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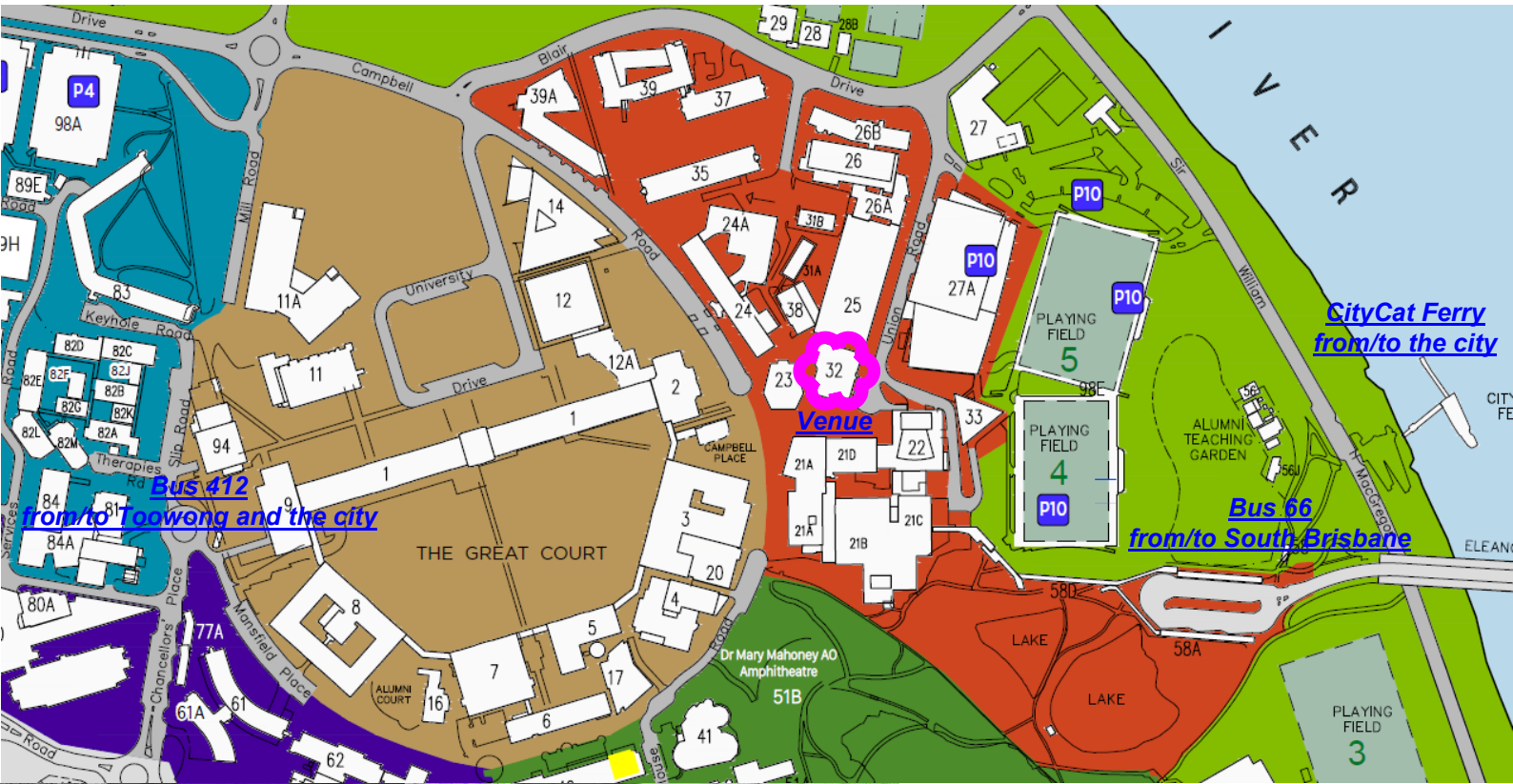
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3RD CONFERENCE ON DISCOURSE, CULTURE & INTERACTION (DCI2023)

November 27-28, 2023

The University of Queensland

DAY 1

10:00-10:45	Registration
10:45-11:00	Conference opening
<u>SESSION 1: ACCOUNTS & MORAL ORDER</u> CHAIR: ANDREA RODRIGUEZ VENUE: 32-207	
11:00-11:30	<p>(Re)orientating to moral order and family rules: Power relation management and membership categorisation in sibling interactions Zhiyi Liu <i>The University of Queensland</i></p>
11:30-12:00	<p>"But...people are irrational": Construction of accounts in disaffiliation in Mandarin Chinese troubles-talk Ling Zhao <i>The University of Queensland</i></p>
12:00-12:30	<p>"Mami interrumpiste a Gabis" ["Mum you interrupted Gabis"]: Negotiations of accountability, accountables, and the moral order through relational categories Andrea Rodriguez <i>The University of Queensland</i></p>
12:30-2:00	Lunch break
<u>SESSION 2: IDENTITY CONSTRUCTION</u> CHAIR: ZHIYI LIU VENUE: 32-207	
2:00-2:30	<p>"No, we're not gonna survive": Queensland Chinese language teachers' perceptions of teaching Chinese and professional identity Chunxuan Shen & Wendy Jiang <i>The University of Queensland</i></p>
2:30-3:00	<p>Chronicles of visibility: Latino narratives in contemporary media Lorely Aponte Ortiz <i>University of Technology Sydney</i></p>
3:00-3:30	<p>"Clothes like my high-heels": A multimodal discourse analytic study on LGBT+ identity construction in Taiwan Will Brown <i>The University of Queensland</i></p>
3:30-4:00	Break
<u>KEYNOTE</u> CHAIR: VALERIA SINKEVICIUTE VENUE: 32-215	
4:00-5:30	<p>Multimodal politeness: Voice, gesture, embodiment Assoc. Prof Lucien Brown <i>Monash University, Australia</i></p>

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DAY 2

10:00-12:00	<p><u>DATA SESSION</u> VENUE: 32-207</p>
12:00-1:30	<p>Lunch break</p>
<p><u>SESSION 3: CULTURE & GENDER</u> CHAIR: NICK HUGMAN VENUE: 32-207</p>	
1:30-2:00	<p>Politeness strategies used by women in a matrilineal society of Minangkabau, West Sumatera as seen in the film "Liam and Laila" Diana Chitra Hasan <i>Universitas Bung Hatta, Padang, West Sumatera, Indonesia</i></p>
2:00-2:30	<p>Humour in interaction among Singaporean adolescents in an online collaborative game Qiu Xuan Felicia Lee <i>University of Melbourne</i></p>
2:30-3:00	<p>Break</p>
<p><u>SESSION 4: CLASSROOM & ELF INTERACTIONS</u> CHAIR: CHANTIMA WANGSOMCHOK VENUE: 32-207</p>	
3:00-3:30	<p>CANCELLED ELF openings and first encounters in a multiparty context Thomas Migliorisi <i>The University of Queensland</i></p>
3:30-4:00	<p>How do teachers incorporate sources of meaning into classroom discourse? Insights from the language classroom Andrew G Scott <i>The University of Queensland</i></p>
4:00	<p>Conference closing</p>

**MULTIMODAL POLITENESS:
VOICE, GESTURE, EMBODIMENT**

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Politeness (as well as impoliteness) is evidently not something that resides only in spoken words and constructions. Even the most ostensibly polite utterance can be rendered in a way that makes it impolite if delivered with a certain prosody, or if accompanied by rude gestures. Reflecting the importance of vocal and embodied aspects of politeness, recent years have witnessed a multimodal turn within politeness research. An ever-increasing number of studies are investigating the ways that speakers design their vocal productions and embodied behaviours to mediate politeness-related meanings. In this talk, I will overview a series of collaborative studies that I have worked on primarily with Korean data, but also studies that involve speakers of Japanese, Chinese, Catalan, Russian, German and English speakers. I demonstrate that politeness-related meanings are indexed in a multimodal and holistic fashion across several areas of acoustics, sound objects (i.e., non-verbal speech sounds), gestures and other bodily visual practices. Politeness does not reside “in” any of these other channels, but rather emerges in context through the simultaneous usage of different, complementary modalities. I will contend that the design of politeness-related features of vocal and embodied communication are not random, but index politeness via associations with decreased animateness, decreased freedom of action, and non-threatening stances.

**(RE)ORIENTATING TO MORAL ORDER AND FAMILY RULES:
POWER RELATION MANAGEMENT AND MEMBERSHIP CATEGORISATION IN SIBLING INTERACTIONS**

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In family life, types of relationships are continually (re)shaped by family members in the course of family interactions through language use, meaning making, and action formation. It has been noticed that such practices can reflect their awareness of the rights, obligations, and authority/entitlements assembled in the categories that are made relevant to the here-and-now interaction (Pomerantz & Mandelbaum, 2005; see also Obana & Haugh, 2023) and unfold what is being allowed and expected in the family. Yet, limited research has investigated relationships and relational practices in Chinese-speaking family discourse. This study aims to contribute to this under-explored topic, particularly focusing on one relational dimension, i.e., power (more specifically, authority and entitlements), to explore how power relations are managed in family talk along with family members' orientating to and negotiating (culture-)specific moral order (Kádár et al., 2019) and family rules. While parent-child interactions in families with Chinese linguistic and cultural backgrounds have recently received some attention (e.g., Wang & Yu, 2023), a small volume of work has paid attention to sibling interactions.

Drawing on audio-recorded sibling interactions collected from a Chinese-Australian family, involving two sisters (aged twenty and ten), this study examines how (common-sense) knowledge of (culture-specific) moral order and family rules is invoked or used by the two sisters as resources to achieve their interactional goals, make (moral) judgments of each other's conduct, and negotiate the power relation constructed in the prior turn(s). A combination of interaction pragmatics and membership categorisation analysis guides this study to examine the emergence of power relations with categorisation practices in the locally situated interaction. Preliminary results show that power relations constructed by the two sisters are not always consistent with the culture-expected vertical order where the hierarchical authority of family members is based upon age and birth order (Pan, 2000). Through (explicitly) invoking a specific (relationship) category, they indicate how they position themselves in relation to other family members in the current interaction, thereby making sense of their power-oriented or power-enforced actions. However, such emergent power construction can be challenged in the following turn via (re)producing the orderliness of the (Chinese) family.

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**“BUT...PEOPLE ARE IRRATIONAL”:
CONSTRUCTION OF ACCOUNTS IN DISAFFILIATION IN MANDARIN CHINESE TROUBLES-TALK**

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Troubles talk, serves as a means of discussing personal difficulties, challenges, or problems within the context of communication and social interaction. It entails expressing worries, grievances, or emotional strain to others in the pursuit of comprehension, assistance, or empathy (Barraja-Rohan, 2003). Disaffiliation, as one of the possible responses to troubles-talk, involves rejection of a prior affective stance, which must also indicate some form of resistance to the prior affective stance (Flint et al., 2019). Interestingly, in order to 'justify' or 'give excuses', accounts are often used in disaffiliation (Scott & Lyman, 1968). The data for this study comprises an interaction among friends. The interactions were originally part of a larger project, The NCCU Corpus of Spoken Chinese (Chui & Lai, 2008), focusing on collecting and archiving spoken data for teaching and research. The participants in this project were situated in Taiwan, with their conversations recorded in audio format. For this study, a specific audio recording was selected, featuring a roughly 20-minute interaction between two 24-year-old males discussing their overseas travel experiences and mutual friends. One of the participants consistently engaged in discussing troubles during his conversations, while the other primarily demonstrated infrequent affiliation and more frequent disaffiliation. This interaction was selected for its abundance of disaffiliation accompanied with accounts. The study employs the approach of interactional pragmatics (Haugh, 2012) to investigate the construction of accounts within disaffiliations in troubles talk, with a specific focus on turn-taking and the sequential organization of social actions. The indicative analysis of this data discovered that the majority of disaffiliation sequences in this interaction comes with accounts, often following conjunction words such as 'yet,' 'but,' or 'so.' Some end with the sentence-final particle 'a'. Furthermore, disaffiliation sequences are generally dispreferred, as the responses to disaffiliation are frequently refuted or redirected, even when accompanied by accounts.

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**“MAMI INTERRUMPISTE A GABIS” [“MUM YOU INTERRUPTED GABIS”]:
NEGOTIATIONS OF ACCOUNTABILITY, ACCOUNTABLES, AND THE MORAL ORDER
THROUGH RELATIONAL CATEGORIES**

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Categorisations and more specifically relational categories play a crucial role in how members of society orient to the moral order, ascribe and resist accountability, and accomplish intersubjectivity. Members of society use the moral order as “a modal logic” (Jayyusi, 1991, p. 243) that operates in complex ways particularly when multiple layers of categories foreground conflicting relevancies, making multiplicity of choice and negotiations available (Jayyusi, 1984, 1991). Consequently, the moral order can be seen as “an essentially metamorphic logic” (Jayyusi, 1991, p. 244) that participants may bend and apply depending on contingent (oftentimes relational) categories. This feature is most clearly visible in interactional sequences involving blame, accusations, complaints, and criticism (Buttny, 1993) where members are obliged to deal with accountability in explicit and implicit ways. While much research has focused on sequential aspects of accountability, the inference-rich nature of tacit categorisations (Sacks, 1995) and their potential to unground how members co-construct the common-sense workings of the moral order remains underexplored. Thus, drawing on interactional pragmatics and MCA, this paper explores how interlocutors engage in negotiations of accountability and by implicitly invoking relational categories to justify moral breaches manage to absolve an accountable party, deflecting accountability and displaying their multilayered understanding of the moral order. This case study focuses on the negotiation of accountability emerging from two breaches of the moral order: 1) implementing an action in overlap with the current speaker, thereby disrupting progressivity (Schegloff, 2001) and 2) continuing a socially inappropriate behaviour (i.e., chewing one’s nails) that has been sanctioned. The fragment shows that participants orient to the omnirelevant relational category ‘mother-daughter’ as a warrant for the implementation of an overlapping action when a moral breach calls for sanctioning as a category-bound responsibility/right. Consequently, as the relational category takes precedence over the interactional roles ‘storyteller-recipient’ accountability is deflected from one member to another. This detailed analysis of category-implicative actions contributes to a more nuanced understanding of how members navigate accountability and shape the moral order.

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**“NO, WE’RE NOT GONNA SURVIVE”:
QUEENSLAND CHINESE LANGUAGE TEACHERS’ PERCEPTIONS OF
TEACHING CHINESE AND PROFESSIONAL IDENTITY**

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Research interest in teachers’ professional identity has grown steadily, as it is vital for understanding their professional lives, teaching quality, motivation, and career decisions. A positive professional identity is crucial for teachers’ job satisfaction, self-esteem, effectiveness, commitment, and passion for teaching (Richardson & Watt, 2018).

This study centres on Chinese language teachers in Australian secondary education. Chinese is among the most commonly spoken Languages Other Than English (LOTEs) in Australian households, and the teaching of Chinese in Australian schools has a history of over half a century. Chinese language teachers play a pivotal role in Chinese program development and will continue to make significant contributions to the multicultural and multilingual fabric of the country in the future. The study delves into the multi-faceted aspects of Chinese language teachers’ professional identities within the secondary education context in Queensland, Australia. Specifically, it examines their perceptions of school Chinese language programs, their teaching careers, the daily teaching practices they employ, and the challenges they encounter, all of which have impacts on their faith and confidence in their identity as Chinese as a Second Language (CSL) teachers.

Retrospective semi-structured interviews were conducted with twenty teachers who were teaching CSL. The microanalysis approach and the constant comparative method were applied to analysis of the qualitative interview data. By adopting these research methods, the study has revealed the challenges and obstacles that are confronting both native and non-native Chinese language teachers, which had adverse impacts on their perceptions of selves as CSL teachers. It is also found that non-native Chinese teachers are undergoing professional identity crises: their confidence diminished, negative emotions persisted, and some even struggled for a sense of self in their teaching career. This struggle, when increased, led to their resignation, early retirement or change of job positions. This article, therefore, highlights the urgent need for substantial support to help teachers construct a more stable coherent and professional identity and retain the invaluable pool of non-native Chinese teachers in the program.

**CHRONICLES OF VISIBILITY:
LATINO NARRATIVES IN CONTEMPORARY MEDIA**

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On-screen representations of Latinos and Latin Americans produced in the United States have been generally based on longstanding stereotypes, from the violent criminal to the loud and exotic Latina. These tropes have continued to persist in popular culture and can be observed in the prevailing anti-Latino rhetoric that permeates mainstream political discourse in the twentieth and twenty-first centuries. Such discourse, which reached its peak during the Trump administration (2016–2020), has contributed to conflicting attitudes towards and understandings of Latinos and Latin Americans in contemporary US society. This period coincided with a rise in streaming services, which brought about a significant transformation in the way audiences accessed and consumed content. Streaming platforms have allowed for a greater distribution of more authentic and nuanced storytelling that deals with Latinos and other minorities, moving away from stereotypical televisual storylines.

Through a narrative analysis of six televisual texts available on streaming services, *Jane the Virgin* (2014–2019); *Queen of the South* (2016–2021); *One Day at A Time* (2017–2020); *On My Block* (2018–2021); *Gentefied* (2020–2022); and *Vida* (2018–2020), the purpose of this research is to investigate the effect the socio-political discourse of this period has had on the development of contemporary televisual narratives dealing with Latino content.

This research examines the narratives in the case studies to understand how they construct contemporary Latino storylines. It evaluates how these narratives have been shaped by and responded to the socio-political climate of the Trump era. The analysis draws on contemporary research on Latino representation in film and TV and examines how the emergence of the new wave of streaming shows during this era directly subverted stereotypes thereby challenging much of the prevailing tropes in the media. My research hopes to shed light on the broader implications of current historical and political contexts on the representation and perception of Latinos and Latin Americans in popular culture.

“CLOTHES LIKE MY HIGH-HEELS”:

A MULTIMODAL DISCOURSE ANALYTIC STUDY ON LGBT+ IDENTITY CONSTRUCTION IN TAIWAN

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In the lead up to the 2020 Taiwanese election, the nature of sexual citizenship in Taiwan was in contention and in a process of evolution. LGBT+ individuals grappled with both the implications of the then recent legalisation of same-sex marriage despite widespread public opposition, and the escalation of the Hong Kong Protests and the implications this had for Taiwanese sovereignty and cross-strait relations (Insisa, 2019, Rich et al. 2020). Previous work on LGBT+ identity construction in Taiwan has not interrogated the ways in which these nation-defining discourses of sexuality, gender, and the nature of freedom are navigated and challenged across multiple levels of identity formation (macro, local, and interactional) by LGBT+ identifying individuals (Shiau, 2015). Multimodal discourse analysis can provide key insights into how LGBT+ identities in Taiwan are embodied and performed across these different levels. The data was sourced from the Youtube channel of LGBT+ Taiwanese vlogger, Zhōng Míngxuān, and was comprised of three videos published between May and December of 2019. These videos consisted of an interview with the Taiwanese president, Tsài Ingwén, and two videos in which Zhōng was responding to hate comments from their various social media platforms. The study drew on a multimodal discourse analytic approach and utilised a five-principle framework for the analysis of linguistic constructions of identity, to extract verbal and non-verbal indexes of relationality, and positionality, amongst others (Bucholtz & Hall, 2005). It was found that the speaker constructed an authentic LGBT+ identity that was based around public visibility and legalised rights. In the process of this identity formation, the speaker constructed a political spectrum of conservatism to progressivism that used the visibility of authentic LGBT+ identities as a metric for determining where a nation or person was positioned on this spectrum. The analysis also found that non-verbal indexes were key to understanding how this political spectrum was embodied and performed by the speaker. The findings contribute to a body of knowledge on LGBT+ identity construction in Taiwan by providing a multimodal discourse analysis of how these identities interact with broader political debates of the nature of freedom and the nation.

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**POLITENESS STRATEGIES USED BY WOMEN IN A MATRILINEAL SOCIETY OF
MINANGKABAU, WEST SUMATERA AS SEEN IN THE FILM “LIAM AND LAILA”**

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Politeness strategies as one of the key concepts in Pragmatics is defined as the expression used by the speakers to reduce face threat conveyed by certain face threatening acts toward the listeners (Mills, 2003). A plethora of previous research has examined the use of politeness strategies in different contexts, however none has focused on politeness strategies used by women in a matrilineal society. This study investigated how politeness strategies are used by Minangkabau women in West Sumatera Indonesia, as the biggest surviving matrilineal society in the world as represented in the film *Liam and Laila* produced in 2018. In a matrilineal society, women have central roles because lineage and inheritance are traced through the female members and children are part of their mother's kinship group. This role may affect the use of politeness strategies in their utterances. The present study aimed at describing the politeness strategies used by the women characters in the film using descriptive qualitative methods. The women utterances were classified following Brown and Levinson (1987) politeness strategies which cover (a) bald on record; (b) positive politeness; (c) negative politeness (d) indirect speech acts or off record. Results showed that women in a matrilineal society tend to use indirect speech act or off record (69%) followed by positive politeness (13%), negative politeness (10%) and bald on record (8%). Comparison of politeness strategies used by women based on age and education were also explored.

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HUMOUR IN INTERACTION AMONG SINGAPOREAN ADOLESCENTS IN
AN ONLINE COLLABORATIVE GAME

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Humour in interaction has been researched in a myriad of contexts, for instance, in the language learning classroom (Bell, 2009), in professional settings (Schnurr, 2009), among family and friends (Béal & Mullan, 2017), or acquaintances (Haugh, 2014). Apart from fulfilling discourse functions, individuals can enact through humour a ‘joker’ identity, and at the same time construct and/or negotiate other identities, such as professional identities (Westwood & Johnston, 2005) and gender identities (Holmes et al., 2001).

This study explores the use of linguistic and semiotic resources among Singaporean adolescents in an online collaborative gaming environment to project a ‘joker’ identity. Data was collected from nine groups of 5-10 peers (total $N = 67$, 42 males, 25 females) with audio and screens recorded playing the online game, *Among Us*. Over 10 hours of audio and video were recorded and transcribed using Conversation Analysis conventions (Hepburn & Bolden, 2012).

The results through discourse analysis (Gee, 2014) suggest that participants use a myriad of communicative strategies to inject humour in their interactions. They employ linguistic resources, for instance, insults (Example 1), using expletives in banter (2) and intertextuality (3), as well as semiotic resources such as avatar actions and/or designs (4) to appear more humorous and to promote greater social cohesion. Male participants were observed to be more likely to use ‘offensive’ and contentious humour as compared to female participants, in an effort to index male solidarity and toughness. These preliminary findings illustrate the function of humour and its role in the construction and negotiation of different kinds of gendered identities in a multimodal context.



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ELF OPENINGS AND FIRST ENCOUNTERS IN A MULTIPARTY CONTEXT

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Commencing face-to-face interaction between two or more people does not just happen (Pillet-Shore, 2018). Instead, it requires the mutually coordinated and sustained effort of involved parties who make use of specific, modular interactional components that include features such as becoming co-present, greetings, introductions, personal state enquiries, touching moves, among other elements to successfully build an opening sequence (Pillet-Shore, 2018; Robinson, 2013; Schegloff, 1968; Sidnell, 2010). While speakers who share the same first language typically achieve communicative success in opening phases of interaction by following an established behaviour pattern derived from the sociocultural norms of their respective speech community (Kecskes, 2019; Svennevig, 2000), *English as a lingua franca* (ELF) interaction, on the other hand, is characterised by the existence of multiple actors that possess their own knowledge of sociocultural norms derived from their individual experiences, which then combines with the emerging situational norms to reach mutual understanding (Bjorkman, 2011; Kecskes, 2013). This research aims to better understand how ELF speakers commence and navigate opening sequences of interaction when meeting someone for the first time or getting reacquainted in a multiparty context. In this project, seven ELF speakers of varying nationalities including Japan, Brazil, Colombia, Chile, Korea, and Mongolia participated in a one hour authentic and unscripted interaction in an informal setting captured using audio and video recording equipment. An interactional pragmatics approach grounded in conversation analysis was adopted for interpreting the data and identifying the interactional features and systemic practices that are present in ELF opening sequences (Haugh, 2012), and the data was transcribed using Jefferson style conventions (Jefferson, 2004). Preliminary results demonstrate three opening sequences with interactional features including; tailored greetings to display an affiliative stance (Pillet-Shore, 2012), introductions that are self-initiated or other-initiated (Pillet-Shore, 2011), and instances of body-touching (Pillet-Shore, 2018). The results also show that despite sporadic misunderstandings that occur, the participants are successful in navigating these sequences through use of politeness (Haugh, 2011, 2022) humour (Haugh, 2011; Haugh and Pillet-Shore, 2018), and reciprocating self-disclosures (Haugh and Carbaugh, 2015; Ohashi, 2019, Svenning, 1999) to affiliate with the interlocutor and ultimately achieve communicative success (Bjorkman, 2011; Kaur, 2011; Toomaneejinda and Harding, 2018).

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**HOW DO TEACHERS INCORPORATE SOURCES OF MEANING INTO CLASSROOM DISCOURSE?
INSIGHTS FROM THE LANGUAGE CLASSROOM**

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The use of spoken, written, visual and bodily modalities (i.e., pedagogic modalities) (Rose, 2014, p.2) play an important role in language classrooms, providing teachers with a resource for locating sources of meaning and bringing these meanings into classroom discourse (Rose, 2014, p. 2). The selection and management of pedagogic modalities is an essential part of achieving lesson aims and responding to learners. As complex sites of social practice, classrooms have been investigated by linguists seeking to understand the role of language in classroom teaching and learning (Christie, 2007; Rose & Martin, 2012; Rose 2014; 2018; 2020). However, language classrooms for adult learners of English as an additional language (EAL) preparing for English medium university study are currently under-researched sites (Unlu & Wharton, 2015). This paper aims to begin to fill this gap by reporting on findings from the analysis of interactions from the classrooms of four experienced teachers. By analysing the classroom discourse of these teachers (working in an English language centre at an Australian university) using analytical tools from discourse semantics (Martin, 1992) and Rose's pedagogic register analysis (2014; 2018; 2020) from the Martinian model of systemic functional linguistics (Martin, 1992; Martin & Rose, 2007), this paper reports on insights into how teachers manage pedagogic modalities (Rose, 2020). The paper describes differences in writing feedback lessons through examining pedagogic modalities. These findings shed light on how teachers select and use both analogue and digital modalities to source meanings and bring these into their lessons. The paper also identifies underlying patterns in the use of these modalities and, as a result, raises a broader question: how do experienced teachers use pedagogic modalities to 'narrow the gap' of social distance to provide personalised, individual feedback to classes of learners.

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