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Language as a Tool of Symbolic Control in Pride and Prejudice: A Pragma-Discursive Analysis of Gender Ideology and Class Hierarchy

اللغة كأداة للسيطرة الرمزية في رواية كبرياء وهوى: تحليل تداولي-خطابي لأيديولوجيا النوع الاجتماعي
والتراتبية الطبقية

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Abstract:

This paper explores how language acts as a means of symbolic control in Jane Austen's novel *Pride and Prejudice*, bringing into focus its role in constructing and reinforcing gender ideology and social hierarchy. Drawing on an eclectic pragma-discursive modal, the analysis integrates pragmatic theories (speech acts, politeness strategies, conversational implicature) with insights from critical discourse approaches (ideology, power, and social hierarchy analysis) to reveal how power relations are deviously negotiated in conversational strategies. Over examining selected conversational extracts, involving key characters -Lady Catherine, and Mr. Darcy- the study shows symbolic control in the novel is not applied by overt control but in subtle discursive performs as indirectness, critical language, and socially authorized norms of politeness, that legitimize dominance and covering its coercive force. The findings specify that male and upper-class characters regularly use language to reinforce and naturalize male and class-based norms, while females negotiate, resist, or strategically obey these constraints. The study concludes that Austen's novel sustains social order via ideological language and alongside offering spaces for discursive resistance mostly through dialogic conflict between characters.

Keywords: Symbolic Control, Pragma-Discursive Analysis, Gender Ideology, Class Hierarchy.

المخلص:

تتناول هذه الدراسة كيفية توظيف اللغة بنعتها وسيلة للسيطرة الرمزية في رواية *كبرياء وهوى* للكاتبة جين أوستن، مركزة على دورها في بناء وترسيخ أيديولوجيا النوع الاجتماعي والتراتبية الطبقيّة. وتتبنى الدراسة إطاراً تحليلياً تداولياً-خطابياً تكاملياً يجمع بين نظريات التداولية، ولاسيما نظرية أفعال الكلام واستراتيجيات التهذيب والاقتضاء الحوارية، وبين تحليل الخطاب النقدي التي تعنى بدراسة الأيديولوجيا وعلاقات السلطة والبنية الاجتماعية. وتحليل مقاطع حوارية مختارة للشخصيات المحورية، ليدي كاترين والسيد دارسي، توضح الدراسة أن السيطرة الرمزية في الرواية نادراً ما تزال عن طريق الهيمنة المباشرة، بل ترتسم من خلال ممارسات خطابية دقيقة كالتلميح وانتقاء اللغة والمعايير الاجتماعية المقبولة المهذبة وتضفي هذه الاستراتيجيات اللغوية الشرعية على الهيمنة الاجتماعية مخفية أبعادها القسرية. وتُظهر نتائج الدراسة أن الشخصيات الذكورية وشخصيات الطبقات الاجتماعية العليا غالباً ما تستخدم اللغة لإعادة تكوين الأيديولوجيات الذكورية والطبقية وتوظيفها بتصويرها أنماطاً طبيعية. في النقيض، تميل الشخصيات النسوية إلى التفاوض مع هذه القيود الخطابية أو مقاومتها أو الخضوع لها بشكل استراتيجي. وتخلص الدراسة إلى أن رواية أوستن توطد البنى الاجتماعية السائدة عبر اللغة الأيديولوجية، متيحة مساحات للمقاومة الخطابية، ولاسيما عبر الصراع الحوارية بين الشخصيات.

الكلمات المفتاحية: السيطرة الرمزية، التحليل التداولي-الخطابي، أيديولوجيا النوع الاجتماعي، التراتبية الطبقيّة.

Introduction

Language acts as both a vehicle of communication and an effective tool for encoding and sustaining social norms, ideological traditions, and power structures within literary texts. Austen in her "*Pride and Prejudice*" signifies a social system regulated and deeply shaped by male gender norms and rigid class hierarchies, wherein linguistic practices subtly plays a key role in legitimizing and reinforcing these structures. The study examines how pragma-discursive strategies simplify symbolic control over a comprehensive eclectic framework that bridges micro-linguistic features (pragmatics, i.e. utterances, intentions, politeness) and broader ideological structures (ideology, power relations, and social norms).

Despite the extensive critical attention given to Austen's *Pride and Prejudice*, the majority of previous studies focused primarily on its thematic, feminist, or socio-historical aspects, often ignoring the linguistic devices in which power relations, gender ideology, and social hierarchy are discursively formed and sustained. There is a noticeable gap in research regarding the systematic examination of language itself as a form of symbolic control at both pragmatic and discursive levels. Consequently, the specific ways in which characters assert authority, reshape male norms, and legitimize class divisions via conversational practices have not been sufficiently explored. In response to this gap, the present paper applies an eclectic pragma-discursive framework to reveal the relations between symbolic power and language in *Pride and Prejudice*, guided by the following questions

1. How is language used as a tool of symbolic control in *Pride and Prejudice*?
2. What pragma-discursive strategies are used to enhance gender ideology?
3. How is social hierarchy discursively formed and upheld through language?
4. How far do female characters use language to resist or obey symbolic power?

Based on these questions, the study aims at:

1. Exploring how language acts as a tool of symbolic control in the novel.
2. Finding pragma-discursive strategies that are used to construct and enhance gender ideology.
3. Analyzing linguistic strategies to reveal how social hierarchy is discursively shaped and sustained.
4. Investigating how female characters negotiate power, and either resist or obey symbolic power through discursive practices rather than physical authority.

In line with the stated objectives, the study proposes the following hypotheses:

1. Language in the novel serves to enhance symbolic control through politeness and indirectness rather than through overt coercion.
2. Gender ideology is held by justifying female speech and imposing male speech.
3. Class hierarchy is set by lexical choice, speech acts, and pragmatic authority.
4. Female characters negotiate symbolic control by language, showing resistance and compliance.

It is hoped the study adds to literary linguistics by refining how classic literary texts set and covered ideological power affairs in usual language use, showing Austen's nuanced account of symbolic power to enrich pragma-discursive applications in literary analysis. It offers a linguistically grounded analysis of symbolic power within literary discourse. Besides, it aids studies of gender ideology and social hierarchy from a linguistic view by bridging pragmatics and critical discourse analysis within an eclectic framework.

2. Pragmatics and Ideology : Theoretical Background

pragmatics is a linguistic field concerned with studying meaning as shared by a speaker and inferred by a listener, taking into account the context of use. Morris (1938: 6) defines pragmatics as the study of the relation of signs to inter-preters, relating language use to the context.

Grice (1957: 385) redirects pragmatics toward conversational meaning, stress-ing the value of speaker’s intent, and highlights the notion of implicature which refers the recognition of a meaning is implied, or proposed in the speakers’ intent, instead of clearly stated in their words. It is mostly relevant in contexts where speakers avoid overt authority while still exercising social control (ibid : 41–46). Such implicatures are vital to Austen’s *pride and prejudice* indirect critique of social conventions. Austin (1962 : 14) clarifies that meaning cannot be separated from the context of utterance. He subsequently produces ‘Speech Act Theory’ which states that utterances perform actions; his distinction between locutionary, illocutionary, and perlocutionary acts enables analysis of how proposals, offers, refusals, and directives function as power moves. Building on Austin’s work, Searle stresses that meaning is not only semantic, but action-oriented, socially embedded, and context-dependent. He describes speaking a language as performing acts fitting rules, and each utterance involves an illocutionary act that conveys a speaker’s intention (Searle,1969 :16), adding “ The unit of linguistic communication is not the symbol, word, or sentence, but the performance of the speech act” (ibid : 24). He later classified speech acts into five categories :

- 1.Representatives** – represent a situation, commit the speaker to the truth of a proposition.
- 2.Directives** –attempt to get the hearer to do something.
- 3.Commissives** – commit the speaker to a future action.
- 4.Expressives** – express psychological or emotional states.
- 5.Declarations** – bring about changes in institutional states of affairs (Searle, 1979 : 12–13).

These categories are essential to analyze enacting authority and resistance in Austen’s discourse. The most notably accepted linguistic definition of pragmatics is provided by Levinson (1983 :9) who depicts it as the interface between language structure and contextual meaning, confessing that “pragmatics is the study of those rela-tions between language and context that are grammaticalized or encoded in the structure of a language.” Afterward, Brown and Levinson’s Politeness Theory refines how speakers mitigate face-threatening acts (FTAs) such as orders, requests, or disagreements, that are possibly harmed either the speaker’s or hearer’s self-image (face). As outlined in the theory, face has two universal factors: positive face concerned with desiring to be liked, approved, and valued by others, and negative face involving a desire of being free from imposition. Speakers employ politeness strategies to reduce the effect of FTAs by reflecting the social relations linking participants, the relative supply of power, and the degree of imposition involved (Brown and Levinson’s, 1987: 61).

To address FTAs, they outline certain politeness strategies, including :

- 1.Positive politeness** – strategies addressing the hearer’s positive face, such as : expressing friendliness, showing solidarity, or approval.
- 2.Negative politeness** – strategies signaling the hearer’s negative face, like in directness, hedging, apologies, offering and minimizing imposition.
- 3.Off-record (indirect)** – strategies wherein the FTA is expressed implicitly rather than explicitly stated, allowing the hearer to infer the intended meaning.
- 4. Bald on-Record-** strategies of direct and clear communication (Brown and Levinson 1987 : 345–358).

The application of the theory in discourse-analytic research clarifies the variations in communicative behavior across different contexts and cultures, proving that politeness is not only social etiquette but a universal means of managing social relations through language. Van Dijk (2001: 12–18) argues that ideology is encoded in discourse structures and shared cognitive models that control and shape social knowledge. This view supports the integration of pragmatics and discourse analysis in examining literary texts, especially in this study.

3. The Pragma-Discursive Approach: Concept and Theoretical Basics

The pragma-discursive approach denotes an interdisciplinary analytical framework integrating pragmatics and discourse analysis, aiming at exploring how meaning, ideology, and power are constructed by language in context. It agrees that linguistic structures cannot be fully understood without both their accounting for direct communicative roles (micro-level: pragmatics) and their embedded social and ideological contexts (macro-level: discourse studies). Like so, pragmatics suggests the micro-level tools basic to analyze how characters apply language purposefully to identify the social actions underlying the literal meanings, whereas discourse analysis moves beyond individual communication to examine how language embodies and reproduces social structures. From this perspective, language is never neutral; it encodes and reinforces notions about class hierarchy, gender, authority, and legitimacy (Wodak, & Meyer, 2001: 65). From a discursive view, the framework is updated by Bourdieu's notion (1991: 41) of symbolic power, mainly his argument that language acts as a means of control when its authority is socially misrecognized. This study recontextualized symbolic power linguistically, focusing on how it is enacted via regular interaction rather than institutional force. Ahead, the study adapts the pragma-discursive approach as it is mainly valued in literary texts to reveal real social communication, clarifying the characters' linguistic choices in reflecting ideological positioning, and exploring power relations which are shaped in spoken communication. This integration allows the researcher to grasp speech acts and politeness strategies, realizing how these linguistic features support symbolic power, and finally reveal how discourse proves or opposes social hierarchy.

4. Language, Ideology, Power, and Symbolic

Symbolic control deals with the indirect exercise of power via language, norms, and social beliefs to legitimize and reproduce social power without overt coercion. Bourdieu (1991:166) states that symbolic power is the capacity of imposing meanings which are mistakenly realized as legitimate. Symbolic control never rely on overt coercion, but it is a form of power fulfilled by language, symbols, and discourse. Therefore, people identify and interpret reality, making some hierarchies, values, and social relations seem to be natural and legitimate, i.e. when dominant meanings are accepted as common sense, power relations are reproduced without resistance. Bourdieu (1991: 37) explains that linguistic interactions are relations of symbolic power based on the speaker's position in social status. He further adds that language is a key form of symbolic control, stating that language is both a means of communication and a means of power. Over linguistic practices – like politeness, presupposition and indirect speech acts- dominant groups maintain authority. Symbolic control is closely related to ideology, as it contributes to reproduce of dominant belief systems. Fairclough (1989: 34) states that language is a central to keep power relations, He also remarks that symbolic power in discourse is often covered and embedded in conventions that are taken for settled (ibid : 46). In this regard, individuals may intuitively engage in symbolic control by following dominant discursive norms, and enhancing existing social hierarchy. Besides, Fairclough (1995 : 27) theorizes discourse as concurrently shaped by social forms and actively shaping them, stressing that ideology runs most

effectively when it is naturalized—rooted in daily habits and seen as realism instead of a system of beliefs (ibid :2). Ideology is defined by Thompson (1990:7) as meaning in the service of power. He emphasizes the role of symbolic forms –as language, discourse, stories- in up-holding domination. Thus, symbolic control acts by embedded ideology in every-day discourse, making unequal social relations seem normal, or morally justified. To conclude, the key characteristics of symbolic control are :

- a. Language-based: relies on discourse and symbolic forms (Fairclough,1989:33).
- b. Indirect : functions without explicit coercion (Bourdieu, 1991 : 170).
- c. Reproductive: helps existing social structures over time (Bourdieu, 1991: 170).
- d. Ideological : maintains dominant systems of belief (Thompson, 1990: 56).

Hence, Symbolic control is vital to realize how characters such as Mr. Darcy and Lady Catherine exercise and maintain authority discursively, relying more on linguistic positioning and social presuppositions more than through explicit force.

5. *Pride and Prejudice*: Language, Gender, and Class

This novel is set in early 19th-century Regency England, a society formed by firm social hierarchy, gender roles, and marriage expectations. It traces the experiences of a rational and wit woman from middle-ranking gentry-Elizabeth Bennet– and a very wealthy, authoritative, and aristocratic man-Mr. Darcy- as they experience love and misjudging while revealing the ideological norms of that period—including the value of male authority, social status, and marriage as a means of economic and social security. *Pride and Prejudice* (1813) offers a rich site for questioning the relations between language, gender, and class.

Language in the novel converts into a vehicle in which aristocratic norms, ideo-logical systems and symbolic power are adopted, while concurrently serving as an arena of ideological negotiation and resistance. Through dialogic interaction, Austen shows how class power and gender norms are linguistically rooted and how certain characters reproduce or oppose them.

Social class is the first issue in the novel and the key factor of shaping patterns of language use. Variants in register, lexical choices, and discourse strategies often reflect and supports social status. Fairclough (1989: 2) states that discourse both reproduces and opposes social hierarchies, that are divided into three categories :

- a. Upper-class speech is mostly assertive, confident, and controlling dialogue, re-flected by lexical selections and formality. This is evident in Mr. Darcy and Lady Catherine’s speeches that function to assert control symbolic.
- b. Middle-class speech: Polite, humble, to obtain social respect.
- c. Lower-class speech: Limited authority, often indirect or subordinated.

The second issue is gender ideology that is mainly mediated in discourse. Male authority is often expressed by confidence and violence, while female speech is typically expected to be modest and implicit. Yet, Austen complicates these norms.

Gender ideology in *Pride and Prejudice* is linguistically constructed by :

- a. Women’s limited speech roles: (mitigation, indirectness, emotional framing).

But, Elizabeth both conforms to and faces gender norms by strategic linguistic choices, revealing the conflict between individual agency and social constraint.

b. Men's authority in evaluative and declarative speech acts.

c. Marriage discourse as a site of ideological negotiation.

In hierarchical societies, politeness often functions ideologically by reinforcing unequal power relations under the guise of social harmony. Basing on politeness theory (1987), males regularly assert overt authority and control, often covering dominance with the politeness strategies. Female characters are socially thought to use mitigated and indirect expressions (Brown and Levinson, 1987: 77). Austen's texts problematizes this binary opposition : characters like Elizabeth Bennet uses assertive and direct discourse, opposing the normal gender beliefs.

6. Data Selection and Analytical Framework

This study adopts a qualitative, descriptive-analytical methodology ground-ed in linguistic analysis. The data involves five selected conversational extracts from *Pride and Prejudice* that signifying key interactions involving gender and class power, analyzed according to the eclectic model to trace the relations between linguistic form, pragmatic function, and symbolic effect in literary text.

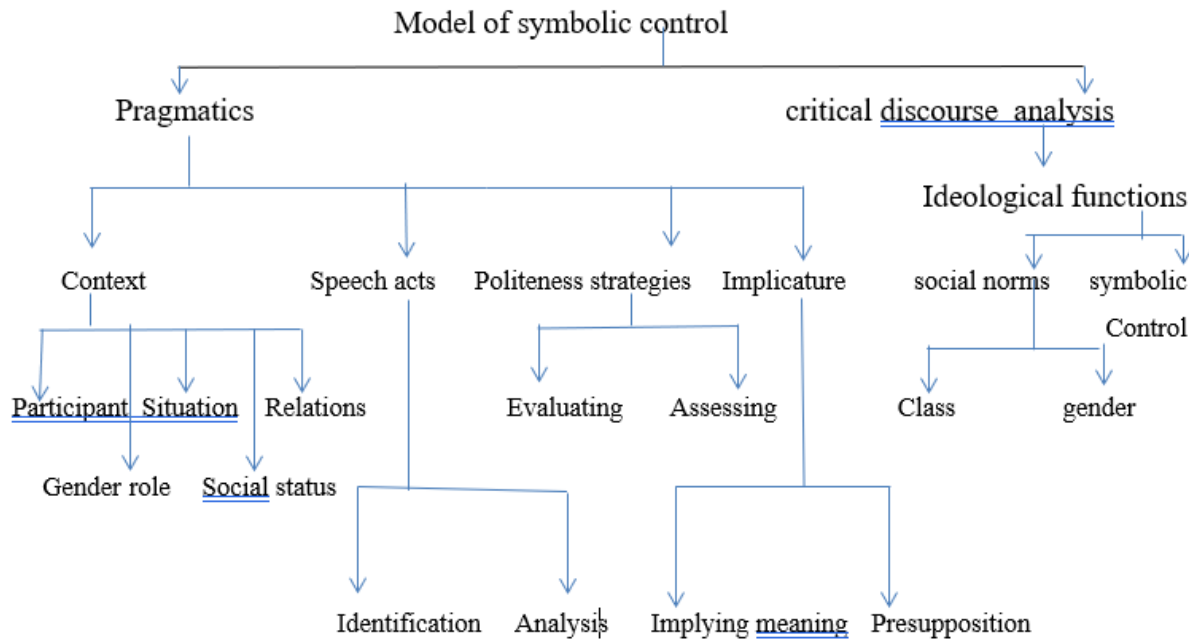
The selected extracts focus on interactions where symbolic control is salient. The eclectic model integrates :

1. Micro-pragmatic: Based on speech acts (Austin, Searle), politeness theory (Brown & Levinson), Conversational Implicature and presuppositions (Grice).

2. Macro-discursive: Critical discourse analysis (Fairclough), shows why these meanings in interactions maintain symbolic control.

3. Macro-ideological: Symbolic power (Bourdieu) , this level examines the broader social consequences of language use.

4. Cognitive-discursive: Ideology and mental models (van Dijk)



Extract 1: Mr. Collins’ Marriage Proposal : *“My reasons for marrying are, first, that I think it a right thing for every clergyman in easy circumstances to set the example of matrimony in his parish...”* (Chapter 19 : 96)

1. Context : Situation: Mr. Collins formally proposes to Elizabeth by virtue of duty and patronage expectation. **Participants :** Speaker: Mr. Collins , Addressee: Elizabeth Bennet. **Social status :** Mr. Collins is a clergyman; socially ambitious. Elizabeth is a gentlewoman of good family but modest fortune **Relations:** Mr. Collins is a heir of the Bennet’s estate as Mr. Bennet has no son. **Gender role :** Mr. Collins shows marriage as a moral duty and professional responsibility for a clergyman. He believes a man in a respectable position must set the example of marriage, regarding marriage not as a romantic relations but as a social requirement and a support of male social hierarchy.

2. Speech Acts : Mr. Collins’ utterance involves the following speech acts :

- a. Assertive / Declarative : “My reasons for marrying are...” Collins builds his proposal as a logical enumeration, displaying marriage as a rational decision.
- b. Representative (explanatory): “I think it a right thing...” He justifies his view as rationally correct, positioning himself as a figure of a moral authority.
- c. Implicit Directive: By listing reasons earlier, he implicitly forces Elizabeth to accept his rational argument. His proposal lacks expressive acts such as love, or admiration, representing the illocutionary force as formal rather than romantic.

3. Politeness :

- a. Negative politeness, he uses formal language to show politeness.
- b. Face-threatening act (FTA), his speech threatens Elizabeth’s positive face. He limits her to a

practical part in his future life plan. He pays extreme formality but ignores Elizabeth's refusal, this harming her negative face (her right of choice).

4. Implicatures: The implication of Collin's speech is that marriage is a social bond assisting social norms, on top a wife behaves to complete the clergyman's image, while emotions are inferior to duty and social roles. Presupposition: The assumption is a man is seen as a rational and social authority to control a society, so marriage refines a his name and power. The man's career and public duty are vital, but woman's freedom is minor. Thus, women were often expected to marry for security while men married for status and propriety.

5. Ideological Function: a. Gender ideology : Collins reflects male-controlled ideology by seeing marriage as a male plan, and a moral duty, showing female as a support means. He regards female's agreement as certain, viewing Elizabeth as a means to both improve his clerical image, and enhancing his social prestige. b. Class ideology :As a heir to Longbourn, Collins exemplifies symbolic power. His proposal shows the value of economic security over emotional relations. Marriage enhances social hierarchy, and turns to be a tool of symbolic control, covering power as politeness converting personal choice into moral obligation. **Symbolic control** : The proposal shows symbolic control rooted in social rank, male authority, and financial power, as obedience is expected more for duty than desire. Elizabeth's denial conflicts norms, revealing struggle to social control.

Extract 2: Darcy's First Proposal to Elizabeth : *"He was not more eloquent on the subject of tenderness than of pride. His sense of her inferiority—of its being a degradation—of the family obstacles which judgment had always opposed to inclination, were dwelt on with a warmth which seemed due to the consequence he was wounding, but was very unlikely to recommend his suit"*(Chapter 34 :188)

1. Context : Situation : This encounter takes place at Hunsford Parsonage. It occurs within a highly hierarchical Regency society where marriage operates as both emotional and economic transaction . **Participants:** the speaker is Mr. Darcy, and Elizabeth Bennet is the addressee. **Social status** : Darcy is an extremely wealthy aristocrat man. Elizabeth a woman of lower social standing. **Relations** : two unequal lovers. **Gender role** : Mr. Darcy proposes marriage to Elizabeth. The first proposal is encoded male power , and coercive in discourse.

2. Speech Acts : Darcy's proposal represents several illocutionary acts: Expressive : declaration of love and emotional conflict . Commissive: commitment to marriage. Representative: Assessment of Elizabeth's inferior social status. The interplay of affection and opinion judgment generates discursive conflict, transferring the proposal from romantic feeling into a tool of social classification.

3. Politeness Strategies :Darcy applies negative politeness by admitting his inner struggle, but sooner threatens her positive face by stressing her inferiority.

4. Implicature :The proposal assumes the Darcy's class superiority, and Elizabeth inferiority, so she feels honored. That social inequality is an obstacle he generously overcomes. It is implied her acceptance would show a rising of social mobility.

5. Ideological Function: Class ideology :Discursively, Darcy controls aristocratic hierarchy. Basing on Bourdieu (1991) framework, Darcy's romantic register hides symbolic control, converting class privilege into moral authority. It exemplifies symbolic control through class superiority and male

authority, reproducing gender ideology through linguistic dominance. **Symbolic control:** Class superiority masked as love. Darcy signs his love as a struggle against Elizabeth's inferiority, denoting that acceptance would raise her. Aristocratic hierarchy seems natural in language but raising power as sacrifice. **Extract**

3: Elizabeth's Rejection of Darcy *"You could not have made me the offer of your hand in any possible way that would have tempted me to accept it."* (Chapter 34: 189)

1. Context : **Situation** : Elizabeth's respond to Mr. Darcy's marriage proposal. **Participants** : Speaker is Elizabeth Bennet. Addressee is Mr. Darcy. **Social status** : Darcy is an aristocratic wealthy man; Elizabeth belongs to the rural gentry. **Relations** : Two unequal lovers. Darcy proposes while stressing the inferiority of Elizabeth's family and the obstacles of social inequality . **Gender role:** Darcy's manner implies covert class arrogance but her reply reflects the climax of ideological conflict regarding social privilege and moral evaluation.

2. Speech Acts : Elizabeth's reply acts as : Primary Act: Assertive (a fixed declaration of impossibility). Secondary Act: Commissive of non-acceptance of proposal. Declarative : Elizabeth resists the expected norms by declaring her denial directly without mitigation. Illocutionary Force: The denial is firm, linguistically obvious and unmitigated. Perlocutionary Effect: Humiliation and reducing Darcy's authority and pride. The modal verb "could not have" expresses rational certainty and total impossibility. The phrase "in any possible way" reinforces total rejection. It is not merely 'no', it is a definitive intensification of refusal. **3. Politeness**

strategies : The reply performs highly face-threatening to Darcy's positive face (desiring of agreement and respect). In Regency society, women were expected to show modesty and mitigate refusal. It is expected that Elizabeth uses hedging, or softeners like "I am sorry", yet the denial arises without mitigation.

4. Implicature : Elizabeth's reply implies that Darcy's offer is not desirable. She asserts that both his manner and his proposal are objectionable. His social status, superiority, and wealth do not tempt her. Presupposition : Darcy's offer may normally attract a woman of lower status, yet Elizabeth rejects these background expectations. Her statement challenges the ideological logic underlying the proposal.

5. Ideological Function :

a. Class ideology : From a critical viewpoint inspired by Bourdieu, Darcy's proposal carries symbolic control (wealth, family, and prestige). His language indirectly transfers class privilege into moral authority. Over direct-ness, Elizabeth's language opposes the belief that women must prioritize marriage protection over dignity .Marriage becomes a tool of symbolic advancement.

b. Gender ideology : Elizabeth rejects both the wealthy man and the ideological system set in his proposal . Her rejection disorders Male-controlled assumptions of female gratitude, and the equivalence of social status with personal worth. **Symbolic control** : Elizabeth refuses symbolic power by directly rejecting him. She rejects both the proposal and the class ideology encoded in it, exposing the covert power structure behind Darcy's "honor ".

Extract 4: Lady Catherine de Bourgh challenges Elizabeth *"Are the shades of Pemberley to be thus polluted?"* Chapter 56 : 339)

1.Context Situation : Lady Catherine visits Elizabeth at her home Longbourn, exercising her authority to prevent Elizabeth's rumored engagement to Darcy. **Participants** : the speaker is Lady Catherine,

the addressee is Elizabeth Bennet. **Social status** : Lady Catherine is an aristocratic, authoritative, elitist woman. Elizabeth is a middle-class, socially inferior woman as seen by in Lady Catherine . **Relations** : Elizabeth is Darcy's beloved, Lady Catherine is Darcy's aunt. **Gender role** : Lady Catherine exercises power to protect her family's reputation. Her behavior combines female authority and the indirect persuasive power often expected of women of her class. Her worry about the 'pollution' of Pemberley underlining both her sense of duty to keep the family name and the gendered forces women challenged to sustain social and politeness and moral values.

2. Speech Acts : The speech apparently seems interrogative (a rhetorical question), yet according to illocutionary force it is an indirect expressive and directive. She applies threatening act by denoting her authority but indirectly orders (directive) Elizabeth to reject Darcy's proposal.

3. Politeness Strategies: Lady Catherine behaves implicitly (off-record) to express her aristocratic anger, stating rejection as a means of caring heritage. She judges that engagement as a harm of the dignity and the status of Pemberley- a symbol of class and heritage. She relies on formal authority instead of softening her stance. Threatening reflects negative face. Her speech is an indirect threat to the negative face of Elizabeth. Lady Catherine is at once defending her own positive face by framing herself as a protector of tradition, status, and nobility obey.

4. Implicature : The utterance implied that Elizabeth's marriage to Darcy would damage the social order. Her social inferiority reflects corruption, so that Lady Catherine's responsibility is to keep the purity of Pemberley. Presupposition : Pemberley is pure while Elizabeth represents pollution, and her marriage to Darcy would pollute his aristocratic family. The word "pollution" is metaphorically activates social impurity and class corruption. This is symbolic violence through language.

5. Ideological Function : a. Class ideology :The utterance embodies discursive reproduction of class ideology . Lady Catherine's language applies symbolic boundaries. Class domination functions not by force, but done by normalized suppositions of purity and rank. Pemberley symbolizes aristocratic heritage, and Elizabeth is signifies as an intruder who would harm its purity. Therefore, Lady Catherine's task is to protect the family's name as well as the social hierarchy . b. Gender ideology: Lady Catherine acts as protector of class reproduction and male aristocracy as she views women as carriers of lineage, so that she tries to stops Elizabeth's marriage to Darcy . **Overt aristocratic symbolic control** : Lady Catherine obviously applied class boundaries, raising family and rank as absolute truths. The language performs symbolic control by domination which is signified by metaphor rather than force, depicting hierarchy is framed as moral truth, and offend is hidden as social protection.

Extract 5 : Darcy's Second Proposal :*"My affections and wishes are unchanged, but one word from you will silence me on this subject forever."*(chapter 58 : 356)

1.Context : Situation: Darcy's second proposal. Elizabeth's revised view of him. **Participants** : Speaker is Mr. Darcy. Addressee is Elizabeth Bennet . **Social status** :Darcy is the owner of Pemberley, and high prestigious . Elizabeth is a middle class woman , a daughter of a country gentleman.

Relations : two unequal lovers . **Gender Role** : Traditionally male role is the initiator of marriage, socially and economically dominant. Yet the second proposal changes the tradition feminine role. Darcy expresses love without demanding acceptance, i.e. accepting Elizabeth's decision, making her determine the outcome.

2. Speech Acts : the second proposal explains the following speech acts : Expressive : " My affections and wishes are unchanged " expresses Darcy's emotional constancy, foregrounding

sincerity rather than superiority. Commissive : “One word from you will silence me forever” denotes promising to accept her decision without resistance. Conditional Directive (Softened and permitting choice) : The proposal indirectly offers a response but leaves full control with Elizabeth.

3.Politeness: Darcy’s utterance reflects strong negative politeness and respect. He protects Elizabeth’s freedom. Opposing his earlier face-threatening style, Darcy now keeps her negative face of freedom of choice, and protecting her positive face, i.e. emotional authorization. This marks a pragmatic shift from dominance to respect and admiration .

4.Implicature : This proposal implies Darcy’s emotional maturity and humility, admission of Elizabeth’s independence, and moral growth through self-reflection. It embodies gender inverted by valuing logical choice over male authority. This proposal contrasts sharply with his first proposal in Chapter 34, proving a shift in power dynamics and discourse style.

Presuppositions: Darcy presupposes that Elizabeth’s previous rejection remains valid. His love does not authorize him to impose her accepting his proposal. Her decision is still essential and decisive.

5. Ideological Function:

a. From class ideological view, Darcy symbolically holds aristocratic privilege. He does refer to his family’s superiority, yet he considers emotional equality replaces hierarchical discourse. This indicates that ideological restructuring from class dominance to relational exchange of power or respect. Language here converts to be a marker of ethical transformation.

b. Gender ideology : The second proposal symbolizes discursive transformation. Authority becomes flexible instead of forced . Accordingly, Austen proposes that ideological constructions can be revised through reflexive discourse. In addition, the utterance disrupts male norms, such as male authority transfers to female decision-making, the proposal turns to be interactive rather than informative, and finally emotional control replaces masculine power. Elizabeth is placed as an agentive subject, not a passive recipient.

Symbolic control : The symbolic meaning of the phrase “**one word**” is highly significant in reducing power into Elizabeth’s choice, reversing the earlier male discourse ignored women, and reconstructing discursive authority. Negotiated symbolic equality control moves toward balance. Darcy ends hierarchical speech and acknowledges, Elizabeth’s agency, signaling a change from symbolic control to mutual recognition.

7. Table of Analysis

SA	Fre.	Percent %	Politeness Strategy	Fre.	Per.%	Implicature	Fre.	Per.%	Gender Ideology	Class Hierarchy	Symbolic Control
expssertive	4	23 %	Threatening Act	3	30%	Marriage as duty	1	10%	✓✓✓ Ext. 1	✓✓ Ext.1	✓✓ Ext.1
Directive	4	23%	Neg. face	3	30%	Presupposed superiority	4	40%	✓✓✓ Ext2	✓✓✓ext.2	✓✓✓ ext.2
Declarative	2	13 %	Face-defense	3	30 %	Explicit resistance	1	10%	✓✓✓ ext.3	✓ ext.3	✓ ext.3
Commissive	3	18 %	Bald-on-record	1	10 %	Aristocratic entitlement	4	40%	✓ ext.4	✓✓✓ ext.4	✓✓✓ ext.4
Assertive	4	23 %							✓✓ ext.5	✓✓ ext.5	✓ ext.5
Total	17	100%		10	100%		10	100%			

Table of analyzing items of the eclectic model (✓= low, ✓✓=middle, ✓✓✓= high)

The table shows that declarative speech acts occur (13 %), mainly in Elizabeth's denial to face authority, and in Mr. Collins's proposal to reinforce social norms. This signifies the role of language in conveying feelings and declaring social positions and moral stances. Directives occur less frequently but approve higher ideological power, mostly in Darcy's combination of assertive-directive acts to show internalized aristocratic superiority, and Lady Catherine's bald directive reflects overt formal power. As for politeness strategies, threatening-acts appear (30%), showing the superiority of characters uses this strategy. Face-defense appears (30%) stating Elizabeth's resistance in each situation she was found in. Bald-on-record occurs (10 %) indicating Lady Catherine's overt domination. Negative face appears (30 %) reflecting mitigation and disguised dominance. Regarding ideological functions, each implicature reflects an ideological role. Darcy and Lady Catherine signify class power, while Elizabeth's rejection indicates resistance. Collins' proposal shows social reproduction. These implicatures denote that the novel portrays symbolic violence through challenging discourses of class, gender, and morality.

8. Discussing Findings

Over examining the selected extracts, it appears that symbolic control in the novel acts by presupposed class superiority, gendered politeness norms, indirect directives, and idealized discourse supporting hierarchy. Nevertheless, Austen simultaneously constructs resistance through rejection and interactional conflict. The findings support Bourdieu's concept of symbolic control, which functions through misunderstanding rather than physical force, this is parallel to Darcy's mitigated proposal which hides social hierarchy as emotional conflict, making power appear as honesty. A key finding is the value of Elizabeth's declarative rejection. Opposing male characters who provide authority

through social stance, Elisabeth stresses discursive authority. In line with class ideology and linguistic form, the analyses reveal that elite characters rely mainly on implicature instead of direct assertion, viewing power is strongest when it less visible, as shown in Lady Catherine's bald-on-record speech that implies old aristocratic power, while Darcy indicates a transitional elite discourse that reduces control via politeness. Politeness strategies show different ideological roles, operating as mitigation to conceal domination, reflecting formal authority by bald-on-record, forming resistance through face-defense. In accordance with hypothesis 1 "language in the novel serves to enhance symbolic control through politeness and indirectness rather than through overt coercion", the findings deeply verify it. All analyzed extracts denote power is embedded in speech act structure, politeness strategies, implicature and presupposition. Power functions in discourse, language serves as the key vehicle of symbolic control. The analyses support hypothesis 2, "gender ideology is held by mitigating female speech and authoritative male discourse." Each Politeness strategy acts as a distinct ideological role. Mitigation often lessen power, using bald-on-record asserts formal authority, norm-based politeness shows social beliefs, and face-defense is employed to enables resistance. Accordingly, pol

iteness appears as a place of ideological negotiation rather than social agreement. Regarding hypothesis 3, "class hierarchy is encoded by lexical choice, speech acts, and pragmatic dominance", Elizabeth's declarative refusal signifies pragmatic variation. Her speech faces class hierarchy, reflecting three functions, conflicting male expectations of obedience, recovers interpretive power, and reforms marriage as rational choice, not social duty. This approves that feminine actions in the novel is performed discursively rather than structurally.

Finally, hypothesis 4 is proved, "female characters negotiate symbolic control via language, simultaneously showing resistance and compliance." The novel shows a dialogic conflict among aristocratic power, bourgeois morality, and feminine free-dom, denoting ideological meaning appears by discursive contact before authorial imposition. The findings reflect that symbolic control in the novel is linguistically mediated, socially applied, pragmatically expressed, and ideologically challenged.

9. conclusion

The study concluded that symbolic control in *Pride and Prejudice* is mainly presented in pragmatic and discursive tools instead of overt coercion. Through examining selected extracts according to a pragma-discursive lens, the study un-covers that linguistic form acts as a carrier of ideological meaning, embedding social hierarchy, gender roles, and moral authority.

Gender ideology: Across the extracts, females are linguistically placed within a male framework that prioritizes marriage, agreement, and emotional control. Male discourse is commonly authoritative and evaluative, whereas female speech is mitigated or defensive. Elizabeth's declarative refusal reflects a marked disorder of this pattern, highlighting pragmatic resistance to symbolic control.

Class hierarchy: Class-based symbolic control is very clear in Lady Catherine's speech, where directives and presuppositions accept aristocratic authority. Darcy's early proposal also displays class privilege, though it undergoes pragma-tic modification as the story progresses.

Pragmatic devices : Speech acts, politeness strategies, and implicature together operate to cover power as propriety. Indirectness and politeness do not neutralize power; rather, they legitimize it.

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