VALUING PRACTICES ON MULTILINGUAL INDONESIAN YOUTH RADIO: ANALYSIS OF THE DISCURSIVE CONSTRUCTION OF JAVANESE-NESS IN SOLO

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This presentation elaborates how languages are discursively identified and valued within talk in a youth radio station in Solo, Indonesia. Valuing practices are observed from examining situated comments about language within social practice (Agha, 2007; Blommaert 2010, 2018, 2020) and how this relates to the concept of participation frameworks (Goffman, 1981). Although Goffman's idea of participation frameworks continues to provide insightful perspective in analysing situational language use to interpret the social value of language within the media text, we require context of valuing in the production ends that form the normativity applies within the interaction – such as habitual language within the radio, the speakers' personhood (i.e. the way they construct the ideas of professionalism and common-ness) and institutional organization of language use. From June 2020 to July 2020, a total of 120 hours of radio content was recorded for analysis. The analysis showed that valuing practices emerged through the evaluation of linguistic features such as accent, word choice, and bivalency. These evaluations varied across the different participations frameworks that occurred within different radio segments. Typically social personas, such as the professional sounding radio announcer, the Jakartan sounding announcer, and the Javanese sounding announcer where evaluated. These evaluations also helped reproduce language labels. Within the show, Indonesian is valued as the normative language and *Ngoko* Javanese as non-normative. From the talk among the announcers, the absence of Javanese features when speaking Indonesian is labelled as the language of professional announcer in the opening, reopening, and advertisement sequences. On the other hand, the habitual use of *Ngoko* Javanese by the two announcers is evaluated negatively from the way they repetitively mention that they speak differently from other professional radio announcers. The findings contribute the body of knowledge on how languages are valued within multilingual situation by providing context of the nature of relationship between the prescribed language of the media, Bahasa Indonesia, and the local language, Javanese, in present-day Central Java.

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TO SPEAK OR NOT TO SPEAK URDU: A BIHARI DILEMMA IN BANGLADESH

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The Bihari community in Bangladesh is a historically unique group that experienced two consecutive dislocations within a span of 25 years. These dislocations, because of their political implications, impacted their language choice, albeit in contrasting ways. In 1947, the community migrated to East Pakistan from different Indian states as a consequence of the Partition of British India that created Pakistan and India along religio-communal lines. This physical displacement motivated them to intensify their link with Urdu, a putative Muslim language in the prevalent popular imagination, which aligned with the Pakistani government's conscious efforts to construct an Urdu-based national identity. However, the creation of Bangladesh in 1971, inspired by a strong Bangla-based nationalism, radically transformed local linguistic, social, and political realities (Mohsin, 2003). In the linguistic landscape of Bangladesh, the position of Urdu became truly problematic, because of the language's past political associations. Similarly, the Urdu-speaking Bihari community, from a privileged position, became national *others* for their alleged role in the liberation war of 1971 that led to the emergence of Bangladesh. Against this backdrop, this study sought to explore the perceptions and experiences of twelve members of the Bihari community to facilitate an understanding of their language choices in the new polity of Bangladesh. Data were collected through semi-structured interviews and were then inductively analysed to understand their linguistic practices and aspirations. (Braun & Clarke, 2006). Findings show that the research participants were aware of a pervasive social stigma attached to their ethnic and linguistic identity, motivating them to downplay their linguistic identity and prioritise the learning of Bangla at the expense of Urdu for social and economic integration. Moreover, some participants were found to devise strategies to distance themselves from their heritage language to avoid the social stigma. This study significantly contributes to the extant literature on language maintenance by unveiling how historical past, stereotyping, and stigmatization can shape and reshape the language behaviour and linguistic aspirations of a speech minority, contesting the notion of *priori* linguistic identity (Pennycook, 2003) that tends to see language as an integral part of identity.

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PRELIMINARIES AS DISPLAYS OF INTERACTIONAL COMPETENCE AT TASK ENTRANCES IN PEER-TO-PEER ROLE PLAYS

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Previous research on role-plays has evidenced their eligibility for assessing interactional competence (IC) and unearthing its construct (e.g., Youn, 2020). The use of preliminaries has been, for example, found to increase in line with L2 speakers' proficiency levels (Al-Gahtani & Roever, 2012; 2018). Preliminaries as "sequential resources" (Al-Gahtani & Roever, 2018) can take different forms depending on the role-play setting; however, their sequential variance within a role-play speaking assessment context, while peers do 'telling', remains under-researched. This implies a limitation for their use of assessing IC in speaking tests. Against this background, this study reports on how L2 speakers of English whose proficiency level is above upper-intermediate avail of preliminary resources to initiate the first topic at the task talk entrances in a classroom assessment context. Using multimodal conversation analysis, it draws on 49 paired role plays involving the participants' unfolding of their unfulfilled childhood dream and elicitation of peer suggestions to achieve it today. The findings reveal 38 role-play interactions containing different preliminary sequences at the first topic initiations. Pre-pre's, pre-questions, pre-tellings as well as story-preface devices that were not spread into sequences were available when peers initiated their role-play talk, and each contributes to the development of role-played interaction in distinct ways. Although one of the peers was responsible for the telling, the peers collaborated to initiate and reveal their childhood dreams exploiting preliminary sequences in this vein. I argue that this sequential variety at the first topic position is interactionally consequential as it has an impact on the level of engagement between pairs. Additionally, the degree to which preliminaries affect engagement varies across sequence types. This suggests their utility for inclusion in evaluation rubrics as a ratable feature of IC and implies validity evidence for the task design. I conclude that courses with an explicit focus on teaching IC to L2 learners can include preliminary sequences in their content as effective sequential and interactional resources to exploit during telling practices.

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Emir Havadar graduated from the English Language Teaching Department of Hacettepe University (Ankara, Turkey) with a minor in English Linguistics. He is currently doing his MA at Hacettepe University and adopts Conversation Analysis for the examination of Interactional Competence of L2 speakers of English in classroom-based paired role-play interactions. He also works as a research assistant at TED University (Ankara, Turkey) and is a team member of a project called Full Support to Education, directed by the Turkish Education Association (TED) and TED University, for which he develops English curriculum and teaching materials for EFL high school learners.

EXPLORING EFL STUDENTS' INTERCULTURAL COMPETENCE THROUGH THEIR REFLECTION ON INTERCULTURAL ENCOUNTERS

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The growing diversity within modern societies emphasizes the importance of a shift to multicultural education, which is essential to help students acquire competences that enable them to accept social heterogeneity and rapid culture change, and balance unity and difference. This study focused on the development of intercultural competence viewed as a set of relative values, attitudes, knowledge, critical understanding, and skills, needed to be able to engage with complexity and multiple identities, avoid stereotyping or prejudices, and function as effective communicators and mediators. In this context, our study aimed to determine the levels of EFL students' intercultural competence, exploring the variables that could affect their capacity to experience cultural otherness. To collect data, a self-report questionnaire, containing demographic questions, the adopted Autobiography of Intercultural Encounters, and descriptors of competences for democratic culture devised by the Council of Europe Education Department were applied to a sample of 100 EFL students from a leading Ukrainian university. The participants were provided with opportunities to reflect on and learn from their own intercultural experiences. The collected data were scrutinized and summarized. Both quantitative and qualitative data analyses were conducted. According to the research results, all the participants showed a kin interest and sincere desire to interact and communicate with people from other cultures. They made efforts to understand interlocutors and acknowledge their identities, and treated them with respect regardless of their cultural backgrounds. At the same time, most participants experienced fear, anxiety and lack of confidence in their communication, and were concerned about saying or doing something wrong. They could not see cultural differences and similarities, had little awareness of communication and interaction processes, and did not know how to handle unfamiliar situations in a positive and constructive manner. Half of the participants did not realize the need to adjust and adapt their verbal and nonverbal behaviours for effective intercultural dialogue. It follows from this, that the participants did not achieve even the basic level of proficiency for certain intercultural competences, including tolerance of ambiguity, specific cultural knowledge, communicative awareness (communication conventions), skills of interpreting and relating (seeing similarities and differences), and behavioural flexibility.

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KEYNOTE

L2 PROFICIENCY AND INTERACTIONAL COMPETENCE: CLOSELY RELATED OR UNCONNECTED?

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The relationship between L2 linguistic skills and the ability to use language for social purposes is still under-explored. Interlanguage pragmatics research has generally found improved pragmatic performance with higher linguistic competence (see Taguchi & Roever, 2017, for an overview), but this finding is by no means universal with some aspects of pragmatics being more susceptible to proficiency effects than others (Roever, Wang & Brophy,2014), and environment effects strongly shaping pragmatics awareness (Bardovi-Harlig & Dörnyei, 1998). Work in interactional competence has further exposed incongruities with some low-proficiency learners being able to communicate effectively, and some high-proficiency learners showing pronounced weaknesses in interactional performance (Cui, 2015; Roever & Dai, 2021; Schmidt, 1983). I will report on a study by Roever and Ikeda (2021) involving 150 ESL learners who completed the TOEFL iBT speaking section as a standardized speaking proficiency test, and a test of interactional competence consisting of role plays and monologues. Quantitatively, we found a fairly strong correlation between proficiency and interactional ability, but a qualitative analysis showed a more nuanced picture with some interactionally relevant features strongly impacted by proficiency whereas others were largely independent of it. I will discuss implications for the conceptualization of second language ability, language teaching and language testing.

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"IT'S A LONG WAY TO THE SHOP IF YOU WANT A SAUSAGE ROLL": SHARED UNDERSTANDINGS IN A SINGLE CASE ANALYSIS OF A DIRECTIONS-GIVING

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Sequential organisation is a key to analysis in Conversation Analysis, but most of the focus has been on short sequences of turn-by-turn talk, usually organised in adjacency pairs with only short expansions in between. Pairs can also take long expansions, although these seem to be rare. To date only two such single cases have been presented (Barraja-Rohan, 1994; Schegloff, 1990). This paper presents an analysis of an extended sequence of directions-giving that emerged in a conversation between four friends in Brisbane. In this segment (referred to as the "Bakery"), a question is asked about a place, and instead of providing the answer, the participant initiates a directions-giving to describe the location of the place. The analysis examines the sequential organisation of the contributions by different participants, showing how participants extend the directions-giving and how they bring it, and the original action, to a close. Considering George Psathas' (1991) "seven steps to a directions-giving" (p. 198), analysis shows the Bakery segment conforms to the canonical structure of a directions-giving, except for one crucial step. Being unable to reach a shared understanding of the location of the bakery, there is a move to abandon the directions-giving completely. However, at this point an alternate referent is offered - not a place (the location of the bakery), but a food (a sausage roll obtained from the bakery) - and the successful final step is achieved. Conformity to the conventionalised and recognisable structure of a directions-giving therefore delays the action, but a close is accomplished in a way that satisfies both structure and action.

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Evelyn Ansell's current PhD project focuses on multiparty conversation between people who know each other well in relaxed social settings, using a Conversation Analytic approach. Her current areas of interest include how people negotiate long stretches of talk and work together to successfully bring conversational action to a close. With a professional background in management and the liquor industry, her Bachelor of Languages and Linguistics with first class Honours was awarded in 2018, and she previously worked on projects that used (Critical) Discourse Analysis and Conversation Analysis to look at legislated and problematic institutional interactions.

"YOUR OLDER SISTER IS VERY STRICT": IDENTITY (CO-)CONSTRUCTION AND NEGOTIATION IN CHINESE-AUSTRALIAN FAMILY TALK

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Identity or how individuals treat themselves in relation to others is viewed as a discursive accomplishment that is rooted in and enacted through ongoing interactions (Benwell & Stokoe, 2006). Research has shown that identities can be ascribed by various linguistic and interactional practices. Although increasing attention has been paid to identity (co-)construction in mundane conversations, there is a relative paucity of studies with a central focus on the topic of identity in family discourse (Kendall, 2007). This study investigates how the older sister/adult child's identities are (co-)constructed and negotiated in Chinese family discourse. The data comprises approximately 15-hour audio-recorded conversations between the mother, the older sister/adult child, and/or the younger sister/child in a Chinese-Australian family. Drawing on membership categorization analysis (Sacks, 1992), this study examines categorial features intertwined with ongoing social actions in talk-in-interaction (Stokoe, 2012). The findings show that two specific category memberships are invoked by the older sister/adult child during different family activities, i.e., positioning herself as a home educator and doing 'being a child.' Throughout the analysis, the older sister/adult child's self-categorization becomes visible via asserting the right and/or carrying the responsibility in relation to those two categories in the enactment of social actions and prosodically changing the way of speaking in interaction. The results also indicate that such two specific identities are made salient by the other interactants (i.e., the mother and the younger sister/child) through displaying their recognition and/or (dis-)alignment with the older sister/adult child's self-positioning in the following turn. By exploring everyday conversations in Chinese family discourse, this study can contribute to the underexplored area of how sibling or (adult) child identities can be (co-)constructed and negotiated in family talk.

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"Mi mama me dijo claramente": Exploring territories of knowledge in complaint sequences in Spanish casual interactions

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The role of epistemic domains in interaction is considered an underlying element that can determine how different social actions are accomplished (Heritage, 2012a, Drew, 2018). Research has shown that as interactants position themselves in a particular epistemic status, they may claim knowledge rights and make imbalances of information sequentially relevant to the ongoing social action (see Heritage, 2012b; Bolden, 2013; Izadi, 2018). In the analysis of complaining, which is used as a vehicle for remedial action in relation to social troubles (Drew, 1998) or for the achievement of affiliation (Heinemann & Traverso, 2009), the embeddedness of epistemics has often been taken for granted (see Drew, 2018). Consequently, how interlocutors orient to sources of knowledge in complaint sequences and its role in the achievement of an 'intersubjective action ascription' (Depperman & Haugh, 2021) remain underexplored. Moreover, the way in which different degrees of closeness between the interactants may affect epistemic displays in complaint sequences is yet to be examined. Using interactional and interpersonal pragmatics approaches, this paper, aims to contribute to these gaps by exploring (1) how epistemic positionings in relation to sources of knowledge impact the way in which situation- and third-part-oriented complaints are interactionally achieved and (2) the extent to which different degrees of intimacy affect how epistemic imbalances emerge in complaint sequences. The dataset analysed here comes from the *TalkBank* repository of casual phone conversations in Spanish between friends and relatives. The results show that interactants may appeal to their epistemic rights to (de)legitimise a complainable matter. For instance, when complaint recipients have first-hand access to the referred complainable, they may challenge its complainability triggering epistemic negotiations that often lead to disaffiliation. Furthermore, the level of intimacy between the participants, indexed through the amount of shared knowledge taken for granted, determines how topicalization occurs. For example, while third-party-oriented complaint topicalizations tend to be longer and offered before the actual complaint in interactions between distant participants, they tend to be shorter between intimates.

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Andrea Rodriguez holds a Master's degree in Applied Linguistics from The University of Queensland, Australia. She has been working on complaints in Spanish and contributing to the project on conversational humor in Spanish speaking communities in Brisbane. Her research interests lie in interactional and interpersonal pragmatics, with a particular focus on interpersonal relationships, troubles talk, epistemics, identity construction, and action ascription. She has co-authored a paper on getting acquainted published in the *Journal of Pragmatics*.

CONSTRUCTING IMAGE: THE SELF-PRAISE STRATEGIES
ON CORPORATE SOCIAL RESPONSIBILITY REPORTS

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Corporate social responsibility reports (CSRRs) are increasingly employed by companies to disclose business practice information as well as to present positive corporate image. This study explores self-praise strategies utilized in Telstra CSRRs with a view of how these self-praising strategies contribute to Telstra images construction. The research data is obtained from Telstra official corporate website and a corpus containing Telstra CSRRs from 2016 to 2020 is set up. In this research, quantitative analysis and qualitative analysis are adopted, demonstrating how self-praising strategies are employed in Telstra CSRRs as well as how these tactics help Telstra images construction. The self-praise categories and the frequency of each self- praise category are analyzed. It is shown that both direct self-praise strategies and indirect self-praise strategies were employed in the Telstra CSRRs, with each category containing more specific self-praising techniques. As observed from the results, the indirect self-praise strategies include transfer of the praise focus, description of hard-work, praise from a third party, comparison between previous and present, comparison between oneself and others, which account for 85.18% of all the self-praising examples collected in Telstra CSRRs, suggesting that they are employed in Telstra CSRRs quite frequently. In contrast, the direct self-praise strategies account for 14.81% of total self-praise collected examples in the study, showing that they are less deployed than the indirect self-praising strategies. It indicates that the indirect self-praise strategies are more frequently utilized than the direct self-praise strategies in Telstra CSRRs. In addition, through direct self-praise strategies, Telstra CSRRs construct Telstra as a responsive, pioneering and highly influential company in Australia while they depict Telstra as a caring, concerned about interest of society and employees, responsible enterprise via indirect self-praise strategies. This study provides some insight into self-praise in organizational settings as well as the construction of corporate image exhibited in CSRRs.

Xiaojun Wu is currently a postgraduate student of Foreign Language and Literature in Xi'an Polytechnic University. Her primary research interest is analysis of language use in professional communication. Specifically, she mainly explores how business organizations use language to manage their corporate images presented to the public. Her research adopts various methods, including corpus approach and discourse analysis. Her current research investigates the corporate image of telecommunications companies in corporate social responsibility reports. She also has secondary interest in a variety of fields such as identity construction and intercultural (im)politeness. Much of her work is conducted in the context of workplace.

ONE-CHILD POLICY AND CONTEMPORARY SINGLE WOMANHOOD: A CRITICAL DISCOURSE ANALYSIS OF SINGLETON DAUGHTERS IN "MY LITTLE ONE"

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Singleton daughters represent the state's goal of cultivating a "quality population" during the modernisation process of China. In contemporary society, they have been experiencing the shackles of gender mandates brought about by family-planning policy changes, the traditional concept of female gender roles, and the influence of some western ideas. They have also been witnessing the changes in the expectations of social values for womanhood in Chinese society. Although, Chinese single womanhood is an often-neglected area of research in Chinese cultural studies with little research conducted on unmarried singleton daughters or their womanhood. My research aims to contribute to this gap by using critical discourse analysis (CDA) to explore the dialogues between fathers, hosts and guests in the first four episodes of a Chinese reality TV program *My Little One* (*MLO)* (Season 1) to examine the discourse that are laden with social values on unmarried singleton daughters. The research finds that the characteristics of the non-causal relationship between the one-child policy (OCP) and contemporary single womanhood discursively shape the content, form and pattern of the conversations between fathers, hosts and guests in MLO. The ideal womanhood propagated in this program is the revival of traditional female gender roles, mixed with the influence of the state's gender ideologies together with some from the west, and contemporary mainland Chinese consumerism and traditional transactional ideas. My research has been an attempt to contribute to the existing literature on China's unmarried singleton daughters and their place in contemporary Chinese society. By focusing not only on the OCP but also on the status of singleton daughters, and expanding the research to contain discussions of gender, media, and social values, this research contributes a complex and in-depth analysis to inform society of the plight of singleton daughters in China.

Bingxi Huang is currently a PhD student from the School of Communication and Arts at The University of Queensland. Her PhD research topic is on Chinese rural women's self-representation on short-video platforms Douyin and Kuaishou. Prior to pursuing her PhD degree, she received a Class I Honours with a thesis focusing on critical discourse analysis on Chinese singleton daughters and their single womanhood. This thesis was also awarded "Dean's Commendation for Academic Excellence". Her research interests include: media and cultural studies, Chinese discourse studies, identity studies and gender studies.

KEYNOTE

ACTION ASCRIPTION AND (IM)POLITENESS

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(Im)politeness research has traditionally focused on the role played by language in establishing, maintaining - and in some cases contesting - interpersonal relationships. In the past decade, however, there have been increasing calls for researchers to consider moral dimensions of (im)politeness (e.g. Culpeper 2011; Haugh 2013; Kádár & Haugh 2013; Kádár 2017; Parvaresh 2019; Terkourafi 2011; Xie 2018). Yet while moral dimensions of (im)politeness are increasingly foregrounded in the field, what morality encompasses and how it relates to the moral order has been taken up in various different ways (Blitvich & Kádár 2021). In this paper, I argue that morality should be conceptualised in as encompassing both values-based moral orders (i.e. morality as discursively co-constructed through discourse), and the underlying moral order of interaction (i.e. morality as immanent to discourse). I suggest that recent work on action ascription (Deppermann & Haugh 2021) not only provides a useful way of furthering our understanding of both dimensions of morality, but also provides firmer empirical grounds for theorising how morality intersects with (im)politeness. I illustrate these claims through an analysis of instances of non-straightforward responses to offers, and suggest that through these finely calibrated responses to offers we can trace an orientation on the part of participants to moral dimensions of action ascription. I conclude by outlining how we might productively approach the theorisation of morality through the lens of (im)politeness as social practice, and thereby further the considerable promise of the moral turn for (im)politeness research.

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