invite reflection about process/ purpose/ value of learning | Invite others to reflect on the importance, usefulness, processes or outcomes of learning from collective activity. | <p>Includes encouraging others to analyse or evaluate their own learning processes and/or outcomes. There has to be an <i>explicit statement that refers to the collective activity</i>.</p> <p>Includes inviting to reflect on purposes/goals of learning or the activity or on past-present-future trajectory.</p> <p>E.g. Why do you learn x? How/where can you apply what you learned?</p> <p>It includes encouraging <i>affective</i> dialogue: feelings / experiences about working together.</p> <p>E.g. How did you feel when you were doing the task together? What do you feel about your performance? What do you feel about the outcome of the collective activity?</p> | <p>1. So who thinks they might change their uses of energy as a result of today’s lesson? What changed your mind, and why?</p> <p>2. How did you feel about being in a ‘note-taker’ role in your group today? Was it valuable? Or maybe frustrating?</p> |

E Express or invite ideas

| | Key words | Definition | Description | Example |
|-----------|----------------------------------|--|---|--|
| E1 | Invite opinions /beliefs/ideas | Invite the expression of opinions/ideas/beliefs/knowledge from others. | <p>Asking for opinions/ideas/beliefs, without an explicit relation to evidence, theories, disciplinary knowledge, support or further argumentation. Emphasis on promoting participation by the collective. Typically involves asking a question like 'What do you think?'</p> <p>Includes asking just one person.</p> <p>Requires openness to difference but ideas actually solicited do not need to be different. Contrasts with invitations to guess the one 'right' answer.</p> <p>Includes inviting open-ended creative thinking, but consider I5-'Invite possibility thinking', when inviting speculation, hypothesis, conjecture or question posing.</p> <p>Also consider I4-'Ask for explanation or justification', which asks for reasoning, not just ideas/views.</p> <p>Excludes just calling on someone in order to invite them to speak (which is uncoded unless another function is explicit).</p> | <p>1. What do you know about how electricity works?</p> <p>2. Ok Rebecca do you just want to take suggestions about what people think is really important.</p> <p>3. What do you think about this way of learning, of this way of getting knowledge?</p> <p>4. Any other points to make here?</p> |
| E2 | Make other relevant contribution | Offer a pertinent, contribution /suggestion /idea / perspective/ information that | <p>To use this code, the contribution has to bring something not yet expressed to the discussion that is related to the general subject.</p> <p>Includes generating ideas during a brainstorm or bringing ideas from a small group discussion into a larger discussion on the same topic – without making links to others' contributions.</p> | <p>1. Electricity is what powers radios and computers.</p> <p>2. <i>What words would you use to describe what it was like for</i></p> |

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| | | <p>progresses the collective activity at hand.</p> | <p>The contribution must be pertinent to the task at hand. It may be either short or 'extended.'</p> <p>Does not apply when someone repeats or emphasises their own prior contribution, except when doing so to someone not present before.</p> <p>Includes simple feedback such as "I think that's a good point" or "I can see that point", but not simple "yes" or "no" responses.</p> <p>Important: Always use a more specific code (only) where one applies.</p> | <p><i>the soldiers in a trench?</i></p> <p>S: Bombs hit unexpectedly.</p> <p>S: They're sitting ducks.</p> <p>S: Bravery.</p> |
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Total: 33 local codes

Guidance notes

1. All acts and clusters (including 'Reflect on dialogue or activity') are only applied when they occur in the flow or context of dialogue.
2. A CA is defined by a single participant; it may only include more than one turn in exceptional cases where there is a minor interruption or parallel / off-task talk that does not affect the path of thinking and the original contributor then resumes the same line of argument, or continues an utterance or other CA, with no change of content or function).
3. Utterances/actions not coded with one of the CA may be coded as U for uncoded. When a CA covers more than one turn but with minor interruptions, parallel or off-task talk (see previous note), mark these as U (for uncoded). Note that reading out a set task or question is uncoded.
4. Contributions that repeat an earlier contribution by the same or a different participant are uncoded; only the first instance is coded, unless the participants change, eg a question is repeated to a separate group, initiating a new interaction.
5. Not all of the codes or clusters in the scheme need to be observed in any single episode or sequence for it to be considered dialogic.
6. Coding as dialogic does not depend on subsequent take-up; an invitation to explain may not be taken up, for example. Nor does the coding include inferring intention.

7. Some codes have much more weight if the acts are done by a learner than by a teacher or more expert other. Researchers might mark CA with coloured font if the learner is acting, to indicate that it has more weight or significance. This may also affect the suggested rank order according to dialogicality since a CA may be given different weight if it is carried out by a learner or more expert other; researchers can re-order the codes within a cluster as they see fit, according to research purpose and participants in dialogue.
8. Less explicit and less sophisticated use of evidence in an argument, hypothesis/speculation, etc. (than the current descriptions imply) may be applied for young children or in some contexts, at the researcher's discretion.
9. Researchers can choose to use parts or all of the coding system(s), depending on the research focus and context. In particular, it is optional to measure the length of pauses after an invitation and to code G6 "Allow thinking time" where the pauses are relatively long (defined as 3 secs.+). It is also notable that some codes can be very significant in terms of progressing a dialogue but may lack a specific dialogic intention to help the addressee understand someone else's thinking (as embodied in elaboration and explicit reasoning); E2 ('making other relevant contribution') includes short, unlinked responses during a brainstorm, for instance, and it can occur with similar frequency in more and less dialogic lessons.
10. It is important to take into account the prior and subsequent (immediate and extended) context of an act before determining how to code it. If there is little or no agreement to code something, if it turns out to be hard to explain, or if it may not be clear to external observers, then it should not be coded.
11. SEGMENTATION: Our aim is to segment utterances where applicable to capture individual CA, although researchers can decide for themselves how to segment and how many instances of the same code to apply to a single turn when an utterance contains multiple instances. We try to decide if the same line of thinking is being followed (e.g. through successive elaborations of a single idea or explanation), in which case it is one code, or if there are different discrete ideas/reasons being expressed, in which case we code multiple times. It is also important to mark utterances that belong together but got split with an interrupting or overlapping intervention. If they are considered together, the code they get is only counted once.

For measuring inter-coder reliability researchers may wish to consider the total codes applied to a whole turn, or a lead researcher may segment the transcript before coding begins, perhaps allowing other coders to adjust it where they perceive it is needed. The procedure for segmentation will be particularly crucial for researchers who wish to count frequencies.

12. Codes from more than one cluster may be used in combination. Within a cluster, however, apply only one code to any utterance/action. Break the utterance into component acts where possible, in order to code acts specifically. If two acts within a cluster still seem to apply, the one ranked higher in the cluster list should be coded alone.

13. Use the more specific code when a more general one in the same cluster also applies.

14. APPLICATION OF SINGLE/MULTIPLE CLUSTERS

Once a transcript is segmented as far as possible, researchers within a team need to agree on whether and how to code CA that appear to relate to more than one cluster, namely whether to apply more than one or to prioritise in some/all cases. Teams can make their own decisions on this, depending on context etc. The scheme's originators apply multiple codes in order to capture the range of dialogic interactions and to avoid arbitrary hierarchical ordering of clusters, although this of course means that categories are not mutually exclusive and inter-coder reliability analyses are more complex. For information, some common cluster combinations that we apply are listed below.

| Cluster code | Cluster name | Description |
|--------------|--|--|
| R | Make reasoning explicit | If turns coded R do relate directly to previous comments, they may additionally be coded P , C , RD or G depending on the nature of the relation. For example, a counter-argument (proposition + reason) or argument with expressed agreement should be coded R and P . |
| I | Invite elaboration or reasoning | If the invitation is to build on ideas/ opinions from outside the immediate dialogue either in time, place or person, you may also use C . |
| B | Build on ideas | When responses are given as informative feedback to others, you may also code G . |
| P | Positioning and coordination of ideas | Where reasons are given, distinctions drawn, or different implications explored in evaluating ideas/ perspectives/ arguments, you may also use R . When ideas/ perspectives / arguments are brought in and evaluated from outside the present time, place or person, you may also use C . |
| C | Connect | If evaluation/ agreement/ disagreement with the ideas/ positions/ arguments/ artefacts recalled is invited, you may also use P . |
| G | Guide direction of dialogue or activity | If a proposal for action or enquiry also includes a hypothesis, proposal or justification, you may also use R . When informative feedback is offered, B , E or R may be used in addition to indicate the form of feedback. Likewise when focusing is evident, other clusters, typically B or I , may be used in addition to qualify it. |

Appendix 7: Full SEDA Coding Strong and Weak Samples with Intercoder Reliability Test

Children's Halaqah Strongest Dialogue: From 36min 15sec to 52min 50sec. Total time: 16min 35sec (Approximately 10% of total talk time)

| Line | Agent | Discussing whether there is a conflict between being autonomous and being Muslim | CA 1 | CA2 | CA3 | CA Agreed | CA Disagreed | Reason for Disagreement |
|------|-------|--|------|-----|-----|-----------|--------------|-------------------------|
| 1 | Farah | [Do you think there's a conflict] in having good shakhsyah and being a strong Muslim, having Shakhsyah Islamiyah and being somebody who thinks for yourself or being independent, is there a conflict between those two things? | I2 | | | | | |
| 2 | Yusra | Um, maybe | U | | | | | |
| 3 | Farah | Maybe, not sure, wha...why, why might there be a conflict? | I3 | | | | | |
| 4 | Yusra | Um, because um if you are strong and like um and you are um (.) like um | E2 | | | | | |
| 5 | Farah | Independent [and strong] | E2 | | | | | |
| 6 | Yusra | [Independent] | U | | | | | |
| 7 | Farah | Yeah | U | | | | | |
| 8 | Yusra | Um you can still be um strong, so you'll still be the both things (.) um so even if you're strong you can still be independent and even if you're independent you can still be strong | P1 | | | | | |
| 9 | Farah | So you think there isn't a conflict, that you can be an independent person but have strong Shakhsyah Islamiyah (.) | B1 | | | X | | |
| 10 | Farah | Ok, anybody else wanna say something about it? (.) Yusuf go on, | I2 | | | X | | |
| 11 | Yusuf | Well, I think there is a clash | P6 | | | X | | |
| 12 | Yusuf | because (.) um, you think (.) because, you, you should be able to think for yourself, you should also have um good character, good Islamiyah, Shakhsyah Islamiyah as well, because then if you make, if you're independent and you make your own decisions then you will make, you will, most likely, you'll most likely to make good decisions but if you don't you'll be most likely to make bad decisions, because then, you can have some help but every once in a while, a (.) a um and have good Shakhsyah Islamiyah because you don't know what's wrong and what's right and then you can have some help sometimes, (Farah: ok) about what's wrong what's right but you can still be an independent thinker | R2 | P2 | | X | | |
| 13 | Farah | What does everybody else think? | I2 | | | X | | |

| | | | | | | | | |
|----|-------|---|----|-----|-------|---|---|---|
| 14 | Adam | I kind of disagree | P6 | | | X | | |
| 15 | Farah | Sofia | I2 | | | | | |
| 16 | Sofia | Um I think er like er (other children whispering) when you're around like we all learn from er like obviously we learn from er like other people so like erm say you're speaking English in your family then you're like little brother will obviously like er learn from you so you're, so you learn from your people, | R1 | C3 | RD1 = | | | |
| 17 | Sofia | it is good to er learn from other people and ask questions, [it's good to do that] | P6 | | =RD 1 | | | |
| 18 | Farah | [Ok so you feel that] it's good to learn from others and not just try and think for yourself | B1 | RD1 | | | | |
| 19 | Sofia | Yeah | P6 | | | | | |
| 20 | Farah | [Ok] | U | | | | | |
| 21 | Sofia | [You should learn from] | U | | | | | |
| 22 | Farah | [So having good Shakhshiyah] is also about listening to other people and learning from other people (Sofia: yeah) actually, Sofia's got a very important point because one of the things that's having good Shakhshiyah is having a sense of community and respect for others and making sure that you're looking after others and caring for others it's not all about being independent yourself, is it? (.) So she's got an interesting point there. | R1 | RD1 | | | | |
| 23 | Farah | (2) | G6 | | | | | |
| 24 | Farah | hmm, anybody else wanna say anything? | I2 | | | | | |
| 25 | Adam | I was | U | | | | | |
| 26 | Farah | Yes Adam | U | | | | | |
| 27 | Adam | I was gonna say that | P6 | | | | X | I don't think he says enough for me to see it as stating his position |
| 28 | Farah | You were gonna say that, ok, that's so I said it for, ok, the same thing I said? (Adam: yeah) | E2 | | | | X | I think it could be I6 because you're trying to clarify what he said |
| 29 | Farah | Alright let me ask you another question, do you think that being a good Muslim, let me put it this way, and having good shakhshiyah, as a Muslim, do you think that if you, if you're not independent in your thinking, can you be a good Muslim? Can you have good shakhshiyah and not be independent? | I3 | G6 | | X | | |

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|----|---------|--|----|-----|-----|---|---|---|
| 30 | Farah | (4) | G6 | | | | | |
| 31 | Farah | Zakaria | I3 | | | | X | I think here I'd say U because it's just nominating the student |
| 32 | Zakaria | You could but um, (.) yes you could but there could be some bad things about it because you should be kind of independent and in between, independence and not being independent, should be in between because if you're not independent (.) dependent everyone else you mi...you might ask someone else, someone else might say something to you um which is not part of Islam and they make it up (Farah: mhm) you might believe them | R2 | P2 | RD1 | X | | |
| 33 | Farah | Hmm, that's ve...Zakaria made a really interesting point; he's saying that if you're not independent in your thinking and you're just trying to be a good Muslim (.) then you could follow somebody into the wrong thing. (.) If you don't think for yourself and somebody tells you that (.) 'oh this is what it means to be a good Muslim' you could go and do a bad action (.) because you haven't thought about it for yourself and you haven't (.) made your own decision, that's what you're saying? | R1 | RD1 | | X | | |
| 34 | Zakaria | Yeah | U | | | | | |
| 35 | Farah | Yusuf, what do you think? | I2 | | | | | |
| 36 | Yusuf | I agree | P6 | | | | | |
| 37 | Yusuf | because then you don't (1) because if you try your hardest not to um ruin your Shakhshiyah and once you do one bad action and you ke...and you do it twice and three times then it starts becoming a habit so you should make your own choices | R1 | | | | | |
| 38 | Yusuf | because other people might influence you to do bad and some people might influence you to do good, so you've got to actually find different opinions of what's right (Farah: mhm) so maybe like go to maybe somebody who you know you can trust and then you should ask them and (.) check what their view is on it and ask people, other people that you can trust so that you actually know which wha...what's [right and what's wrong] | R2 | P2 | RD1 | | | |
| 39 | Farah | [Ok] So you should find out different opinions on, even within Islam you should go and Nazia, try and find out different opinions on what different people are saying and then make a decision for yourself? | I2 | G5 | RD1 | | | |
| 40 | Yusuf | Yes | P6 | | | | | |

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|----|-------|---|----|-----|-----|---|--|--|
| 41 | Farah | Ok, and do, would you say you need to have good knowledge to be able to do that? | I2 | G5 | | | | |
| 42 | Yusuf | Yes | P6 | | | | | |
| 43 | Yusuf | because you need to know about what's ri...what's right and you need to know what's wrong (Farah: mhm) you need to know about the prophets and you can learn about the lessons that they had like instead of being really harsh to animals, just because you...um then...that means... you might...you as might...might be nice to animals as well, | R2 | G3 | | | | |
| 44 | Farah | Ok, right, Sofia | I2 | | | | | |
| 45 | Sofia | Um, what I think i...if you just uh like obviously you learn things yourself as well, you don't just learn it from the people around you or like uh (.) like you have...it's a bit of both, you should be a bit independent and a bit uh like uh (Farah: mhm) asking people questions and [like that] | P1 | RD1 | | | | |
| 46 | Farah | [But i]...if somebody's not independent in their thinking can they have good Shakhsiyah Islamiyah, Sofia? | I3 | G5 | | X | | |
| 47 | Sofia | Um, er | U | | | | | |
| 48 | Farah | Can they be a good Muslim? | I3 | G5 | | | | |
| 49 | Sofia | Um, (.) uh not as much as a independent [and] | R4 | | | | | |
| 50 | Farah | [Not as much] as if they're an independent person, ok. Uh, um Zakaria I need to see Adam, what, what do you think Adam? | I2 | | | | | |
| 51 | Adam | Well, I still don't know if this a yes or a no (Farah: mhm) 'cause um being independent can be relatively good and bad because if you're independent the good thing is that you wont get any false knowledge (Farah: mhm) you'll just stick with what you know, but also you wont learn anything new, and if you are not [independent you] | R1 | P2 | | | | |
| 52 | Farah | [No, you could be] independent and go out and learn new things all the time, | P5 | | | | | |
| 53 | Farah | (.) isn't it? | I5 | | | | | |
| 54 | Adam | Yeah you can | P6 | | | | | |
| 55 | Farah | Yeah you can go, you can be choose to go and learn new things | B2 | | | | | |
| 56 | Adam | But you, but sometimes you can choose not to | B1 | P2 | | | | |
| 57 | Farah | Sometimes you might choose not to, so now we're coming onto something, if you're independent you could choose to do bad things isn't it? | I3 | G5 | | | | |
| 58 | Adam | (Hesitatingly) Yeah | U | | | | | |
| 59 | Farah | So is it better to be not independent so that you always do the good things and be told | I3 | C4 | RD2 | | | |

| | | | | | | | | |
|----|---------|---|----|----|--|--|--|--|
| | | what it is to be a good Muslim, (.) would it be better if we in, in, in this school we told you how to be a good Muslim, how to be a good Muslim, how to be a good Muslim and we didn't really develop you into independent thinkers because we might be afraid that you then, might then go do bad things | | | | | | |
| 60 | Zakaria | (Unclear) | U | | | | | |
| 61 | Farah | Ah yes Zakaria [come on] | I3 | | | | | |
| 62 | Zakaria | [Should] actually be in the middle of being independent and not independent because if you're in the middle, so if I'm kind of independent (Farah: mhm) then I will listen to the good stuff yeah, I will listen to what they have to say and then I'll research on myself that's the (Farah: mhm) the, [not independent bit] | P1 | R1 | | | | |
| 63 | Farah | [Ok, if you're an] independent person are you gonna come, are you always going to make the right decision? | I3 | G5 | | | | |
| 64 | Zakaria | No, but, can I finish 'cause, (other children talking) it's kind of, it's kind of [if you're being independent] | U | | | | | |
| 65 | Farah | [Go on, go on, sorry] | U | | | | | |
| 66 | Zakaria | So basically um if you, if someone asked you uh, tells you something (Farah: mhm) and you think about it (Farah: mhm) yo...you listen to them that's not independent and the independent bit you go home and research about it (Farah: mhm) yourself so this being in the middle be taking part in both | P1 | R2 | | | | |
| 67 | Farah | Ok, alright, ok, Yusuf what do you wanna say? | I2 | | | | | |
| 68 | Yusuf | Well, Zakaria is kind of right | P6 | | | | | |
| 69 | Yusuf | because you should be an independent thinker and so that you should only actually listen to something that you know is true, 'cause if you had some new information then you should, like Zakaria said, research about it 'cause it, then, (Farah: ok) if you've never heard it before they might just [make the stuff up] | R1 | P1 | | | | |
| 70 | Farah | [I'm] asking you if you're an independent thinker what happens if you make the wrong choices? You're saying that you have to make, be an independent thinker so that you follow the right path and you do the right things. | I1 | | | | | |

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| | | | | | | | | |
| 71 | Zakaria | You have to be both. | P6 | | | | | |
| 72 | Farah | You have to be both? So you have to be independent and make the right choices | I6 | P6 | | | | |
| 73 | Zakaria | Independent and not be indepen (.) well | P2 | | | | | |
| 74 | Farah | No, no think about it (Zakaria carries on) sto...stop repeating what you're saying 'cause you've said this about three times right, I'm asking you the question, (2) if you i...if you're an independent person thinking for yourself, you decide things for yourself, you're autonomous, remember we (Yusuf: yep) talked about that word autonomy? Ok, now say you're an autonomous [person] | I1= | G4= | C1= | | | |
| 75 | Child | [What's an autonomous person again?] | U | | | | | |
| 76 | Farah | [and you make the wrong decision] you, say you're an autonomous person and you decide that (.) you wanna do (.) things that Muslims shouldn't do, or that you don't even wanna be a Muslim then what? | =I1 | =G4 | =C1 | | | |
| 77 | Adam | Oh woah, oh man! | P4= | | | | | |
| 78 | Farah | Yeah | U | | | | | |
| 79 | Adam | That's blown my mind | =P4 | | | | | |
| 80 | Farah | That's blown your mind, ok don't use words like 'man' in school and I don't think its very good Shakhsiyah to use words like 'oh man it's blown' ok, speak properly | U | | | | | |
| 81 | Farah | alright, I've just blown his mind, Sofia what do you think? | I2 | | | | | |
| 82 | Sofia | Um er | U | | | | | |
| 83 | Child | Oh sorry can we repeat again it just slipped out my head. | U | | | | | |
| 84 | Farah | Ok, what if we, everybody tries to be autonomous and independent but then some people make the wrong decisions, some people go and do bad actions with it, what if then? | I3 | G5 | | | | |
| 85 | Child | (Whispering) I can think of (unclear) | U | | | | | |
| 86 | Farah | (2) | G6 | | | | | |
| 87 | Farah | Go on Yusuf | I3 | | | | | |
| 88 | Yusuf | Ok, so if some people decide to do it (Farah: uhuh) surely other people will probably give | R3 | | | | | |

| | | | | | | | | |
|-----|---------|---|----|----|----|--|--|--|
| | | them advice [because] | | | | | | |
| 89 | Farah | [Ah ok,] coming on to naseeha, Amr bil ma'roof, nahee ana a'lmunkar ok, there we have that, | C3 | | | | | |
| 90 | Farah | ok good point, | G4 | | | | | |
| 91 | Farah | Asiya | I2 | | | | | |
| 92 | Asiya | I wanted to say what he said | P6 | | | | | |
| 93 | Farah | You wanted to say what he said, so so...other people could advise them [ok] | B1 | | | | | |
| 94 | Yusuf | [Yeah you could've asked people] | B2 | | | | | |
| 95 | Farah | [Right as Muslims] ok li...everybody come together, come together, five more minutes yeah, I, I still want to see Adam, Adam you, either you move forward or he moves back, (children come closer into the circle) Right! (.) | U | | | | | |
| 96 | Farah | Ok listen carefully, as Muslims what is, do you think that Allah SWT wants us to be autonomous? Does he want us to be independent thinkers? Does he want us to decide things for ourselves? | C3 | G5 | I2 | | | |
| 97 | Farah | (2) | G6 | | | | | |
| 98 | Farah | Yusuf | I2 | | | | | |
| 99 | Yusuf | Well he probably does because then if Allah wants us to do the right thing then we mu...we must be independent 'cause then to be a good Muslim you might you, you have to be independent 'cause like Zakaria said um somebody could just be giving you the wrong information so (Farah: mhm) you [yourself] | R1 | P1 | | | | |
| 100 | Farah | [Ok, what's] the difference between us and angels? | G3 | | | | | |
| 101 | Zakaria | Um, can I? can I? | U | | | | | |
| 102 | Farah | Ooh might blow your mind now; ok what's the difference between us and angels? Nazia | I3 | | | | | |
| 103 | Nazia | Um (whispering in the background) angels are, well, you can't see angels (Farah: ok) and you can see us (Farah: ok) [but, and also] | E2 | | | | | |
| 104 | Child | [Can see us] | U | | | | | |
| 105 | Farah | Asiya | I6 | | | | | |
| 106 | Asiya | Um, we have a choice (Farah: mmm) to be good or bad, but angels have to be, (Farah: right) have to go and worship Allah | G3 | | | | | |
| 107 | Farah | (sound of children moving around) Do you want to sit down, that's the... she...what,...did everybody listen to, hear what Asiya said? | U | | | | | |

| | | | | | | | | |
|-----|---------------|--|----|-----|--|--|--|--|
| 108 | Some Children | Yes, yes | U | | | | | |
| 109 | Farah | Do you think it's important what she said? | I2 | | | | | |
| 110 | Some Children | Yes, yes, yes | P6 | | | | | |
| 111 | Farah | Ok, why, do you wanna say more stuff then? Come on then, quickly what do you have to say? Yusuf, sit down [come on then] | I2 | | | | | |
| 112 | Yusuf | [Ok, so basically] angels can never say no (Farah: aha) bec...because ah they will always listen to Allah but humans (Farah: Yeah) can make mistakes, [they can say no or yes, they have a choice] | R1 | | | | | |
| 113 | Farah | [Humans] can make mistakes? [Ok and] | U | | | | | |
| 114 | Yusuf | [angels cannot] | B1 | | | | | |
| 115 | Farah | Adam | I6 | | | | | |
| 116 | Adam | Uh, basically angels are (.) um angels are perfect and we are not perfect | B1 | | | | | |
| 117 | Farah | Ok, so angels are (.) does that make angels better than us or are we better than angels? | G3 | I6 | | | | |
| 118 | Some Children | Angels are better than us, angels are better | P6 | | | | | |
| 119 | Adam | [No actually we're] | P5 | | | | | |
| 120 | Yusuf | [Actually we're better than angels!] | P5 | | | | | |
| 121 | Adam | [I know, I know why, I know why] | E2 | | | | | |
| 122 | Yusuf | [I'm not actually sure, I'm just guessing] from the look on your face, so I'm guessing | E2 | | | | | |
| 123 | Farah | You're guessing from the look on my face | U | | | | | |
| 124 | Yusuf | [Yeah, you're saying] | U | | | | | |
| 125 | Farah | [No don't] change your opinion 'cause of what I'm thinking! Be an independent thinker! | G4 | RD1 | | | | |
| 126 | Farah | [Right, Zakaria] | I6 | | | | | |
| 127 | Adam | [I know, I know] | U | | | | | |
| 128 | Zakaria | Well, well, a huma...humans, actually I think angels and humans are like the same because Allah, (.) if Allah thought we were really, Allah probably thought we were really good so that's why he gave us the choice to have, make choices ourselves other than that | R3 | C1 | | | | |

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| | | Allah knows himself. | | | | | | |
| 129 | Farah | Allah gave us the choice, ok Sofia | I6 | | | | | |
| 130 | Sofia | But um angels it, it, because uh I, I don't know who said it but they said they're perfect but we aren't perfect | P5 | | | | | |
| 131 | Farah | We aren't perfect, so angels are better then, according to Sofia, | B1 | | | | | |
| 132 | Farah | , are, is that the case? [Nazia?] | I6 | | | | | |
| 133 | Yusuf | [I've forgotten what I was gonna say] | U | | | | | |
| 134 | Nazia | Well (.) yeah I think I agree with Sofia | P6 | | | | | |
| 135 | Zakaria | [No, no] | P5 | | | | | |
| 136 | Farah | You agree with Sofia. Sara | I6 | | | | | |
| 137 | Sara | Kind of agree with Sofia | P6 | | | | | |
| 138 | Zakaria | [No, don't agree, don't agree] | P5 | | | | | |
| 139 | Farah | [Think, ok, stop, stop thinking] about what you think ok, go back to what do you know from the Qur'an, where are angels mentioned, examples of a ha...how angels are mentioned in the Qur'an, examples of what Allah SWT says to us in the Qur'an, ok think about those things (oh) alright, 'cause they, if you go back to some things that you already know about you're going to come up with a very interesting answer about what Islam has to say about this | G3 | RD1 | | | | |
| 140 | Farah | (Children whispering excitedly) | U | | | | | |
| 141 | Farah | Asiya. | I1 | | | | | |
| 142 | Asiya | Um we are better than angels because Allah said that we are the best of his creation | R1 | | | | | |
| 143 | Farah | We are the best of creation | U | | | | | |
| 144 | Child | [Oh yeaaaahh] | P4 | | | | | |
| 145 | Farah | [Ok, what] else happens; when, when Allah subhanawata'ala creates insaan who does he create? (.) Closed question; when he created insaan who did he create? | I6 | | | | | |
| 146 | Yusuf | (Giggling) Angels | E2 | | | | | |

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|-----|---------------|--|----|----|--|--|--|--|
| | | | | | | | | |
| 147 | Farah | Ok who's the insaan that he created? | I6 | | | | | |
| 148 | All Children | Us! Us! Me! | E2 | | | | | |
| 149 | Farah | First? | E2 | | | | | |
| 150 | Adam | Adam <i>alayhisalam</i> (peace be upon him) | B1 | | | | | |
| 151 | Farah | Adam right ok, alright, what happens then with angels? | I6 | | | | | |
| 152 | Asiya | Oh! | U | | | | | |
| 153 | Some Children | [Oh! oh!] | U | | | | | |
| 154 | Zakaria | [They have to bow down to him] | B1 | | | | | |
| 155 | Farah | [Yes Adam?] | I6 | | | | | |
| 156 | Adam | They all bow down to him [except] | B1 | | | | | |
| 157 | Farah | They all bowed down to him | U | | | | | |
| 158 | Child | [Except for shaytaan] | B1 | | | | | |
| 159 | Child | [Teacher, Please!] | U | | | | | |
| 160 | Farah | [Ok, alright](whispering) let me, let me, ok, let me just bring this together now, just listen carefully. | C2 | | | | | |
| 161 | | (.) Actually, the Islamic teaching is that Allah SWT gave the human beings free will and the human beings who make the right choices, (.) who use their aql, their intellect to think for themselves, to recognise Allah and then choose, it's really complicated Islam, ok, so you have to, you've got the free will, you have to use your br...your aql, your intellect, you have to think, you have to accept Allah subhanawata'ala, then you have to submit to Allah subhanawata'ala and do what He says, you have to use your 'aql to understand what it is He wants you to do, you have to choose to submit! | P1 | G3 | | | | |
| 162 | Farah | (2) | G6 | | | | | |
| 163 | Farah | He doesn't want you to just pray because your parents tell you to pray or your teacher | R2 | | | | | |

| | | | | | | | | |
|-----|-------|--|-----|-----|--|--|--|--|
| | | tells you to pray, He wants you to pray because you want to pray, and He doesn't just want you to do it because you think it's a good thing, He wants you to do it because you love Him, and you love to pray. (1) | | | | | | |
| 164 | Farah | So He wants you to be autonomous, (.) but He wants you to recognise who He is (.) and he wants you to have that humility to submit to him. | C1 | | | | | |
| 165 | Farah | (2) | G6 | | | | | |
| 166 | Farah | Does that make sense? | I6 | | | | | |
| 167 | Yusuf | Yes, can I just say something? | U | | | | | |
| 168 | Farah | One minute. (2) | G6 | | | | | |
| 169 | | And at the end of the day, it's up to us whether we do that or we don't do that. | B2 | | | | | |
| 170 | | (2) | G6 | | | | | |
| 171 | Farah | No one can actually make you do it | B2 | | | | | |
| 172 | | (2) | G6 | | | | | |
| 173 | | So i...ultimately it's up to you. | B2 | | | | | |
| 174 | | (2) | G6 | | | | | |
| 175 | | Which means that, it's very important that you have your own thinking skills. | B2 | | | | | |
| 176 | Farah | (3) | G6 | | | | | |
| 177 | Farah | Ok, I think I've said everything I want to say, | RD2 | | | | | |
| 178 | Farah | ok who wants to talk now? Yusuf, Go on. | E1 | | | | | |
| 179 | Yusuf | So basically, you just repeated everything we've said for the last four days... | P1 | RD2 | | | | |

Children's Halaqah Weak Dialogue

Halaqah 1 From 9min, 12sec to 11min, 42sec. Total time: 2min 30seconds

| Line | Agent | CE: Eliciting a link from a child's comment to an Islamic textual source. (In this section, I attempt to get the children to connect a point one of them has made to an Islamic textual evidence, they do not immediately understand which leads to some unnecessary protracted questioning) | CA 1 | CA2 | CA3 | CA Agreed | CA Disagreed | Reason for Disagreement |
|------|---------|--|------|-----|-----|-----------|--------------|-------------------------|
| 1 | Farah | So do you think that a six year old or an eight year old can be mature? | I3 | G5 | | | | |
| 2 | Zakaria | Yeah | P6 | | | | | |
| 3 | Farah | Enough to make their own decisions? | I4 | | | | | |

| | | | | | | | | |
|----|---------|---|----|--|--|---|--|---|
| 4 | Adam | They... | U | | | | | |
| 5 | Zakaria | Well it depends on... | U | | | | | |
| 6 | Adam | ...On their character like (Farah: ok so) how they act | R3 | | | | | |
| 7 | Asiya | If they act like an adult | R1 | | | X | | |
| 8 | Farah | If they act like an adult, so there's (Asiya: unclear) there's a famous example isn't it that, when Zakaria was talking about the Sahaba, there's a famous example that came to my mind, what's that example? | E1 | | | X | | |
| 9 | Zakaria | I know | U | | | | | |
| 10 | Farah | Go on Zakaria | U | | | | | |
| 11 | Zakaria | The Ali radhiyallahu anhu and in battle | E2 | | | X | | |
| 12 | Farah | Ok, so can you explain | I4 | | | | | |
| 13 | Zakaria | When he was young | E2 | | | | | |
| 14 | Farah | When he was eight, that example, (murmuring) that's the one I'm referring to (agreement) yeah, can you explain what happened there? | I4 | | | X | | I agree on the cluster but I think it's I2 because it sounds to me like you're expecting him to tell the story and not provide a reason |
| 15 | Zakaria | When he was eight, I think, when he was eight he was Muslim? Or he turned Muslim, something like that | E2 | | | | | |
| 16 | Farah | Something like that, somebody else want to talk about it? Yusuf | I2 | | | | | |
| 17 | Yusuf | When Ali radhiyallahu anhu um when he was eight years old he fought his first battle | B1 | | | | | |
| 18 | Farah | Did he? (.) hmm I think you guys might need to read up on the biography of Ali, because don't think he was fighting battles at eight. What happened when he was eight years old? Does anybody remember? I'm sure you must've heard about this | I6 | | | | | |
| 19 | Zakaria | Uh, I know, I know | U | | | | | |
| 20 | Farah | Ok, think about it, are you sure you know? Nothing to do with battles, [Zakaria: yes, yes] ok boys, alright, yes Zakaria | E1 | | | | | |
| 21 | Zakaria | Basically, when the prophet ran away, ran ran to a | E2 | | | | | |
| 22 | Farah | No, no | P6 | | | | | |

| | | | | | | | | |
|----|---------|--|----|----|--|--|--|--|
| 23 | Zakaria | different land and he was in the [unclear]... | B2 | | | | | |
| 24 | Farah | [That's not when] he was 8, when he was a child, he was eight years old | E1 | G5 | | | | |
| 25 | Farah | (2) | G6 | | | | | |
| 26 | Farah | How old was Ali when the revelation came? | E1 | G5 | | | | |
| 27 | Zakaria | Eight | E2 | | | | | |
| 28 | Farah | Eight ...so what would he have to do, at the age of 8? Or, what, what choice did he have at the age of eight? Let's put it that way; let's relate it to what we're talking about. What choice did he have at the age of eight? Think about it | I6 | | | | | |
| 29 | Farah | (5) | G6 | | | | | |
| 30 | Farah | Girls do you know what choice he would have had at the age of eight?...Ok come on Adam | I6 | | | | | |
| 31 | Adam | Um, he had a choice, um of becoming a Muslim (Farah: Ok) at the age of eight, (Farah: mhm) because um um he, him and Muhammad <i>sallallahu alayhi was sallam</i> (peace be upon him), (Farah: mhm) I think um like he was, Muhammad <i>sallallahu alayhi was sallam</i> (peace be upon him), was pious and um very generous and kind and caring so um Ali <i>radhiyallahu anhu</i> (May Allah be pleased with him), had the choice of becoming a Muslim, (Farah: mhm) and if he did then it would've shown in his character, like | R1 | | | | | |
| 32 | Farah | And did he? | I6 | | | | | |
| 33 | Adam | Yeah, he did | B2 | | | | | |
| 34 | Farah | Right, and... so did he decide that for himself? | I6 | | | | | |
| 35 | Adam | I think so, yes | B2 | | | | | |

Youth Halaqah Strong Dialogue: From 42min, 15sec to 1 hour, 3min, 35sec. Total time: 21 min, 20sec (Approximately 10% of total talk time)

| Line | Agent | Is there a conflict between being autonomous and being Muslim? | CA 1 | CA2 | CA3 | CA Agreed | CA Disagreed | Reason for Disagreement |
|------|----------------------------------|---|------|-----|-----|-----------|--------------|-------------------------|
| 1 | Farah | So do you think that, that, is what your saying, that you need to, every Muslim has to come to these kinds of conclusions for themselves | I2 | | | | | |
| 2 | Farah | or, I mean, let's go back to this notion of freedom and autonomy, do you think there's a conflict between a western concept of autonomy, being, making decisions for yourself because in the West, that means being able to decide you know the rights and wrongs in life, that's what it actually means | I3 | C1 | G3 | | | |
| 3 | Farah | because in relation to education which is the purpose of this research the idea is that when you have a secular school you're not saying anything from any religion your saying that what you're trying to do is get the young people to be able to either choose their religion or choose, if they don't have a religion then to choose on their own basis what they think is right and wrong. | R2 | C3 | G3 | | | |
| 4 | Farah | Do you think there is a contradiction between the concept of autonomy, either that concept or any kind of concept of autonomy and being a Muslim because somebody raised earlier this notion that to be a Muslim means to submit, So what do you think of that, I mean it's the second question there, do you think that the concept of autonomy conflicts with being a Muslim? | I2 | C1 | G3 | X | | |
| 5 | Fatimah (Was speaking before) | To be a Muslim you have to make the autonomous decision to take the Shahadah [unclear] and to say that you believe in it and that's the biggest decision you have to make in your life, as a Muslim | P6 | B2 | | | | |
| 6 | Fatimah | and it's said that people who just say it, it doesn't count you have to have that, that conviction in your heart, | G3 | | | | | |
| 7 | Fatimah | so, the only way that you can come to that, it can't be forced down your throat, you have to have your own, your own internal debate I suppose, which eventually you come to the conclusion either you want, you want to submit or you don't [hmm] | R2 | P2 | | | | |

| | | | | | | | | |
|----|---------|--|----|----|----|---|---|--|
| 8 | Qasim | And seeing that sometimes after they've made that decision, then you know obviously people who will lead them on a certain path, so it's kind of, after, you could say that their decision is autonomous (.) at the same time (.) after some people after they become Muslim they follow something which they may believe to be the truth in the beginning but then [afterwards] | R3 | P2 | C3 | X | | |
| 9 | Ibrahim | [Yeah like say] someone follows an Imam after they, say someone converts and then they follow (.) [unclear] say someone from their local mosque then they're just going to follow whatever he does, or whatever he says, they're not going to, unless they actually, you know, research themselves and they can do it [hmm] themselves, if they, if they uh, if they follow just what the Imam does and he's not really being autonomous he's just [a follower] following [hmm] whatever | R3 | P2 | C3 | X | | |
| 10 | Qasim | If he's following the crowd | R3 | | | | X | I think this is Building and not reasoning because Qasim is taking the words from the previous speaker (mainly "following" and adding "the crowd") |
| 11 | Zaynab | I think also it's ridiculous to assume that just because you have a certain education it makes, um like you could have a secular education, it makes you more free to make decisions, | P5 | | | | | |
| 12 | Zaynab | because you're always going to be basing your decisions still on your upbringing, on your education. You don't just make decisions out of nowhere, [hmm] like if you, the way someone who is brought up in this country in a secular school makes their decisions would be completely different to the way someone who is brought up in India or Africa would make their decisions because they have a different basis for it. So even if you do go to secular school you are limited somehow in the way you make your decisions [because] | R2 | P1 | | | | |
| 13 | Amina | [Yeah you're] still biased, yeah | P6 | B1 | | | | |
| 14 | Qasim | At the same though, when you have uh there was one boy, when I was in itikaf, there | P2 | C3 | | | | |

| | | | | | | | | |
|----|----------|--|----|----|----|---|--|--|
| | | was a boy and he was like I said to him, it's better to be in an Islamic school 'cause I've been in an Islamic school and I know it is better for you, you get more better experiences and (.) you (.) um the way you're brought up is for society, it's more (.) it's more acceptable in a way, whereas he was saying that so I said, when I grow up I'm going to put my own, I going to make sure I'm going to put my kids in an Islamic school or I'll bring them up myself at home. But he was like, he's probably going to put his kids in a non-Muslim school because they get more experience and like the experiences he had, he said they, they were being useful for him and then (.) he said that what he thought was wrong, I've left it, he said what, what, I've always followed what I thought was right and he said that for Islam, he said that obviously I'm going to take them to talks and stuff like that and he said other than that they're going to be in normal schooling system but I think that it comes down to being autonomous 'cause then afterwards you could say that maybe you were different your children might be, you might have children which completely just go with it and they just follow the whole system throughout (.) so | | | | | | |
| 15 | Zaynab | Also there's that hadith that if you spend time with people who, if you spend time with people who wear musk you smell like musk or I can't remember the exact hadith but if as a parent you don't want your child to be in a system where they could be corrupted | G3 | | | | | |
| 16 | Qasim | But this stuff rubs off onto you isn't it | B1 | | | X | | |
| 17 | Zaynab | You want what's best for them [unclear] | B2 | | | | | |
| 18 | Abdullah | I think that [unclear] though because depending on, it depends on many things um you know, I don't want to go too deep into it but as a family, if you, it depends on where you live, obviously if you live in London there's many options um and they're convenient 'cause you wouldn't travel from North London to South London every day for an Islamic school um you know some people are willing to do that, but realistically, you know um uh the effort and time, it's only, and also it depends on the person, the parents themselves, how strong they believe um in the Deen and the way they see things if religion is just um just you know praying, giving zakat, fasting in Ramadan, or if it's a way of life you know everything you do whether it's raise your kids or um you know everything you do um in your daily life then [Farah: unclear] then that that takes part [unclear] | R3 | P2 | C3 | | | |
| 19 | Farah | The question is do you think that being able to make decisions for yourself, being an autonomous person (.) con is a, conflicts with being a Muslim who submits to Allah? | I2 | C1 | G5 | | | |

| | | | | | | | | |
|----|----------------|---|----|----|--|---|---|---|
| | | That's the question I'm asking you. | | | | | | |
| 20 | Several people | No, no, no it doesn't, I don't think so, it doesn't no | P6 | | | | | |
| 21 | Farah | Ok | U | | | | | |
| 22 | Fatimah | Because [unclear] each act you do, you're making [Qasim: you're teaching] your making an autonomous decision [Amina: Yeah] and am I doing this for Allah or am I doing this for some sort of worldly gain, am I even doing this act at all, every, every time you, we pray five times a day, every time you get up to pray, you're making the conscious decision, am I, am I submitting to my Lord, or do I decide not to do that, do I believe in this or do I not and that's five times a day that you're making, you're reassessing you're um, that you're I don't know quite how to explain it, you're, [unclear] I suppose your spiritual position and do, do you, are, are you still as firm in your belief as you were a few [hours ago] | R2 | P6 | | X | | |
| 23 | Ibrahim | You, Islam has guidelines, yeah I mean you, you can't drink, you can't eat Pork, you have to pray five times a day. If you do all that, if you follow everything that's, does that, does that mean that you're, that you're that you're autonomous? If you, if you follow everything | P5 | I1 | | | | |
| 24 | Qasim | But that goes back to like in the Qur'an where Allah says <i>Laiqrahaafideen</i> that there's no compulsion in the [religion] | G3 | B1 | | X | | |
| 25 | Amina | [Yeah actually] | P6 | | | X | | |
| 26 | Qasim | So, so if you choose to do it, you choose to do it, if you don't choose to do it, it's your [own opinion] | G3 | B2 | | | X | Here I don't agree with G, I think it's just B2, cause the authoritative perspective is already there |
| 27 | Amina | [So unclear] | U | | | | | |
| 28 | Ibrahim | [I mean if you] are a Muslim and you're practicing does that, does that mean that you're, that you're not, that you're still autonomous? That if, if you know, if you don't really make decisions that are I'm going to do this or not, if you just do it anyway because you think that that's being, that's what being a Muslim is about that's, you have to do these things, does that mean you're still autonomous? | I2 | | | | | |
| 29 | Farah | That's what I'm asking, what do you think? | I2 | | | | | |

| | | | | | | | | |
|----|----------------|--|----|----|----|---|--|--|
| 30 | Amina | I think, um [unclear] Islam encourages us [to be autonomous] it actually tells us | P6 | | | | | |
| 31 | Qasim | [Because you've got to make your own decisions] | R1 | | | | | |
| 32 | Amina | To, to always, um like question our decisions, question our intentions, why we're going to do a certain action or not, so in a sense you are being autonomous | R2 | P5 | | | | |
| 33 | Qasim | And because, like otherwise why would there be, um if, if Islam was not being about um auton tch, if in Islam you're not meant to be autonomous then becoming a revert is autonomous, they chose their religion, and you could say, because if they believed it to be right and if someone said to them it's right, believe in it. | R1 | P5 | | | | |
| 34 | Qasim | Also, you could say that in, when the Prophet <i>salAllahiwasalam</i> (peace be upon him) said all the actions are about your intentions so to make an intention, you have to make the intention, not someone makes the intention for you, you make it, it's your intention, so you'll be autonomous in that moment by making you're intention that I am gonna do this. | R2 | P5 | G3 | X | | |
| 35 | Fatimah | Also in Islam, there are quite a few things which are grey areas where you have to make a decision, is this actually the right thing to do, is this what Allah would want me to do because it's unclear, there's some things which are left you're unsure about like um, for lack of a better example, there are cases where some people say like in Libya, where Gaddafi stood up and said it's kufr to turn on your leader, from Islam it's kufr to turn on your leader and then the question arose do I um, do I try and put um, support the uh, the oust, the ousting of a tyrant or do I do what is supposedly the right thing from Islam and follow my leader? Which one from Islam is correct, which one should I do? | R1 | G3 | C3 | | | |
| 36 | Qasim | But you're also converting your own knowledge though | B1 | | | | | |
| 37 | Farah | Yeah but the thing, the thing is that's true so as a Muslim you consciously decided to live within a particular framework, so you're thinking within that framework, but within that framework you have to make some decisions and every time you make that decision, you, you're kind of recommitting to your framework, your belief right, | R1 | C1 | | | | |
| 38 | Farah | but the point I'm asking you is a bit more philosophical I suppose than that but the point I'm asking you is that, if you've decided your submitting to Allah, are you still autonomous? | I1 | C1 | G5 | | | |
| 39 | Several People | A few people start talking [How can you] | U | | | | | |
| 40 | Qasim | [But then you've just decided, but you just said if you decide to submit to Allah] | R1 | P5 | | | | |
| 41 | Fatimah | [You decide how you submit to him] | R2 | | | | | |

| | | | | | | | | |
|----|----------------|---|----|----|----|--|--|--|
| 42 | Amina | I don't think you can, in that sense [unclear], if you're taking it that way, I don't think anyone can totally be autonomous, there's no way you can live your life without being guided or following something [unclear 2-3 people] but then there's always ideas [that you follow] [Qasim: the fact is] you can't just totally just randomly make your own way. | R2 | P4 | | | | |
| 43 | Several People | [I don't know] Lots of people talking at the same time | U | | | | | |
| 44 | Zaynab | [That would be an autonomous decision to randomly make your own way though] | R2 | P5 | | | | |
| 45 | Kulthum | [I think if you] | U | | | | | |
| 46 | Qasim | [Yeah] | U | | | | | |
| 47 | Zaynab | [If you follow the] | U | | | | | |
| 48 | Qasim | Because, atheists as well you know they follow nature in some, for some people like they follow, they say that nature, Mother Nature, all that kind of stuff [unclear] so they're even saying that they don't have a god and they don't have a religion [But whatever], they still follow a certain aspect of life [yeah] | R1 | P5 | C3 | | | |
| 49 | Zaynab | Yeah but if, I mean, when you decide that you're going to submit to Allah, it's not like all your powers of decision making are suddenly taken away from you, you still have the choice to do it this way or that way or to even just stop, there's still a [choice there] | R2 | P5 | | | | |
| 50 | Fatimah | [Yeah but] there are hadith warning you that some people may practice for their whole life and then all of a sudden, they'll lose it, you'll always have that, the option is always there to just back out and [unclear] | R2 | G3 | | | | |
| 51 | Qasim | [It's like that], it's like but the question is if you decide to submit to Allah [so you decided] | R2 | | | | | |
| 52 | Ibrahim | If once you become Muslim, I don't think [you're obviously] you're completely autonomous, I think you lose some of that [yeah] | P5 | | | | | |
| 53 | Several People | Lots of people talking | U | | | | | |
| 54 | Kulthum | I agree with that | P6 | | | | | |
| 55 | Kulthum | because [unclear anyway] all the choices you make say you know you're saying for example pork's haram you, so you're not eating pork, you make that choice but your making that choice because you want to be a Muslim so [unclear] so if you want to be a Muslim you have to make [these choices,] [Ibrahim: Your decision is going to be based on] yeah, I mean um if you, if you go against them, then say you don't pray five times a | R1 | G3 | | | | |

| | | | | | | | | |
|----|----------------|---|----|----|----|--|--|--|
| | | day then you know it's a, that's not being a good Muslim so all your choices are you know to try and become a better Muslim so it's not completely (.) autonomous (.) so if you think about it | | | | | | |
| 56 | Amina | But then you can't be fully autonomous, because, like say if your not Muslim and like you really um I don't know, you really respect your mother so you'll do what your mother says or you'll like stay wither, you'll live in her house, you'll help her and things like that or I don't know [Yeah] | R2 | P5 | C3 | | | |
| 57 | Qasim | [Yeah but] it could also be like your love for your family, your love for her, or probably you could, you could say in that aspect that with non-Muslims they (unclear) because they love their parents they just wanna do it 'cause they | R1 | P6 | | | | |
| 58 | Farah | So what you're saying is that (.) it's the same thing for non-Muslims in that they're following some sort of way [unclear] even if, even if its uh uh uh a way that your free, that they are following that | R1 | | | | | |
| 59 | Fatimah | They are following the concept of freedom, they're trying to attain the most freedom they can possibly get but as a Muslim we're trying to attain the highest (.) level of iman that you can get | R3 | P2 | | | | |
| 60 | Farah | [So] the highest level of submission. So is that not a contradiction then, so somebody could be trying to attain the highest level of freedom and somebody else is trying to [unclear] | I1 | P5 | G5 | | | |
| 61 | Several People | A few girls talk at once [I don't think it's] [It doesn't] [Unclear] | U | | | | | |
| 62 | Zaynab | It doesn't because when your, as you live through your day, like you don't automatically, every time you do an action you think is this going to please Allah or not, so you're making a decision to do the action, [unclear] to do the action otherwise | R1 | P1 | | | | |
| 63 | Several People | Other people talking | U | | | | | |
| 64 | Kulthum | But if you want to be a good Muslim you agree to have to make that decision | R1 | P5 | G3 | | | |
| 65 | Several People | A few people talking [I have] [You're asking the same thing] | U | | | | | |
| 66 | Ibrahim | I you make a decision based on what you believe like when your belief, does that not | R3 | I1 | | | | |

| | | | | | | | | |
|----|----------------|---|----|----|----|---|--|--|
| | | make you autonomous? | | | | | | |
| 67 | Several People | Lots of people talking [Exactly] [This way] [Also I mean] | U | | | | | |
| 68 | Ibrahim | Do you have to make a decision (.) like not based on [doesn't make sense] anything | I1 | R3 | P5 | | | |
| 69 | Several People | Lots of people talking | U | | | | | |
| 70 | Kulthum | If you want to be a good Muslim you're going to have to make that the good, [lots of unclear chatter] the decision based on | R2 | P5 | G3 | | | |
| 71 | Qasim | Already, you already believe in that so base, basing the decision on your belief is technically being autonomous even though your belief comes from something else | P1 | | | X | | |
| 72 | Farah | Ok , [unclear] | U | | | | | |
| 73 | Several People | [Unclear] | U | | | | | |
| 74 | Fatimah | So your saying um, someone who isn't Muslim has the option to say 'Is this right or is this wrong' and someone whose Muslim the right and wrong is already (.) spread out for them. [Be] | R1 | P1 | | | | |
| 75 | Zaynab | [That] comes from an original point though because [there is] you've already decided that Allah <i>subhanawataala</i> (glory be to Him most High) that because He created us, because we have to worship Him, He has the authority to tell us what is right and what is wrong [therefore we know] | R1 | P1 | G3 | X | | |
| 76 | Qasim | [Because he knows us better] | R1 | | | | | |
| 77 | Fatimah | [So your making the autonomous decision] to accept His authority [Zaynab: Yeah] but your making the decision [unclear] to submit as well so your making a decision to no longer decide what's right and wrong for yourself but to submit to somebody [to um a a set of guidelines] | R1 | P1 | G3 | | | |
| 78 | Qasim | [If you accept Allah's got] authority in the first place you'll follow whatever He [yeah] is giving for you because you want, your following it to begin with [unclear] so whatever he gives | R1 | P1 | G3 | | | |
| 79 | Fatimah | [Unclear] any other autonomous decision left | U | | | | | |
| 80 | Amina | So you made the decision whether [Fatimah: Islam] to I think with both parties where they are trying to attain the highest level of freedom or the highest level of uh | P1 | | | | | |

| | | | | | | | | |
|----|---------|--|----|----|----|---|--|--|
| | | submission, they, they're both um like not being fully autonomous | | | | | | |
| 81 | Amina | [But] because I remember this um this curriculum that a teacher showed me and she showed a woman which was like in full black and like a full <i>niqab</i> (face veil) and everything and there was another woman and she was wearing a, wearing like um, you know she was wearing you know the way non-Muslims dress outside and she was wearing a miniskirt and high heels and everything and there was a question posed upon it and it was saying um which uh umm society is like male dominated like which one of these women are oppressed and the, the answer was like there is a, they're both male dominated and oppressed or their both, like not oppressed so its [like unclear] | R1 | P2 | C3 | X | | |
| 82 | Farah | So how, how'd you like, what's the point, why are you making that conclusion [it's] that to to uncover is not an autonomous decision either [yeah], is that what your saying? [Yeah] Why? | I1 | G5 | | X | | |
| 83 | Amina | Because um if you're going by the society [murmurings] isn't it the society that they live in, it's like this society they're given, they're giving them a way of living and so they're following that, they want, 'cause they want to be part of it and they want to | R2 | | | X | | |
| 84 | Farah | So it's peer pressure | I2 | | | | | |
| 85 | Someone | [Yeah] | P6 | | | | | |
| 86 | Amina | [Unclear] | U | | | | | |
| 87 | Qasim | [In a way, if you think of Islam what you've said] | U | | | | | |
| 88 | Amina | [I don't think] | U | | | | | |
| 89 | Farah | So the, the authority, what you're saying is there's still an authority, that authority doesn't come from Allah, it comes from what you feel is going to please other people | I1 | G5 | | | | |
| 90 | Amina | [Yeah] | P6 | | | | | |
| 91 | Qasim | [But at the] same time you could say from the base of it, like um, like Allah already knows what your going to choose, so even if you choose something, you think you're being autonomous, at the same time Allah's already written what your [unclear] going to choose, so [you | R1 | P5 | G3 | | | |
| 92 | Farah | [You're talking about] whether there's freewill or not | I6 | | | | | |
| 93 | Qasim | Yeah so you couldn't say that your being autonomous anyway then, if you wanna, if you wanna go that deep, say you're never being autonomous. | P2 | | | | | |
| 94 | Qasim | At the same time uh what I know is that, what my dad said is that um there's two types of, there's like a type that Allah's already preordained for you and then there's like say <i>mu'amalah</i> (social actions) we're let's say if you're going to go to a shop and there's a | R2 | P3 | C3 | | | |

| | | | | | | | | |
|-----|----------------|--|----|----|--|---|--|--|
| | | shortcut and then you can go a long way. Would you rather go the long way or the shortcut, that's in a way autonomous. All that won't have an effect on your life really except in the time limit and it will just make you less tired or more tired and | | | | | | |
| 95 | Farah | When, when, try putting yourself in a position of like, you're not a Muslim, you can choose what you want to do, how do you think you would make decisions? How do you think | I5 | G5 | | | | |
| 96 | Several People | A few people talking [Qasim: our belief, we believe] [Self-satisfaction] | U | | | | | |
| 97 | Farah | Self-satisfaction [Qasim: the idea], so, so what's driving that [unclear] self-satisfaction? Is that an autonomous decision to satisfy yourself, | I1 | G5 | | | | |
| 98 | Farah | I mean let's go back to Surah Shams now [Unclear] where it talks about the <i>nafs</i> (self)[unclear] isn't it | G3 | | | | | |
| 99 | Several People | Lots of people talking | U | | | | | |
| 100 | Amina | [It's your emotions [Unclear]it technically isn't] | E2 | | | | | |
| 101 | Qasim | [In a way it's your own, it's autonomous, it's yourself, [Unclear] | E2 | | | | | |
| 102 | Fatimah | Like in Surah Shams it says um whoever purifies it and whoever lets uh (.) personally I think a better translation is and whoever lets the bad side become more dominant it's implied that there are two sides to the nafs, there there's one which is yearning for Allah [unclear] and there is one which is yearning for all your based desires and the question is which one do you let become more dominant, and Islam is a quest to let the, the one which yearns for Islam to become more dominant | P1 | G3 | | | | |
| 103 | Fatimah | and other people they would let their other desires take over but if you actually look around, people who do do that, how many of them are actually happy? Are any of them truly happy? Can they say they're content? Can they say they, they're willing to live like that for every, for everything they have that's it uh are, are they happy with that? [hmmm] | P5 | I5 | | | | |
| 104 | Farah | I think there's also a point that Imam Ghaz., that a lot of the Muslim scholars raised which is that you then become a slave to your desires [hmm] [yeah] but then other people say no, I choose rationally, I, just because I'm not a religious person, doesn't | P2 | G3 | | X | | |

| | | | | | | | | |
|-----|----------------|---|----|----|--|---|--|--|
| | | mean I'm not, I have uh [Unclear] I'm a slave for my [desires] | | | | | | |
| 105 | Qasim | [Your] nafs is part of you, so if you follow your nafs, you're still making your own decision to follow it [hmm] [if your not] and if you don't believe in anything else, that's what you're going to [If you] follow | R3 | | | | | |
| 106 | Zaynab | If you don't have an ideal if you don't believe in God, if you don't believe someone has set out right or wrong, then (.) what are you, why wouldn't you be a slave to your desires? Why wouldn't you want to satisfy yourself? What reason would you have to do anything good in the world? What reason would you have to think that that's right and that's wrong? | R3 | I3 | | | | |
| 107 | Qasim | [Because that's what you follow] | B2 | | | | | |
| 108 | Kulthum | [I know], but when you're young, you're still taught like morals and things so you do have, you can just | R1 | P5 | | | | |
| 109 | Several People | Lots of people talking all together | U | | | | | |
| 110 | Fatimah | You're making your own decisions, I, I uh I think that this is right, I think this is wrong, where are these morals coming from, then you're a slave to wherever they came from. [Umm] (.) you can't originate your own laws from with, from within yourself, it doesn't, it doesn't make sense, life doesn't work like that, you can't just do decide all of a sudden, ok I think um stealing is good, it's good, it, it doesn't work like that, you, you have to have reasons behind it and when you look back those reasons always relate to some sort of an experience that you've had [yeah] [that's true] | R1 | P5 | | X | | |
| 111 | Farah | So what you're saying is that even people who don't follow a religion, they're following some other type of belief or framework or morals so then [maybe not unclear] they, they're being autonomous within [unclear] Ok! | R1 | | | | | |
| 112 | Farah | So how many of you think there is a conflict between autonomy and being a Muslim and how many of you feel that there isn't really a conflict? | I2 | G5 | | | | |
| 113 | Several People | Lots of people talking | U | | | | | |
| 114 | Qasim | [There isn't] | P6 | | | | | |
| 115 | Zaynab | [I don't think] there's a conflict] | P6 | | | | | |
| 116 | Ibrahim | [I don't think] | P6 | | | | | |
| 117 | Farah | Sorry | U | | | | | |
| 118 | Zaynab | [I don't think there's a conflict] | U | | | | | |

| | | | | | | | | |
|-----|----------------|---|----|----|--|--|--|--|
| 119 | Qasim | [I don't think there's a conflict] | U | | | | | |
| 120 | Farah | You don't think there's a conflict? | G5 | | | | | |
| 121 | Kulthum | I think there's a little bit | P6 | | | | | |
| 122 | Farah | A little bit of a conflict | I6 | | | | | |
| 123 | Kulthum | Yeah not a lot | B2 | | | | | |
| 124 | Fatimah | I think people misunderstand what it means to be autonomous sometimes | R2 | | | | | |
| 125 | Several People | Lots of people talking | U | | | | | |
| 126 | Farah | Because it depends on how you're defining it [yeah] | B1 | | | | | |
| 127 | Qasim | Depends on how you see it yeah, but from my viewpoint I think that there's no conflict. | P6 | | | | | |
| 128 | Farah | [Ok] | U | | | | | |
| 129 | Qasim | [It goes hand in hand] | B2 | | | | | |
| 130 | Farah | What about you Ibrahim, you, you felt that there was a conflict to begin with, do you still feel [that?] | I2 | | | | | |
| 131 | Ibrahim | [I don't know really.] I mean I'm still not sure, I mean if I, if I make a, if I make a decision um hrmm (clears throat) because, because I believe in, I believe um that's the right thing from what I've learned from being a Muslim, does that make me not autonomous? I mean if I choose not to eat pork because I know that's haram, does that, does that make me not autonomous, I mean I've made a decision not to eat pork because that's what I believe hrmm (clears throat) so I'm, I'm not sure about whether that makes me autonomous or not. | R2 | P2 | | | | |
| 132 | Amina | The way I, the way I see it is that if being, like uh, within the framework of Islam and being within the framework of any society, um you're still not fully autonomous so either way you're still, yeah, it conflicts with both of the frameworks. It doesn't | R2 | P3 | | | | |
| 133 | Farah | So do you think Islam, in your understanding of Islam, do you think Islam defines the human being as autonomous or as not? | I3 | G5 | | | | |
| 134 | Zaynab | [As autonomous, that's the difference between] [Unclear] | P6 | | | | | |
| 135 | Ibrahim | [As autonomous I would say] [unclear] | P6 | | | | | |
| 136 | Fatimah | [We're the only] uh animals He's created, not animals [unclear] or we're the only creation, alongside of the Jinn, He's created with freewill [unclear] and freewill is autonomy [unclear] isn't it? | R2 | G3 | | | | |

| | | | | | | | | |
|-----|---------|---|----|-----|--|--|--|--|
| 137 | Ibrahim | I think what I learnt, from the beginning, | C2 | RD2 | | | | |
| 138 | Ibrahim | isn't that what happened? Um before like mankind and everything, Shaytan said I will, I can, I'm like so, something like, I can make | B2 | G3 | | | | |
| 139 | Qasim | [I will lead him astray] | B1 | G3 | | | | |
| 140 | Ibrahim | yeah I will lead him astray so obviously Allah knew that there was going to be some people who were gonna make decisions that weren't, that weren't going to go with [Islam like] | R1 | G3 | | | | |
| 141 | Qasim | [What you mean, what you mean] | U | | | | | |
| 142 | Zaynab | That also implies that being a Muslim is a constant, you're constantly not listening to Shaytan which is an autonomous [unclear] decision, I'm not going to listen to this | R1 | P1 | | | | |
| 143 | Qasim | It's a constant battle between what is right and what is wrong init? | B1 | G3 | | | | |
| 144 | Fatimah | As opposed to angels who don't need to make that constant decision because they can't help but do what's right. You have to make the choice to do what's right. | R1 | G3 | | | | |
| 145 | Farah | Because they don't have freewill [mmhmmm] | R1 | G3 | | | | |
| 146 | Fatimah | Yeah, exactly | P6 | | | | | |

Youth Halaqah Weak Dialogue: From 11min, 10sec to 13min, 20sec. Total time: 2 min, 10sec

| Line | Agent | CE: Collecting Information on Educational Experiences (Although, their ages are relevant, this CE is a digression from the dialogue, therefore most of the CA are uncoded) | CA 1 | CA2 | CA3 | CA Agreed | CA Disagreed | Reason for Disagreement |
|------|--------|---|------|-----|-----|-----------|--------------|-------------------------|
| 1 | Farah | Okay but, but you do remember them from an early age [Yeah] those experiences. Anybody want to explain, give another example from an early age or (1) or from later. | I6 | | | | | |
| 2 | Farah | (.) How long, How old, I mean I was going to get you to fill something in about this but do you just want to maybe just mention um at what age you joined the school and (.) sort of, I think you all stayed till the end um, so how old were you when you started? | U | | | | | |
| 3 | Zaynab | When I came back from (abroad) I was nine | U | | | X | | |
| 4 | Farah | But you initially [yeah] were there from when you were three isn't it. | U | | | | | |
| 5 | Zaynab | I don't have my memories when I was three um [I have mainly memories of] | U | | | | | |
| 6 | Farah | When did you go away to (abroad)? | U | | | | | |

| | | | | | | | | |
|----|----------|---|----|--|--|---|--|-----------------------------|
| 7 | Zaynab | Four or five | U | | | | | |
| 8 | Farah | Okay, so you were there for a year or two and then you came back when you were nine | U | | | | | |
| | Kulthum | Um I started when I was six | U | | | | | |
| 9 | Farah | You were six | U | | | | | |
| 10 | Ibrahim | You started with you when you were seven, I was six, I remember | U | | | | | |
| 11 | Farah | Okay | U | | | | | |
| 12 | Fatimah | You were seven | U | | | | | |
| 13 | Kulthum | I was seven | U | | | | | |
| 14 | Fatimah | Yeah I remember, we had a discussion about it. | U | | | | | |
| 15 | Farah | Alright, and Ibrahim was six | U | | | | | |
| 16 | Kulthum | (Unclear) six | U | | | | | |
| 17 | Fatimah | Yeah, we had to explain to you, that you were seven, not six (Laughter) | U | | | | | |
| 18 | Farah | And was, but the home schooling you did before that, did you use to have Halaqah in that? | E2 | | | X | | Wouldn't it be E1 (invite)? |
| 19 | Amina | Umm yeah kind of, it wasn't um, an official as a Halaqah, we would sit down and [Farah: Okay] talk about things | E2 | | | X | | |
| 20 | Farah | So from even earlier, okay. And you were about three, right? | U | | | | | |
| 21 | Amina | Yeah, two or three | U | | | | | |
| 22 | Farah | Okay | U | | | | | |
| 23 | Abdullah | I don't really remember to be honest | U | | | | | |
| 24 | Farah | Well from the beginning then yeah? (laughs) | U | | | | | |
| 25 | Qasim | It was like four, because I remember like four, (unclear) like four | U | | | X | | |
| 26 | Amina | Yeah | U | | | | | |
| 27 | Qasim | I started when I was four, 'cause I know she was six and I just found it fun, that's why | U | | | | | |
| 28 | Farah | And you were six as well so | U | | | | | |
| 29 | Ibrahim | Yeah | U | | | | | |
| 30 | Farah | So from about say average five to eleven, you did it for a good six years | B1 | | | | | |
| 31 | Farah | and um so one, one of the things I'm interested in, is did you have different types of Halaqah with different types of teachers? Did the teacher you had make a difference to how the Halaqah operated or was it [consistent throughout]? | I6 | | | | | |