CHAPTER I

GENERAL INTRODUCTION

A. Research Background

In understanding the societal impact of literature, it is essential to recognize its capacity to mirror and critique the human condition, encompassing a broad spectrum of life's facets, including racial discrimination. Literature, particularly novels, has the power to reflect the societal conditions and collective psyche of its time, presenting a detailed and realistic portrayal of the challenges and conflicts that define human interactions (Sumardjo, 1981). The theme of racism, a pervasive issue within society, is frequently explored in literature, revealing the systemic nature of racial prejudice and the stereotypes that perpetuate inequality (Smedley, 2021).

In addition, literature profounds societal impact is unmistakably rooted in its ability to both mirror and critique the complexities of the human condition. Through the lens of novels, literature extends beyond mere storytelling to serve as a reflective surface for the societal conditions and the collective consciousness of its era. This aligns with the assertion made by Wahyudi (2013: 56) that literature and authors are intertwined components. Furtermore, Tenrisanna et al. (2024) state that literary works are created within society as the result of the author's imagination and as reflections of the social phenomena around them. Literature, functioning as a mirror of life, is a societal construct. The act of creating literature incorporates the author's realities and perspectives. The author's characteristics in crafting their work are significantly influenced by the social realities experienced within the community. Authors transform social realities into literary works, essentially creating a social mirror. Literature is evidently perceived as a direct portrayal of diverse social structures, family dynamics, class conflicts, culture, and other elements. It offers a nuanced exploration of the myriad challenges and

conflicts that sculpt human interactions which, in this research, dealing with racial discrimination as the theme of significant pertinence. Particularly in America, the issue of racism has been a humanitarian concern since the time Indigenous peoples developed a collective awareness to seek justice and equality in social interactions (Abbas, 2020). The exploration of racism within literary works unveils the systemic foundations of racial prejudice and the enduring stereotypes that fuel inequality. As such, literature does not only illuminate the intricate dynamics of societal issues but also stimulates critical reflection and dialogue, underscoring its indispensable role in understanding and confronting the multifaceted nature of human life and interactions.

The publication of Harper Lee's *To Kill A Mockingbird (1960)* marked a pivotal moment in American literature, offering profound insights into the nature of racial injustice and championing the ideals of empathy and moral integrity through the character of Atticus Finch. Esteemed for its moral clarity and its denunciation of prejudice, the novel has occupied a central place in discussions about race, serving as a beacon for understanding and compassion. Yet, the release of *Go Set a Watchman (2015)* casts a new light on the beloved figure of Atticus Finch, presenting him with perspectives that appear to diverge from the noble traits attributed to him in *To Kill A Mockingbird (1960)*. This apparent contradiction does not only complicate the reader's perception of Finch but also stimulates a reevaluation of Harper Lee's treatment of race across her body of work. The contrast between the depictions of Atticus Finch underscores the nuanced and evolving nature of societal morals and the ongoing struggle against racial bias. As such, examining the progression of racial themes through Lee's novels invites a deeper contemplation of the intricate dynamics of moral development and the enduring challenge of achieving true equality and understanding within society.

The concept of a shift in views, especially in the context of how racial themes evolve over time, refers to the changes in individual and collective beliefs, values, and attitudes toward race and ethnicity (Bonilla-Silva, 2010). These shifts reflect how societies re-evaluate long-held ideas, confront social

injustices, and gradually (or sometimes suddenly) adopt new ways of thinking about identity, privilege, and equality. Exploring these shifts is essential for understanding the broader patterns of historical change, social progress, and the persistent challenges within intergroup relations. It helps explain how perceptions of race and justice are shaped, not only by political movements or legal reforms, but also by lived experiences, generational perspectives, and cultural narratives (Bonilla-Silva, 2010).

In this conversation, the author's background plays a pivotal role in influencing these shifts, particularly in fiction, where a writer's own experiences often find their way into the characters, conflicts, and themes. Harper Lee's life is a powerful example of this. Born and raised in the segregated South, Lee grew up witnessing the deep racial divides of Alabama in the 1930s and 1940s. Her father, Amasa Coleman Lee, was a respected lawyer and legislator who strongly influenced the character of Atticus Finch. In *To Kill a Mockingbird* (1960), Atticus is portrayed as a principled man who defends an innocent Black man in court, standing up against the tide of racism. However, in *Go Set a Watchman* (2015), written earlier but published much later, Atticus is depicted as holding segregationist views, much to the dismay of his daughter Jean Louise (Scout).

This contrast between the two versions of Atticus is often interpreted as a dramatic shift in character, but in reality, it reflects the evolution of the manuscript itself. *Go Set a Watchman* was the first draft that Harper Lee submitted in 1957. Her editor, Tay Hohoff, saw potential in the manuscript but felt it lacked cohesion. She encouraged Lee to rework the story, focusing on Scout's childhood and the moral lessons she learns from her father. Over several drafts, this process led to the publication of *To Kill a Mockingbird*—a novel more aligned with the hopeful tone of the civil rights era, portraying Atticus as a moral compass and model of justice (Mahler, 2015; Kakutani, 2015).

This transformation reveals how authorial intent, editorial influence, and social context all intersect in shaping the narrative voice and thematic direction of a novel. Lee's initial portrayal of Atticus in *Watchman* may have

reflected a more realistic portrait of the Southern white male in the 1950s—flawed, complex, and complicit in systems of inequality. But through revision and reframing, that character evolved into a cultural icon who embodies moral courage and progressive values. The shift in Atticus's portrayal, then, is not just a literary change but a reflection of Harper Lee's own inner dialogue, shaped by her upbringing, relationships, and the turbulent social landscape of the American South.

Moreover, the fact that *Go Set a Watchman* was published decades after *To Kill a Mockingbird* and marketed as its sequel adds another layer to the conversation. Many readers felt blindsided by the discovery that the beloved Atticus had once been written as a man with troubling views. But recognizing that *Watchman* was never intended to be a sequel, but rather a raw draft, offers a more nuanced perspective. It reminds us that authors are deeply influenced by their personal histories, societal expectations, and the feedback they receive along the way. What readers see on the page is often the product of many versions, conversations, and revisions—each shaped by the author's changing worldview and the demands of the time.

That being said, examining shifts in racial views within a novel—and across versions of a novel—allows us to explore how literature responds to, reflects, and sometimes reshapes public discourse on justice and morality. In the case of Harper Lee's *To Kill a Mockingbird* and *Go Set a Watchman*, these shifts are not just textual but also personal. They highlight the tensions between public ideals and private doubts, between the world as it is and the world as it might be. Understanding these shifts provides deeper insight into the evolution of racial consciousness, the power of storytelling, and the human capacity for growth, contradiction, and change.

By adopting Lucien Goldmann's genetic structuralism as a methodological framework, this dissertation investigates the evolving representation of racial attitudes in Harper Lee's *To Kill a Mockingbird* (1960) and *Go Set a Watchman* (2015). Genetic structuralism emphasizes the dialectical relationship between the individual and the collective, arguing that a literary work must be understood through both its internal structures and the

external historical-social conditions in which it was produced (Goldmann, 1981:75). In this light, characters such as Atticus Finch are not merely fictional figures, but embodiments of broader ideological tensions within their social and historical contexts.

The core of this research lies in exploring the *shift of views*—a transformation in racial perspectives—through the character development of Atticus Finch across both novels. This shift is not only textual but also reflects the evolving consciousness of the author herself. Originally written in 1957, *Go Set a Watchman* was the first draft submitted by Harper Lee. It featured an adult Jean Louise (Scout) returning to Maycomb and confronting the uncomfortable reality of her father's segregationist views. At the urging of her editor, Tay Hohoff, Lee restructured the manuscript into what later became *To Kill a Mockingbird,* shifting the narrative focus to Scout's childhood and recasting Atticus as a symbol of moral integrity and racial justice (Mahler, 2015; Kakutani, 2015).

Using Goldmann's approach, this study interprets *To Kill a Mockingbird* as a response to the rising momentum of the civil rights movement in the late 1950s and early 1960s. Atticus Finch, as reimagined in this version, aligns with the emerging humanist ideals of racial equality, embodying a utopian collective consciousness. In contrast, *Go Set a Watchman* presents a more fragmented ideological structure, where Atticus represents the internal contradictions of Southern liberalism—a man torn between tradition and change. These contrasting portrayals invite a deeper analysis of the interplay between personal belief systems and collective ideologies.

The significance of this research lies not only in its contribution to the academic discourse on Harper Lee's literary legacy, but also in its broader implications for understanding how literature reflects, shapes, and critiques societal values. By comparing both novels, this study is expected to highlight the capacity of literature to both mirror and challenge dominant racial ideologies. It examines how narrative form, character construction, and thematic focus are influenced by the socio-political context and the author's personal experience.

Furthermore, this comparative analysis underscores the need to approach literary texts as evolving cultural products rather than static moral compasses. The dramatic shift in Atticus's character from a principled defender of justice to a man complicit in segregation reveals the dynamic relationship between fiction, ideology, and authorial background. Ultimately, this research demonstrates how the interconnection between individual consciousness and the collective worldview contributes to our broader understanding of race, justice, and identity within literature.

Related to this research, various previous studies have been conducted by several researchers to analyze Harper Lee's works. The first research by Youssef (2018) examined the differences between the characters of Atticus Finch in *To Kill A Mockingbird (1960)* and *Go Set a Watchman (2015)* by Harper Lee. In *Mockingbird,* Atticus is depicted as an idealistic moral symbol, while in *Go Set a Watchman (2015),* he is shown to have racist beliefs, surprising readers and critics. This study highlights the shift from idealism to pragmatism in the two novels.

The second study by Sanmartín Cao (2018) focuses on the evolution of Atticus Finch's racial attitudes in both of Lee's novels, exploring the complexities of American heroism and supremacist views through Finch's character. This research aims to investigate character identity in the context of social class, education, and racial identity.

The third study by Nugraha et al. (2020) analyzed Jean Louise "Scout" Finch's personality development through Jacques Lacan's psychoanalytic theory, highlighting Scout's emotional, cognitive, moral, and religious growth from *To Kill A Mockingbird (1960)* to *Go Set AWatchman.* This study emphasizes the importance of social and family norms in character development.

The fourth study by Nugraha et al. (2020) also examines Scout Finch, focusing on her moral development and how this is reflected in the conflicts and values she faces in both novels. This research uses Jacques Lacan's psychoanalytic theory to analyze Scout's growth from a psychological perspective.

The fifth study by Asha, A. J (2022) entitled *Acts of Anti-Racism as Reflected in Harper Lee's To Kill a Mockingbird* analyzes anti-racism in the novel, focusing on the social conditions of the Southern America. It identifies three types of racist behavior: prejudice, discrimination, and eviction, influenced by the Great Depression. The research highlights Atticus Finch's defense of a falsely accused Black man and his efforts to teach equality as key examples of resistance to racism.

Overall, the five studies provide insight into changes in character and moral values in Harper Lee's work, with a focus on Atticus and Scout Finch. However, the current research aims to expand this analysis by applying Lucien Goldmann's genetic structuralism to link shift of views in the novel to the social realities of 20th-century South America, offering a new perspective on the dynamics of race, identity, and social change reflected in the literature.

This research aims to illuminate the complexities surrounding the evolution of racial perspectives as portrayed in Harper Lee's *To Kill a Mockingbird* (1960) and *Go Set a Watchman* (2015), particularly through the influence of the author's personal background and socio-historical context. By applying Lucien Goldmann's genetic structuralism, the study seeks to examine the intricate relationship between individual consciousness embodied in characters such as Atticus Finch and the broader societal structures that both influence and are influenced by those characters. Through this, literature is not merely approached as artistic expression, but as a cultural artifact that reflects and shapes the social realities of its time.

Moreover, this research intends to contribute meaningfully to the fields of literary and cultural studies by revealing how fiction serves as a platform for addressing enduring issues such as racial inequality, identity, and moral complexity. The transformation of *Go Set a Watchman* which was initially conceived as a draft into the widely acclaimed *To Kill a Mockingbird* underscores the significance of authorial development, editorial intervention, and shifting societal values in the creative process. This evolution invites a deeper exploration of how literary texts engage with the moral consciousness of their era.

To conclude, this study hopes to contribute to a global discourse on race and justice. Lee's works, while rooted in the Southern United States, resonate with broader themes that transcend national boundaries, reflecting the universal struggle for human rights and equality. By tracing the shifts in racial themes across both novels, this research proposes to demonstrate literature's vital role in interrogating social norms, challenging prejudice, and advancing collective awareness of justice and humanity.

B. Research Questions

The researcher formulated the problems such as:

1. How do the similarities and differences in Atticus Finch's shift of views on racism in *To Kill a Mockingbird* (1960) and *Go Set a Watchman* (2015) represent the broader societal changes of mid-20th century Southern America?

2. How do factors, such as the author's experiences and historical context, influence Atticus Finch's shift of views on racism from the novel *To Kill A Mockingbird* (1960) to *Go Set a Watchman* (2015)?

C. Research Objectives

1. To examine How the similarities and differences in the shift of views on racism as depicted in *To Kill a Mockingbird* (1960) and *Go Set a Watchman* (2015) represent the broader societal changes of mid-20th century Southern America.

2. To explore the factors that contribute to Atticus Finch's shift of views on racism across Harper Lee's novels *To Kill A Mockingbird* (1960) and *Go Set a Watchman* (2015).

To fulfill these research objectives, the researcher adopted Lucien Goldmann's genetic structuralism as the principal theoretical and methodological framework. This approach enabled a critical analysis that connected the intrinsic elements of the novels—such as character portrayal, narrative structure, and thematic progression—with extrinsic elements, including Harper Lee's personal experiences and the broader societal context of the American South during the mid-20th century. The researcher conducted

a comparative textual analysis of *To Kill a Mockingbird* (1960) and *Go Set a Watchman* (2015), focusing specifically on the evolution of Atticus Finch's views on racism. Through this lens, the study interpreted Finch's shift of views as both a product and reflection of the shifting societal norms of the period. In addition, the researcher examined biographical accounts of Harper Lee, publication histories, and relevant secondary literature to contextualize the shifts within the novels, thereby providing a comprehensive understanding of the interplay between individual character development and collective historical consciousness.

D.   Research Significance

1. Theoretically, this research offers a valuable contribution to literary and cultural studies by critically examining how an author's personal background and historical context influence character development and thematic direction. By analyzing the shift of views on racism embodied in the evolving portrayal of Atticus Finch across *To Kill a Mockingbird* (1960) and *Go Set a Watchman* (2015), the study foregrounds the intricate relationship between authorial experience and narrative transformation. Applying Lucien Goldmann's genetic structuralism, which emphasizes the interplay between literary structures and social realities, this research provides a robust framework for understanding how Harper Lee's own life, upbringing, and the socio-political context of the American South in the mid-20th century shaped her fiction. The unique trajectory of *Go Set a Watchman*—initially drafted before *Mockingbird* but published much later—presents a compelling case of how narrative and ideological shifts in a character reflect both the maturation of the author's worldview and evolving societal discourses. This deepens scholarly conversations about the role of fiction in mirroring and shaping ideological transitions over time.

2. Practically, this study contributes to broader discussions about race, morality, and historical consciousness in literature. The transformation of Atticus Finch from a moral icon in *To Kill a Mockingbird* to a more

complex and flawed figure in *Go Set a Watchman* challenges readers to reconsider the stability of moral authority in the face of changing social values. By uncovering how Harper Lee's personal experiences such as her childhood in the Jim Crow South, her father's influence, and her later exposure to broader civil rights discourses shaped her narrative choices, this study provides educators, historians, and social critics with richer insights into the authorial agency behind racial narratives. Moreover, the publication history of *Watchman*, a draft rebranded as a sequel decades after *Mockingbird*, highlights important issues in literary production, editorial influence, and public reception, particularly when dealing with morally charged themes. In a global context where the re-examination of racial history and identity remains urgent, this research demonstrates how literature can function both as a historical document and a transformative lens, capable of reshaping public memory and influencing contemporary discourse on justice and equality.

E.   Scope of The Research

This research dives into the shift of views of Atticus Finch's character towards racism across Harper Lee's *To Kill A Mockingbird (1960)* and *Go Set a Watchman (2015)* aiming to depict the societal transformations within the Southern America during the mid-20th century. The focal point is Atticus Finch's shifting perspective on racism, which does not only highlight his personal but also aligns with the era evolving attitudes towards race, justice, and equality. By examining these shifts, the study seeks to understand how Lee's narratives provide as a mirror to the interplay between individual beliefs and societal norms, assessing the impact on narrative structure and character development.

This analysis adopts a multi-faceted approach, incorporating both Goldmann's genetic structuralism and comparative analysis methodologies. Goldmann's genetic structuralism provides a framework for tracing the origins and development of literary works which then allows for an exploration of how

societal factors influence the evolution of characters and themes within the novels. Additionally, comparative analysis offers a means to juxtapose the portrayal of racism, character dynamics, and narrative techniques between the two novels which is able to facilitate a deeper understanding of the shift of views present in Atticus Finch's character.

F.   Research Novelty

The novelty of this research lies in its interdisciplinary integration of literary criticism and sociological studies that provides a comprehensive examination of how Harper Lee's *To Kill a Mockingbird* (1960) and *Go Set a Watchman* (2015) engage with the shifting socio-political dynamics of 20th-century America. By utilizing Genetic Structuralism, this study explores the dialectical relationship between the author's worldview, the social structures of the time, and the textual production which emphasize how literature emerges from and contributes to the ideological and cultural superstructure of its era (Goldmann, 1975).

Furthermore, this study introduces a comparative analysis between the two portrayals of Atticus Finch, one as a moral exemplar and the other as a flawed figure shaped by the dominant racial ideologies of his time. This contrast serves as a critical lens through which the novels' treatment of race, morality, and identity is re-evaluated. The analysis draws on the differences in narrative voice, character construction, and socio-historical resonance, revealing how editorial interventions, authorial intention, and reader expectations shape literary meaning.

This approach is expected to contribute to a more nuanced understanding of American literature's capacity to reflect dominant discourses on race, justice, and generational change. It highlights how Harper Lee's evolving narrative choices particularly in character portrayal and thematic direction represent broader societal transformations and moral complexities of the American South.

Ultimately, this research is expected to offer a fresh critical framework by placing Harper Lee's works at the intersection of genetic structuralism,

comparative literary analysis, and socio-historical inquiry to enrich discussions on the power of narrative to both reflect norms within the American literary canon.

CHAPTER II

REVIEW OF LITERATURE

A. Previous Studies

In initiating this study, it is crucial for the researcher to engage with existing literature pertinent to the topic, to gather insights and information that has aided in formulating the foundational concepts of the research. Furthermore, the researcher has identified five previous studies that serve as significant references for the development and analysis of this investigation.

The first research was conducted by Youssef, S. M. (2018) entitled *From To Kill A Mockingbird (1960) To Go Set a Watchman (2015): Harper Lee And The Triumph Of Pragmatism.* The article aims to compare and contrast Atticus Finch's character across both novels. A detailed and critical examination reveals distinct differences in Atticus's portrayal. In *To Kill A Mockingbird (1960),* Atticus is an idealistic moral beacon, willingly defending a black man wrongfully accused of raping a white woman in the Jim Crow South, despite the personal risks involved. Conversely, *Go Set a Watchman (2015)* depicts Atticus as embracing racist and white supremacist beliefs, a departure from his earlier representation as a champion of racial justice. This shift has led to predominantly negative reviews of *Go Set a Watchman (2015),* contrasting sharply with the celebrated legacy of *To Kill A Mockingbird (1960).* Despite varying reactions from fans and critics, who cherish Lee's first work for its Pulitzer Prize-winning narrative, the ideals celebrated in *To Kill A Mockingbird (1960)* seem overshadowed and replaced by a more pragmatic approach in *Watchman.*

The similarity between the research conducted by Youseff (2018) and the current researcher's proposed study lies in the thematic exploration of the shift of views in Atticus Finch's character across Harper Lee's novels,

To Kill A Mockingbird (1960) and *Go Set a Watchman (2015)*. Both studies focus on how these novels reflect changes in societal attitudes towards race and identity, with a particular interest in the contrasting portrayals of a key character. Youseff's analysis highlights the shock and dissonance experienced by readers and critics due to the divergent characterizations of Atticus Finch, from a moral exemplar to a figure embodying racist and white supremacist beliefs.

However, the gap that the current researcher aims to address expands beyond the comparative character analysis to include a broader sociocultural and historical examination. The current research seeks to contextualize Atticus Finch's shift of views within the mid-20th century Southern America's societal changes and complexities. It also aims to explore the implications of these shifts for our understanding of racism in literature and its relationship to broader discussions on race, morality, and societal change. While Youseff focuses on the character analysis and reader reception, the current researcher intends to go deeper into the genetic structuralism approach, connecting intrinsic elements of the novels with the extrinsic reality of their time, thus offering a comprehensive analysis that bridges literary criticism with cultural and historical studies. This approach aims to contribute a nuanced understanding of how Lee's works reflect and influence the evolving dynamics of racial identity, societal attitudes, and personal beliefs, highlighting the significance of literature as a mirror to societal changes and complexities.

The second research is entitled *Champion of Tolerance or Inveterate Bigot? A Study of Atticus Finch in Harper Lee's To Kill A Mockingbird (1960) And Go Set a Watchman (2015)* written by Sanmartín Cao, B. (2018). In this research, the focus is on Atticus Finch, depicted in *To Kill A Mockingbird (1960)* as a paragon of virtue and moral steadfastness, guiding his children with principles of empathy and integrity amidst a racially charged legal battle. This narrative pivotally contrasts with the portrayal in *Go Set a Watchman (2015)*, where Finch's racial attitudes starkly diverge. This research is expected to take these novels beyond their socio-political contexts—the

Depression era for Mockingbird and the 1950s for Watchman— to explore the nuanced interplay of social class, education, and racial identity. Through Atticus Finch's evolution, this study aims to dissect the complexities of American heroism and supremacist views, offering a critical perspective on the characters' identities within their community and the ensuing societal discourse.

The research conducted by Sanmartín Cao, B., and the current research project both scrutinize the shift of views of Atticus Finch across Harper Lee's novels, *To Kill A Mockingbird (1960)* and *Go Set a Watchman (2015)*. The common ground between these studies lies in their exploration of Finch's character transformation, highlighting the contrast between his portrayal as a moral beacon in the former and a more complex, if not contradictory, figure in the latter. This shared focus on Atticus Finch's character allows for an in-depth investigation into the themes of racial attitudes and moral integrity, underscoring how these novels reflect and interrogate the social and ethical standards of their times.

However, a notable gap emerges in the thematic and analytical approaches of the two studies. The previous research above primarily examines the binary perception of Atticus Finch—either as a figure of tolerance or as a representation of ingrained bigotry, thereby offering insights into the character's dichotomous portrayal and its implications for understanding racial dynamics within American literature and society. In contrast, the current research aims to expand the scope of analysis by situating Atticus Finch's shift of views within a broader socio-political and cultural framework. It seeks to explore how factors such as social class, education, and race do not only influence character development and identity but also reflect and contribute to the evolving discourse on race and identity in the Southern America. By doing so, the current research endeavors to provide a more nuanced understanding of the complexities surrounding racial themes in Lee's work and their broader implications for American cultural and literary studies.

The third research was conducted by Nugraha, W. A., Kurnia, F. D., &

Mustofa, A. (2020) under the title *Personality Development Analysis of Jean Louise Scout in Harper Lee's To Kill A Mockingbird (1960) And Go Set a Watchman (2015)*. This research focused on examining the evolution of Jean Louise "Scout" Finch's character across Harper Lee's novels, *To Kill A Mockingbird (1960)* and *Go Set a Watchman (2015)*, through the lenses of her emotional, cognitive, moral, and religious development, employing Jacques Lacan's psychoanalytic theory as its framework. This qualitative study sourced its data from various elements within the texts, including words, phrases, sentences, quotes, monologues, and dialogues, with additional information gathered from relevant academic works such as books, journal articles, theses, and essays that align with the novels' analysis. The findings revealed that the analysis of a literary work must consider three interconnected elements that are inseparable, highlighting that literature is a societal mirror imbued with moral lessons. Consequently, a sociological approach was adopted for this investigation. Furthermore, the study underscored the inseparability of an individual from societal and familial norms, emphasizing the importance of adhering to these norms to be regarded as a valuable member of society.

The similarity between the research above and the current research lies in their mutual focus on Harper Lee's novels, *To Kill A Mockingbird (1960)* and *Go Set a Watchman (2015)*, particularly in examining the characters within these narratives to uncover broader social, moral, and psychological themes. Both studies seek to understand how these literary works reflect and critique societal norms and values, with Nugraha's research specifically analyzing the personality development of Jean Louise "Scout" Finch through emotional, cognitive, moral, and religious dimensions using Jacques Lacan's psychoanalytic theory. This approach aligns with the current research's interest in the shift of views and societal complexities portrayed in the novels, suggesting a shared objective of exploring character evolution as a lens to view societal changes.

However, the gap between the previous study above and the current research emerges in the theoretical framework and specific focus of the

analysis. While the previous research utilizes Jacques Lacan's psychoanalytic theory to dissect Scout's personality development, the current research employs Lucien Goldmann's genetic structuralism to examine the shift of views in Atticus Finch's views on racism and its reflection on broader societal changes in the Southern America. This difference in focus and methodology indicates that while both studies engage with character development within the same literary works, they pursue distinct paths of inquiry. The previous research emphasizes the individual's psychological growth and its moral implications, whereas the current study is more concerned with the sociopolitical views surrounding race and identity, aiming to understand how these views evolve within the narrative and what this evolution signifies about the society Lee portrays.

The fourth research by Nugraha, W. A., Kurnia, F. D., & Mustofa, A. (2020) entitled *The Moral Value of Jean Louise Scout in Harper Lee's To Kill A Mockingbird (1960) And Go Set a Watchman (2015).* This study aims to analyze the development of Jean Louise "Scout" Finch's personality in Harper Lee's two sequenced novels, *To Kill A Mockingbird (1960)* and *Go Set a Watchman (2015),* from a psychological aspect that generates moral values, employing Jacques Lacan's psychoanalytic theory. This qualitative research gathered data from elements within the two novels such as words, phrases, sentences, quotations, monologues, and dialogues, while supplementary data was sourced from books, journals, theses as preliminary studies, and essays relevant to the analysis of the novels. According to the data analysis, the result indicates that in *To Kill A Mockingbird (1960),* the conflicts are childhood conflicts like bullying, school life, and friendships. However, in *Go Set a Watchman (2015),* Scout faces a more adult world including love, views, acknowledgment, and acceptance by society, etc. This significant development occurs in at least three aspects of life: emotional, cognitive, moral, and religious. Moreover, from these two novels that capture Scout's personal development, there are significant moral values regarding racism. Additionally, the way Atticus raises his children is notably impressive and full of paternal care. For example, when Atticus becomes a protector for his

family and even the community from a rabid dog and how he protects Jem from being accused of murdering Bob Ewell. Furthermore, Atticus teaches his children to be strong and not to react in anger when oppressed.

The similarity between the research above and the current research lies in their shared focus on Harper Lee's novels, *To Kill A Mockingbird (1960)* and *Go Set a Watchman (2015)*, and their exploration of the characters' developments, specifically Jean Louise "Scout" Finch and Atticus Finch. Both studies are interested in the evolution of these characters and the moral values conveyed through their experiences and transformations within the narrative. They also consider the societal and familial influences on these characters, particularly in terms of racism and personal growth.

The gap, however, emerges in the specific angles and theoretical frameworks employed by each research. The previous research utilizes Jacques Lacan's psychoanalytic theory to analyze Scout's personality development from emotional, cognitive, moral, and religious aspects. This approach emphasizes the psychological growth of Scout as an individual, driven by internal and external conflicts throughout both novels. On the other hand, the current research emphasizes the shift of views in Atticus Finch's views on racism and its reflection on broader societal changes in the Southern America during the mid-20th century. This approach is more focused on the sociopolitical implications of character development and narrative structure, rather than the psychological underpinnings of individual character growth. Therefore, while both studies examine character development and moral values in Lee's novels, the current research offers a broader sociopolitical analysis, particularly focusing on racial views and societal changes.

In summary, the engagement with the four pivotal studies previously mentioned reveals a multifaceted exploration of Harper Lee's seminal works, *To Kill A Mockingbird (1960)* and *Go Set a Watchman (2015)*, through various analytical lenses including character analysis, shift of views, psychological development, and moral values. These studies collectively contribute to a rich tapestry of scholarly inquiry into Lee's novels, offering insights into the

complex interplay of race, identity, morality, and societal change depicted through the characters of Atticus Finch and Jean Louise "Scout" Finch.

The fifth research was written by Asha, A. J (2020) entitled *Acts of Anti-Racism as Reflected in Harper Lee's To Kill A Mockingbird.* The research explores the anti-racism actions depicted in Harper Lee's *To Kill a Mockingbird*. It aims to identify and analyze the social conditions in the Southern America and the racist behaviors as well as the resistance to racism which are portrayed in the novel. By utilizing a qualitative descriptive method and Lucien Goldmann's Genetic Structuralism approach, the research examines the various forms of racism perpetrated by white individuals against African Americans and discusses the novel's representation of anti-racism efforts. The findings reveal that the social conditions depicted are influenced by the Great Depression, which significantly impacted the economy in the South. Additionally, longstanding societal prejudices portray Black individuals as suited only for servitude and associated with crime, complicating the issue further. The research identifies three types of racist behavior exhibited by white people towards African Americans: 1) Prejudice; 2) Discrimination; and 3) Eviction. The novel also illustrates acts of resistance against racism, notably through the character of Atticus Finch who defends a Black man falsely accused of raping a white woman and through his efforts to teach his children about equality.

The previous study above shares the same focus with this current research on the portrayal of anti-racism in Harper Lee's Novel by utilizing qualitative methods to examine the novel's depiction of racial issues. The previous study highlights the social conditions of the Southern America and the role of Atticus Finch in resisting racism, including his defense of a Black man and his teachings on equality. However, there are notable differences between the studies. The previous research provides a general analysis of the Great Depression's impact and identifies three forms of racist behavior without deeply exploring how these forms interact or the broader socio-economic influences while the current research is expected to offer a more detailed historical context and a nuanced exploration of racial behaviors.

Additionally, the previous study focuses primarily on the novel's depiction of racism without considering the evolution of *Go Set a Watchman* (2015) and *To Kill a Mockingbird* (1960) which this current research addresses. This comparative aspect of the current research also examines changes in Atticus Finch's character and thematic shifts.

Furthermore, the current researcher's study draws upon these foundational analyses which recognize the importance of character development, shifts in views, and the socio-political contexts that shape and are shaped by Lee's narratives. However, it seeks to bridge the gaps identified in previous researches by employing Lucien Goldmann's genetic structuralism to provide a novel perspective that does not only encompass the intrinsic elements of character and narrative but also connects these elements to the extrinsic societal realities of the mid-20th century Southern America. This approach allows for a deeper understanding of the shift of views in attitudes towards race and identity within the novels and their reflection of broader societal changes. Additionally, the current research integrates an analysis of external elements by examining Harper Lee's biography and the critical receptions of her works. This inclusion provides insight into how Lee's personal experiences and the critical reception of her novels have influenced the depiction of racial themes.

B. Theoretical Framework

1. Sociology of Literature

The sociology of literature is a branch of literary criticism that examines literary works through the lens of social connections, viewing them as manifestations of the author's expression. This approach is grounded in the understanding that literature reflects social interactions. The focus of research in the sociology of literature often gravitates towards national and modern literatures, with a particular emphasis on novels. According to Roucek and Warren (2009:18), sociology investigates human relationships within societal groups. This field attracts scholars keen on exploring how literature serves as a reflection of societal dynamics. Essentially, the sociology of literature investigates how literary works relate to society by considering the audience's reception, the societal influences on authors, and the broader public's engagement with literature which then come into how authors' social experiences shape both the form and substance of their works, thus highlighting the intricate connections between literature and social life.

Wellek and Werren (2014: 3) indicate that literature serves as both a form of creative expression and an art form, emerging from and reflecting the lived realities of individuals. It is crafted by authors for the enjoyment, understanding, and benefit of society, and functions as a means of communicating messages via the medium of language, grounded in the sociological aspects of literature. Literary creations play a pivotal role socially, mirroring the societal conditions at the time of their inception and the extent to which the social values within the literature align with those prevalent in society. The social utility of literature encompasses three crucial aspects: its role in societal reform, its entertainment value, and its educative potential through entertainment, as outlined by Damono (2002: 4). Kalleberg (in Asha, 2022) further asserts that the cultural and social contexts of literature must be critically examined within a historical framework to avoid vague interpretations, highlighting the importance of a detailed sociological analysis.

Wellek and Werren (2014) highlight that literature represents a form of creative expression and artistry, emerging from the fabric of human experiences and crafted by authors for the enjoyment, understanding, and benefit of society. It serves as a medium for communicating messages, grounded in the sociology of literature, emphasizing how literary creations reflect and engage with the realities of life. These works do not only mirror the societal conditions from which they arise but also hold a mirror up to the social values prevalent at the time of their creation, exploring the extent to which these values resonate within the text. Damono (2002) elaborates on the social utility of literature, outlining its role as a societal reformer, a source of entertainment, and a means of education that entertains, thereby underscoring its multifaceted social functions. Kalleberg (in Asha, 2022) further posits that the cultural and social underpinnings of literature necessitate a nuanced historical analysis to avoid ambiguity, given the complex interplay between literary works and their socio-cultural milieu.

In essence, the discourse around literature's role and impact underscores its significance as a cultural artifact that transcends mere storytelling. Through its capacity to reflect societal norms, challenge the status quo, and offer both enlightenment and entertainment, literature acts as a pivotal medium for social commentary and change. It embodies the collective consciousness of its era, serving as a historical document that provides insight into the human condition and the societal structures within which it operates. The examination of literature through a sociological lens reveals its power not only as a mirror to society but also as a catalyst for reflection, discussion, and, ultimately, transformation within the cultural and social landscape.

Furthermore, Endraswara (2011) suggests that the sociology of literature merges two distinct fields, sociology and literature, necessitating a dual conceptual foundation from both disciplines. The challenge lies in balancing these concepts to ensure the analysis is thorough and the objectives are fully realized. Within this interdisciplinary study, literary concepts are expected to take precedence, with sociological ideas serving a

supplementary role. A more focused approach, delineating between the sociology of poetry, novels, drama, etc., could enhance the precision and depth of the research.

Adding to this, the meticulous differentiation between the sociology of various literary genres, such as poetry, novels, and drama, does not only enrich the academic pursuit but also tailors the analysis to the unique characteristics and societal implications of each genre. This specialization allows for a deeper understanding of how different literary forms interact with and reflect social structures, norms, and dynamics. It paves the way for a more nuanced and comprehensive exploration of literature's role in society, emphasizing the importance of a balanced integration of sociological and literary perspectives to uncover the multifaceted relationship between text and context.

To conclude all, the sociology of literature bridges the disciplines of sociology and literature, analyzing literary works within their social contexts to explore the symbiotic relationship between society and literary expression. This field prioritizes the investigation of how literature reflects and influences social interactions, norms, and values, particularly focusing on modern and national literatures, such as novels. It underscores the importance of literature as a vehicle for societal reflection, reform, entertainment, and education, highlighting its role in mirroring and challenging the status quo. Furthermore, the approach calls for a nuanced integration of sociological and literary concepts, with a specific emphasis on literary elements while utilizing sociological insights as a supportive framework. By distinguishing between different literary genres, such as poetry, novels, and drama, the sociology of literature aims to provide a more precise and in-depth analysis of the interplay between text and societal context. This interdisciplinary study ultimately reveals literature's power as a catalyst for social commentary, reflection, and transformation, affirming its significance in both capturing and shaping the collective consciousness of its time.

2. Lucien Goldmann's Genetic Structuralism

Genetic structuralism integrates the intrinsic elements found within a novel with the extrinsic elements of reality. According to Goldmann (1981:75), a literary work constitutes a significant structure. This approach endeavors to discern the structural patterns present in the narrative as well as those within society itself, positing the literary piece as a meaningful reflection and product of its societal milieu.

Building upon this foundation, genetic structuralism's analysis extends beyond the confines of the narrative to encompass the broader societal context in which a literary work is situated. Goldmann's perspective suggests that literature serves as a vital conduit through which the intricate relationship between individual creativity and the broader socio-historical context is articulated. This methodology does not only deepen our appreciation of literature as a complex interplay of narrative and societal forces but also underscores the importance of understanding the societal dynamics that shape and are reflected in literary works. Through this lens, genetic structuralism reveals how literature encapsulates and responds to the historical and social currents of its time, offering invaluable insights into the reciprocal influence between literature and society.

Goldmann (1981:24) articulates in his work that a literary piece becomes critically important as it reflects the author's creativity and originality within the context of society. This relationship emerges when intrinsic elements within the work blend with the extrinsic realities of the world, with originality playing a pivotal role in relation to the socio-historical backdrop. Genetic structuralism does not just identify the structure within the novel but also understanding the timing and motives behind its creation. This methodology extends to analyzing the conditions under which the novel was produced and its portrayal of societal dynamics. If the novel captures the essence of its era and mirrors the perspectives of a particular social class, it contributes to shaping a collective worldview.

It means that, Goldmann's assertion underscores the vital integration of intrinsic and extrinsic factors in literary works, highlighting how this blend is crucial for showcasing an author's ingenuity against a socio-historical canvas.

Through the lens of genetic structuralism, the analysis of a novel's structure transcends its literary confines, encompassing the reasons for its inception and the societal context it reflects. This approach does not only shed light on the novel's inherent structural elements but also on the socio-historical circumstances surrounding its creation. The insights gained from genetic structuralism illuminate the novel's thematic representations and production conditions. Thus, when a novel accurately represents the zeitgeist and thoughts of individuals from a specific class, it effectively contributes to the formation of a collective worldview, offering a holistic perspective by dissecting the complex interplay between literary expression, historical context, and societal depiction.

Genetic structuralism has made significant strides in literary sociology, focusing on the exploration of uniquely human characteristics. This theoretical framework examines the congruence between the structural elements of a novel and the real-life events they depict, as highlighted by Goldmann (1981:24). The objective is to uncover the deep-seated structure within a text by analyzing its meaning, thereby acknowledging that literary works are not mere historical artifacts but are engaged in a continuous historical dialogue. Goldmann posits that literature, as a structured form, reflects a historical process marked by a systematic life pattern that showcases both regularity and integration. In essence, genetic structuralism offers valuable insights into the human condition by comparing literary structures with real-life scenarios, emphasizing that literature is a cohesive system deeply intertwined with its cultural and historical context.

Building on the foundational ideas of genetic structuralism, it's clear that this approach illuminates the dynamic interaction between literature and society, highlighting the narrative's power to both reflect and shape human experiences. By recognizing literature as a participant in historical evolution, this perspective underscores the importance of analyzing stories within their broader socio-historical frameworks. It suggests that narratives are not just reflections of their time but also active contributors to the cultural and historical discourse, offering insights into the collective human psyche.

Therefore, genetic structuralism presents a compelling argument for the role of literature in capturing and influencing the human condition, affirming its significance in the continual dialogue that shapes our understanding of societal progress and individual identity.

Furthermore, the examination of genetic structuralism should extend beyond merely identifying the internal aspects of a narrative to include the societal context that shapes the novel. Analyzing the societal backdrop is crucial for understanding the collective consciousness that underpins the human essence, a fundamental step towards uncovering the universal themes within a narrative. Faruk (1988) argues that the development of a novel results in a significant structure founded upon scientific and knowledge-based principles. This structure delineates the relationship between the literary work and its societal context, forming an inseparable bond grounded in scientific inquiry. Such a structure is molded by the author's intellectual engagement and conscious decision-making during the writing process, subject to modification by various external influences like the surrounding environment and acquired knowledge.

In conclusion, genetic structuralism presents a comprehensive method for exploring how narratives interlace the story's internal elements with the external realities of their socio-historical setting, thereby portraying literary creations as mirrors of their epoch. This perspective emphasizes the profound connection between an author's imaginative output and the social environment, highlighting literature's role in capturing and reflecting the dominant ideas and circumstances of its time. It explores the concept that a narrative transcends its historical backdrop, participating actively in a historical continuum, influencing and being influenced by collective awareness and the spectrum of human experiences. Through the analysis of the nuanced relationship between a text and its wider sociocultural and environmental contexts, genetic structuralism unveils literature as an evolving entity that encapsulates consistency, cohesion, and the human endeavor to understand and shape our existence, thus offering deep insights into the complex interweaving of human life and societal dynamics.

Genetic structuralism explores the connection between the structure found within literary works and the societal structure they emerge from (Faruk, 2012). Although there might be differences between the portrayal of society in literature and actual societal conditions, they share underlying structural similarities. This inseparability is rooted in the concept of worldview, encompassing the collective ideas, emotions, and goals of a group's members, making one social group uniquely identifiable from another. According to this theory, a group's worldview is shaped by its environment, lifestyle, and collective mindset, which serve as distinguishing features that set it apart from other social classes. Expanding on the statement above, genetic structuralism emphasizes the integral role that literature plays in both reflecting and shaping the worldview of a society. It suggests that literary works are not merely passive mirrors of their time but active participants in the dialogue between individual and collective experiences. By dissecting the structures of literature and comparing them with those of society, genetic structuralism unveils how narratives encapsulate the essence of their originating social milieu. Through this lens, literature becomes a key to understanding the complexities of human societies, revealing the nuanced interrelations between personal identity, cultural expressions, and the broader societal constructs that define and differentiate social groups. Furthermore, according to Faruk (2012), in any given society, the prevailing worldview is significantly shaped by social status, manifesting through the imaginative and creatively engineered structures of literary works rather than through realistic depictions. These works often mirror the societal challenges and dilemmas faced by the community, thereby linking the societal social structures with those depicted within the literature. Authors dive into the human experience portrayed in their novels to uncover and articulate this worldview, which is an integral, coherent reflection of historical and social realities. The narrative's worldview, enriched by historical context and social truths, is anchored in the collective experiences of its characters. For authors to effectively capture and convey this worldview, it is crucial to explore various components that contribute to its formation, including the depiction of universal 1) human facts, 2) transindividual subjects

that transcend individual experiences, and 3) significant structure that underpins the literary work's thematic essence. This means that, the process of unraveling a society's worldview through literature requires a deep understanding of the interplay between individual narratives and the broader social and historical contexts. Literary works serve as a lens through which the intricacies of human relations, societal norms, and the impact of historical events are examined and interpreted. By analyzing the synthesis of these elements, readers and scholars alike gain insights into the collective consciousness that shapes and is shaped by the literature. Thus, exploring these narratives allows for a 86 comprehensive understanding of the social fabric, offering a unique perspective on the collective human experience and the dynamic social structures that define a society.

a. Human Fact

The concept of the human fact is pivotal in understanding the interaction between individual behavior and the broader shifts in social history, as posited by Faruk (2012: 58). This notion is rooted in the idea that significant societal changes are often the result of collective actions, highlighting the crucial role of human endeavors in the relationship between individuals and the surrounding world. Such dynamics ultimately strive towards achieving a balance with the world around us. Goldmann (1981:40) further anchors this discussion within the framework of genetic structuralism by linking the interplay between social structures and literary works through the lens of worldview. This emphasizes the importance of the human fact as a foundational element, suggesting that the connection between societal constructs and literary expressions is mediated by shared perspectives and experiences.

Expanding on these insights, it becomes evident that genetic structuralism does not only focus on the impact of social structures on literature but also underscores the significance of human agency in this interrelation. By recognizing the influence of human facts in steering social

history, this theoretical approach highlights the reciprocal relationship between individual actions and collective societal patterns. This duality does not only inform the creation and interpretation of literary works but also positions literature as both a mirror and a mold for societal discourse. Thus, literature emerges as a critical medium for exploring and understanding the intricate ties between personal experiences, social evolution, and cultural manifestations, reaffirming the interconnectedness of human experiences with the fabric of society through a shared worldview.

In exploring the conceptualization of the world, the human aspect emerges as a crucial component in sustaining the social fabric and influencing its structural evolution. Human actions, reflective of innate human necessities, contribute significantly to shaping societal dynamics. According to Goldmann (1981), these actions, encompassing the breadth of human needs within social contexts, manifest through various forms of expression such as aspirations, suggestions, or critiques aimed at transforming societal conditions. This transformative process does not only affect the social hierarchy but also mirrors changes within literary narratives, suggesting a symbiotic relationship between social and literary structures. The notion of the human fact is intrinsically linked to the collective worldview, which is shaped by individual experiences across various domains such as politics and economics. When individual perspectives come together into a trans-individual subjectivity following a shift in worldview, they have the potential to alter societal conditions. This shared worldview represents the collective aspirations of a social group, 88 offering insights into societal responses to global issues. An author, in this context, transcends individuality to embody collective experiences, thereby becoming a representative of communal thought. This process illustrates how human cognition and societal interactions contribute to the development of social structures, reflecting the interplay between human existence and the surrounding world.

To sum up, Goldmann (1981) articulates that the interdependence between human actions and societal structures plays a pivotal role in the

evolution of both social and literary landscapes. Through the lens of human facts, which encompass the range of human behaviors and needs, there is a profound impact on the social hierarchy and, consequently, on literary expression. This relationship underscores the significance of understanding the human condition as a reflection of and a contributor to the broader social context. As individuals' perspectives merge into a collective consciousness, they do not only influence but also redefine the social and literary paradigms, highlighting the dynamic interaction between human thought, societal conditions, and the world at large.

b. Transindividual Subject

Examining a literary piece aid in uncovering its underlying significance, where a crucial element is the portrayal of a subject within a social collective. The concept of a transindividual subject refers to a collective entity belonging to a specific community. In this light, while the author pens the narrative as an individual, their writings echo the sentiments and perspectives of the broader social group they belong to. Essentially, the author's work serves as a voice for their community, reflecting the collective viewpoints and judgments towards other groups, which inherently aligns with the community's views.

Adding to this, the interaction between the author's individual creativity and the collective consciousness of their community underscores the multifaceted relationship between literature and society. The author, though an individual, is inextricably linked to their community, drawing upon shared experiences, beliefs, and values to craft narratives that resonate with the collective identity and aspirations of their group. This dynamic does not only enrich the literary work with depth and authenticity but also offers readers insights into the complexities of human relationships and societal structures. Through the lens of literature, we gain a deeper understanding of how individuals navigate their existence within the

tapestry of communal life, highlighting the power of narrative to bridge personal and collective realms.

Goldmann (1981:20) elucidates that the concept of the collective subject serves to demystify the assortment of mental frameworks that contribute to the cultural dimensions inherent in the creation of a literary work. According to Goldmann (1981:97), a literary piece emerges from the interaction between humans and their surroundings, highlighting the role of human behavior as a pivotal factor. This behavior enables individuals to navigate and potentially transform their social standings within society, where each class shares common emotions and views. Goldmann (1981:41) further argues that when a society develops a novel and universally applicable outlook on human existence, it effectively embodies the collective subject. This collective subject, which mirrors the social and historical experiences akin to those of its class members, signifies a social class.

In essence, Goldmann's perspective underscores the deep interconnection between literature, society, and the collective human experience. The notion that literature is a cultural product shaped by the interplay of human actions and societal structures suggests that analyzing literary works can offer profound insights into the social dynamics and collective consciousness of a time. By recognizing the collective subject as an embodiment of shared societal values and experiences, Goldmann's theory invites a more nuanced exploration of the social fabric that informs and is reflected in literary creation. This approach does not only deepen our understanding of literature as a mirror to society but also emphasizes the transformative power of collective human endeavor in shaping cultural narratives.

c. **Significant Structure**

Significant structure encapsulates the portrayal of socio-historical narratives within literary texts, illustrating how humanity reshapes its socio-

historical landscape through ongoing processes. This reshaping is predominantly steered by the humanities, which play a pivotal role in the transformations of socio-history. According to Goldmann (1981:14), the structure of meaning serves as a vital instrument for deciphering the humanities, highlighting the impact of scientific progress on sociohistorical evolution. This perspective underscores the notion that sociohistorical is crafted by human endeavors and continually evolves in tandem with societal knowledge, which is, in turn, shaped by human cognition. Literary works, therefore, become mirrors reflecting human thought and the societal structures it engenders. Such structures, imbued with significance, are susceptible to modifications based on the social fabric they depict. Despite the divergence between the content of literary works and tangible reality, they share underlying structural similarities.

Furthermore, literary creations forge a worldview that articulates the intricate dynamics between human relationships and their surroundings. This portrayal is inherently dynamic, mirroring the evolving nature of real-world issues. The historical narrative framework generates a socio-history that is reflective of the interaction between humans and their environment, encompassing a dual process of mutual influence and adaptation. In sum, the exploration of significant structure in literature offers profound insights into the complex interplay between human cognition, societal knowledge, and socio-historical development. It reveals how literature does not only reflect but also contributes to our understanding of the human condition and its interrelation with the ever-changing socio-historical context, thereby asserting the indispensable role of the humanities in shaping and understanding our world (Goldmann, 1981:14).

Goldmann (1981:16) articulates the dynamic interplay between humans and their environment as a cyclical process of structuring (assimilation) and destructuring (accommodation), where structuring represents the deliberate actions, an author undertakes in crafting a literary piece. This conscious behavior encompasses both the actions depicted within the narrative and the author's intentions or desires. It reflects a deep

understanding of individuals' roles within society, their ambitions, and their emotional connections with others and their surroundings. Goldmann (1981:56) further explains that this process of structuring emerges from the interaction between the subject (both individual and collective) and its environment, aiming to produce coherent responses. Consequently, literary works mirror human activities and the complex web of relationships that bind humans to various aspects of life, suggesting a homologous relationship between society and literature, sharing a common origin yet differing in form. This adaptation of thoughts and behaviors to environmental conditions, influenced by knowledge and science, indicates that narratives can evolve based on the collective mindset and new societal insights, signifying the fluid nature of historical life processes. The conscious life of a community is identified as a crucial catalyst for cultural and historical evolution.

This means that, Goldmann's perspective illuminates the intricate relationship between literature and society, emphasizing the continuous interaction between human consciousness and environmental conditions. This relationship underscores the significance of literature as both a reflection and a shaping force of cultural and historical dynamics. Through the acts of structuring and restructuring, literature becomes a medium through which the ongoing negotiation between human aspirations, societal norms, and environmental factors is articulated and examined. The evolution of narrative structures, therefore, is not merely an aesthetic endeavor but a testament to the adaptive and transformative capacities of human societies. This interdependence between literary expression and social evolution highlights the essential role of conscious behavior and collective insights in steering the course of cultural and historical development, marking literature as a pivotal element in understanding and navigating the complexities of human life and its continuous process of change.

The discourse around genetic structuralism, as articulated by Faruk (2012) and Goldmann (1981), discusses the profound interconnections

between literary structures and the societal frameworks from which they emerge. This theory underscores the notion that literature serves not only as a reflection but also as a formative component of societal worldview, offering insights into the collective consciousness that pervades a social group. The intricate relationship between individual narratives and 94 broader social and historical contexts underscores the transformative power of literature in shaping and reflecting societal norms and values. Through the exploration of human facts, the transindividual subject, and significant structures, genetic structuralism presents a nuanced understanding of the dynamic interplay between personal identity, cultural expressions, and societal constructs.

In conclusion, genetic structuralism provides a comprehensive framework for understanding the symbiotic relationship between literature and society, emphasizing the role of literary works in both mirroring and molding the collective consciousness of a social group. This approach highlights the significance of exploring the underlying structures within literature to grasp the complexities of human societies and their evolving worldviews. By examining the interrelations between individual experiences and the broader societal fabric, genetic structuralism enriches our comprehension of the human condition, offering a unique perspective on the interconnectedness of personal and collective realms. Through this lens, literature emerges as a pivotal medium through which the nuances of human relationships, societal norms, and historical impacts are explored and interpreted, ultimately fostering a deeper appreciation of the cultural narratives that shape and are shaped by human societies.

3. What Is Racism

To fully comprehend the emergence of racism in Southern America, it is essential first to understand the definition of racism itself. According to Samovar (in Asha, 2022), racism is the belief in one's own superiority that permits an individual to mistreat another individual or group based on their race, color, religion, or country of origin. From this statement, it can be

concluded that racism constitutes discriminatory behavior that occurs within a specific race, and this phenomenon arises due to the views that asserts one race is superior to other races.

This understanding is crucial because it underscores that racism is more than just individual acts of prejudice or hatred. It is a deeply ingrained belief system that legitimizes and perpetuates the unequal treatment and systemic oppression of people based on perceived racial differences. This belief in racial superiority has been used historically to justify a wide range of discriminatory practices, from social and economic exclusion to outright violence and genocide.

In the context of Southern America, recognizing this foundational definition of racism helps in dissecting the complex historical and social dynamics that led to its birth and proliferation. The roots of racism in this region are tied to colonialism, the transatlantic slave trade, and the subsequent establishment of racial hierarchies that favored European settlers and their descendants over indigenous populations and African slaves. These historical injustices have left lasting legacies, shaping the social, economic, and political landscapes in ways that continue to perpetuate racial inequalities and tensions.

Therefore, by examining racism through the lens of a belief in racial superiority and its manifestation in discriminatory practices, one can begin to unravel the multifaceted and deeply embedded nature of racism in Southern America. This approach provides a framework for understanding not only the historical origins of racism but also its contemporary manifestations and the ongoing struggles for racial equality and justice.

Addressing racism, therefore, requires a multidimensional strategy that involves all sectors of society. It necessitates a commitment to confronting and deconstructing the belief systems and structures that sustain racial discrimination and violence. By understanding racism as a deeply ingrained societal issue, efforts can be better directed toward fostering an environment of inclusivity, equality, and justice. This endeavor is not only crucial for rectifying historical injustices but also for paving the way toward a future

where diversity is not just tolerated but celebrated, and where every individual has the opportunity to thrive free from the shackles of racial prejudice and violence.

4. The Emergence of Racism in Southern America

a. The Slavery Era (Late 15th to 19th Century)

The emergence of racism in Southern America, particularly rooted in the slave-trading era, is intricately detailed through the works of various historians, sociologists, and anthropologists. Their collective research paints a complex picture of how racial views were not only institutionalized but became deeply ingrained within the societal fabric, underscored by the intertwined narratives of economic interest, social hierarchy, and ideological justification.

Berlin (1998) in his publication "Many Thousands Gone: The First Two Centuries of Slavery in North America," provides a comprehensive examination of how slavery and racial views co-evolved from the late 17th century through the early 19th century. Berlin then discussed the historical context, drawing from a plethora of sources to map out the intricate journey from a labor system initially based on indentured servitude—a condition that, in theory, was not lifelong nor hereditary—to one that was explicitly racialized and designed to be perpetual. His analysis meticulously documents how European settlers in North America gradually shifted their labor practices from employing European indentured servants to relying predominantly on Africans and their descendants, who were enslaved for life.

This shift was not merely an economic or social change but also a profound ideological transformation. Berlin (1998) points out that this transition was underpinned by the development and solidification of racial views. These views were constructed around the belief in inherent racial differences that not only justified but necessitated the perpetual enslavement of African people and their descendants. The notion that these

differences were natural and immutable provided the moral and intellectual foundation for a system of racial slavery that was brutally efficient and self-perpetuating.

Furthermore, Berlin (1998) highlights the critical role these emerging racial views played in laying the groundwork for systemic racism. By institutionalizing racial differences and codifying them into laws and social norms, early forms of racial thought became deeply embedded within the fabric of American society. This laid a durable foundation for systemic racism, which would persist and evolve even after the formal abolition of slavery. Through his work, Berlin (1998) demonstrates how the ideological justifications for slavery established in these early centuries have had a lasting impact, shaping the trajectory of racial thought and systemic racism in North America for generations to come.

In addition, Morgan (1975) states that the emergence of racism into the complex and seemingly contradictory dynamics between the institutions of slavery and the concept of freedom as they coexisted in the early stages of Virginia's colonial development. Morgan (1975) meticulously outlines the evolution of the Chesapeake region's economy, which, heavily reliant on tobacco farming, began to increasingly depend on slave labor imported from Africa. This shift towards a slave-based economy was instrumental in shaping the social and economic landscape of the area, laying the groundwork for the development of deeply ingrained racial views that justified and perpetuated the subjugation of African people. This system of racial categorization and hierarchy emerged not in isolation but as a strategic response to growing class tensions within the colony. The affluent planter class, comprising a small yet politically and economically dominant segment of the population, faced potential unrest from the larger group of impoverished white settlers and indentured servants who were dissatisfied with their lack of land and political power. By instituting a racial caste system that placed even the most destitute whites above blacks in social standing, the colonial elite effectively redirected the focus of class discontent towards a racial divide. This cunning manipulation of social

hierarchies served to consolidate the power of the planters, ensuring the maintenance of their economic interests and political dominance.

Furthermore, Morgan (1975) also highlights the irony inherent in the coexistence of slavery and burgeoning notions of liberty and democracy within the same society. While the colonial economy and its elite benefitted immensely from the exploitation of enslaved African labor, the rhetoric of freedom and equality began to take root among the colonists, laying the ideological foundation for the American Revolution. The juxtaposition of these ideals with the reality of a society built on the systematic oppression of a racially defined underclass underscores a fundamental paradox at the heart of American history. Through his exploration of the early Virginia colony, Morgan not only sheds light on the historical origins of racial inequality in America but also prompts a deeper reflection on the enduring legacy of these contradictions in contemporary society.

Further compounding this historical narrative is Williams (1987) examines the economic foundations of the transatlantic slave trade, arguing that it played a pivotal role in the emergence and consolidation of capitalism in Europe and America. Williams (1987) challenges the conventional narratives of the time by suggesting that the inception and perpetuation of racial slavery were primarily driven by economic considerations rather than inherent racial prejudices. He adds, the burgeoning European economies, particularly those of Britain and Portugal, were in dire need of a labor force to exploit the vast agricultural and mineral wealth of the New World. African slaves, procured through the transatlantic slave trade, provided the solution to this labor shortage, thereby fueling the expansion of European colonial empires and the development of the capitalist economic system.

Williams (1987) then posits that the dehumanization and exploitation of African slaves were initially motivated by the quest for economic gain. The establishment of racial slavery enabled European colonizers and American plantation owners to maximize their profits by minimizing the costs associated with labor. Over time, as the slave-based economy flourished, racism emerged as a post-hoc justification for the brutal practices

associated with slavery. This shift of views served to legitimize and perpetuate the system of racial slavery by embedding the notion of African inferiority within the social consciousness of the European and American populations.

Furthermore, the economic benefits derived from the slave trade and slavery were not limited to the agricultural and mining sectors but also stimulated growth in related industries such as shipping, insurance, and manufacturing. The wealth accumulated through these enterprises contributed significantly to the economic development of Europe and the nascent United States, laying the financial and material groundwork for the industrial revolution and the subsequent rise of global capitalism.

By examining the economic underpinnings of the transatlantic slave trade, Williams (1987) provides a critical perspective on the complex interplay between economics, racism, and the development of Western societies. His work underscores the notion that racism, far from being a natural or inherent human tendency, was cultivated and utilized as a means to rationalize and sustain the economic exploitation of African slaves. This perspective not only challenges traditional historical narratives but also prompts a reevaluation of the origins and mechanisms of racial inequality and its enduring impact on contemporary society.

In addition, Patterson (1982) provides a profound sociological exploration of slavery as a pervasive institution across various cultures and epochs, with a particular focus on its manifestations in the Americas. Through Patterson's analytical lens, slavery is dissected not merely as a system of forced labor but as a mechanism that inflicted "social death" on its victims. This concept of social death refers to the systematic obliteration of the slaves' ancestral heritage, personal identity, and intrinsic human rights, effectively rendering them as non-entities within the societal framework.

Patterson's examination reveals how the imposition of social death was a deliberate and integral component of the slavery institution, aimed at dehumanizing the enslaved individuals to such an extent that their

personhood was entirely denied. By stripping away the slaves' connections to their past, including their familial bonds, cultural traditions, and social statuses, the enslavers sought to erase any trace of the slaves' humanity. This erasure facilitated the construction of pernicious racial views that depicted Africans and their descendants as inherently inferior beings, predisposed by their very nature to servitude and subjugation.

The notion of Africans as naturally suited for enslavement was not merely a reflection of prevailing prejudices but served as a foundational principle that justified and perpetuated the practice of slavery. Within this framework, the concept of racial inferiority was systematically cultivated and exploited to rationalize the brutalities and injustices inflicted upon African slaves. It cemented a hierarchical racial order that placed white Europeans and their descendants at the apex, while relegating Africans and their descendants to the lowest echelons of society, locked in a perpetual state of dehumanization and exploitation.

Patterson (1982) then underscores the critical role of social death in the construction of racial views within the context of slavery. His insights illuminate the intricate processes through which slavery not only deprived individuals of their freedom and labor but also sought to annihilate their identities, histories, and potential for social integration. The legacy of this dehumanization process has had far-reaching implications, contributing to the deep-seated racial disparities and tensions that persist in contemporary societies. By analyzing the devastating impact of social death, Patterson provides a crucial understanding of how slavery has shaped, and continues to influence, the social and racial dynamics of the Americas and beyond.

As the conclusion, the emergence of racism in Southern America, particularly rooted in the slave-trading era, is intricately detailed through the works of various historians, sociologists, and anthropologists. Their collective research paints a complex picture of how racial views were not only institutionalized but became deeply ingrained within the societal fabric, underscored by the intertwined narratives of economic interest, social hierarchy, and ideological justification. The transition from indentured

servitude to racialized slavery marked a profound shift of views, where racial differences were increasingly seen as natural and immutable, justifying the perpetual enslavement of African people. This ideological foundation facilitated the development of a systemic racism that would endure beyond the abolition of slavery, influencing the trajectory of racial thought and systemic racism in North America for generations.

b. The American Civil War and Reconstruction Era (Late 19th Century)

The period from the American Civil War through the end of Reconstruction is marked by profound transformations that deeply influenced the racial views and dynamics in Southern America. The insights from noted historians and scholars provide a nuanced understanding of how racism evolved during this crucial era.

Eric Foner (1988) highlights the complexities of Reconstruction Era and the radical changes it brought to the social structures and racial attitudes prevalent in the South. This era represented a critical juncture in American history, characterized by significant legislative and constitutional changes that aimed to redefine the nation's social and political landscape. Central to Foner's analysis is the radical attempt to integrate formerly enslaved African Americans into the fabric of American political and economic life, an endeavor that faced vehement opposition from many white Southerners. These individuals were deeply entrenched in the racial views of the antebellum South, views that were fundamentally threatened by the prospect of African American freedom and equality.

Foner (1988) meticulously documents the mechanisms through which white Southerners sought to resist the Reconstruction efforts, highlighting the implementation of the Black Codes—laws that were designed to restrict the freedoms of African Americans and ensure their availability as a cheap labor force. This legislative strategy was emblematic of the broader

resistance to the Reconstruction project, reflecting a desire to restore, as closely as possible, the pre-war racial order and white supremacy.

Furthermore, the emergence of vigilante groups like the Ku Klux Klan during this period served as a violent counterpoint to the federal government's initiatives to protect the rights of the newly freed African Americans. These groups employed terror and intimidation to disenfranchise African American voters, disrupt Republican Party activities, and reverse the gains made during Reconstruction. The actions of the Ku Klux Klan and similar organizations underscored the depth of the racial animosity that existed and the lengths to which opponents of Reconstruction were willing to go to maintain white dominance.

Foner (1988) also discusses how these acts of resistance and violence were not mere aberrations but were instead indicative of the broader societal challenge of fundamentally altering the entrenched system of racial hierarchy that had underpinned the Southern economy and social order for centuries. Through his detailed exploration of this period, Foner sheds light on the arduous and often violent struggle to realize the ideals of freedom and equality in a region scarred by the legacy of slavery. His analysis of the Reconstruction era reveals it as a time of both profound change and missed opportunities, a time when the nation grappled with the complex legacies of slavery and the daunting task of rebuilding a divided country.

Blight (2001) in his seminal work, "Race and Reunion: The Civil War in American Memory" critically explores the manner in which the collective memory of the Civil War and the Reconstruction era has been shaped over time, particularly highlighting the implications of narratives centered on reconciliation between the North and South. He meticulously analyzes the ways in which these dominant narratives, emerging in the years following the war, often glossed over the central issues of race and the struggle for African American rights that were at the heart of the conflict. By focusing on the theme of national reconciliation and downplaying the racial motivations and consequences of the Civil War, these narratives contributed to a historical memory that marginalized the African American experience and

the radical goals of Reconstruction aimed at achieving racial equality. This process of selective remembering, as Blight (2001) argues, played a significant role in legitimizing and reinforcing racist views and practices in the South, including the establishment of Jim Crow laws and the systematic disenfranchisement of African Americans. Through this lens, Blight illustrates how the reconstruction of Civil War memory served to sustain and perpetuate systemic racism, effectively rewriting the conflict's significance in a manner that obscured its fundamental racial dimensions.

Furthermore, Blight's (2001) analysis sheds light on the long-term impact of these reconciliatory narratives on American society and the ongoing struggle for racial justice. By minimizing the centrality of slavery and its aftermath in the collective memory of the Civil War, these narratives not only facilitated the reassertion of white supremacy in the post-Reconstruction South but also contributed to the broader national denial of the persistent legacy of slavery. This selective memory of reconciliation, which prioritized unity over justice, had profound implications for the development of racial attitudes and policies in the United States. It entrenched a version of history that obscured the true causes and consequences of the Civil War, delaying the nation's reckoning with its racist past and the systemic inequalities that endure to this day. Through his compelling examination of Civil War memory and how the battles over historical interpretation is inextricably linked to the broader struggles for racial equality and how the narratives we choose to remember and celebrate shape our understanding of the present and our visions for the future.

In addition, Litwack (1979) provides a poignant look at the tumultuous period following the Civil War, shedding light on the formidable obstacles encountered by emancipated African Americans in the South. Litwack (1979) meticulously documents the myriad ways in which white Southerners resisted the integration of freed slaves into society, highlighting the violent backlash and the strategic undermining of Reconstruction policies designed to promote racial equality. His narrative

uncovers the depth of the systemic racism that was not only preserved in the wake of slavery's abolition but became further entrenched through both legislative actions and widespread extralegal violence. By examining the experiences of African Americans during this critical juncture, he illustrates the complexities of transitioning from a society rooted in chattel slavery to one professing equality under the law, revealing the stark reality that the end of slavery did not equate to the end of racial oppression but rather its evolution into new forms.

Furthermore, Litwack's (1979) analysis exposes the mechanisms through which white supremacy was reasserted in the post-Civil War South, detailing the concerted efforts to maintain control over the newly freed African American population. Through a combination of oppressive laws known as Black Codes, the rise of vigilante groups such as the Ku Klux Klan, and the manipulation of political and economic systems to disenfranchise African Americans, white Southerners effectively challenged the gains made during Reconstruction. his work underscores the resilience of institutionalized racism and the lengths to which its proponents would go to preserve their racial hierarchy. This comprehensive examination does not only provide a sobering account of the immediate aftermath of slavery but also offers crucial insights into the enduring struggle for African American rights and the persistent legacy of racism that continues to shape American society.

Another insight by Woodward (1974) provides a critical examination of the origins and evolution of racial segregation laws in the South following the end of Reconstruction. Woodward's thorough analysis debunks the commonly held belief that Jim Crow laws were merely an extension of the racial controls in place during the antebellum period. Instead, he posits that these segregationist policies emerged as a calculated reaction to the upheaval and transformation brought about by the Civil War and the efforts to reconstruct the South on the principles of equality and justice for formerly enslaved people. Through his exploration, Woodward (1974) illustrates how Jim Crow laws were strategically implemented by white

Southerners to reclaim and consolidate their power in a society grappling with the implications of a defeated Confederacy and the integration of African Americans into the political and economic fabric of the region. His work highlights the adaptability of racist views and practices, which evolved to address the changing social landscape while continuing to pursue the age-old agenda of African American subjugation.

Furthermore, Woodward's (1974) analysis sheds light on the complex dynamics at play in the establishment of the Jim Crow system. He argues that the enactment of these laws was not only a means of re-establishing a racial hierarchy but also a mechanism for managing the anxieties and conflicts that arose from the post-war social disorder. By legally codifying racial segregation, white Southerners sought to create a sense of stability and order amidst the perceived threat to their traditional way of life posed by the newfound freedoms of African Americans. It then reveals the extent to which racism was embedded in the legal and social institutions of the South, mutating in response to historical shifts yet unwavering in its goal of maintaining white dominance.

In addition, Du Bois (1935) challenges the traditional historiography of the Reconstruction era, which often painted it as a period of corruption and misgovernment primarily because of the involvement of newly freed African Americans. Contrary to these assertions, Du Bois (1935) argues that Reconstruction represented a significant, albeit unsuccessful, attempt to create a genuinely democratic society that included African Americans as equal participants. He meticulously documents how African Americans, many of whom were recently emancipated slaves, actively engaged in the political process, contributing to the establishment of public education and various social reforms in the South. The narrative emphasizes that the failure of Reconstruction was not due to African American participation, but rather resulted from the concerted efforts of white supremacists to regain control and undermine any progress towards racial equality. Through his analysis, Du Bois (1935) highlights the resilience and agency of African Americans in their pursuit of justice and equality, offering a more nuanced

and positive interpretation of their role during this critical period in American history.

Moreover, Du Bois (1935) delves into the mechanisms of resistance employed by white elites to subvert the Reconstruction agenda, focusing on the role of racist propaganda, discriminatory laws, and outright violence in disenfranchising African Americans. He posits that the backlash against Reconstruction was a calculated move by white supremacists to restore their dominance by any means necessary, including the manipulation of legal systems and the orchestration of terror campaigns by groups like the Ku Klux Klan. According to Du Bois (1935), these actions were not spontaneous expressions of white discontent but rather part of a strategic effort to prevent the emergence of an interracial democracy that threatened the existing racial order.

As for the conclusion, the period following the American Civil War and the end of Reconstruction remains a pivotal era in the annals of American history, serving as a crucible for the racial views and dynamics that would shape the South for generations to come. This transformative period was marked by radical legislative and constitutional changes aimed at integrating formerly enslaved African Americans into the political and economic life of the nation. Despite the progressive intentions behind these efforts, the vehement opposition from many entrenched in antebellum racial views sought to undermine these changes through mechanisms like the Black Codes and the violent actions of groups such as the Ku Klux Klan. These concerted efforts to resist Reconstruction highlight a broader societal struggle to alter the entrenched system of racial hierarchy that had long underpinned the Southern way of life, marking this period as one of profound change intertwined with missed opportunities for racial equality.

c. Civil Rights Movement (20th Century)

The evolution of racism in Southern America, particularly through the lens of the Civil Rights Movement in the 20th century, underscores a

complex history of systemic injustice rooted in the legacy of slavery. This period, defined by concerted efforts to dismantle institutionalized racism, has been the focus of extensive analysis by scholars. Woodward (1974) presents a groundbreaking analysis that reshapes our understanding of racial segregation laws in the Southern United States. Contrary to the widely held belief that such laws were a natural and inevitable consequence of the Civil War and the Reconstruction era, Woodward (1974) argues that Jim Crow laws were, in fact, products of a later period, deliberately enacted in the late 19th and early 20th centuries. His research meticulously demonstrates how these laws were not remnants of a bygone era but rather strategic tools employed by white supremacists to enforce and perpetuate a racial hierarchy that had its roots in the institution of slavery.

Woodward's (1974) analysis reveals that the segregationist policies underpinning the Jim Crow system were part of a calculated effort by white Southerners to regain political and economic control after the upheaval of the Civil War and the abolition of slavery. By legally codifying racial segregation, they sought to create and maintain a social order that marginalized African Americans, denying them equal access to political, economic, and social opportunities. This system of segregation was undergirded by the views of white supremacy, which rationalized the subjugation and disenfranchisement of Black people. The significance of his work lies in its illumination of the dynamic and constructed nature of racial segregation laws. By situating the emergence of Jim Crow in the context of a broader struggle for power and control in the post-Reconstruction South, Woodward (1974) challenges the notion that these laws were an unchanging and unchangeable facet of Southern life. Instead, he presents them as mutable products of human agency, shaped by the socio-political context of their time.

Furthermore, Woodward's (1974) insights into the origins and evolution of Jim Crow laws provided a critical backdrop for the Civil Rights Movement. By highlighting the historical contingency of racial segregation, his work offered activists and scholars a foundation for understanding systemic

racism not as an immutable fact of American life but as a social construct that could be dismantled. This perspective helped to galvanize the movement, informing its strategies and goals as it sought to overturn the legal and social structures that sustained racial inequality.

In addition, Martin Luther King J. stands as one of the most iconic figures in the American Civil Rights Movement, embodying the struggle for racial equality and justice through his leadership, eloquence, and unwavering commitment to nonviolence. Furthermore, his *Letter from Birmingham Jail* (1963) and his seminal *I Have a Dream* (1963) speech became pivotal moments in the fight against racial oppression, articulating the deep-rooted injustices that African Americans had endured from the era of slavery through to the segregationist laws of his time. These works did not only illuminate the historical continuum of racial discrimination but also rallied individuals across the nation to the cause of civil rights.

Letter from Birmingham Jail, written by Martin Luther King, Jr (1963) during his incarceration for participating in nonviolent protests against segregation served as a powerful rebuke to critics who deemed the civil rights demonstrations untimely and unwise. King (1963) then eloquently argued that injustice anywhere is a threat to justice everywhere, emphasizing the urgent need for direct action against oppressive laws and systems. This letter underscored the moral imperative to challenge and dismantle legal and social structures that perpetuated inequality. Similarly, his speech, *I Have a Dream* (1963), delivered on the steps of the Lincoln Memorial during the March on Washington for Jobs and Freedom, captured the nation's imagination and exposed the stark contrast between the American ideal of equality and the reality of systemic racism. By invoking the promise of freedom and justice, King (1963) articulated a vision of a nation where individuals would not be judged by the color of their skin but by the content of their character. This vision resonated deeply with both the aspirations of African Americans and the broader American values of liberty and equality, galvanizing support for the Civil Rights Movement.

Furthermore, the strategy of peaceful protest and civil disobedience was directly aimed at confronting and dismantling the foundations of systemic racism that scholars like Woodward (1974) critically examined. By highlighting the constructed nature of racial segregation and inequality, King and his contemporaries challenged the moral and legal justifications for such systems. His advocacy went beyond mere reform of discriminatory laws; it sought to transform the underlying attitudes and structures that sustained racial oppression. In doing so, Martin Luther King Jr. not only became a symbol of hope and resistance for African Americans but also for all individuals committed to the principles of justice and equality. His legacy continues to inspire efforts to address not only racial disparities but also the broader challenges of injustice and inequality in society. Through his words and actions, King exemplified the potential for moral leadership to effect profound social change, demonstrating that with courage and conviction, it is possible to challenge and overcome systemic racism.

On the other hand, Franklin (1963) provides a critical examination of the Emancipation Proclamation and its aftermath, shedding light on the profound and persistent challenges that African Americans faced in their pursuit of true freedom. Franklin's (1963) analysis reveals the enduring racism permeating the economic, social, and political spheres of American life. Through his scrutiny, Franklin (1963) highlighted that the abolition of slavery did not equate to actual freedom or equality for African Americans but marked the onset of a different phase of struggle.

Franklin (1963) points out that despite the significant role of the Emancipation Proclamation in changing the legal status of millions of African Americans, it did little to dismantle deeply rooted prejudices and systemic barriers. Economically, freed slaves encountered discriminatory labor practices, restricted access to land and resources, and the enforcement of sharecropping systems that perpetuated dependency and inequality. Socially, African Americans faced segregation and violence, including lynching and race riots, reinforcing their marginalization and vulnerability. Politically, despite the formal bestowal of citizenship and

voting rights during Reconstruction, African Americans were systematically disenfranchised through Jim Crow laws, literacy tests, poll taxes, and other measures designed to suppress their political participation.

Franklin's (1963) reflection on the limitations of the Emancipation Proclamation emphasized the complexity of freedom and the multifaceted racism African Americans continued to face. His work underscored the Civil Rights Movement's significance as a continuation of the emancipation struggle—a fight not just for legal rights but for genuine equality and justice in every aspect of American life. The Civil Rights Movement, in Franklin's (1963) view, was a crucial response to the unfinished business of emancipation, aiming to confront the systemic injustices perpetuated since the Civil War's conclusion.

By situating the Civil Rights Movement within the broader historical context of African Americans' fight for freedom, Franklin (1963) highlights the deep challenges in transforming the United States into a truly inclusive and equitable society. His analysis serves as a reminder of African Americans' resilience and tenacity in their ongoing quest for justice and the importance of continued activism to overcome the legacy of racism.

Moody (2004), in her autobiographical work *Coming of Age in Mississippi*, offers an intimate and powerful narrative of her experiences growing up in the racially segregated and oppressive environment of the Jim Crow South. Moody's (2004) personal journey from a childhood marked by poverty and racial discrimination to becoming an active participant in the Civil Rights Movement provides a vivid illustration of the grassroots energy that was fundamental in challenging and dismantling systemic barriers of racism in America. Through Moody's (2004) gives insightful perspective into the daily realities of African Americans living under the Jim Crow laws—realities characterized by violence, fear, and systemic injustices. Her detailed recounting of the dehumanizing experiences of segregation, economic exploitation, and educational inequalities not only sheds light on the personal impacts of racism but also on the collective resilience and courage of the black community in the face of such adversities.

Furthermore, Moody's (2004) narrative encapsulates the transformational power of activism and the Civil Rights Movement's role in mobilizing individuals and communities to fight for justice and equality. Her involvement in voter registration drives, sit-ins, and other forms of peaceful protests serves as a testament to the significant impact that individual acts of courage and solidarity can have in confronting entrenched systems of oppression.

In addition, Branch (1988) provided an in-depth exploration of the Civil Rights Movement, particularly highlighting the pivotal role of Martin Luther King Jr. and the strategy of nonviolent resistance. Branch's (1988) narrative captures the essence of a movement striving not only to challenge and overturn discriminatory laws but also to address and transform the deeply entrenched societal attitudes that sustained racism in America. By focusing on the early years of the Civil Rights Movement, Branch (1988) underscores the strategic deliberation behind the adoption of nonviolence as a tool for social and political change. The detailed account by Branch (1988) showcases the meticulous planning and moral philosophy underpinning the movement's approach to civil disobedience and peaceful protest. This methodology, inspired by the teachings of Mahatma Gandhi and adapted to the American context by leaders like King, aimed to expose the immorality of segregation and racism, compelling the nation to confront its injustices. Branch (1988) illustrates how these nonviolent actions, ranging from bus boycotts to sit-ins and marches, were not merely tactics for political agitation but were deeply rooted in a vision of societal transformation that sought to cultivate understanding, empathy, and solidarity across racial divides.

Furthermore, Branch (1988) proposes the significant challenges faced by the Civil Rights Movement, including internal debates within the African American community about the best paths forward, the fierce resistance from segregationists, and the often-tepid response from federal authorities. Through these challenges, Branch (1988) portrays the resilience and courage of movement participants, who, under King's leadership,

persevered in their quest for justice despite the risks of violence and imprisonment.

The evolution of racism in Southern America, especially viewed through the Civil Rights Movement's lens in the 20th century, highlights a complex history of systemic injustice rooted in slavery's enduring legacy. This period, defined by concerted efforts to dismantle institutionalized racism, demonstrated the dynamic nature of racial oppression and the continuous battle for equality. The groundbreaking analysis challenging the inevitability of Jim Crow laws reshaped our understanding of American racial segregation, suggesting these laws were strategically implemented in the late 19th to early 20th centuries as instruments of white supremacy. This insight not only reframed the narrative around American racial policies but also provided a historical backdrop for the Civil Rights Movement, underlining the constructed nature of systemic racism and spotlighting the possibility of its dismantlement.

In conclusion, further examination of the Emancipation Proclamation's limitations and the personal narratives of those living under Jim Crow laws brought to light the multifaceted barriers to true freedom for African Americans, emphasizing the complexity of the fight against systemic injustice. The strategic use of nonviolent resistance, exemplified by the Civil Rights Movement, underscored the importance of planning and moral philosophy behind peaceful protests. This approach showcased the resilience and courage of activists in their quest for justice, demonstrating the significant impact of nonviolent actions in fostering understanding, empathy, and solidarity across racial divides. Together, these perspectives offer a comprehensive view of the struggle against racism in Southern America, from the aftermath of the Civil War to the heart of the Civil Rights Movement, reminding us of the ongoing journey toward equality and justice in America and the imperative to continue dismantling systemic racism for a more equitable society.

5. Southern America from 1930s to 1950s

The setting of the novel *To Kill A Mockingbird (1960)* was in 1930s while *Go Set a Watchman (2015)* sets in 1950s. Therefore, based on the time setting of both novels, it is important to discuss the events occurred during those periods. The timeline from the 1930s to the 1950s in Southern America is pivotal, marked by significant events that underscore the evolving struggle for civil rights and the complex interplay of social, economic, and political forces. This period, deeply impacted by the Great Depression and World War II, set the stage for transformative changes in the fight against systemic racism and segregation.

During the 1930s, the United States grappled with the Great Depression, a period of profound economic distress that magnified the existing social and racial inequalities. The introduction of New Deal programs by President Franklin D. Roosevelt aimed to revive the American economy; however, these initiatives often fell short of serving the African American population equitably. Many New Deal measures either excluded black Americans or subjected them to overtly discriminatory practices, thereby reinforcing the economic and social divides. Patterson (1996) highlights how this era accentuated racial disparities, with African American communities, especially in the South, bearing the disproportionate brunt of economic hardship. The systemic inequalities in the distribution of relief and employment opportunities not only perpetuated poverty among African Americans but also deepened the racial chasm in American society.

Simultaneously, the decade was marked by the Scottsboro Boys case, a notorious legal saga that underscored the racial injustices deeply embedded within the American legal system. In 1931, nine young African American men were falsely accused of raping two white women on a train in Alabama, leading to a series of trials fraught with prejudice and legal irregularities. This case became emblematic of the broader racial injustice that African Americans faced, particularly in the South. Miller (1969) explores the Scottsboro Boys case as a pivotal moment in the early civil rights movement, showcasing how it brought to the forefront the entrenched biases against African Americans. The widespread attention and outrage the case

generated laid bare the systemic racism within the judicial system, galvanizing support from both national and international communities. It sparked a broader awareness and activism against the racial prejudices that African Americans were subjected to, marking an early and significant challenge to the status quo of racial segregation and discrimination.

Thus, the 1930s served as a crucial period in highlighting and contesting racial inequalities in America. The failure of New Deal programs to adequately address the needs of African Americans, coupled with the stark injustice of the Scottsboro Boys case, revealed the depth of racial disparities and prejudices. These events not only exposed the systemic challenges faced by African Americans but also catalyzed early efforts toward achieving racial justice and equality. Through the adversities of the Great Depression and the injustices highlighted by high-profile legal battles, the foundation was laid for the burgeoning civil rights movement, setting the stage for the struggles and triumphs that would follow in the decades to come.

Furthermore, the impact of World War II which emerged in 1939 extended far beyond the battlefields, significantly transforming the country's demographic and social fabric. As Sitkoff (2010) elucidates, the war precipitated the Great Migration, a massive movement of African Americans from the rural South to northern and western cities. This exodus was driven by the pursuit of better employment opportunities linked to the war effort, which not only altered urban demographics but also served as a catalyst for the burgeoning civil rights movement. African Americans, contributing significantly to the war effort, began to demand greater social and political equity, challenging the entrenched racial segregation and discrimination that had long characterized American society.

The period also saw the emergence of the Double V Campaign, a movement that encapsulated the African American struggle for justice on two fronts: victory over fascism abroad and victory over racial segregation and inequality at home. Amid these transformative changes, President Harry S. Truman's civil rights initiatives marked a significant stride towards racial equality at the federal level. Truman's bold steps, including the

desegregation of the armed forces in 1948, represented a crucial challenge to the established norms of segregation and discrimination that had pervaded American society.

World War II, therefore, served as a critical juncture in American history, altering the trajectory of the civil rights movement. The war not only reshaped the nation's demographic landscape through the Great Migration but also amplified demands for racial equality, as African Americans sought to translate their contributions to the war effort into tangible social and political gains. The ideological underpinnings of the Double V Campaign and Truman's desegregation of the armed forces were instrumental in challenging the deeply rooted systems of segregation and discrimination. These developments during and after World War II significantly advanced the cause of civil rights, setting the stage for the more intensive struggles for equality that would characterize the post-war years.

In addition, the 1950s marked a period of intensified struggle against racial segregation in the United States, setting the stage for the civil rights victories that would follow. This decade was characterized by a series of landmark legal and social confrontations that challenged the entrenched system of racial discrimination and segregation, capturing the nation's attention and galvanizing the civil rights movement. Central to this period was the Brown v. Board of Education decision in 1954, a pivotal Supreme Court ruling that declared state laws establishing separate public schools for black and white students to be unconstitutional. Klarman (2004) underscores the significance of this decision, noting its role in challenging the legal foundations of segregation. While Brown v. Board of Education provoked intense resistance, particularly across the South where "massive resistance" campaigns sought to nullify the decision, it also marked a turning point, providing a legal precedent that would underpin numerous civil rights victories in the years to come.

Another defining moment of the 1950s was the Montgomery Bus Boycott of 1955-1956, a seminal event in the civil rights movement that emerged in response to the arrest of Rosa Parks for refusing to give up her seat to a

white passenger. Brinkley (2000) highlights the significance of the boycott, which not only succeeded in desegregating public transportation in Montgomery, Alabama, but also served as a proving ground for nonviolent protest and civil disobedience. The boycott catapulted Martin Luther King Jr. into national prominence, establishing him as a central figure in the civil rights movement and setting a precedent for future mass protests and activism.

The 1950s, therefore, were a decade of profound change, marked by legal challenges, brutal confrontations, and mass mobilizations against segregation and racial injustice. The Brown v. Board of Education decision, the murder of Emmett Till, and the Montgomery Bus Boycott were critical moments that not only exposed the systemic racism entrenched in American society but also galvanized a movement determined to dismantle segregation and achieve equality. These events laid the groundwork for the civil rights victories of the 1960s, illustrating the power of legal action, moral outrage, and collective action in the fight against racial discrimination.

The resistance to the desegregation efforts of the 1950s underscored the deep-seated opposition to racial equality in the United States, particularly in the South. This period witnessed a pronounced backlash against the strides made towards civil rights, epitomized by events such as the Southern Manifesto of 1956 and the Little Rock crisis in 1957, which highlighted the ideological and physical confrontations that characterized the era.

The Southern Manifesto, a document signed by 101 members of Congress from Southern states, represented a formal declaration of opposition to the desegregation efforts mandated by the Supreme Court's decision in Brown v. Board of Education (Jacoway, 2007). The Little Rock crisis of 1957 further exemplified the violent resistance to desegregation. When nine African American students, known as the Little Rock Nine, attempted to attend the previously all-white Central High School in Little Rock, Arkansas, they were met with vehement opposition from white mobs and the state's governor, who called in the Arkansas National Guard to prevent their entry. Jacoway (2007) then noted its significance as a flashpoint

that forced President Dwight D. Eisenhower to intervene by deploying federal troops to escort and protect the students. This event did not only capture the nation's attention but also demonstrated the federal government's willingness to use force to uphold the rights of African American citizens, marking a crucial moment in the civil rights movement.

These episodes of resistance to desegregation, set against the backdrop of post-war social changes and the burgeoning civil rights movement, underscore the tumultuous path toward racial equality in America. The period from the 1930s to the 1950s represents a critical phase in the ongoing struggle for African American rights. It was a time marked by significant challenges and setbacks, but also by critical victories and the laying of groundwork for the landmark civil rights achievements that would follow. The fierce ideological and physical battles over civil rights during this era highlighted the deep divisions within American society, but also the resilience and determination of those fighting for equality. As such, the resistance faced during this period not only reflects the obstacles to racial justice but also the persistent efforts to overcome them, setting the stage for the transformative changes of the civil rights movement in the 1960s.

6. Critical Reception of *To Kill A Mockingbird* (1960)

Upon its release, *To Kill A Mockingbird (1960)* received widespread acclaim for its powerful storytelling and deep exploration of themes such as racial injustice, moral courage, and the loss of innocence, all observed through the innocent eyes of Scout Finch, its young narrator. Harper Lee's portrayal of the deep-seated racial tensions and the rigid societal norms of the Depression-era South captivated both critics and the reading public. Gibbons (2009) heralds the novel as an "instant classic," pointing to its immediate and long-lasting influence on American cultural discourse, particularly in the way it addresses race and ethical conduct. The seamless integration of humor and tragedy within a narrative imbued with profound humanity was widely noted for its successful conveyance of intricate moral

truths. This blend allows readers to navigate the complex emotional landscape of the novel, making the journey through its pages not just a reflection on social issues but also a deeply personal experience.

Johnson (1994) further elaborates on Lee's subtle yet powerful depiction of the American ethos, marred by prejudices yet striving for justice, all set against the microcosm of a small Southern town, Maycomb County. This setting serves as a critical backdrop for the unfolding of the novel's events, offering readers a vivid window into the trials and tribulations involved in challenging the status quo and advocating for what is right. The inclusion of *To Kill A Mockingbird (1960)* in educational syllabi across the United States was underscored as a testament to its pedagogical value, with Johnson (1994) emphasizing its role in fostering empathy and supporting the cause of social justice among students. This educational endorsement reflects the broader cultural acknowledgment of the novel's capacity to touch upon essential human values and social issues in a manner that is both accessible and engaging.

The widespread critical and commercial success of *To Kill A Mockingbird (1960)* served to highlight Harper Lee's adeptness at crafting narratives that not only entertain but also challenge and inspire her audience. Through the Finch family's story, Lee invites readers to reflect on their own moral compasses and societal contributions. The novel's ability to resonate on a deeply personal level, while simultaneously addressing broader social themes, is a testament to its enduring relevance and the reason it continues to be celebrated and studied. The accolades and admiration the novel garnered upon its publication underscore the significant impact Harper Lee's work has had on American literature and society, prompting ongoing discussions and reflections on the nature of justice, the importance of empathy, and the enduring struggle against racial prejudice.

7.   Critical Reception of *Go Set A Watchman* (2015)

The release of *Go Set a Watchman (2015)* was met with eager anticipation but resulted in polarized responses due to its controversial portrayal of Atticus Finch. Unlike the virtuous figure in *To Kill A Mockingbird (1960)*, Finch is depicted with racist beliefs in *Go Set a Watchman (2015)*, leading to a reevaluation of his character and the novel's place in American literature. Kakutani (2015) expressed disappointment, viewing *Go Set a Watchman (2015)* as more of a historical artifact than a polished narrative, particularly troubled by the discordant image of Atticus Finch that it presented. This depiction challenges readers' longstanding admiration for Finch, confronting them with a more complex and less palatable version of the character who had come to embody moral integrity and justice.

Murphy (2015) argues that *Go Set a Watchman (2015)* forces readers to face the South's historical racial tensions and the deeply ingrained prejudices that have shaped its social landscape. Through this lens, the novel offers a richer, albeit more troubling, exploration of its characters and their societal roles, suggesting that the idealized version of Atticus Finch in *To Kill A Mockingbird (1960)* may have been an oversimplification of the character's—and, by extension, the South's—moral and ethical struggles.

Nocera (2015) proposes a different perspective, suggesting that the disillusionment some feel towards *Go Set a Watchman (2015)* could be mitigated by understanding the novel as an essential piece of the puzzle in Harper Lee's exploration of racial and ethical complexities. Rather than diminishing the legacy of *To Kill A Mockingbird (1960)*, *Go Set a Watchman (2015)* can be seen as providing invaluable insight into Lee's evolving thoughts on race, justice, and humanity. This viewpoint encourages readers to consider the two novels together as complementary works that together offer a fuller picture of Lee's thematic interests and the societal issues she sought to address.

The varied critical reception of *Go Set a Watchman (2015)* underscores the ongoing debates surrounding race, memory, and the

reexamination of iconic characters within American cultural discourse. It prompts a broader discussion about Harper Lee's legacy, urging a reconsideration of how her work reflects and challenges societal narratives about race and justice. Through the lens of *Go Set a Watchman (2015)*, readers are invited to engage with the uncomfortable realities of America's racial history and the complex nature of moral righteousness, thus ensuring the enduring relevance and impact of Lee's contributions to American literature and societal reflection.
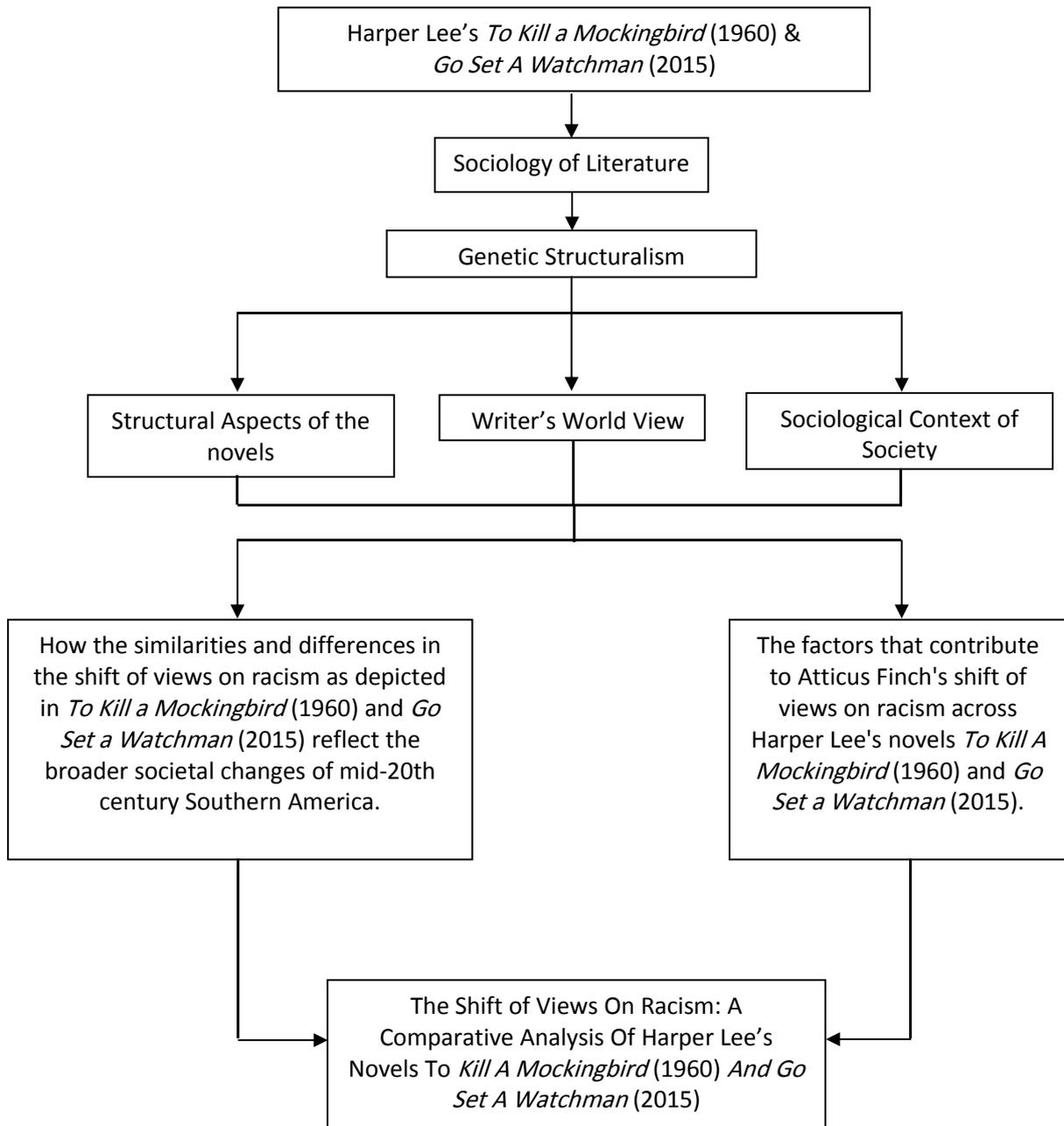
C. Conceptual Framework

Figure 1: Conceptual Framework