A SOCIOLINGUISTICS ANALYSIS OF ENGLISH LANGUAGE STEREOTYPES PORTRAYED IN ENGLISH VINGLISH MOVIE

Muhammad Haris[1*], Abbas Khan[2], Fayyaz Ahmad[3]

[1*]Lecturer in English, Abasyn University, Department of Literature and Linguistics, Peshawar,
[2&3]Research Scholar of City University of Science and Information Technology, Peshawar,

[1*]harislinguist47@gmail.com, [2]abbasliterature@gmail.com, [3]fayyazahmad2831@gmail.com

Corresponding Author: *

ABSTRACT

The present study analyzes the English language stereotypes represented in the Indian movie English Vinglish from a sociolinguistic perspective. The film gives a rich narrative about the pervasiveness of stereotypes on English language proficiency within Indian society. These stereotypes, as depicted through character dialogues, associate English with high social class status, intelligence, and modernity and often result in marginalization for those who lack fluency. This research paper examines these stereotypes from the viewpoint of sociolinguistics by drawing on theories proposed by Labov (1972), Bourdieu (1991), and, more recently, the Stereotype Content Model advanced by Fiske, Cuddy, and Glick (2007). Furthermore, the analysis is performed at macro and micro levels of sociolinguistics in order to unravel the processes by which language competence determines social perception, identity formation, and class distinction. One of the key findings is that English proficiency is primarily seen as a sign of higher social status and that individuals who strictly follow language norms are marginalized. Moreover, the study also assesses how popular media contributes to the perpetuation of these stereotypes by highlighting them. Hence, the present study advocates for an inclusive approach to linguistic diversity within sociolinguistics and provides essential insights into the interplay of language, power, and identity in a non-Western setting.

Keywords: Sociolinguistics, Stereotypes, English vinglish

1.INTRODUCTION

Language is not just a means for communication; it is also a major social tool that reflects and assists in shaping the structure of society, identity, and relationships within society (Bonvillain, 2019). Language can be an indexical marker of social status, power, and identity in multilingual societies. The end often weighs into stereotype formation; stereotypes are not strictly linguistic, but their seat is deep within historical, cultural and social contexts (Giles & Watson, 2013). Due to its legacy, English has symbolized power, modernity, and social mobility in India since colonial times, and this has continued in education, governance, and business (Le Ha, 2004).

The film English Vinglish poignantly portrays stereotypes of these languages, especially since speaking English embodies intelligence, sophistication, and even higher societal status. In the movie, the protagonist, Shashi, represents quite a few good people in India who have become victims of this marginalization and are mocked for not being able to speak fluent English. Such marginalization brings to the fore the broader social problem of discrimination against ability in language use, which characterizes most postcolonial societies (Labov, 1972; Bourdieu, 1991). Previous research has extensively explored the relationship between language and social identity, underscoring how language use is constitutive of reinforcing or challenging social hierarchies (Dan & Rui, 2017). However, much of this research was in a Western background, leaving a yawning gap in understanding these dynamics in non-Western societies, particularly within the Indian context (Kutlu & Wiltshire, 2020).

The present research shall fill this gap by discussing the sociolinguistic perspectives of

English language stereotypes represented in English Vinglish and consequently further contribute to the redefinition of a better understanding of language and identity in Indian society.

However, the role of media in shaping and perpetuating language stereotypes is of greater importance. Films like English Vinglish not only reflect society's attitude but can also influence public perception and affirm existing stereotypes. This study seeks to understand how these stereotypes are represented in the film and what this means for people's identities and social relations.

1.1 Problem Statement

While much is known to date about language and social identity, remarkably fewer studies exist on the relationship between Indian cinema's representations of language stereotypes and how these portrayals square with broader societal attitudes toward English. This absence is all the more striking given just how effective English has been within India as a tool in shaping social hierarchies. The present study bridges this gap with a sociolinguistic analysis of the film English Vinglish, which amply proffers a glimpse of problems pertaining to individuals who do not speak English fluently in a society where speaking English is highly regarded as a social status marker.

1.2 Objectives of the Study

The primary study objectives are therefore:

1. To explore language stereotypes related to English, as reflected in the film English Vinglish.
2. The stereotypes will show the influence of social perception and identity on the film characters.
3. Exploring ways in which the media reinforce or contest language-based stereotypes in society in India.

1.3 Research Questions

The following research questions guide the study

1. Which language stereotypes associated with English does the film English Vinglish, project?
2. How do such stereotypes influence the social interactions and identities of the characters and, specifically, the protagonist?

3. What part does the film play in reproducing or challenging societal attitudes toward English language proficiency?

1.4 Significance of the study

This study is essential for several reasons. First, it adds depth to the sociolinguistic field by emphasizing a detailed analysis of language stereotypes not from a Western but from a non-Western context; thus, a dent of grave concern is created in the area of available literature. Second, it will further understand the role that the media plays in framing societal attitudes toward language and, more generally, the social functions of language use. The main results from this research not only raise questions but also have practical implications for the area of language education and policy in India, especially concerning the promotion of more inclusive and egalitarian approaches to learning and using languages.

2.1 Literature Review

This review explores how language works as an index of social identity and how the stereotypes attached to a specific language, such as English, come into play within interactional society and individual self-identity. Through the analysis of previous research and theories, such a review shall establish the ground knowledge necessary for understanding the relationship between language and social structures, which will help analyse the movie English Vinglish.

This section will approach the issues of language stereotypes from various angles: how they exist, their effect, and what they are like in different cultural contexts. Additionally, it includes a critical review related to the junction of language with social class, gender, and ethnicity, drawing on critical studies for insight into these phenomena. Synthesising this literature, the literature review shall show that available knowledge worrisomely has some gaps regarding how more investigation into the portrayal and effects of language stereotypes in the popular media can be advanced, especially in the non-Western context.

2.2 Language stereotypes

As per Dan and Rui (2017), humanity's social background is linked to the behaviour of their language. Moreover, people who seem to speak

one identical language will even have no similarities because of differences in their social backgrounds. Furthermore,. Using language, we can predict the vital connections among social class, gender, language, and other factors based on geography. These concepts delineate the language behaviours of human beings based on their gender as depicted in the movie and their social status. They also express the dominance of these factors on people's language behaviour (Dan and Rui, 2017).

The Western education system very much influences the education system in the Eastern world. The Eastern education system follows the footsteps of the education system of the West. Therefore, as per the study of Phan Le Ha (2004), Western educators may perceive Eastern education very differently on many levels. For instance, they may judge the education system of the East by using a single word, 'developed' and 'advanced'. Western English language educators may perceive the difference in culture in teaching practice as a deficit but not a difference.

On the other hand, EFT instructors in the Eastern world are often seen as not using advanced and well-developed methodologies, such as 'Communicative Language Teaching' (CLT). Proposed by the well-developed Western education system. The teaching methods used by gender stereotypes. The gender of males, as usual, is presented as the dominant one, whereas the female gender is not portrayed as strong and appealing as the male gender. The portrayal of gender stereotypes is done in both written texts and visual form. The present study focuses on the language textbooks' authors to better understand both genders and the stereotypes related to them. The present study suggests that the writers of the language textbooks need to be a little more conscious about gender stereotypes when writing a language textbook.

As per the viewpoint of Ezeh et al. (2021), the learners of the second language, specifically the English language, may need some help and support of language because the learners of the second language tend to focus more on language use at the performative level than the competence level. In order to be successful in both learning and teaching English as a second language, numerous linguistic and nonlinguistic factors must be considered, such as the skills and attitude of the language learners towards that targeted language. Secondly, the language

Eastern teachers are considered backward and undeveloped. The study further explores the experiences of two different EFL teachers in Vietnam. These two EFL teachers disagree with this cultural stereotype. These teachers seem to be experts in their work. By keeping the cultural factor in mind, they use many well-developed, practical, and advanced pedagogical methods in the classroom, which seem to be as effective as the methodologies used by Western teachers.

According to Tyarakanita. et al. (2021), the stereotypes related to gender in textbooks of education and language may have an immense impact on how the pupils and the instructors interpret the roles of gender. In many books, there are thousands of evidence of gender stereotypes available; however, in the books of language, there is empirical evidence of gender stereotyping noted. Furthermore, we need to learn more about how this problem is discursively analyzed using an interdisciplinary method. This research examines the portrayal of gender stereotyping in two textbooks of the English language in an Indonesian junior high school with the help of two critical theories: Visual Narrative Representation and Language sexism. After examining both English language textbooks, the present study findings provide a clear picture of the representation of

instructor's role is crucial; he must be competent and innovative in that language. Different language teaching methods should be used, such as audio-visual and visual and media aids. This study is conducted because of the inherent issue in the traditional methods of teaching, which are stereotypically considered boring, less interesting, less attractive and need more attention from the learners in learning a language. It ultimately transforms knowledge into a demanding and laborious activity. This study helps to change the teaching and learning process by shifting from the inherent old traditional learning to the modern technological form of learning, providing a medium to new technologies in which the dominant part is given to the media. The nature of this study is qualitative, and it evaluates the position of the media in teaching and learning a language both on the level of the instructor and the pupil. It was found that learning a language is facilitated by media aids to help improve the overall learning process. It was also found that media aids help the teacher overcome his deficiencies in areas

like correct pronunciation of words and learning new vocabulary to help the students. This change ultimately makes learning a language a well- established process rather than just a product.

As Fiske, Cuddy, and Glick (2007) say, social stereotyping emerges due to language attitudes, which ultimately impact linguistic judgments. As per the viewpoint of Giles and Watson (2013), non-standard varieties are often targeted by negative stereotypes. They are being analyzed as challenging to get and not very friendly. The study conducted by Kutlu and Wiltshire (2020) aims to find out the attitudes regarding the Engl, mainly Indian English. This is considered one of the varieties of English spoken by numerous immigrants (2.4 million) in America. This study investigates the basis of linguistics stereotyping regarding this particular English variety. The study also compares American English users' attitudes towards British English speakers and Indian English speakers. The results of this study show that American English users cannot show any difficulty in communication with Indian English; however, they favour British English over Indian English. The favouring and prioritizing of British English over Indian English explicitly indicates the connection with Raciolinguistic theories, hinting towards postcolonialism; more specifically, Fairness of skin colour is a factor that shows language prestige and how these various varieties of a language are perceived.

2.3 Research Gap

Although much groundwork has already been laid toward understanding the relationship between language and social identity, there are still significant gaps. Previous studies on language stereotypes and sociolinguistics are heavily based on a Western context and often fail to consider peculiarities inherent in non-Western societies. The fashioning of stereotypes about languages through popular media, like films, remains relatively unexplored, particularly within Indian society, where English occupies an arguably complex and often contradictory position.

Specifically, a lack of research has been conducted that critically examines the depiction of language stereotypes in Indian cinema and how these portrayals are interlinked with broader social attitudes towards English. The film English Vinglish presents an interesting case study within which to explore these themes because it underlines the dilemmas a non-English speaker has to pass through in a society dominated by English and questions the societal pressures and judgments attributed to languages or language proficiency. The paper tries to fill this gap by contributing to the sociolinguistics literature with a deeper understanding of how the stereotype construction and perpetuation process of the language stereotype works within Indian society through popular media.

The literature review analyzed the existing research on language stereotypes, sociolinguistics, and the social ramifications of using a particular manner of talking. While tremendous good work has been done in these areas, a critical gap lies within the chosen literature. There is little representation of language stereotypes in non-Western contexts, precisely the context of Indian cinema. This gap corroborates the need for studies examining how popular media in India reflect and support attitudes toward English and its speakers within Indian society. The current research desires to fill this lacuna by analyzing the film English Vinglish for language stereotypes, which can offer valuable insights into where language and social identity meet in media representation. Only then will such research broaden the horizon of sociolinguistics; instead, it is expected to add significant input to the cultural and social strands in understanding language use in India. sociolinguistics. Sociolinguistics, the critical subfield of linguistics, examines how socially based factors impact language use and how language, in turn, shapes social interactions and identities. The language stereotypes under examination in this research are preconceptions and generalised ideas about a particular

3.1 Theoretical framework and methodology Overview

The theoretical framework will be instrumental in exploring the complex relationship of language with society through the lens of

language or its native speakers, tending to give rise to a discriminatory attitude or behaviour. This theoretical framework will provide a foundation for examining the film English Vinglish, a foundation where language stereotypes, particularly those about the English language, are vividly depicted.

3.2 Sociolinguistics and Language Stereotypes

Sociolinguistics recognizes that language is more than just a medium for communication; it is a highly relevant social identity marker. This perspective toward theory sheds nuanced insight into how language reflects and reinforces, hence sometimes challenges, societal structures as large as class, gender, and ethnicity.

Language stereotypes are a product of the associations that particular linguistic forms or the use of a given language, like English, have with certain social groups. Thus, language stereotypes connote perceived qualities like intelligence, sophistication, social status.

Drawing on the pioneering work of William Labov (1972), this research reveals that language plays a central role in social stratification. According to Labov (1972), variations in the use of language can

reflect hidden social hierarchies and how language acts as a social symbol, signalling group differences. Besides, it refers to Giles and Watson's (2013) study displaying how pejorative stereotypes are attached to nonstandard varieties of language, further consolidating the fact that language is a proxy for making judgments about society.

stereotyping in language use about English sustains social inequalities and hierarchies of class.

3.4 Micro-Sociolinguistics and Language Use in Social Contexts

To balance the macro approach in analysing language and social class, the present research draws on micro-sociolinguistics, which is concerned with studying patterns of language use in specific social contexts at a family or small community level. There are rich sources for such micro-level interactional analysis in the

The study will also consider the Stereotype Content Model introduced by Fiske, Cuddy, and Glick (2007), relating linguistic attitudes to the broader context of social stereotypes. Stereotypes are more than simple cognitive shortcuts; they have a specific impact on how people view others using a particular variety of language and how they treat them accordingly. The model provides an overall framework under which language stereotypes are formed in unnamed social contexts.

3.3 Language and Social Class

A critical aspect of this framework refers to the relationship between language and social class. In most societies, mastery over a particular language or dialect is generally associated with people from higher classes. The study looks into how, in the Indian scenario, the English language has been treated as a means of communication and a symbol of prestige or power and social upward mobility.

This view resonates with Pierre Bourdieu's (1991) notion of linguistic capital, according to which mastery of the Prestige variety/dialect (in this case, English) is an acute asset and tool that can better position the speaker in society and create opportunities. Bourdieu's theory of linguistic capital underlines that language is a form of cultural capital through which one acquires advantages over others in society.

The background of English Vinglish explains why characters in the film who are more adept at English are portrayed as urbane, competent, and capable; those who aren't are undertaken or belittled.

The theory gives a reasonable basis for how film English Vinglish, especially how the protagonist navigates her social world as a non-English speaker in a society that equates proficiency in English with human worth and social success. The current research will demonstrate how language stereotypes work at a micro level in analysing dialogues and character interaction in the movie, influencing individuals' identity, self-perception, and social relationship building. In this micro-sociolinguistic perspective, a closer look at everyday conversation shows how gatherings function about language stereotypes and how

these eventualities contribute to other societal dynamics.

3.5 Selection and Justification of the Theory

The choice of sociolinguistics as the theoretical framework for this research is based on its capability of becoming a very efficient tool while considering all elements that comprise the link between language, society, and social identity. More specifically, language stereotypes are taken into consideration in an attempt to identify latent social processes responsible for a person's marginalization based on his or her use of language, in particular within the Indian society depicted in the movie English Vinglish.

It is in the theories of Labov (1972), Bourdieu (1991), and Fiske, Cuddy, & Glick (2007) that one finds an encompassing framework which enables understanding at a macro level how language reinforces social hierarchies and at a micro level how these dynamics are enacted in everyday interactions. To this end, it encompasses a fine-grained progression from the bigger societal implications for the use of language to the particular way in which language stereotypes manifest in personal and social contexts by their theoretical perspectives. The present study chooses this theoretical framework to provide a strong basis for an interdisciplinary approach to knowing language stereotypes. Sociolinguistics provides an overall framework that allows one to analyze the structural aspects of language and related social functions and implications. In this respect, this framework is especially applicable during the study of English Vinglish, as it allows exploring in detail how language in the movie serves as a reflection and reinforcement tool in shaping societal attitudes toward English and those speaking it. A sociolinguistic theoretical framework incorporating theories by Labov (1972), Bourdieu (1991), and Fiske (2007) allows for a more comprehensive and multifaceted understanding of language stereotypes in English Vinglish. In other words, a framework that fosters a greater critical insight into the social dynamics worked out using the movie and helps develop sociolinguistics as an academic discipline by bringing into focus the pervasive power of stereotypes based on

language in forming social identity and social relationships.

3.6 Methodology

The methodology used in this research is qualitative and descriptive because the objectives of the present study are structured to do the sociolinguistic analysis of the movie English Vinglish. A qualitative approach will be appropriate since it will help obtain an in-depth analysis of the language used in the movie and its societal implications of the stereotypes portrayed therein.

3.7 Data Collection

Primary data for this research were derived from the characters' dialogues in the Hindi movie English Vinglish, released on October 5, 2012. This movie was chosen because of its bald portrayal of language stereotypes, specifically those associated with the English language within the Indian societal framework. The dialogues have been carefully transcribed, and critical scenes depicting the language stereotypes have been picked for detailed analyses.

3.8 Data Analysis

The data analysis will be based on a sociolinguistic approach in which the dialogues are analyzed using language stereotypes. The concentration for the analysis falls under:

1. Language Competence and Social Perception: How the characters' ability to speak English works for or against them regarding status, and how other characters view and treat them according to the level of language competence they perceive in the other person.

2. Language and Identity: How the use of language latently affects the identity of the characters, specifically the protagonist, who is constantly judged and marginalized because of her inability to speak English.

3. Class Distinction through Language: An analysis of how the movie presents class distinction in terms of language use, with English connoting a higher social class and respectability.

4. **Stereotype representation:** Identifying what stereotypes are connected to the use of the English language, such as intelligence, modernity, and superiority, and how these stereotypes impact the characters' lives.

The theoretical framework and methodology provide a solid ground for analyzing the language stereotypes represented by sociolinguistic aspects in the English Vinglish movie. This study aims to disclose the language stereotypes buried in society via the English Vinglish film's dialogues for interaction between characters and its implications for a person's life and social network

4 . Ethical Considerations

The study aims to provide due respect to the cultural and social contexts that characterize the film. Character representations in use and the languages respectively employed are approached with reductive but respectful analysis to help keep the film devoid of being a stereotype.

4.1 Analysis

This chapter critically examines data collected from the movie English Vinglish. It aims to explore how language stereotypes are projected in the movie and further examine how these language stereotypes impact the character's identity and social interactions. The chapter has been divided into several subtopics regarding portrayed language stereotypes. The discussion will be mainly based on the theoretical framework sketched above and use sociolinguistic concepts to decode film dialogues and character interactions.

1. Class Difference based on language preference
1.1 Incompetence in Language

This section will analyze the portrayal of the relationship between language competence and social perception. As of Shashi's limited English proficiency, her family frequently makes fun of her and treats her poorly in the movie. For this analysis, certain scenes will be chosen when Shashi's inability to speak fluent English leads to her being treated as less competent or less intelligent. The analysis will demonstrate that

the dialogues and behaviours of the characters around Shashi prove language to be nothing but a partial tool for social exclusion and class distinction.

Example Dialogue 1

"Mom, it is not jhaaaz dance.- it is a jazz dance, Jaazz. Jazz. J.Jhazz. Jaazzz.Jazz."

Here, in this scene, Shashi mispronounces the word "jazz" as "jhaaaz," with this pronouncing style comes the making fun of her by her daughter Sapna and her husband, Satish. This instant is crucial because it marks that wrong pronunciation is not merely looked at as a mistake but constitutes Shashi's unsophisticated and antimodern personality.

The ensuing ridicule reinforces the stereotype that a person not speaking English correctly is less intelligent or cultured. This stereotype is already wired into character attitudes, reflecting the inextricable linking of language competence and social status within their environment.

Example Dialogue 2

"I may not know the meaning of PTA. I certainly know the meaning of a parent."

Here, Shashi is confronted with the abbreviation "PTA" (Parent-Teacher Association), which she does not know. Her daughter used this lack of knowledge to demean her further and drive home the point that because her mother failed to learn English, she was an incompetent parent. The response of Shashi, though, is one such rare moment of assertion, where she asserts being a parent and parental knowledge against not knowing the English term for it. This dialogue shows the inner dilemma that Shashi goes through between perceived incompetencies and actual capabilities that get submerged into the concerns of language skills alone. These dialogues lay bare the deep-seated biases within Shashi's family, where language competence in general and English in particular is equated with intelligence, capability, and modernity. The constant diminishing of Shashi due to her language incompetence underlines the broader social stereotype that English proficiency is a marker of higher social status and worth.

4.2.2 Pronunciation and Word Choice

Language stereotypes in this film are Shashi's mispronunciations and misarticulations of words. Language here is not just a matter of mechanics but how it should work in social distinction and exclusion.

Example Dialogue 1
Shashi:

'This new fad of brown bread, egg whites, it's all since you joined this new dance class. That.,,,,that jhaaaz dance.'

The mispronunciation of the word "jazz" as "jhaaaz" by Shashi is the source of much fun and ridicule among the other members of her family. Therefore, her daughter and even her husband laugh and make fun of her mistake, which represents how language, especially English, relates to social development and status. Using words such as "jhaaaz" instead of "jazz" symbolizes how Shashi has fallen short of her family's conceptions of modernity and cultural sophistication. This mockery underlines her ostracism from the English-speaking world and her somewhat lesser social standing within her own family, where speaking English fluently is considered more important than cultural or familial functions.

Example Dialogue 2
Shashi:

"Careful now. ruhk it properly. Lady. Does it have to get packed? It's not gipt, it's GIFT, Gipt gipt"

In this scene, Shashi mistakenly says, "gipt," instead of "gift." The customer corrects her in a very subtle but substantial way. The scene reflects all the social pressures connected to "speaking English right.". The mispronunciation on Shashi's part highlights her low social status and lack of a strong educational background despite her entrepreneurship. Her repeated "gipt" shows her challenges in ensuring that the line comes out as it should have, indicative of how society expects individuals to fall within its position by conforming to particular pronunciation, referred to in an ideal sense as standard English. As such, a minor correction subtly underlines the power play in using a language in which those unable to speak English correctly are at the receiving end.

Example Sample Dialogue 3
Shashi:

"I'm very sorry, sir…my father…..my English is not good..…If you"

Shashi is speaking with Father Vincent, her daughter's English teacher. She apologizes for her poor English, indicating that she knows the shortcomings of cracking the correct language. In the same case as Father Vincent, he responds politely by appreciating Shashi's effort to speak in English. Her self-deprecating language, "my English not good", exemplifies that her confidence in herself has ebbed because of her lack of excellence in English. Well, that dialogue is a landmark in unravelling the fact that an inward sense of inferiority guides Shashi's choice of words in the English language. The manner in which she makes an apology reinforces the stereotype of non- fluent people in English—that they are less able or less worthy of respect.

Example Conversation 4
Shashi:

"Why don't leave me alone! Haven't you understood. I am a married woman! Haven't you understood. I am a mother of two children."

In this scene, Shashi confronts Laurent, the romantic French counterpart who is taken to showing an interest in her. She states that she is revealing that she is someone's wife and somebody's mother, which involves simplistic, bare, basic English, much different and more straightforward than the English spoken by other characters in the movie. This develops in the reader the tension in Shashi's identity because of the language she uses to express it. Although the English Shashi is using is grammatically acceptable to the family, it seems a little bit wanting in fluency and sophistication of words, befitting a higher social ranking. This dialogue clarifies that Shashi's choice of words has given her more visibility as a lower-class phenomenon, albeit strong in the sense of self since she has developed limited English proficiency.

Example Dialogue 5
Shashi:

"No.you cooking hotel….expert. I'm in house cooking…..very small"

In the above interaction example, she talks with Laurent about her cooking experience. She belittles her work, calling it very small and less compared with his expert status in a hotel. This modesty also proves her poor English because only then is she unable to explain the worthiness of her work. The word choice reflects a lack of confidence from struggling with the language. The contrast between her self-deprecating words and the more positive English that Laurent does.

Shashi's conversation in sections 4.2 and 4.2.2 shows the tangled web interdependency between language, class, and identity. Shashi is usually mocked and laughed at for her echoing sound and wrong selection of words, presenting the bigger stereotype in society that lessons mastery in English equates with intelligence, modernity, and sophistication in social status. These dialogues reveal how language can subtly become a powerful tool of social exclusion by cementing, with firm toes, class distinction and smashing self-esteem based on language competence. For instance, through such interactions, the movie English Vinglish critiques the societal obsession with English for social success and underlines the emotional and social price such an obsession can take from those who cannot meet society's language expectations.

4.3 Language and Identity
4.3.1 Social Class Depiction Through Language

In English Vinglish, the film delicately traces the relationship between language use and class in society, how being fluent or inarticulate in English can make a huge difference and its importance in gaining social status. It shows how the movie brings up the class society where any person speaking fluent English is perceived to be superior, sophisticated, and of a higher class, while those unable to speak English or speak it badly are marginalized or put down as less able. In this section, the analysis of the movie in terms of how it demonstrates social class distinctions through language will be carried out

based on specific examples from Shashi's interactions and experiences.

Example Dialogue 1
Shashi:

"Shashi where's my parantha? Hurry up please. Sagar.your bournvita it's too white.make it brown!"

This can be noted particularly in this scene for Shashi, where the rest of the members address her with less respect because she is a housewife and her English is bad. Here, the needs of her husband and children are catered to in such a way that she becomes a servant actor in the home, thus underlying that her lack of fluent English-speaking skills is coherent with her relatively lower level of social status personally. The casual treatment of effort and an assertive tone exercised by the family further enhance the idea of realizing worth as less than others who speak English.

Example Dialogue 2
Shashi:

"Ek parantha toh main kha sakti hoon? Maa.tumhne toh poori duniya bhar ke paranthe kha lie. Ab"

This conversation shows the sort of command that is upon Shashi, coming from her daughter, Sapna. It is an overt reversal of the parent-child equation. More implicitly, Sapna's instruction for her mother to eat porridge and not paranthas, set against a background of modern ways of eating, also dovetails into the modernity and so-called social progressions that English-speaking people insist that they can gain the upper hand over those people who are doubled-over and stuck in a traditionalist manner, which is cleverly juxtaposed the modern mommy who is gas, ready for the challenges.. This, in return, means that Shashi, traditionally entrenched in culture and language, has to transform through language into what relates to the more "modern" and accepted socialites, hence linking language use to social class.

Example Dialogue 3
Shashi:

"What kind of an exam, yaar? There must be some test. No text waste mama. Cafe Coffee Day!"

This interaction between Shashi and her son Sagar illustrates how her children use English as a social tool, isolating themselves from their mothers. On the one hand, Shashi's expression in the form of a "test vest" indicates her inability to use the English language idiomatically and her son uses English idly: "Cafe Coffee Day". This moment encapsulates how the new generation, fluent in the English language, imparts upon themselves feelings of being superior and modernistic as opposed to their parents, who are non-English natives, which further helps to deepen the class divide within the family.

Example Dialogue 4
Shashi:

"Shashi… you should stop making those Ladoos vadoos. I have just one passion. you want me to give that up too?"
This conversation illustrates how Shashi's hobby of making ladoos is condescended with contempt by her husband, Satish, nuanced when he says, "Ladoos vadoos." To condescend something is to treat it as unimportant, something one can do without wasting much thought. This illustrates a more significant societal attitude that marginalizes certain traditional skills and roles to be played within society if they are not connected to English language proficiency or a modern profession. The blithe dismissal of her passion is linked to the perceived low social value of her activities, and this shows clearly that the connection between language, occupation, and social class is intrinsic.

Example Dialogue 5
Shashi:
"If I didn't cook well. you wouldn't even bother to come home, right?"
Here, Shashi is talking to her husband, accusing him of not giving respect to her for all the work she does in the house. Realizing that the only reason her husband returns home is for her meals, she terms this as a transacted relationship, where one only means something through what he or she can offer or do. Herein lies the core issue of not being able to speak fluent English, which adds to the very list of factors that increasingly devalue her identity by average, making her come across as a mere housewife who can only contribute to society through her cuisine and not as an integral individual.

The dialogues analyzed in this chapter demonstrate how English Vinglish uses language as a powerful symbol of social class. Movies consider people without English fluency to be different in terms of modernity, intelligence, and higher social class; these people are portrayed as undervalued and ridiculed, just like Shashi. In such interactions, the film lays much of the critique on society's obsession with English as the symbolism of reputation, besides pointing out the emotional and social costs associated with the linguistic hierarchy through them. Shashi's journey in the film reflects a situation more significant than life: the struggle of people in such non-native English-speaking circumstances, where English is tantamount to success in social life and personal compulsion.

The present study examines the relationship between social identity and societal perceptions as depicted in the film English Vinglish. The movie represents a moving case study about language stereotypes related to English within Indian society. Being depicted as a tool through which social meaning can be inferred, language, rather than representing a neutralistic means of communication, will sometimes play a vital role in shaping social dynamics and personal identities.

4.4 Key Findings
Through this research, researchers consider English proficiency a social marker of prestige and intelligence in Indian society. The movie tackles how characters speaking fluent English are more modern, sophisticated, and ideally of higher class, while those at the margins of fluency, like Shashi, will be marginalized and less competent.

The film gives examples of how language stereotypes can deeply impact individuals' identities and self-perceptions. Shashi's journey shows how these societal pressures and judgments against language proficiency can dent one's self-esteem and social interaction.

The English-Vinglish movie illustrates how widespread media mirrors and feeds into the prevalent attitude towards language. The

stereotypes perceived through language in the movie imply and represent general social biases, and mass media directly influences them.

The research reflects that language stereotypes are related to social class manifestations. The film also presents English as an expression of belonging to a higher class in society and possessing power, which represents traditional structures of inequality in society.

This research uses macro- and micro-sociolinguistic perspectives to examine society's trends and individual interactions. This dual approach, therefore, views how language stereotypes function at different levels of society.

Conclusion

This study has significantly contributed to sociolinguistics by using English and Vinglish to illustrate language stereotypes. It highlights the social aspect of language and how issues of power, identity, and social structure are closely related to its effects. The study establishes that language reflects and reinforces social values. Language use has to be more critically attended to within the education framework-one that is more inclusive and recognizes diversification in linguistic experience and respect for all communication forms. This approach will be critical to linguistic scholarship and furthering a more equal and inclusive society.

REFERENCES

Bonvillain, N. (2019). Language, culture, and communication: The meaning of messages. Rowman & Littlefield.

Bourdieu, P. (1991). Language and symbolic power (J. B. Thompson, Ed.; G. Raymond & M. Adamson, Trans.). Harvard University Press.

Dan, J., & Rui, L. (2017). A Study of Linguistic Behavior from the Perspective of Sociolinguistic—Taking My Fair Lady as an Example. Studies in Linguistics and Literature, 1(162), 10-22158.

Ezeh, N. G., Anidi, O. C., & Nwokolo, B. O. (2021). Media-Support Teaching and Learning of English Language as a Second Language: Eliminating Stereotypes. English Language Teaching, 14(4), 94-104.

Fiske, S. T., Cuddy, A. J. C., & Glick, P. (2007). Universal dimensions of social cognition: Warmth and competence. Trends in Cognitive Sciences, 11(2), 77-83. https://doi.org/10.1016/j.tics.2006.11.005

Giles, H., & Watson, B. M. (2013). The social meanings of language, dialect and accent: International perspectives on speech styles. Peter Lang Publishing.

Kutlu, E., & Wiltshire, C. (2020). Where do negative stereotypes come from? The case of Indian English in the USA. Proceedings of the Linguistic Society of America, 5(1), 74-82.

Labov, W. (1972). Sociolinguistic patterns. University of Pennsylvania Press.

Le Ha, P. (2004). University classrooms in Vietnam: Contesting the stereotypes. ELT journal, 58(1), 50-57.

Tyarakanita, A., Drajati, N. A., Rochsantiningsih, D., & Nurkamto, J. (2021). The Representation of Gender Stereotypes in Indonesian English Language Textbooks. Sexuality & Culture, 25(3), 1140-1157.