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EVERYDAY ENGLISHNESS: CLASS, MANNERS, AND MORAL AUTHORITY IN EMMA BY JANE AUSTEN

Emma offers a nuanced literary exploration of English national identity grounded in the practices of everyday social life. Rather than engaging with empire, political conflict, or historical events, Jane Austen constructs Englishness through class relations, social manners, and informal moral authority within the provincial community of Highbury. This article examines Emma as a narrative of everyday Englishness, arguing that British identity is represented as a moral and social practice sustained through self-regulation, restraint, and communal judgment, deeply embedded in habitual conduct and shared ethical expectations. By analyzing Highbury as a microcosm of English society, the study explores how class privilege is ethically constrained, how manners function as mechanisms of moral regulation, and how authority is legitimized through responsibility rather than status. Particular attention is given to Emma Woodhouse's moral education, Mr. Knightley's ethical leadership, and Austen's use of irony and free indirect discourse, which actively involve the reader in moral judgment.

In addition, the article demonstrates how everyday social interactions such as visiting, conversation, and participation in communal rituals operate as sites where national values are enacted and reinforced. Englishness emerges as a habitual mode of conduct shaped by moderation, continuity, and ethical awareness. The novel presents national identity as something performed through daily behavior rather than declared through ideology. Furthermore, it highlights how Austen's narrative technique subtly prompts ethical reflection, encouraging readers to assess conduct through communal standards. This interpretive engagement reinforces the idea that national identity in Emma is not only depicted but also co-constructed with the reader. The article concludes that Emma articulates a model of English national identity rooted in everyday conduct and ethical balance, positioning the novel as a significant contribution to the literary construction of British identity.

Keywords: *British identity, Englishness, Jane Austen, Emma, class; manners, moral authority, national character, everyday life.*

Introduction. The question of British identity in literary studies has traditionally been approached through themes of empire, political history, and national conflict [1; 2]. However, the fiction of Jane Austen offers a markedly different yet no less influential perspective on national character [5]. In *Emma*, Austen constructs Englishness not through public events or ideological declarations but through the texture of everyday social life [3; 4]. The novel's focus on domestic spaces, local communities, and ordinary social interactions positions it as a significant text for examining how British identity is shaped and sustained at the level of daily conduct [3]. The relevance of *Emma* to studies of British identity lies in its representation of England as a morally

regulated society in which class, manners, and informal authority function as stabilizing forces [5]. Set in the provincial village of Highbury, the novel presents a social world governed less by law or power than by shared norms of behavior, politeness, and moral judgment [4]. Austen's England appears orderly and coherent not because of external control, but because individuals internalize expectations of restraint, responsibility, and self-discipline [3; 5]. In this sense, *Emma* offers a literary model of British identity grounded in ethical self-regulation and communal harmony, reflecting a distinctly English ideal of social balance [2; 3]. The aim of this article is to examine *Emma* as a narrative of everyday Englishness and to demonstrate how Austen articulates British identity



through the interaction of class hierarchy, social manners, and moral authority [4; 5]. The central thesis argues that Emma constructs Englishness as an ethical mode of being rather than a political or imperial identity [1; 3]. Through Emma Woodhouse's moral education and the novel's emphasis on manners and judgment, Austen suggests that true authority in English society depends on self-knowledge, restraint, and responsibility [4; 5]. By foregrounding the ordinary practices of social life, Emma reveals British identity as a lived moral experience embedded in everyday conduct [3; 4].

Purpose of the article: The purpose of this article is to examine how Emma constructs English national identity as a form of everyday moral and social practice shaped by class relations, manners, and informal moral authority.

Discussion. The findings of this study confirm that Emma offers a coherent and sustained model of English national identity grounded not in political ideology or historical narrative but in everyday ethical behavior and social interaction. The analysis demonstrates that Austen's representation of Englishness operates through informal mechanisms of regulation, such as manners, communal judgment, and moral responsibility, which collectively maintain social stability within Highbury. This supports theoretical approaches that view national identity as a lived and practiced phenomenon rather than a fixed ideological construct. By foregrounding moral self-regulation, restraint, and accountability, Austen aligns English identity with continuity and ethical balance. The discussion also highlights the significance of narrative technique particularly irony and free indirect discourse in shaping reader participation in moral evaluation, suggesting that national identity in Emma is not only represented but actively constructed through interpretive engagement. Consequently, the novel emerges as a key literary text for understanding Englishness as an ethical habit sustained through everyday conduct rather than institutional power

Theoretical Framework: Englishness and National Identity: The concept of everyday Englishness refers to a form of national identity constructed and maintained through ordinary social practices rather than through political institutions, historical events, or imperial narratives [1; 3]. In Emma, Jane Austen presents Englishness as a habitual way of life, shaped by daily interactions, social rituals, and shared moral expectations [4; 5]. This form of identity is not articulated explicitly but emerges implicitly through patterns of behavior, speech, and judgment within a stable community [3]. Everyday

Englishness in Emma is closely connected to ideas of moderation, restraint, and social responsibility [2; 5]. Characters are expected to regulate their emotions, respect social boundaries, and act with consideration for others. Politeness and manners function as visible expressions of internal moral discipline, ensuring that individual desires do not disrupt communal harmony [3; 4]. In this sense, Englishness is not a matter of origin or nationality alone, but a moral practice continuously enacted in everyday life [1; 3].

Austen's portrayal of Highbury emphasizes continuity and order, suggesting that English identity is sustained through repetition and stability rather than dramatic change [2; 4]. Social authority operates informally, reinforced by reputation, mutual observation, and ethical judgment [5]. Those who fail to conform to these unwritten rules through arrogance, impropriety, or lack of empathy are corrected not by punishment but by social disapproval and moral reflection [4; 5]. Thus, everyday Englishness in Emma can be understood as a cultural and ethical framework in which national identity is embedded in ordinary conduct [3]. Austen's novel presents Englishness as something lived and practiced daily, defined by a balance between individuality and social obligation, and maintained through the disciplined routines of domestic and communal life [3; 4]. In Emma, national identity is represented not as a political affiliation or a collective ideology but as a moral and social practice enacted through everyday behavior [1; 3]. Jane Austen constructs Englishness as a set of ethical habits shaped by social interaction, personal responsibility, and communal expectations [5]. Identity, in this sense, is not declared but performed, emerging from how individuals conduct themselves within a shared social framework [1].

The moral dimension of national identity in Emma is evident in the emphasis on self-regulation and ethical judgment [4; 5]. Characters are continually evaluated according to their ability to balance personal inclination with social duty. Moral authority is exercised informally through advice, example, and social response rather than through coercive power [5]. This system reflects an English ideal of governance rooted in internal discipline and mutual accountability, where order is maintained through conscience and social consensus [2; 3]. Social practice plays an equally central role in shaping national identity. Rituals such as visiting, dining, and participating in communal events are not merely social conventions but mechanisms through which values are reinforced and shared [3; 4]. Manners serve as a visible expression of moral awareness, signaling

respect for others and adherence to collective norms [3]. Deviations from these practices such as breaches of politeness or misuse of social influence are treated as ethical failures that require recognition and correction [4; 5]. By presenting national identity as a product of daily moral and social practices, Emma aligns Englishness with continuity, moderation, and ethical balance [2; 3]. Austen suggests that the stability of English society depends less on formal structures of power than on the consistent performance of moral responsibility in ordinary life [3; 5]. National identity thus becomes a lived experience, sustained through habitual conduct and the shared understanding of social and ethical obligations [1; 3].

Theoretical Framework: Englishness and National Identity: Within the theoretical framework of Englishness and national identity, everyday Englishness may be understood as a form of national character constructed through habitual social practices rather than through explicit political ideology or historical narrative [1; 3]. In Emma, Jane Austen represents Englishness as an ethical and cultural system embedded in the routines of domestic and communal life [4; 5]. National identity emerges not from public declarations of belonging but from the repeated performance of socially sanctioned behaviors [1; 3]. Everyday Englishness in the novel is closely associated with values of moderation, restraint, and continuity [2; 5]. Social interactions are governed by implicit codes of conduct that regulate speech, emotion, and behavior. Manners function as a visible manifestation of internal moral discipline, ensuring that individual desires remain aligned with collective expectations [3; 4]. Through such practices, Englishness is presented as a lived experience, maintained through self-control and mutual observation rather than external enforcement [3]. The village of Highbury operates as a model environment in which everyday Englishness is both produced and sustained [4]. Its social order relies on informal moral authority, exercised through reputation, judgment, and ethical example [5]. Characters who conform to these norms contribute to social harmony, while those who violate them face correction through social disapproval and self-reflection [4; 5]. This mechanism reflects a broader conception of English identity as stable, self-regulating, and resistant to excess [2; 3]. By framing Englishness as an everyday practice, Austen situates national identity within the sphere of ordinary life [3]. Emma thus supports a theoretical understanding of national identity as a moral and social process, shaped by daily conduct and sustained through shared values rather than imposed structures

[1; 3]. Englishness, in this context, becomes an ethical habit quiet, continuous, and deeply rooted in social practice [3]. In Emma, Jane Austen conceptualizes national identity not as a political doctrine or a historically articulated ideology, but as a moral and social practice embedded in everyday life [1; 3]. Englishness is constructed through habitual forms of behavior modes of speech, social interaction, and ethical judgment that regulate individual conduct within a shared communal framework [3; 5]. National identity, therefore, emerges from what individuals do rather than from what they claim [1]. The moral dimension of national identity in Emma is grounded in self-regulation and accountability [4; 5]. Characters are continually evaluated according to their capacity for restraint, empathy, and ethical reflection. Moral authority is exercised informally through guidance, criticism, and example rather than through institutional power [5]. This system reflects an English ideal of social order based on internalized moral standards, where authority is legitimate only when supported by responsible conduct [2; 3]. Equally important is the social dimension of national identity, which is maintained through everyday practices such as visiting, conversation, and participation in communal events [3; 4]. These routines reinforce shared values and function as mechanisms of inclusion and exclusion. Manners operate as a social language through which moral awareness is communicated, signaling respect for communal norms and sensitivity to others [3]. Breaches of decorum are treated as moral failures, prompting social correction and personal reassessment [4; 5]. By presenting national identity as a moral and social practice, Emma emphasizes continuity, balance, and ethical coherence as defining features of Englishness [2; 3]. Austen suggests that the stability of English society depends less on formal structures of authority than on the consistent performance of moral responsibility in ordinary interactions [3; 5]. National identity thus appears as a lived and practiced reality, sustained through daily conduct and shared ethical expectations [1; 3].

Highbury as a Microcosm of English Society: In Emma, the village of Highbury functions as a carefully constructed microcosm of English society, reflecting its social structure, stability, and hierarchical order [4]. Jane Austen situates the narrative within a confined geographical and social space, allowing the dynamics of class and authority to be observed in their everyday manifestations [3; 4]. Highbury's apparent simplicity conceals a complex system of social relations governed by rank, reputation, and moral expectation [5]. The social structure of Highbury is clearly stratified yet

remarkably stable [2; 4]. Landed gentry, professionals, tradespeople, and socially marginal figures coexist within a well-defined hierarchy that is widely understood and rarely challenged [4]. Social mobility exists, but it is limited and carefully regulated through marriage, manners, and communal approval [5]. This stability reflects an English social ideal in which order is maintained not through coercion but through shared acceptance of social boundaries [2; 3]. Hierarchy in *Highbury* is reinforced by informal practices rather than formal institutions [3]. Social authority is exercised through influence, respect, and moral example rather than through legal power [5]. Characters such as Mr. Knightley occupy positions of moral leadership because of their integrity and fairness, while others, despite social standing, are subject to criticism when they fail to meet ethical expectations [4; 5]. This distinction emphasizes Austen's view that hierarchy in English society must be justified by conduct as well as by status [5]. The enduring stability of *Highbury* suggests a model of English society rooted in continuity and moderation [2; 3]. Change occurs gradually and within established norms, preserving social coherence [4]. By presenting *Highbury* as an ordered yet flexible community, Austen offers a vision of English national identity grounded in a balance between hierarchy and moral responsibility, reinforcing the idea that social stability depends on ethical self-regulation within a clearly defined social structure [1; 3]. In *Emma*, the social cohesion of *Highbury* is sustained by a system of communal norms that regulate individual behavior and reinforce moral order [3; 4]. Jane Austen depicts a society in which formal authority is minimal, and social regulation operates primarily through shared expectations, observation, and ethical judgment [5]. These communal norms function as an informal yet effective mechanism of moral control [3]. Everyday interactions—visits, conversations, and social gatherings—serve as sites where communal values are enacted and reinforced [3; 4]. Politeness, respect, and restraint are not merely social niceties but moral obligations that signal one's adherence to collective standards [3]. Characters are constantly aware of being observed and evaluated, which encourages self-discipline and conformity to accepted behavior [3; 5]. In this way, moral regulation is internalized rather than imposed [3]. When individuals deviate from communal norms, correction occurs through social response rather than punishment [4; 5]. Disapproval, embarrassment, and loss of reputation function as powerful regulatory forces [3]. Emma Woodhouse's insult to Miss Bates exemplifies this process:

the act is immediately recognized as a breach of communal ethics, prompting moral censure and self-reflection [4]. The incident demonstrates how public opinion in *Highbury* enforces ethical behavior and restores social balance [4; 5]. Through this system of communal norms and moral regulation, Austen presents English society as self-governing and ethically coherent [2; 3]. *Highbury*'s moral order depends on collective vigilance and shared values, illustrating a model of national identity in which social harmony is maintained through everyday ethical practice rather than institutional authority [1; 3].

Class and Social Responsibility: In *Emma*, Emma Woodhouse occupies a uniquely privileged position within the social hierarchy of *Highbury* [4]. As a wealthy member of the landed gentry, she enjoys economic independence, social influence, and a degree of autonomy uncommon for women of her time [2; 5]. Jane Austen deliberately constructs Emma as a heroine free from material necessity in order to explore the ethical implications of class privilege rather than the struggle for social survival [5]. Emma's authority derives not from formal power but from her social standing and perceived superiority of judgment [4]. This elevated position allows Emma to act as an informal regulator of social relations, particularly in matters of marriage and friendship [4; 5]. Her confidence in her own discernment leads her to interfere in the lives of others, most notably in her attempts to direct Harriet Smith's future [4]. Austen presents these actions as a misuse of class-based influence, exposing the moral risks inherent in social privilege when it is exercised without sufficient self-awareness or empathy [5]. Through Emma's mistakes, Austen defines the ethical boundaries of social authority in English society [5]. While class grants influence, it does not legitimize manipulation or moral superiority [1; 3]. Authority, the novel suggests, must be constrained by responsibility, humility, and respect for individual autonomy [3; 5]. Emma's failure lies not in possessing influence but in assuming that her position entitles her to control others' lives [4]. Austen contrasts Emma's flawed exercise of authority with models of ethical leadership grounded in restraint and moral judgment [5]. Social power becomes legitimate only when guided by ethical consideration and an awareness of its consequences [3]. Emma's eventual recognition of her errors marks a shift from social dominance to moral responsibility, reinforcing the idea that English class hierarchy is acceptable only when tempered by ethical self-regulation [2; 5]. By illustrating the limits of social authority, Emma presents class not as an unquestioned entitlement

but as a moral burden [5]. Austen's portrayal aligns English identity with a vision of leadership defined by accountability and restraint, emphasizing that social influence must be exercised within clear ethical boundaries to maintain communal harmony [1; 3].

Manners as Moral Regulation: In *Emma*, manners function as a central mechanism of moral regulation within English society [3; 4]. Jane Austen presents politeness and restraint not as superficial social conventions but as ethical practices that govern interpersonal relations [5]. Social interaction in *Highbury* is shaped by expectations of measured speech, emotional control, and consideration for others, ensuring that personal impulses do not disrupt communal harmony [3; 4]. Politeness operates as a visible sign of moral awareness. Characters are expected to regulate their behavior in accordance with social context, demonstrating respect for hierarchy and sensitivity to social boundaries [2; 3]. Restraint, in particular, is valued as an expression of self-discipline, reflecting an internalized moral code [3]. Through everyday exchanges conversations, visits, and gatherings Austen illustrates how manners serve to balance individual expression with social responsibility [3; 4].

When norms of politeness are violated, the community responds through public judgment rather than formal punishment [4; 5]. *Highbury's* system of moral regulation relies on collective evaluation, where approval or disapproval functions as a corrective force [3]. Emma Woodhouse's insult to Miss Bates provides a crucial example of this process: the incident is immediately recognized as a breach of social and moral decorum, prompting criticism and moral reflection [4]. Public judgment in *Emma* operates as a means of ethical education [3; 5]. Social disapproval exposes moral failure and encourages self-awareness, allowing individuals to realign their behavior with communal standards [3]. This process reinforces social cohesion while avoiding coercion, emphasizing correction through understanding rather than authority [1; 3]. Through its portrayal of manners as moral regulation, *Emma* constructs Englishness as a disciplined social practice [3; 4]. Politeness and restraint uphold ethical order, while public judgment ensures accountability, revealing a model of national identity grounded in everyday moral conduct [1; 3].

Moral Authority and Ideal English Character: In *Emma*, Jane Austen presents Mr. Knightley as the embodiment of moral authority within the social world of *Highbury*. Unlike characters whose influence derives primarily from wealth or status, Mr. Knightley's authority is grounded in ethical

consistency, rational judgment, and concern for communal well-being. His role in the novel illustrates Austen's ideal of English leadership as morally earned rather than socially imposed. Mr. Knightley functions as a moral reference point, particularly in relation to Emma Woodhouse. He observes social interactions with clarity and fairness, offering criticism when necessary and praise when deserved. His guidance is neither domineering nor intrusive; instead, it reflects a balance between honesty and restraint. Through this figure, Austen articulates an English ideal of masculinity defined by responsibility, integrity, and moral steadiness.

Austen's portrayal of Mr. Knightley reinforces the principle that true authority in English society must be grounded in conduct rather than inherited privilege. Moral authority arises from consistent ethical behavior, attentiveness to others, and a willingness to act in the interest of social harmony. Mr. Knightley's influence is accepted because it is exercised responsibly and without self-interest. This model of authority contrasts sharply with Emma's early misuse of her social position. While Emma possesses status and influence, she lacks the ethical maturity to exercise them responsibly at first. Mr. Knightley's example demonstrates that leadership requires self-discipline and accountability, highlighting the moral limits placed on social power. By aligning moral authority with responsibility and ethical conduct, *Emma* presents an ideal English character defined by balance, restraint, and moral clarity. Austen's vision of Englishness thus privileges ethical practice over social dominance, reinforcing national identity as a moral rather than hierarchical construct.

Irony and Narrative Construction of Englishness: In *Emma*, Jane Austen employs irony and free indirect discourse as central narrative strategies for constructing Englishness [4; 5]. These techniques allow the narrator to present events through Emma Woodhouse's perspective while subtly distancing the narrative voice from her judgments [4]. As a result, the text exposes the limitations of Emma's understanding without overt authorial intervention [5]. Irony functions as a form of moral calibration [3; 5]. By revealing the disparity between Emma's confident interpretations and the actual social reality, Austen highlights the ethical dangers of self-assurance untempered by reflection [4; 5]. Free indirect discourse draws readers into Emma's mental processes, encouraging engagement with her reasoning while simultaneously inviting critical evaluation [4]. This narrative method mirrors the English cultural ideal of moderation and self-awareness, reinforcing

the novel's ethical vision [2; 3]. Austen's narrative technique actively involves the reader in moral judgment, making interpretation itself an ethical exercise [3; 5]. Readers are positioned to recognize Emma's errors before she does, prompting reflection on issues of responsibility, perception, and social conduct [4]. This participatory process aligns with the novel's broader representation of Englishness as self-critical and reflective rather than authoritarian [1; 3].

Through irony, readers are trained to assess behavior according to communal and moral standards rather than personal inclination [3]. The act of reading thus becomes a form of moral education, reinforcing the values of restraint, empathy, and ethical awareness [3; 5]. In this way, Austen's narrative strategy contributes directly to the construction of English national identity, presenting it as a reflective practice shaped by judgment, correction, and ethical insight embedded in everyday life [1; 3].

Moral Education and National Identity: In *Emma*, Jane Austen structures the narrative around Emma Woodhouse's process of moral education [4; 5]. Emma's development is not defined by the acquisition of social status or material security but by the gradual recognition of her ethical limitations [5]. Her initial confidence in her own judgment leads to misinterpretation and interference in the lives of others, revealing a gap between social influence and moral maturity [4]. Key moments of self-realization most notably Emma's awareness of her treatment of Miss Bates and her misjudgment of social relationships mark turning points in her ethical growth [4]. These moments demonstrate Austen's emphasis on self-reflection as a necessary condition for moral authority [3; 5]. Emma's development involves learning to restrain her impulses, acknowledge the autonomy of others, and accept responsibility for the consequences of her actions [3; 4]. Emma's moral education functions as a symbolic model for English national identity as represented in the novel [1; 3]. Austen suggests that the stability and coherence of English society depend on the ethical development of individuals who hold social influence [2; 5]. Personal growth, therefore, is not merely a private achievement but a contribution to communal harmony [3]. By aligning individual moral improvement with social balance, *Emma* presents Englishness as a process of continuous self-correction and ethical refinement [3; 5]. Emma's eventual maturity reflects an ideal of national character grounded in humility, restraint, and responsibility [2; 5]. In this framework, English identity emerges as a lived moral practice, sustained through the ethical development of individuals within a stable social order [1; 3].

Conclusions. This article has examined *Emma* as a literary representation of English national identity constructed through everyday social practices [1; 3]. By focusing on class relations, manners, and moral authority, the analysis has demonstrated that Jane Austen presents Englishness not as a political or imperial concept but as an ethical mode of living embedded in ordinary social interaction [3; 5]. *Highbury* emerges as a microcosm of English society in which stability and cohesion are maintained through shared norms, informal moral regulation, and communal judgment [2; 4]. The discussion of class and social responsibility has shown that Austen places clear ethical limits on social authority, emphasizing that privilege must be balanced by accountability and self-restraint [5]. Manners function as a key mechanism of moral regulation, ensuring social harmony through politeness, restraint, and public correction [3; 4]. The figure of Mr. Knightley embodies the ideal of English moral authority, grounded in ethical conduct and responsibility rather than inherited status [4; 5]. Furthermore, Austen's use of irony and free indirect discourse actively engages the reader in moral judgment, reinforcing Englishness as a reflective and self-critical identity [3; 5]. Finally, *Emma Woodhouse's* moral education illustrates how individual ethical development contributes to national stability [1; 3]. Her transformation from social interference to moral awareness serves as a model of English identity rooted in self-knowledge, restraint, and communal responsibility [4; 5]. Taken together, these findings suggest that *Emma* articulates a vision of everyday Englishness in which national identity is sustained through disciplined conduct and moral balance, affirming Austen's novel as a significant text in the literary construction of British identity [1; 3]. This article contributes to British identity studies by demonstrating that *Emma* offers a sustained and coherent model of national identity grounded in everyday moral and social practice rather than in political ideology or imperial discourse [1; 3]. By shifting critical attention from macro-historical frameworks to the sphere of ordinary life, the study highlights Jane Austen's role in shaping a literary understanding of Englishness rooted in ethical self-regulation, social responsibility, and communal harmony [3; 5]. The analysis extends existing scholarship by framing Englishness in *Emma* as a lived moral experience, constructed through class relations, manners, and informal authority [5].

This approach situates Austen within broader debates on national character, showing how British identity can be articulated through domestic spaces

and habitual conduct [2; 3]. In doing so, the article challenges readings that marginalize Austen's fiction as socially limited or apolitical, instead revealing its relevance to cultural and identity studies [5]. Furthermore, by integrating narrative technique particularly irony and free indirect discourse into discussions of national identity, the article demonstrates how literary form participates in the construction

of Englishness [3; 5]. Reader involvement in moral judgment is shown to be central to Austen's vision of national character as reflective and self-critical [3]. Overall, this study positions Emma as a key text in understanding British identity as an ethical and social practice, contributing a nuanced perspective that enriches interdisciplinary approaches to nationhood in British literature [1; 3].

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Гулієва І. ЩОДЕННА АНГЛІЙСЬКІСТЬ: КЛАС, МАНЕРИ ТА МОРАЛЬНИЙ АВТОРИТЕТ У РОМАНІ ЕММА ДЖЕЙН ОСТІН

Роман Емма пропонує тонке літературне дослідження англійської національної ідентичності, укоріненої в практиках повсякденного соціального життя. Замість звернення до імперії, політичних конфліктів чи історичних подій, Джейн Остін формує «англійськість» через класові відносини, соціальні манери та неформальний моральний авторитет у провінційному суспільстві Гайбері. У статті проаналізовано Емма як наратив щоденної англійськості, доводиться, що британська ідентичність представлена як моральна та соціальна практика, яка підтримується саморегуляцією, стриманістю та суспільним осудом, глибоко вкорінена у звичній поведінці та спільних етичних очікуваннях. Аналізуючи Гайбері як мікрокосм англійського суспільства, дослідження розглядає, як класові привілеї етично обмежуються, як манери функціонують як механізми моральної регуляції, та як авторитет легітимізується через відповідальність, а не через статус. Особливу увагу приділено моральному вихованню Емми Вудгаус, етичному лідерству містера Найтлі та використанню іронії й вільно непрямой мови, що активно залучає читача до морального судження.

Крім того, у статті показано, як повсякденні соціальні взаємодії – відвідини, бесіди, участь у громадських ритуалах – функціонують як простори, де реалізуються та підкріплюються національні цінності. Англійськість постає як звичний спосіб поведінки, сформований поміркованістю, неперервністю та етичною свідомістю. Роман репрезентує національну ідентичність не як ідеологічну декларацію, а як щоденну практику. Крім того, підкреслюється, як наративна техніка Остін делікатно спонукає до етичного осмислення, заохочуючи читача оцінювати поведінку згідно з суспільними стандартами. Така інтерпретаційна взаємодія підсилює ідею, що національна ідентичність у Емма не лише зображена, а й співконструюється з читачем. Стаття доходить висновку, що Емма формулює модель англійської національної ідентичності, укоріненої в повсякденній поведінці та етичній рівновазі, позиціонуючи роман як вагомий внесок у літературне конструювання британської ідентичності.

Ключові слова: британська ідентичність, англійськість, Джейн Остін, Емма, клас, манери, моральний авторитет, національний характер, повсякденне життя.

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