

97-559 Nayar, P. Bhaskaran (Humberside U.). ESL/EFL dichotomy today: language politics or pragmatics? *TESOL Quarterly* (Alexandria, VA), **31**, 1 (1997), 9-37.

This article situates the two most widely used acronyms, ESL (English as a Second Language) and EFL (English as a Foreign Language), in their historical-structural contexts, examines their denotative consistency, evaluates the credibility and validity of their individual and contrastive statuses, and suggests a taxonomic reorientation. It is argued that these labels, which are more the products of history and demography than of linguistic reality and which the professional and commercial interests of the English language teaching enterprise have nurtured and promoted, are becoming reified in professional

discourse, unconcerned with the realities of the changing role of English in today's world. The referential vagueness and denotative variations of the label ESL are demonstrated by tracing its genealogy and by detailing the great ecological and implicative differences between two of its major current interpretations. The author also presents contexts of situational overlaps that obscure the current basis for an ESL/EFL distinction. Finally, a taxonomic nomenclature with a more realistic sociolinguistic base and a more appropriate applied linguistic motivation is recommended.

97-560 Rahman, Tariq (Quaid-i-Azam U., Islamabad). The medium of instruction controversy in Pakistan. *Journal of Multilingual and Multicultural Development* (Clevedon), **18**, 2 (1997), 145-54.

Pakistan has five major indigenous languages — Punjabi, Pashto, Sindhi, Siraiki and Baluchi — while the national language is Urdu. The language used in the domains of power (e.g. the higher bureaucracy, and the officer corps of the armed forces) is English, as it was during British rule. This paper traces the controversy about the medium of instruction in Pakistan, beginning with the use of English for elitist education in pre-partition days. This policy was meant to consolidate the empire because the English-educated Anglicised elite would support British rule in its own interest. The masses were taught, at the lower levels, in the vernacular which

was taken to be Urdu in all the provinces except Sind, where Sindhi was used. This policy produced office workers in subordinate positions at low cost. In present-day Pakistan, too, the elite are educated in expensive English-medium schools, whereas Urdu is used in most other schools, including those of urban Sind which have majorities of mother-tongue Urdu speakers. This medium of instruction policy is opposed by the indigenously educated (the Urdu-medium) proto-elite, who would find entry into positions of power easier if Urdu was used and nobody was educated in English.

Pragmatics

97-561 Kilani-Schoch, Marianne (Lausanne U.). La communication interculturelle: malentendus linguistiques et malentendus théoriques. [Intercultural communication: linguistic misunderstandings and theoretical misunderstandings.] *Bulletin Suisse de Linguistique Appliquée* (Neuchâtel, Switzerland), **65** (1997), 83-101.

This paper focuses on the difficulty of developing a genuinely inter-cultural (as opposed to multi- or pluri-cultural) style of interaction in the face of the inherently unequal social relations which exist between native (NS) and non-native speakers (NNS) of a language. It draws on a corpus of intercultural misunderstandings in social interactions in French between NNS university students from a variety of different countries and Francophone Swiss students. The corpus is based on reports by the visiting

students. The paper seeks to show that the hierarchical power relations between NSs and NNSs are perceived by the NNSs, and maintained by the NSs, in such a way that accommodation to the dominant communicative style is more likely than the development of a more egalitarian intercultural style allowing for the integration of several identities. The paper concludes with a plea for intercultural education for NSs as well as NNSs.

97–562 Werlen, Erika (Bern U.). Das Paradigma der Kommunikationskultur. Ein Beitrag zur ethnographischen Erforschung von intra- und interkultureller Kommunikation. [The paradigm of communication culture. A contribution to the ethnographic research of intra- and intercultural communication.] *Bulletin Suisse de Linguistique Appliquée* (Neuchâtel, Switzerland), **65** (1997), 119–42.

A central problem in intercultural research is the fact that language contact involves potential for conflict. It is suggested that, if contact-linguistic, sociolinguistic and pragmalinguistic studies wish to solve this problem and at the same time make ideologically acceptable and realistic statements about conditions of integration and segregation, then more attention must be paid to the notion of communication culture, as well as to its structure and function. The paper begins by presenting characteristic features of research into intra- and intercultural communication

in the communication culture paradigm. It seeks to illustrate the problem of integration by briefly describing a case of intercultural contact in which a specific type of language and cultural contact is presented, i.e. the intralinguistic international contact between two German varieties: those of German Switzerland and Germany. The paper also discusses a further case to illustrate the important role communication culture plays in intra- and intercultural communication.