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Linguistic Reflexes of Elite and Middle-Class Ethics in Pakistan: A Sociolinguistic Analysis of Prestige, Politeness, and Power in Social Interactions

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Abstract

Language serves as a primary tool for social differentiation, reflecting and reinforcing class-based ethical norms. This study examines how prestige, politeness, and power manifest linguistically in elite and middle-class social interactions. Drawing on sociolinguistic theories of language variation, linguistic capital, and politeness, this paper explores the extent to which these linguistic features function as markers of class identity and ethical positioning. Through a critical analysis of discourse patterns and lexical choices, the research highlights how linguistic behaviour either sustains or challenges social stratification. Using qualitative and quantitative methods, including discourse analysis and sociolinguistic interviews, the study reveals that elite language use tends to emphasize exclusivity, indirectness, and strategic politeness, reinforcing social hierarchy. In contrast, middle-class linguistic behavior often prioritizes pragmatic politeness, overt prestige markers, and adaptability in communication. The findings contribute to an understanding of language as both a medium of inclusion and exclusion in social hierarchies. This research contributes to sociolinguistic literature by highlighting how language both reflects and sustains class-based distinctions, offering insights into the role of linguistic power in shaping social structures.

Keywords: Politeness, Power, Social status

Introduction

Language is not merely a means of communication; it is also a marker of social status, power, and ethical alignment. In class-stratified societies, linguistic variations are often used to establish and maintain distinctions between social groups (Trudgill, 1972).). Language serves as a powerful indicator of social identity, intricately linked to notions of prestige, politeness, and power within societal interactions. The way individuals communicate often reflects their social class, shaping and reinforcing societal structures. This paper delves into the linguistic manifestations of elite and middle-class ethics, examining how these social strata utilize language to assert status, navigate social hierarchies, and maintain group cohesion.

Language serves as a mirror reflecting the intricate dynamics of social structures, particularly in how it manifests the ethics and behaviors of different social classes. The study of

linguistic reflexes provides insight into how elite and middle-class ethics are conveyed and perpetuated through communication.

Sociolinguistics explores the relationship between language and society, focusing on how social factors influence language use and variation (Jean, 2023). A pivotal aspect of this field understands how language reflects and reinforces social hierarchies. Prestige, often associated with the speech patterns of the elite, plays a crucial role in this context. The standard dialect of any language, also known as the "prestige dialect," is typically one of many variants that have been accorded special status within a community because it is spoken by individuals who possess significant prestige, power, and wealth. Politeness strategies further illuminate the ethical orientations of different social classes (Nobarany & Booth, 2014). According to politeness theory, individuals employ various strategies to mitigate face-threatening acts during interactions. These strategies are influenced by factors such as social distance, power relations, and the ranking of the imposition. For instance, the choice between positive politeness (emphasizing solidarity) and negative politeness (emphasizing deference) can reflect underlying social hierarchies and cultural norms.

Power dynamics are intricately linked to language use, as linguistic choices can both reflect and perpetuate existing power structures. In organizational settings, for example, the way superiors and subordinates communicate can reveal dominance, deference, or egalitarianism. Understanding these patterns is essential for analyzing how language functions as a tool of power within various social strata. The elite employ language to reinforce exclusivity and prestige, while the middle class often adopts hypercorrect linguistic behaviors in an attempt to align with higher-status norms (Labov, 2006). This study investigates how these linguistic reflexes function in social interactions, focusing on the ethical and ideological underpinnings of speech in elite and middle-class discourse. Research in sociolinguistics has demonstrated that politeness strategies, lexical choices, and conversational dominance are integral to class-based linguistic variation (Holmes, 1995). While the elite may use indirectness and strategic ambiguity to assert social distance (Gumperz, 1982), the middle class tends to employ formal politeness strategies to signal aspirational mobility (Eckert, 2000).This study explores the extent to which these linguistic behaviors reflect ethical considerations related to power, prestige, and social inclusion.

Purpose of Study
• Analyse linguistic features that distinguish elite and middle-class speech in relation to prestige, politeness, and power.
• Examine how language use reinforces or disrupts social hierarchies.
• Explore the ethical dimensions of linguistic choices among different social classes.
• Contribute to sociolinguistic research on class-based language variation and its implications for social mobility.

Research Questions
RQ1: What linguistic markers of prestige, politeness, and power differentiate elite and middle-class interactions?
RQ2: How do these linguistic features reflect the ethical considerations of each social class?
RQ3: To what extent does language reinforce or challenge social stratification?
RQ4: How do politeness strategies differ between elite and middle-class discourse, and what social functions do they serve?

Theoretical Framework
Basil Bernstein's theory of language codes

Basil Bernstein's theory of language codes provides a foundational framework for understanding class-based linguistic variations. Bernstein introduced the concepts of 'restricted' and 'elaborated' codes to describe the distinct language patterns prevalent among different social

classes. Restricted codes, characterized by context-dependent and implicit speech, are often associated with working-class communities, where shared experiences allow for concise communication. In contrast, elaborated codes are explicit, context-independent, and detailed, commonly found among middle and upper classes, facilitating abstract reasoning and adaptability in diverse social contexts (Thorlindsson, 1987). This distinction underscores how language functions as both a reflection of and a mechanism for perpetuating social stratification. Basil Bernstein's Theory of Language Codes offers a valuable framework for analyzing the linguistic manifestations of elite and middle-class ethics, particularly concerning prestige, politeness, and power in social interactions. By examining how different social classes employ restricted and elaborated codes, researchers can gain insights into the ways language reflects and reinforces social hierarchies.

Bourdieu's Linguistic Capital Theory

This study employs the integrated sociolinguistic stratification model (ISSM), by integrating Bourdieu's Linguistic Capital Theory (1991). Bourdieu conceptualizes language as **symbolic capital**, where certain speech patterns, vocabularies, and discourse styles are associated with social power and prestige. According to Bourdieu, individuals who command a **dominant linguistic repertoire** gain greater social mobility and legitimacy within elite spaces. This theory is crucial in understanding how linguistic features differentiate **elite, upper-middle, working, and middle-class speakers** in this study. In this research, we investigate:

- How elite language is perceived as more authoritative and prestigious.
- Whether middle and working-class speakers modify their speech in formal vs. informal settings to align with elite norms.
- The role of linguistic confidence and adaptability in different social classes.

Brown and Levinson's politeness theory

In the realm of politeness, language serves as a tool for negotiating social relationships and asserting power dynamics. Brown and Levinson's politeness theory posits that individuals employ various strategies to mitigate face-threatening acts, with choices influenced by social variables such as power, distance, and imposition (Alabdali, 2019). Elite groups often utilize negative politeness strategies, emphasizing formality and deference to maintain social distance and assert authority. Conversely, middle-class individuals may prefer positive politeness strategies, fostering camaraderie and inclusivity to build social networks and facilitate upward mobility. These divergent approaches to politeness reflect underlying ethical frameworks and social objectives inherent to each class. Linguistic capital refers to the mastery of language practices that are valued within a given social context, granting individuals access to social mobility and reinforcing existing power structures. Elite groups often possess linguistic capital that aligns with institutional norms, affording them greater influence and control. Middle-class individuals, recognizing the value of such capital, may adapt their linguistic practices to emulate elite norms, striving for acceptance and advancement within societal hierarchies. This adaptive behavior highlights the dynamic interplay between language, power, and social mobility.

Application of Bernstein's Theory

1. **Identifying Language Codes in Social Classes**: Bernstein's theory suggests that social class influences language use, with working-class individuals tending to use restricted codes and middle-class individuals more likely to use elaborated codes. By analyzing speech patterns within elite and middle-class groups, researchers can identify the prevalence of these codes and understand how they function to maintain class distinctions.

2. **Exploring Prestige and Politeness**: Elaborated codes, characterized by explicit and context-independent language, are often associated with higher prestige. In contrast, restricted codes, being more implicit and context-dependent, may be perceived as less prestigious.
3. **Analyzing Power Dynamics**: Language codes can reflect and perpetuate power structures within society. Elaborated codes, often aligned with institutional norms, can grant individuals greater influence and control. Restricted codes, while fostering group solidarity, may limit access to broader social opportunities. Investigating these dynamics can reveal how language serves as a tool for maintaining or challenging power relations between elite and middle-class groups.

By integrating Bernstein's Theory of Language Codes and Brown and Levinson's politeness theory into the analysis, researchers can deepen their understanding of the complex interplay between language, social class, and ethical constructs, shedding light on how linguistic practices both reflect and shape societal structures.

Literature Review
This literature review highlights the intricate relationship between language, ethics, and class-based social dynamics.

The relationship between language and social class has been extensively studied in sociolinguistics. Labov's (1966) research on language variation in New York City demonstrated that phonetic differences serve as indicators of social status, with the middle class exhibiting linguistic insecurity by hyper correcting their speech. Similarly, Trudgill (1972) found that working-class speakers tend to use nonstandard linguistic forms, whereas the middle class adopts more formal registers in professional settings to align with elite speech patterns. Bourdieu (1991) introduced the concept of linguistic capital, arguing that certain speech patterns carry more social value, granting access to power and resources. In sociolinguistics and pragmatics, Crystal (1987) defines politeness as a concept related to linguistic elements that align with social norms of conduct, including respect, empathy, courtesy, and the maintenance of social boundaries.

Brown and Levinson's (1987) politeness theory provide a framework for analysing how different social groups navigate face-threatening acts through language. Elite speakers often use positive politeness to create in-group solidarity within their own class while employing negative politeness when addressing those of lower status to maintain social distance. In contrast, middle-class speakers frequently use formal politeness strategies as a means of signalling deference and aspiration toward higher status (Holmes, 1995).

Gumperz (1982) explored how elite speech often relies on strategic ambiguity to maintain exclusivity, allowing speakers to position themselves as gatekeepers of knowledge. This aligns with research by Eckert (2000), who found that linguistic prestige is often linked to social mobility, with the middle class adopting refined speech as a tool for upward mobility. The use of Received Pronunciation (RP) in Britain and General American (GA) in the United States serves as an example of how linguistic norms associated with the elite become aspirational markers for the middle class (Milroy & Milroy, 1999).

Power dynamics in conversation can be observed through turn-taking, interruptions, and discourse control (Fairclough, 1989). Studies have shown that elite speakers tend to dominate conversations by employing indirect speech acts, passive constructions, and strategic pauses to assert authority (Tannen, 1993). Meanwhile, middle-class speakers often engage in self-monitoring, adapting their speech to align with perceived norms of politeness and decorum (Giles & Coupland, 1991).

The ethical implications of language use extend beyond politeness and prestige; they also shape access to power and resources. Sociolinguistic research suggests that linguistic

discrimination can reinforce economic and social inequalities, with those who do not conform to elite speech norms facing barriers to upward mobility (Lippi-Green, 2012). Furthermore, the perception of accent bias in professional settings highlights how linguistic reflexes function as both an inclusionary and exclusionary force in society (Kang & Rubin, 2009).

In Eelen's (2014) work, he emphasizes that politeness is studied from both pragmatic and sociolinguistic perspectives within the framework of Anglo-Saxon scientific theory. Politeness is primarily concerned with language use and is inherently linked to pragmatics, which examines the relationship between language and the social context in which it is used. Further, he argues that although pragmatic and sociolinguistic approaches to politeness may differ in some respects, both contribute to a unified understanding of politeness theory as a phenomenon rooted in the interaction between society and communication.

Khasanah (2019) further elaborates that politeness is not an innate trait; rather, it is something we must learn and be trained in. Unlike some skills, there have historically been no comprehensive handbooks to guide us in developing proper etiquette and attitudes. Moreover, whether a person's behavior is perceived as polite or impolite depends largely on how that behavior is interpreted in social interactions, rather than solely on the specific language used.

Research Design

Survey Instrument & Data Collection
The study was conducted among 300 students from four institutes of different socio-economic backgrounds.
- Elite class
- Upper middle and working class
- Middle class
- Lower middle class

The 300 responses from this survey were collected through structured questionnaires of three sections of four questions each and two open-ended questions. Key areas of the research included:
- Speech patterns in formal vs. informal settings.
- Use of slang and perceptions of linguistic prestige.
- Interaction styles with authority figures vs. peers
- General behavior in formal and informal settings.

By integrating Bourdieu's sociolinguistic capital with Brown & Levinson's **politeness theory** and Gyles's communication theory (CAT), this methodology ensures a **comprehensive examination** of how language reflects class-based ethics, social status, and power relations.

Data Analysis Approach
The survey data was analyzed through:
1. Thematic Coding: categorizing key linguistic features such as politeness, directness, and situational adaptation.
2. Comparative Analysis: In this research, all the areas are comparatively analyzed from four socioeconomic backgrounds.
3. Statistical Trends: A comprehensive analysis was done to identify frequency patterns in language use.

The findings are analyzed and structured according to the social class divide, ensuring a comprehensive comparison.

Ethical considerations
This research strictly adhered to established ethical guidelines to ensure integrity and fairness. All data collection and analysis were conducted according to the ethical standards of sociolinguistic research.

1. Informed consent

Participants were comprehensively informed about the purpose, scope, and potential implications of the study. Verbal consent was obtained before collecting any data to ensure voluntary participation.

2. Anonymity and confidentiality

To protect participants' privacy, all personal identities were removed. Data was stored securely, and access was restricted to authorize researchers only. No identifiable information was disclosed in the findings.

3. Respect for participants

The research was solely designed to respect the dignity and perspectives of all participants, regardless of social class, age and gender. Efforts were made to avoid any bias or misinterpretation in data presentation.

Survey Findings: Language, Class, and the Symbolism of Formality
Section 1: Linguistic Capital and Social Status
This section thoroughly analyzes perceptions of Formality and Prestige. Survey data indicate that 49% of respondents associate formal speech with higher social status; however, these perceptions vary across different socioeconomic classes.

- Elite class: 65% of the respondents believe that formal speech signifies and highlights intelligence and authority.
- Upper middle and working class: 58% tend to associate formality with professionalism, while 25% perceive it as situational.
- Middle class: 50% of the respondents consider formal speech as an appropriate tool to move in different status societies but they don't consider it as an essential or need of the day.
- Lower middle class: 40% of respondents consider formality as less relevant on the basis of daily communication and the remaining 60% have mixed opinions to stand out in the results.

Perception of Formal Speech Across Social Classes
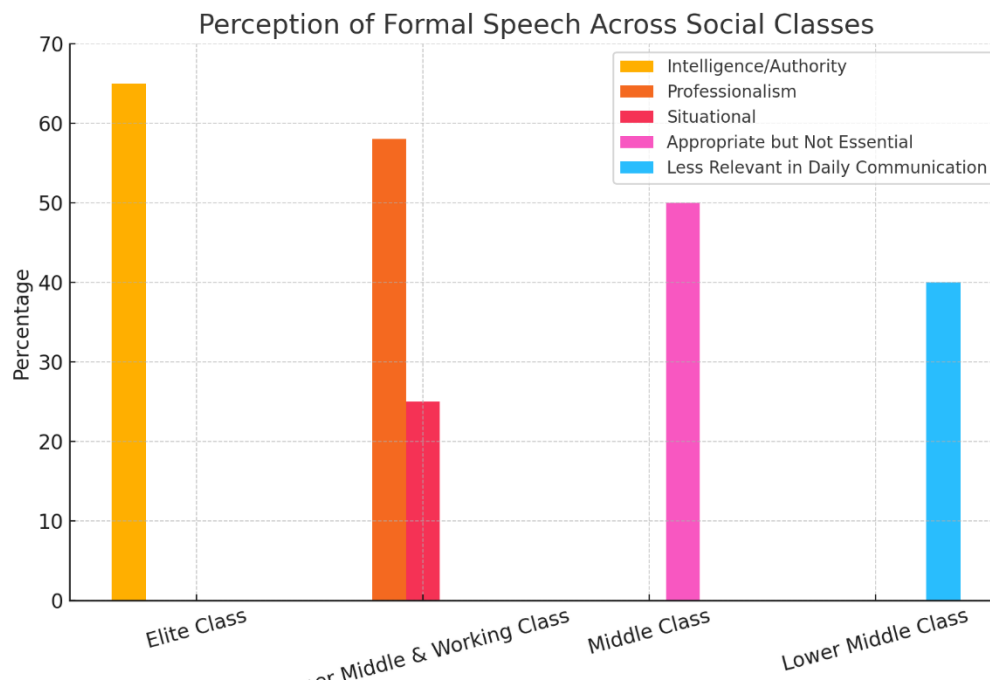
Use of slang in professional settings

This section analyzes to which extent the perception of using slang in professional setting is normalized, or are there any social classes which despise its use and consider it inappropriate.

Results regarding slang usage

- Elite class: 72% of the elite class show more professionalism by avoiding slang at workplace. It's in ethical to use slang and informal language in a working place, which shows unprofessionalism.
- Upper middle class: 60% of the upper middle class accept slang in informal settings. Work places are not bound to just mainstream business hubs, on the contrary different work places show informal setups which make room for a more casual style of communication.
- Middle class: 55% find slang more acceptable then the above two and they also feel comfortable using it around the faculties of their institute but tend to avoid using it around officials and authoritative figures.
- Lower middle class: 65% as majority of the lower middle class approve the use of slang in all settings. They consider it natural and reliable.

Perception of Slang Across Social Classes
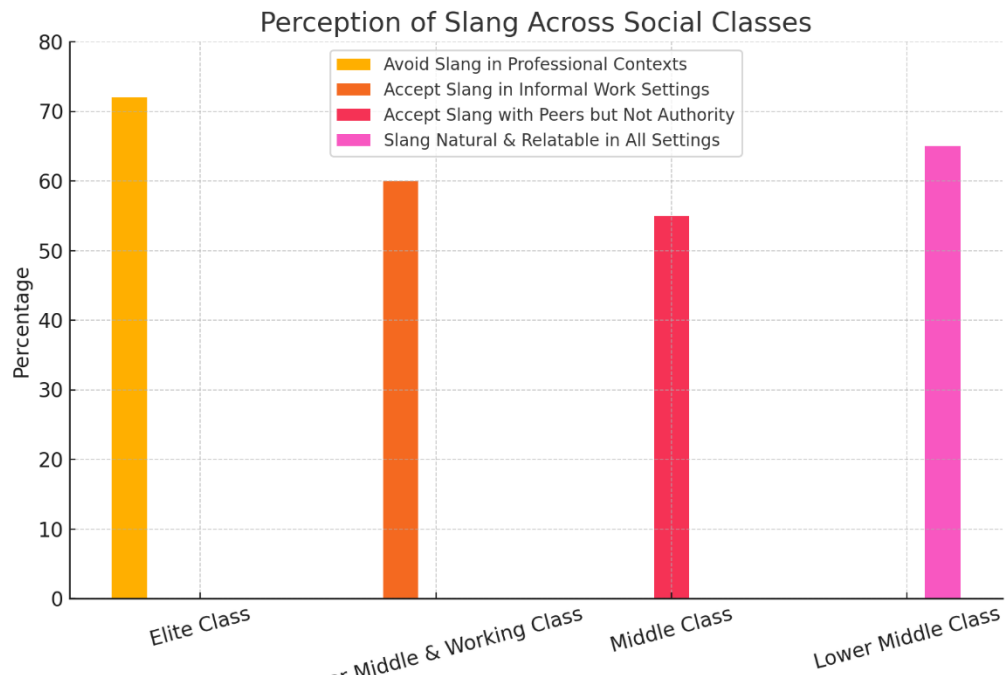
Section 2: Politeness Strategies and Hierarchical Interactions

Speech Adaptation When Addressing Authority Figures

In the section of interacting with authoritative figures, such as professors, senior, professionals, does the society behave, change and adapt according to the status of the person they are dealing with? Or it remains the same? This survey gives in depth and detailed answer through the detailed analysis of the psychology of different social status youth of Pakistan.

- Elite class: **80% of** the elite class prefer **indirect communication** (e.g., hedging, honorifics). While adapting to politeness theory and face saving acts. In elite or formal settings, indirectness signals **respect and diplomacy,** while directness is associated with rudeness.
- Upper middle class or working class: 60% of upper middle class successfully balance between direct and indirect strategies for a smoother communication.
- Middle class: 50% of this class use moderate indirectness, depending on the social class.
- Lower middle class: 40% of the lower middle class tends to use direct speech. Most of this class disses social hierarchy and societal norms.

Communication Style Preferences Across Social Classes
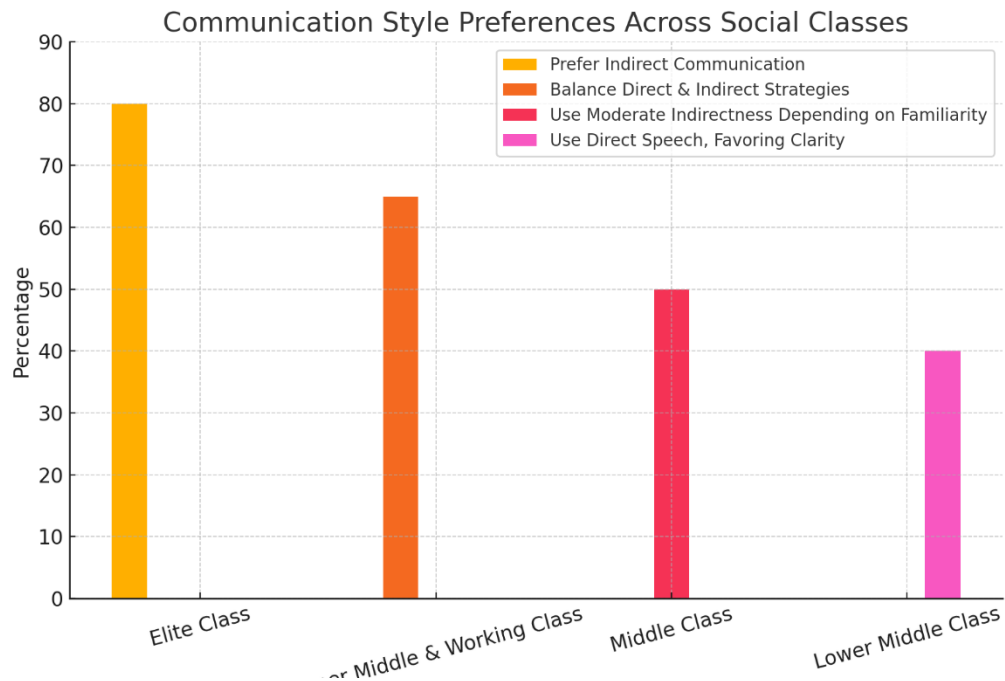
Good manners in formal settings

- **Elite class: 70%** rely on structured politeness norms such as the common use of honorifics and mitigated speech.
- **Upper middle class: 60%** of this class employ negative politeness (e.g., apologizing and softening directives)
- **Middle class: 55%** of this class uses direct but respectful language.
- **Lower middle class: 45%** are in favor of direct and concise speech.

Politeness Strategies Across Social Classes
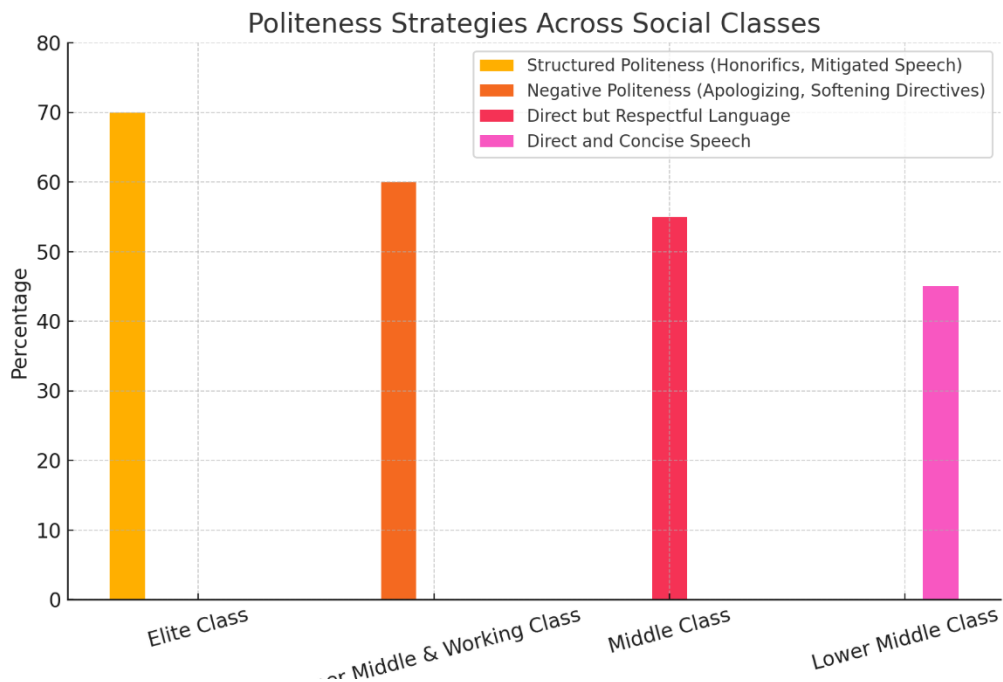
Section 3: Speech Adaptation and Accommodation
Speech adjustment in Different Social Contexts
In this section we found out that majority of elite-class (78%) demonstrates the highest linguistic adaptability, through modifying speech according to the situation, setting and audience as formality requirements.

Whereas the Upper-middle and working-class students (65%) slightly modify their speech according to social status rather than fixed norms. A large number of them don't believe in specific classes and their requirements.

Meanwhile, middle-class students (50%) show moderate flexibility and slight modification in their speech. On the other hand the Lower-Middle-class students (42%) show visible rigidness towards the specific class culture and norms by keeping a consistent speech style across different contexts.
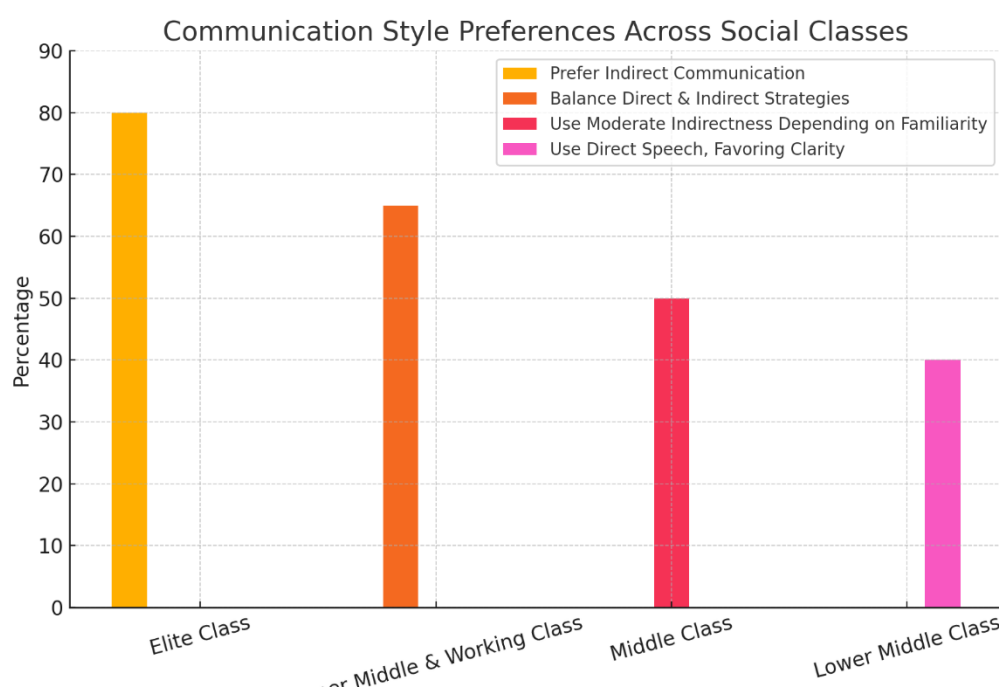

This section also shows the linguistic fluidity is a class specific privilege of the elite, where speakers have greater exposure to different social registers and are prompt to shift style strategically.

Linguistic Behavior in Group Discussions
In this research, prominent patterns of interactions in group discussions revealed a prominent class-based divide. While Elite leading the charts with high and visible unified school of thought again gain higher percentage of (68%) in this section as well, preferring structure turn-taking, ensuring a more refined and orderly discourse. On the other hand Upper middle class was inclined towards a hybrid approach by adjusting to the context with 58% majority.

Middle-class (52%) on the contrary tends to engage in moderate structured discussions by balancing instinctive order. While Lower Middle-Class respondents (40%) show rigidness to class distinctions by favoring open and informal exchanges. These participants were fluid and less constrained by hierarchy.

Perception of Formal Speech Across Social Classes
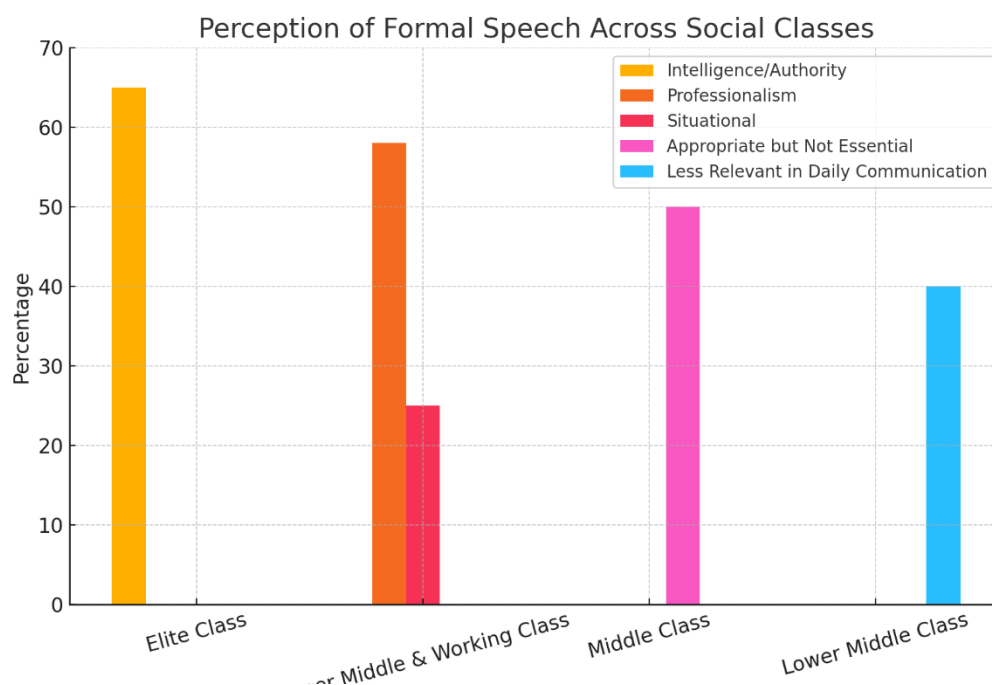
These statistics show that linguistic organizations greatly influence social capital. Higher classes show more structured and rule governed discourse, whereas the upper middle and middle class show the struggle to fit in but the lower classes has formed a prominent rigidity towards the societal norms of class prejudice.

Socio-Linguistic Analysis of Class-Based Youth Behavior in Pakistan

Language is a mean and medium of communication and social stratification marker. The purpose of this study is to analyze the behavior of the youth of Pakistan, based on class and educational institutes. How the institutes are generating class specific youth with a specific mindset which help in unifying the youth based on their social status. As Bourdieu (1991) introduced the concept of linguistic capital, arguing that certain speech patterns carry more social value, granting access to power and resources. In socio-linguistics and pragmatics, Crystal (1987) defines politeness as a concept related to linguistic elements that align with social norms of conduct, including respect, empathy, courtesy, and the maintenance of social boundaries.

Linguistic Capital and Social Status
Perceptions of formality and prestige

The findings of this study highlight how linguistic and cultural behaviors, such as formality, speech adaptation, slang usage, and politeness strategies so comprehensibly align with pre-established sociolinguistic theories. By parallel use of Bourdeau's Linguistic Capital Theory, Brown & Levinson's Politeness Theory, and Giles & Cupland's Communication Accommodation Theory (CAT), this analysis thoroughly highlights how language and attitude reinforce social class distinctions. We find a clear evidence of strong correlation among Formality in speech and perceived social status. The results show that how Bourdieu's concept of linguistic capital align with the elite class's adherence to formal speech patterns with up to 65% of the majority. Elite class finds formality more as a marker of intelligence and authority. While Upper Middle Class identify formality as a marker of professionalism rather a social status indicator while contradicting to Trudgill's (1972) theory, which stated that working-class speakers tend to use nonstandard linguistic forms, whereas the middle class adopts more formal

registers in professional settings to align with elite speech patterns. Middle Class accepts the importance of formal language but doesn't consider it a necessity. But the Lower Class with a tendency to defy the social norms, view formality as a less relevant commodity in daily communications. These variables suggest that formal language is merely a tool than a symbolic asset, which is actively cultivated in elite decorum. On the other hand the resistance of lower middle class shows a more flexible and practical orientation towards language.

1.1. Use of Slang in Professional Settings

Slang is an informal mode of non-standard expressions and words that have existed in the world since 18th century, referred to as the language of criminals and marginalized groups. Later it spread among different social classes and professional groups than it found its way through the rise of media and jazz culture and up to the youth. The internet and advance technology also played its role in galvanizing its use on global platforms. Slang has sifted through various generational shifts and social movements. Though slang is moderately avoided in professional settings but it is increasingly recognized as an important part of linguistic studies.

In this study we see slang as a medium of linguistic adaptability and social identity. Though the Elite Class conformed to prestige and demonstrated their privileged linguistic capital by defying slang in formal settings with a ratio of 72% out of 100%, but the upper middle class accepts slang in informal settings with 60% majority. The Middle Class show a casual approach by using slang in peer settings but avoiding it in front authority figures. Lower Middle Class again show distinction by viewing slang as a more natural, authentic and relatable form of communication with 65% of the majority. These variables highlight the social hierarchy and stratification of the language, as elite tends to preserve linguistic prestige whereas lower socioeconomic classes incline towards communication efficiency and group identity.

Politeness strategies and hierarchical interaction
Speech Adaptation When Addressing Authority Figures

Speech adaptation is a way the individuals adjust their speech according to various factors, such as social and cultural context, audience and personal identity. It is a key concept in sociolinguistic studies which show how language is used flexibly and dynamically. As Gumperz (1982), explored how elite speech often relies on strategic ambiguity to maintain exclusivity, allowing speakers to position themselves as gatekeepers of knowledge. This aligns with research by Eckert (2000), who found that linguistic prestige is often linked to social mobility, with the middle class adopting refined speech as a tool for upward mobility. The use of Received Pronunciation (RP) in Britain and General American (GA) in the United States serves as an example of how linguistic norms associated with the elite become aspirational markers for the middle class (Milroy & Milroy, 1999). These references are adopted according to Pakistani linguistics trends.

In this research, we see that the Elite class (80%), prefers indirect communication while interacting with authority figures while relying on hedging and honorifics. These strategies reflect strong hierarchical sensitivity. The Working class (65%) shuffles through direct and indirect strategies solely based on the context. Studies have shown that elite speakers tend to dominate conversations by employing indirect speech acts, passive constructions, and strategic pauses to assert authority (Tannen, 1993). On the other hand, the middle class (50%) while balancing according to situation use moderate indirectness. Whereas the lower middle-class (40%) prioritized clarity over hierarchy, again going against the other classes and making its own social class distinction.

These findings align with Brown and Levinson's Politeness Theory, which highlights elite class's negative politeness discourse as deference and indirectness to maintain power dynamics. On the other side, lower middle class support direct expressions, probably due to class bias and social hierarchy. Sociolinguistic research suggests that linguistic discrimination can

reinforce economic and social inequalities, with those who do not conform to elite speech norms facing barriers to upward mobility (Lippi-Green, 2012).

Good Manners in Formal Settings (Politeness Strategies)
Politeness strategies are a key part of pragmatics in sociolinguistics and were extensively studied by Brown and Levinson (1987). In their politeness theory they worked on face concepts (positive, negative), politeness strategies such as positive politeness, Negative politeness (avoiding imposition) and Bald On-Record (Direct and Clear Speech), off record speech. As in Eelen's (2014) work, he emphasizes that politeness is studied from both pragmatic and sociolinguistic perspectives within the framework of Anglo-Saxon scientific theory. Politeness is primarily concerned with language use and is inherently linked to pragmatics, which examines the relationship between language and the social context in which it is used. Further, he argues that although pragmatic and sociolinguistic approaches to politeness may differ in some respects, both contribute to a unified understanding of politeness theory as a phenomenon rooted in the interaction between society and communication.

In this section the results showed that politeness strategies also vary significantly across social classes. Elite class (70%) majorly relies on structured politeness strategies. Almost 99% of the elite class use formal language with structured politeness to avoid any kind of impositions and conflicts to maintain social harmony. Upper middle-class (60%), occasionally employ negative politeness strategies to assert soft directives. Middle class (55%), also use respectful and direct language. Lower middle-class (45%) being vocal and blunt, favor direct and concise speech. They don't believe in social hierarchical constraints, so they believe in freedom of speech and straightforwardness. This analysis suggests that politeness is a class marker as well as a social mechanism, the higher the class gets the more strategic and intricate politeness becomes.

Speech Adaptation and Accommodation
Speech Adjustment in Different Social Contexts
The results in this section of the research show that linguistic varies according to class distinctions. Power dynamics in conversation can be observed through turn-taking, interruptions, and discourse control (Fairclough, 1989). Studies have shown that elite speakers tend to dominate conversations by employing indirect speech acts, passive constructions, and strategic pauses to assert authority (Tannen, 1993). Meanwhile, middle-class speakers often engage in self-monitoring, adapting their speech to align with perceived norms of politeness and decorum (Giles & Coupland, 1991).

Elite Class (78%), adapt and adjust their speech according to the situation and formality requirements. Whereas working class (65%) shift their language pattern according to the social settings. Furthermore the upper middle or working class's work setting may vary from a top firm to a local business setup. So there is a linguistic resilience to accommodate the situation. Middle Class (55%) doesn't believe in a prominent shift; rather they believe in the simultaneous use of both mediums with slight variation. The Lower Middle Class (42%) tends to use and maintain a consistent speech pattern. In this section, the lower middle class again maintains their class distinction by going against the hierarchical norms of the society.

This section comprehensively reflects Giles and Coupland's Communication Accommodation Theory (CAT), as the higher status class shows greater speech adaptability to coincide with societal norms. The lower class are maintaining their distinction and identity by speaking style and linguistic consistency.

Linguistic Behaviour in Group Discussions
This last section deals with the patterns of interaction in group discussions through a comparative behaviour analysis of class-based youth of Pakistan. As discussed earlier, the ethical implications of language use extend beyond politeness and prestige; they also shape access to

power and resources. Sociolinguistic research suggests that linguistic discrimination can reinforce economic and social inequalities, with those who do not conform to elite speech norms facing barriers to upward mobility (Lippi-Green, 2012). Furthermore, the perception of accent bias in professional settings highlights how linguistic reflexes function as both an inclusionary and exclusionary force in society (Kang & Rubin, 2009).

This research shows that 68 percent of elite class prefers structured and turn-taking discussions where they offer equal grounds to everyone as a means for freedom of speech. Higher class emphasizes on order and discipline in formal discussion aligning with Piere Bourdieu's concept of social capital, which successfully connects language use to power, authority and command because they have access to the formal language that promotes formal discourse. The Upper Middle Class (58%) opts for a mix method of structured and informal communication. They adopt and shift according to the situation and social status.

Middle Class (52%), with minor differences also work with moderate shifts of formal and informal language according to situation and social context. They tend to follow community-oriented communication with a sense of flexibility. On the other hand the Lower Middle Class (50%), have fewer opportunities to practice and engage in formal discourse setups. So they use informal discussions as a tool of social bonding rather than a mean for asserting power. In this section, the results show that language is more than just a tool of communication rather it is a marker of social identity and power. It also proves that the higher the social class, the more formal and structured their discourse is. On the contrary lower class despises these social norms and strongly relies on informal and flexible communication.

Conclusion

Language is not just a tool of communication rather; it is a source of social identity and power dynamics. This study deeply explores the crucial role of linguistic capital in paving access to professional and academic opportunities, while highlighting how different linguistic registers can shape one's personality in society. And what role does educational institute play and can play to build linguistic inclusivity by equipping students from diverse social backgrounds with the skill to navigate from formal and informal registers with an ease and expertise. These language barriers should not partake in specific class distinctions but rather enhance their social and professional adaptability. Organizations should accept diverse communication styles, adapting to a parallel use of formal and informal speech patterns while maintaining a professional and inclusive work culture that promotes and fosters linguistic variation. The divide in social class is a visible marker of the divide in educational institutions which generate class based youth, catering to the power dynamics and socio-economic status. A moderate curriculum or a section of the curriculum should be built which give access to all social classes and breaks the barrier and creates a better moderate youth. Further studies should examine how speech modification influences mobility across various professional fields and through which means these barriers can be torn down to build a more inclusive and versatile linguistic acquisition curriculum.

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