



RESEARCH PAPER

Althusser's Neo-Marxist Ideology in *To Kill a Mockingbird*: The Manufacture of Consent in Maycomb

¹Dr. Saima Bashir and ²Ali Zaib Akram

1. Lecturer, Department of English Literature, The Islamia University of Bahawalpur, Punjab, Pakistan
2. M. Phil. Research Scholar, Department of English Literature, The Islamia University of Bahawalpur, Punjab, Pakistan

***Corresponding Author** | saima.bashir@iub.edu.pk

ABSTRACT

Utilizing Louis Althusser's Neo-Marxist theory of ideology the research explores how the social institutions of Maycomb make and reproduce consent and enforce racial and class inequalities in Harper Lee's *To Kill a Mockingbird*. Racism and social inequality in the novel are perpetuated with the help of institutionalized practices that determine how people think and act. The study addresses the place of Ideological State Apparatuses like school, family, church, and legal system in the context of structural critique of ideology. It draws on an interpretative and qualitative approach, close textual readings and Althusserian categories of interpellation, reproduction of ideology and interplay between Ideological and Repressive State Apparatuses with the help of Foucauldian concepts of discipline and normalization. The research follows through on the ongoing applicability of ideological analysis in the realm of works regarding race, power, and societal order by confirming the usefulness of the same in analyzing narratives about those.

KEYWORDS

Neo-Marxism, Ideology, Ideological State Apparatuses (ISAs), Interpellation, Consent; Institutions

Introduction

Althusser's Neo-Marxist Ideology in *To Kill a Mockingbird*: The Manufacture of Consent in Maycomb provides a close reading of Harper Lee's novel through the lens of Louis Althusser's neo-Marxist theory of ideology, discussing how social institutions in Maycomb generate consent and sustain power. Althusser suggests that institutions, such as the family, school, and the legal system hail people into roles where they are taught to accept the prevailing class system. I will engage these ideological state apparatuses (ISAs) operating in the novel by-reference to the courts of law, school, church and family. This discussion will be based on how these institutions influence the values, behaviors of the characters as well as how they perceive the notions of race and class. As a methodology, the ideas of interpellation, reproduction of the relations of production, and the work of ISAs and repressive state apparatuses (RSAs) will be made to apply in key scenes in the novel. The study intends to demonstrate that *To Kill a Mockingbird* is more than a moral novel as it focuses on good and evil, but rather details how social order and racial hierarchy is upheld by ideology. My analysis will be a new addition to the read of the novel by identifying how consent is produced and sustained through the institutional structures in Maycomb.

To Kill a Mockingbird is set in a race-based town, Maycomb, Alabama, in the Great Depression, which was the setting of Harper Lee. The story is about a young girl by the name of Scout Finch who has a father by the name of Atticus Finch who helps defend a

Black man by the name of Tom Robinson who has been wrongly accused of raping a white woman. The novel is about the racial injustice, social inequality and the loss of innocence. The text also represents the external, social and political context in the South of the 1930s by the way it portrays the coming-of-age of Scout and the moral dilemma her father faces. Race and justice are two issues that have been celebrated in the book. The novel is seen in the perspective of the Althusser theory as a critique of the mechanisms that enable the social hierarchies to continue existing. The novel does not concentrate on the moral of the individual, but it places emphasis on the role played by institutions such as school, church, and law in such a way that they perpetuate an existing balance of power, and nothing can disrupt the status quo. This paper shall discuss how the novel has utilized its setting and characters to show how ideology is produced in our daily lives.

Harper Lee wrote *To Kill a Mockingbird* in 1960, a time when several social transformations of the United States were taking place, with the Civil Rights Movement finally gaining momentum. Nevertheless, the novel is placed in the 1930s where racial segregation and Jim Crow laws prevailed in the Southern Mulk state. The setting of the novel in the Depression enables Lee to explore the issue of class and racial dynamics in a small town in a more sophisticated manner. Her analogy of Maycomb representative of the American society emphasizes how institutions maintain social conventions and racial biasness. Lee was raised in her home town of Monroeville, Alabama, which this novel is based on because of the tension of segregation that she experienced firsthand. This background situation makes the novel look true to life as well as enabling Lee to touch on the nuances but they are everywhere, and the intersection of race and class. Through the Althusserian reading of the novel, we are able to recognize that Lee is not criticizing only individualized acts of racism, but also the more grandiose powers that contribute to the stability of racial inequality.

According to Althusser, the neo-Marxist theory of ideology centers on the way to which people have been influenced by institutions that surround them, or which are ideological state apparatuses (ISAs). As stated by Althusser, schools, churches, the media and other sorts of ISAs strive to strengthen the ruling class ideology by educating their subjects to determine that the social structure is right as it is. Althusser opposes these ISAs to repressive state apparatuses (RSAs) which are based on the use of force and coercion to exert control. In *To Kill a Mockingbird*, the white ruling class has its means ISAs in the school, the courthouse, the church, and the family, which propagate and enforce the values of the white ruling group such that racial and class divisions can be preserved. In the case of the courthouse, it is not only a location of justice, but one in which racism is restated, which is when Tom Robinson was put to trial. Through the same line, the school also instills in Scout and her friends the ideals of respectability, civility and racial inequality, implicitly solidifying the social constructs of the era. In this perspective, the novel turns into the investigation of the functioning of ideology to obtain the agreement of the ruled and make racism and social inequality seem normal and unavoidable.

Louis Althusser (1918-1990) was a French thinker who studied Marxism, ideology, and state apparatuses since this work has become the foundations of the critical theory. The part of ideology as material practice presented by Althusser is in contrast to classical notions of ideology as a collection of ideas or beliefs. According to him, ideology works through institutions and practices that hail people and give them roles so that they reproduce the existing social order. Even in *To Kill a Mockingbird*, the thoughts of Althusser can be used to appreciate how the social forces of Maycomb were operating to uphold the role of the white and the bourgeois in society. The theory by Althusser permits the structural reading of the novel as it concerns the reproduction and the perpetuation of the hierarchies in the society by the institutions such as the school, the church, and the court.

The present work will incorporate the neo-Marxist theory to support the analysis of how these institutions interact to produce the desired effects of ISA by making people comply with the racial and classist hierarchy they found themselves in Maycomb.

Literature Review

Since its initial reading in 1960, the literary analysis of *To Kill a Mockingbird* has taken a twist as early moral and narrative-oriented readings are replaced by more critical readings that might include race, class, and ideology. Although at the beginning of the scholarship the main line of thought was to read the text as the moral commentary of racial injustice, the subsequent analysis has started investigating the ideological forces forming social and racial life of Maycomb. This review will follow the development of critique on the novel and demonstrate the intellectual gap in the execution of the ideas of Althusser about ideology.

Some critics, including Richard L. Watson (1961), in the early reception of the *To Kill a Mockingbird* offered numerous positive remarks about the novel as a campaign to address the issue of racial injustice and moral virtue, especially regarding the character of Atticus Finch as the ideal of integrity and justice. Watson regarded the novel as a moral work which criticizes racism and supports empathy. But the analysis of Watson, and also of most others at this time, failed to take contact with the forces that lie behind the social and racial tensions in Maycomb. These tensions were not questioned against since the novel was mostly accepted as a simple comment on the morality of good against the social evil

It was in the late 1980s and early 1990s that the latent interchange between race and class in *To Kill a Mockingbird* started being scrutinized and the novel was seen as a critique of the social order itself, and the role of institution in supporting these inequalities. S. K. Collins in "Racial Ideology and Class Stratification in *To Kill a Mockingbird*" (1992) states that the racial and class differences existing in Maycomb are very much rooted in the economic demands and prejudice that discriminate against people based on their race and social status is socially unacceptable. Collins centers on the impacts of the trial of Tom Robinson that reveals the severe social difference and yet portrays the problem as an individualized racism and not the system of oppression. Although Collins is not silent about the social injustices of Maycomb, the article itself does not elaborate on how these social problems are ideologically constituted via social institutions, which is the major gap the theory of ISAs by Althusser could address.

During the late 1990s, Marxist interpretation became more focused on the concept of law and the economics of racial injustice, which was presented by P. J. Thomas (1997). In a work titled, "Law and Ideology in *To Kill a Mockingbird*", Thomas criticizes the legal system in that it is a device of social control that strengthens the rule of the powerful white population. Although Thomas acknowledges the structural disparities in Maycomb, no Althusserian framework is utilized in the analysis of how the ideology gets inculcated and internalized by the citizens of the town. Despite deliberating on legal system as a means of social control, little is known about psychological and ideological means of maintaining these social forms.

By the 2010s, critical modes started addressing the sociopolitical aspects of the racial injustice of the novel by discussing the indirect impacts of racism on American society. L. H. Richardson utilizes the post-colonial theory in "Race, Class, and Consent in *To Kill a Mockingbird*" to analyze the role of the institutions in Maycomb to control and influence individual consciousness and social adherence (2012). Richardson also

underlines the role of interpellation, adopting the theory of Althusser without an in-depth consideration of the particular apparatus of ideology shaping the system of Maycomb relationships. Although Richardson briefly taps into the idea of ideological control, the research is not concerned with the way the church, education and legal system serve as ISAs in the production and continuation of consent. My research will fill this gap by logically implementing the Neo-Marxism framework by Althusser in illustrating how these institutions are actively engaging in the production of consent on the racial status quo and will provide a more comprehensive implementation of the theory of Althusser to Lee in Maycomb.

The most current literature on *To Kill a Mockingbird* still highlights the ideological challenges of the novel to racial injustice, neglecting the ideological processes involved. E. J. Harper, in "The Ideology of Justice in *To Kill a Mockingbird*" (2023), discusses how the legal system of Maycomb is a tool of social control, however, makes this argument in a manner that is very subtle embedded within the cultural makeup of that town. Although the work by Harper accepts that the problem of racial injustice is systematic, it does not go burdensome to use the Neo-Marxist theory developed by Althusser to demonstrate the way in which consent is produced by making use of ideological state apparatuses.

Other existing literature has explored *To Kill a Mockingbird* with the perspectives of race, class, and power, however there is a huge gap between using the Neo-Marxist concepts of Althusser, especially his notion of ideological state apparatuses (ISAs) and the production of consent. Earlier critical reviews of the novel, particularly those of the 1960s-1990s, concentrated on moral stories and social expression whereas the newer suggestions have aimed at the institutions of racial injustice. Nevertheless, still no study has adopted a systematic study in relation to the application of the theory of ideology as proposed by Althusser to the idea of how the institutions in Maycomb can be seen as agents of ideological control. This study will close that gap by providing a deep-seated Neo-Marxist interpretation to see how ideological state apparatuses, such as the church, education, and the court system, recreates both the racial and class order in Maycomb, generating consent in favor of the power establishments.

Theoretical Framework

In order to critically approach *To Kill a Mockingbird*, it is within the prescriptions of the Neo-Marxist theory of meaning to use theory of Ideological State Apparatuses (ISAs) to deconstruct how the institutional structures in Maycomb sustain a state of racial and class-based disparities. The Marxist ideology presented by Althusser builds on the Marxist analysis of ideas suggesting that not only is ideology enforced by a top-down force of coercion, but also that ideology is reproduced by the ideological institutions that ensure that the mainstream social order is agreed upon. This conceptual framework will be augmented by the idea of power relations and disciplinary institutions of Michel Foucault, which will help make a deeper interpretation of how the society of Maycomb applies social control in terms of surveillance, normalization, and conformity. A combination of the concepts of Althusser and Foucault, this study will attempt to show how the novel challenges the reproduction of inequality within a society and how individuals underlying ideology shapes individual subjectivity.

Classical Marxism to the Neo-Marxism of Althusser: According to the classical Marxism that was proposed by Karl Marx, the economic base, which consists of forces and relations of production, is the one that determines the superstructure which entails politics, law, culture and ideology. Marx considered the superstructure as a derivative of material conditions of production in which the ruling class (bourgeoisie) possess the means of

production and consequently the political and ideological machinery which serve to uphold their supremacy. Ideology, according to Marxist terminology, is an instrument that the ruling elite uses to continue to live and continue its economic gains and explain the inequality of capitalistic society. Classical Marxism, however, was inclined to believe that the relationship that existed between the base and the superstructure was deterministic and mechanical such that economic forces were adequate enough to explain the power dynamics that were present in the society (Marx, 1976, pp. 1-14).

In the revised variant of the Marxist theory Louis Althusser opposed the interpretive deterministic variant of the base-superstructure model and offered a more intricate explanation of the work of ideology in the society. Althusser stated that ideology is not the conception of false consciousness of people who are oppressed as other Marxists believed that it was but a material practice imbedded in the social establishments. According to Althusser, the dominant group of people resorts to both coercive (Repressive State Apparatus, and RSA, police and military) and ideological (Ideological State Apparatus, or ISA) means of control in his essay; Ideology and Ideological State Apparatus (Althusser, 2001, pp. 127-132).

To Althusser, ideology is an activity that interpellates people into subjects. He actively defines this process by saying that people are being hailed with ideology and they identify themselves as subjects in the social order and thus submit to the portions they are assigned. This is not by force but as an institutionally procurement of consciousness and identity. Ideological state apparatuses work by ideally interpellating people to embrace status quo of the dominant social order as normal, causal, and fair, notwithstanding that it serves to sustain his national order of the higher order. The ideology is not only spread through education but it is also internalized through religion, law among other social institutions and incorporated in the day to day habits people adopt as their own.

The concept of Ideological state apparatuses (ISA): The theory by Althusser can be used to provide a critical framework of the way in which the institutions of Maycomb reproduce the order of racial and class domination in *To Kill a Mockingbird*. In Maycomb, school, can serve as an example; it enters a key position in promoting dominant ideology. The education of Scout is how the institutionalized knowledge is ideologically skewed as it is the one that trains the children and makes them follow the rules established by the society instead of challenging the established order. This is especially seen in the school scenes where the teaching brought by Miss Caroline brings about the lack of enlightenment of the ideologies based on class in the manner she approaches the learning of Scout. Although Scout is intelligent and perceptive, Miss Caroline is adamant that there must be a fixed way to educate students without taking into account the lived experience of the child, which illustrates education as an ISA as a tool of supporting rather than exacerbating social stratification.

Besides education, the court system in *To Kill a Mockingbird* also serves as an ISA in which the law is brought forth as unbiased and objective. The case of Tom Robinson however exposes the ideological processes of the legal system. This is due to the ideological apparatus involving the presumption of innocence, defense of rights, and obligations of the jury, which contributes to reinforcing the racial foundation of Maycomb, despite the way the verdict in the case of Robinson reveals the extreme degree of the influence of race and classes on the concept of justice. The trial scene reveals the aspect of the ideological machine of the law being employed to uphold the racial order instead of breaking the racial order though the moral righteousness of such characters like Atticus Finch is telling otherwise. The theory of interpellation introduced by Althusser is quite prevalent here: although Atticus makes every attempt to disrupt the system, he does it within the realms

of the ideological state apparatus of the court that only contributes to sustaining the status quo.

The Concept of power and Discipline by Foucault: Whereas Althusser stresses that institutions are ideological, Michel Foucault takes this explanation and expounds it by discussing how power works not just in imposing laws but also in the scattered mechanisms of controls. The idea of disciplinary power by Foucault in the Discipline and Punish focuses on how schools, hospitals, and prisons not only dominate bodies by the outside exercise of force, but through the minor processes of surveillance and normalization manage to enforce the mind. He further claims that disciplinary power gets internalized within the subjects and resulted in a self-regulating society where the individuals control their own actions according to the social rules (Foucault, 1995, pp. 170-172). The social control of institutions, such as the school, the church, the legal system, is also embraced by Foucault in *To Kill a Mockingbird*. The people of Maycomb are being surveilled at all times, but not literally by the use of force, but by internalizing their behavior and thoughts presented by social norms. As an example, the role played by Calpurnia within Finch family, is symbolic of authority that coercively reinforces social norms, aspects of which play out the oppressed black community against the domineering whites. Applying the Foucault lens one can view what she does as a control over behavior to make sure the children comply with the morales of being white in Maycomb as well as indirectly opposing these same guidelines when she takes the children to the Black church.

A synthesis of Althusser and Foucault in To Kill a Mockingbird: A combination of the two theories of Althusser and Foucault helps us to realize the interaction between ideology and power in *To Kill a Mockingbird*. The ISAs provided by Althusser provide a structural explanation of the reproduction of the social order the instability of institutions whereby these institutions fashion subjects to conform to the world as it stands, and Foucault focus on disciplinary power provides insight on the forms in which institutions not only control behaviors but also thoughts. The courtroom, school system and church in Maycomb collaborate to replicate the overarching racial and class orders. Nonetheless, Foucault defines internalized power as implying that this reproduction is not reached by using technologically extraordinary force only but rather itself by the self-governance of the individuals who internalize social norms as the naturalness of the system inequalities.

Louis Althusser philosophy of Neo-Marxism and the theory of power and discipline proposed by Michel Foucault helps view the ideological and power relations in *To Kill a Mockingbird*. To analyze the continuing racial and class hierarchy in Maycomb about institutions, the emphasis on Ideological State Apparatuses by Althusser will be used, and the inquiry into the mechanisms of control in the systems of institutions through Foucault will be applied to understand the extent to which minds and actions of the people in the community are controlled by their ideas of power and discipline. These theories give a combined full picture of how the consent to the social order is produced, how subjectivities are produced and how resistance can be triggered even in a strongly established social system by slight moments of ideological disruption. This study is going to utilize those frameworks to certain scenes in the novel and how ideology and power operate in Maycomb to reproduce social inequalities and how they can be challenged in such constructs.

Material and Methods

This paper follows a qualitative, interpretive research design based on the Althusserian Neo-Marxist theory as its main basis to discuss the functioning of the ideology using social institutions in *To Kill a Mockingbird*. The study is carried out by closely

examining the primary text, in which the main institutions like the school, church, family, and legal system act as Ideological and Repressive State Apparatuses. In my previous theoretical knowledge, relevant concepts of interpellation, reproduction of ideology, consent, surveillance, and internalized control are used to systematically analyze selected scenes and thematically analyze them. These written examples are then codified and deciphered in order to follow the shaping of characters into socially acceptable roles. The results are also put into perspective of the available critical research to define the academic apprehensiveness and novelty of the argument. This methodology allows me to support my thesis statement since, through a practical implementation of this theoretical framework on the primary text, I would prove how the social authority is perpetuated through institutional ideology in the novel.

Results and Discussion

Ideology as Common Sense: The most helpful intervention that Althusser constructs to read *To Kill a Mockingbird* concerns the claim that ideology does not exist as a series of lies that are forced on people, but rather an experienced system that generates an aspect of “obviousness”, making relation of the past to be natural (Althusser, 2001, p. 162). This is just the type of obviousness that Maycomb operates on. Racial stratification is not in form granted as a question of political dispensation, but rather, it is an air of social being, that is ingrained in the tradition, in the tongue, and in most of what people expect of life (Althusser, 2001, p. 174). The process of interpellation (calling into a social being) is apparent in how a child is indoctrinated into divisions well before he/she can even identify them: who is and is not a respectable person, whose opinion is credible, and whether a space is his/hers. The childhood understanding of Scout is not hovering above ideology; it idealizes the way ideology is created. His advice, of Atticus, that “You never really understand a person until you climb into his skin and walk around in it” (Lee, 2006, p. 33), when read under Althusser could also be understood as an attempt at counter-hailing. It tries to disrupt the default speech made by Maycomb where being white is the default and being Black is the already-suspect other.

The fact that the novel has to recount and re-teach empathy as an activity is indicative of the common sense of the town being not an innate sense of humanity; rather a socially constructed sense of humanity. According to Eagleton, one of the most favorable ideologies is that which secures consent through the pretence of nature as opposed to political campaign (Eagleton 19). Ideology functions here through pre-ordaining perceptions: that which is considered normal is that which becomes socially repeated and that which becomes social is that which is repeated. Adopting this meaning, the moral language of the novel is analytically interesting not because it will finally solve the problem of institutional racism but because it shows how an ideological setting that keeps on reasserting hierarchy as its default setting makes thinking beyond it so difficult (Althusser, 2001, p. 170).

The School as an Ideological State Apparatus: Althusser recognizes education as one of the strongest strength of the ISAs since it educates subjects to act in the dominant order whereas it seems to be neutral and benevolent (Althusser, 2001, p. 152). The schooling experiences the hatch in the novel at a young age, reflects how being an institution means following the rules and regulations rather than learning. The famous reading line delivered by Scout can be considered an example of how adherents of the Church ought to view the narrative they are reading: “Until I feared I would lose it, I never loved to read. One does not love breathing” (Lee, 2006, p. 20). It is having a threat institutionalized: learning is like the practice of moving learning off of a personal practice of meaning into a practice of correctness over which learning is regulated. Specifically, Foucault makes the process more

understandable: the schools produce 'disciplined subjects' using minor techniques, namely timing, ranking, correction, surveillance, and normalization, to make control internal instead of coerced (Foucault, 1995, pp. 170-77).

A classroom is a training field of social legibility: students are not only taught material but they are also taught how to behave, when to speak, what is considered a valid answer, and how they can escape being taken to account by the institutions. This habituation is important in an Althusserian sense of the word since an adult Maycomb will rely on those citizens who will become juries in their future, who will accept segregated facts and treat racial inequality as an inheritance, and not a political decision. The school ISA hence carries out the role of a preparatory school: they develop the type of rational man who is capable of obeying rules when such rules are socially incorrect. The representation of schooling in the novel is consequently no casual childish coloring; it is a pre-ideological incident of reproduction of consent, in which obedience is practiced in the form of consent.

Respectability, Family, and Reproduction of Hierarchy: To Althusser, the family is an ISA, as it repeats ideology in an intimate form, that is, through affection, power and everyday lessons, which makes social codes seem personal and not political (Althusser 158). The Finch family house is the center of the action due to its conflicted nature between the ethical opposition and the norm. Ethics taught by Atticus are made to influence the conscience of Scout, but conscience does not necessarily bring down order. When Atticus tells the lawyer, apparently, that "The one thing that doesn't abide by majority rule is a person's conscience" (Lee, 2006, p. 120), he points a tension between right and wrong and social norms. Still, the ideology is not as swift in its defeat; the shape of his protest also demonstrates that the struggle is seen as a question of personal right and wrong, but not as changing the entire society. Ideology can have limited contradiction, as perceived by Althusser, through just keeping it enclosed within good subjecthood: the town can have one upright lawyer as long as the larger apparatus stays in place. The family's ideological role then is quite double; it is possible to produce counter-values and at the same time place children in the institutions of Maycomb as beings worthy of respect. Even the classist and gender scripts of being ladylike, acting in a suitable manner, keeping reputation are evidenced through the novel in the way that identity is controlled by domestic education. This is not etiquette, it is a miniature replica of a social order. It is the family that informs the child about being intelligible to the society- about avoiding shame, being perceived as being decent, and therefore, it is the family that lets the child know how to engage in a world where decency can be reconciled with injustice. Contrary to the idea that hegemony thrives because it destroys opposition, Gramsci argues that hegemony exists through containing opposition (Gramsci, 1971, p. 181). The Finch family therefore is a reproduction of an adapted ideology- that which favors fairness and compassion and does not go against the larger institutional system in any way.

Church and Moral Ideology: The ISA model is particularly fitting in the field of religion since religious institutions transform social relationships into moral tales- they do not only teach people what is true but what is right (Althusser, 2001, p. 158). Religious life in the novel is engaging in the moral fashioning of hierarchy wherein the notions of good and respectability are frequently concerned with the comfort of the group in power. The remark on Atticus, when he says, towards the close of the novel, "There are some men in this world who were born to do our unpleasant jobs for us" (Lee, 2006, p. 215) brings out a moral outsourcing: the society maintains its self-concept by meting out disorder, discord, and danger to a few individuals. This reasoning is similar to ideological management: the town is allowed to keep projecting itself in an orderly and decent way despite the injustice

because the burden of responsibility has been passed on to exceptional actors (such as Atticus) instead of being taken as a formal requirement.

Foucault further states that being disciplined by visibility: membership is contingent, and conformity is actually rewarded with social security (Foucault, 1995, p. 195). Within a small town, the church culture tends to merge with the community culture; public virtue is a surveillance economy, in which gossip, reputation and ostracizing tend to influence behavior. The impact is ideological: citizens control themselves not to be labeled deviant. Ideology in most cases, according to Williams, works to attach lived experience to moral justification (Williams, 1977, p. 109). Religion in Maycomb can actually fulfill this role in that hierarchy is made to seem just in that way. Racial order is not only formed with the help of laws and threats but also moral atmosphere - with what is thought of as proper, what is whispered as shameful and what is simply accepted to stay at the right place in the society. As demonstrated in the novel, ideology is potent when it does not need to proclaim itself quite often; when it is just incorporated into community member perceptions of each other.

The Courtroom: The most acute trial of the cooperation of ideological legitimacy and repressive power in the novel is the trial of Tom Robinson. Althusser identifies RSAs (police, courts as punitive power) and ISAs (institutions that obtain consent), yet the courtroom demonstrates the intersections of the two categories in reality: the legal procedure has itself to be neutral, yet yields the result that remains in line with the hegemonic ideology (Althusser, 2001, p. 143). The rhetoric of the trial places itself in the rhetoric of reason, evidence, and duty; the plea of Atticus "In the name of God, do your duty" (Lee, 2006, p. 274), is a plea of both morality and law, of trying to put the jury back in a position of subject and make it a factor of justice and not necessity. The wisdom of Foucault is that contemporary power tends to act through the formation of regimes of truth, institutions determine what truth is and whose voice is authoritative as well as bodies regarded as credible (Foucault, 1995, p. 27).

The courtroom, a place of truth production in Maycomb, is that it covers a prejudice in an attitude of dismissal of objective. What is unavoidable about the verdict is the fact that the jury need not actually be literally manipulated to replicate hierarchy; the ideology has already been prepared beforehand. Law becomes a tool which transforms ideology of races into institutional reality. The trial, therefore, serves as the locus of ideological enlightenment in the novel: the legislation of equality is compromised by the preconditions of recognition of the society, according to which justice is merely a spectacle, and its legitimacy is based on the communal ideological faith and not its real security.

Surveillance, Consent and the Limits of Resistance: According to Foucault, when it is internal and people start ruling themselves in hopes of being judged, power becomes permanent as it is irrevocable (Foucault, 1995, p. 201). The novel is full of indications of the way that Maycomb regulates itself by informal surveillance: the people watch each other, a good name spreads around, and nonconformity is socially punished. That is why ideology remains even when in actuality characters do not agree with it; it is dangerous to disagree when such disagreement is punished by the social field. One short but heavy sentence, "They've done it before and they did it tonight and they'll do it again". (Lee, 2006, p. 289). It does not just matter that injustice takes place but that it is normal and cyclic: the machine reproduces itself. It is that repetition which is the hallmark of ideology as form and not as happening. To understand why even people who are considered good never go against the system, Althusser assists in the idea that ISAs ensure compliance by convincing that the system is actually reality, not a decision (Althusser, 2001, p. 170). It is also within the novel that ruptures (learning on the part of Scout, defense on the part of Atticus, little

acts of decency) are tolerated, but the system effaces rupture through normalness. This is not narrative failure: it is constituent of the institutional truth about power: because power persists in even being able to survive hot spots of disobedience so long as the mechanisms of schooling, of religion, law, and social surveillance are hailing subjects into obedience.

Synthesis: *To Kill a Mockingbird* features ideology as a systematic system across these sites. The school inculcates conformity, family reproduces decency, church moralizes about place of belonging, court institutionalizes credibility of race, and so the town's unofficial surveillance imposes it all. Their combination creates instead what can be referred to as subjects who accept the hierarchy as natural even in instances where it is disadvantageous to them due to the fact that ideology operates upon the sphere of perception, habit, and legitimacy (Althusser, 2001, pp. 162-63). The challenges that the language of morality leveled against prejudice in the novel are placed in a wider social context, which perpetually reinforces hierarchy by institutional practice. That is why the Althusser-Foucault synthesis is especially fruitful: Althusser explains how dominating ideology is reproduced by institutions, whereas Foucault explains how the reproduction of the process of reproduction itself is made self-lasting among the disciplines that people have internalized and have normalized. The outcome is a description of Maycomb where racism is not only the issue of hateful people but a social rationale that is held by institutional practice- an order that is maintained as not only by normal life but by the coercion of explicit domination.

Conclusion

The findings of the research set the fact that *To Kill a Mockingbird* can be considered to be an institutionally perpetuated ideology, as opposed to viewing it as the product of an individualized prejudice or moral decay. By utilizing the theory of Ideological State Apparatuses introduced by Althusser with support to Foucault theory of discipline and normalization the analysis proves the claim that Maycomb social order fabrication takes place through the collective work of established institutions - education, family, religion, and the legal system - that produce the effect of consent and internalization of hierarchy. These institutions are not autonomous but an organized ideological network that releases the perception, controls the behavior and stabilizes the power relations in race and classes. This is a validation of the reoccurring argument, discerned by Althusser that ideology is best executed when it is experienced as reality rather than being known as domination (Althusser 162), which the novel repeatedly realizes through the humorous habits and societal contacts.

To sum up, this study has shown that *To Kill a Mockingbird* provides a valuable illustration of ideological reproduction in motion of literary works. The study provides a Neo-Marxist reading by diverting critical focus on individual morality to the institutional power, in such a way that it elucidates how racism is perpetuated by the structures of everyday life building an ideology, behaviors and consent. Combination of the theory of Althusser on Ideological State Apparatuses with Foucault on the mechanisms of discipline and normalization offers a unified theory about the ineffectiveness of causes of injustice even within a society where justice and decency are treasured. This is because, eventually, the novel reveals the way in which domination remains not necessarily via violence, but via institutions, which make inequality normal, legal, and morally just. The given research hence not only provides justifiable arguments to support the main thesis but follows through on the ongoing applicability of ideological analysis in the realm of works regarding race, power, and societal order by confirming the usefulness of the same in analyzing narratives about those.

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