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Who I am Versus Whom I Need to Be:

Stereotyping in Veronica Roth's *Divergent*

An Extended Essay Submitted in Partial Fulfilment of the Requirement for a
Master's Degree in Literature and Civilisation

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Declaration

I hereby declare that this extended essay entitled "Who I am Versus Whom I Need to Be: Stereotyping in Veronica Roth's *Divergent*" was written by me, Miss Badra Rezzougui, under the supervision of Dr. Azzeddine Bouhassoun. This work is to be submitted to the Department of Letters and English Language in partial fulfillment of the requirement for a Master's degree in Literature and Civilisation.

This research is the result of my original work, and it has been written by me entirely. Any source of information that have been used is duly acknowledged. This work has also not been submitted for any degree in any university before this time.

Badra Rezzougui

Dedication

One will certainly need any emotional support he can have when undergoing the journey of academic research. Thereby, I dedicate my work to all those who were the calming balm to my stressed heart and the remedy to my restless mind.

My loving parents who have showered me with love and care.

My caring siblings who did not miss any chance to make fun of my struggle.

My dear friends who were a therapy session free of charge as they listened to me complaining.

To my role model and supervisor.

To my methodology teacher.

To all who have supported me, believed in me, and wished the best for me.

Thank you all.

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Epigraph

The yearning for rigidity is in us all. It is part of our human condition to long for hard lines and clear concepts. When we have them we have either to face the fact that some realities elude them, or else blind ourselves to the inadequacy of the concepts.

-Mary Douglas, "Purity and Danger: An Analysis of the Concepts of Pollution and Taboo"

Abstract

Most people believe that they are independent individuals. They celebrate individualism and glorify freedom. However, their whole life is built upon the pillars of their societies and revolves around them. To be integrated into any society, one needs to live under certain norms and doctrines. Even if one cannot fulfil that, it is a social obligation to acknowledge what makes society as an entity. One of the things that govern any society in the world is the use of stereotypes and stereotyping. Therefore, the main purpose of this study is to investigate how, as individuals, we struggle to fit ourselves in society while trying to protect our identities from being affected by this same society. The inquiries of this extended essay are projected in Veronica Roth's trilogy of *Divergent*. Our aim is to compare between the faction system in the story to the social and psychological phenomenon of stereotyping. Furthermore, to explore the phenomenon of stereotyping and the crucial role that it plays in one's life and society, in addition to how stereotyping influences the individual's identity and its development.

Keywords: Society – Individualism – Identity – *Divergent* - Faction System - stereotypes - Stereotyping - Social and Psychological Phenomenon

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General Introduction

Throughout time, many writers have depicted life and have tried to uncover the secrets of human nature by using different settings and scenarios. They have unleashed the bounds and have wandered to unknown territories trying to answer many questions they have not even realised that they have had before. Nonetheless, some of the questions have remained ambiguous and unclear.

One secret in the mysterious human nature is identity. Many literary movements have appeared trying to understand it, and each movement had spotted the light on a new angle the previous movement had missed or put aside because the society had not been ready for it. This reminds us of Robinson Crusoe. Many scholars claim that Daniel Defoe's Robinson Crusoe was the first novel that has been ever written. It depicts many themes and one of them is identity. It talks about a person who is alone on an island trying to survive. No one is there to tell him what to do or what he must follow, no religious, social, or political boundaries.

Regardless of the fact that Daniel Defoe has paved the way for realism, the mere idea of living without any restrictions or rules is fantastical rather than realistic. In reality, the world has certain parameters that make it a whole, and society is one of them. Thus, the individual identity is connected to it and is bound to its rules. One may think about many questions when putting society and the individual side by side. Many questions that would lead to different directions yet the core of this problem is the same, which is the correlation between society and the individual.

Living in any society means to live under the norms and the values of that society, whether the individual accepts them or not. The individual may try to believe that he is independent of it, but his whole existence revolves around that society. Even by saying he is different, he is accepting the parameters that were set by his society and measures himself using them. This is the reason that has triggered our interest concerning the topic, which is how as individuals we struggle to fit ourselves in society while trying to protect our identity from being

shaped and moulded by this same society. To some extent, this highlights the internal battle that is part of our lives, which is who we are versus whom we need to be.

Veronica Roth's *Divergent* (2011) is a story about a girl called Beatrice Prior, who lives in a post-apocalyptic society ruled by corrupted leaders. In this society, the government forces teenagers of the age of sixteen to choose between five different factions that they will be part of for the rest of their lives. The factions are Erudite for those who are intelligent, Abnegation for those who are selfless, Dauntless for those who are brave, Amity for those who are compassionate, and Candor for those who are honest. Beatrice and the other teenagers have to take an aptitude test, and the results will determine to what faction they belong and what kind of people they are. Beatrice's results are different from the others. They show that she can belong to more than one faction, which means that Beatrice is a Divergent. The leaders believe that divergence cannot be controlled and that it is ruining the Faction system. Thus, the only way to preserve the system is by eliminating divergence.

The inquiries that we have in mind can be projected in Veronica Roth's main character Beatrice and the society she lives in, and that is what has motivated us to choose the series of *Divergent* (2011-2013). However, the main concern of this research work is the first book, but there will be some references to the other two books of the trilogy. Our aim is to go beyond the science fiction dimension of the story and to expose how the faction system is an existing system in reality, embodied in the social and psychological phenomenon that is stereotyping. Furthermore, to see whether this phenomenon determines the individual identity and how what the individual wants is to some degree governed by what society wants him to be.

The main questions that this research work is going to shed light on are:

1- How is stereotyping depicted in *Divergent* and can it be regarded as a means of social and political order in the story?

2- Why is being a Divergent regarded as a threat to the society in the story?

3- How belonging to a certain society influences the individual identity?

In an attempt to answer the main questions of this research work, it is assumed that stereotyping is manifested in the faction system which is used as a social and a political stereotyping programme by the government to ensure social and political order. In addition, being a Divergent is regarded as a threat to society because the Divergent rejects the faction system and does not commit to the rules as the government demands. Finally, belonging to a certain group shapes the individual's identity and influences his behaviour and individual choices.

In order to carry out the research, this extended essay is divided into three chapters. The first chapter revolves around stereotyping, which is the keystone of this research work. Understanding this concept and how it is perceived from different angles is important in order to understand and analyse the relationship between stereotyping and the story. Thus, the first part of this chapter depicts stereotyping as a social and a psychological phenomenon. The second part sheds light on the political aspects of stereotyping. The third part introduces different types of identity: the social identity, the individual identity, and the collective identity, and how stereotyping shapes them. In addition, this part also highlights the consequences of stereotyping. Last but not least, the role of literature in studying stereotyping is discussed.

The second chapter focuses on stereotyping and politics in *Divergent*. The first part of this chapter investigates the nature of the faction system and approaches it as a social and political stereotyping programme. It also projects some of the political aspects of stereotyping that are discussed in the first chapter on the society of *Divergent*. Moreover, this chapter highlights the motto of the faction system, which is *faction before blood* as the main reason for obedience in the story. It also compares between Milgram's experiment to obedience to authority and the nature of obedience in the story. This chapter also analyses some of the characters in the story and points at their tendencies to preserve to faction system.

One of the main purposes of this extended essay is to understand the effect of stereotyping on identity and to understand how being different affects the faction system and society in the chosen story. For this reason, the third chapter emphasises on examining how the individual struggles to belong in society while longing to express his individuality. The first point in this chapter presents the meaning of "Divergent" and explains it in terms of individualism. In addition, it analyses the main character's personality and highlights how her divergence makes her a danger to the faction system. The second point explains how belonging to a certain faction influences individuals and affect their identity development. The last point discusses whether the faction system has failed in instilling the stereotypical beliefs in the population of the world of *Divergent*.

An interdisciplinary approach is essential to reach the anticipated results because a single disciplinary perspective cannot adequately address the questions in hand. In addition, a qualitative research approach will be used, to examine the sources and the information needed for a better understanding of the research problem.

Finally, we are expectant that the results will enable us to approach the threshold or at least pave the way to understanding the phenomenon of stereotyping, in addition, to explore the individual identity and the factors that affect its development. Furthermore, this research work sheds light on interesting themes and areas of study that can be later investigated, such as the influence of stereotyping on the family structure, the link between the physical appearance and identity, and many other ideas that revolve around the individual and society.

The works cited, in-text citations, and some methods of writing, in addition to this research work format will follow the seventh edition of MLA Handbook for Writers of Research Papers, taking into consideration the remarks given by the supervisor.

Chapter One:

Stereotyping from the Mental Presentation

to the Social Context

It is sometimes up to our minds to paint the world with simple colours so we can understand it. However, the colours are numbered and can be used by anyone else. The same thing can be said about stereotyping, it helps people to simplify the world by drawing it into similar sections. However, the process of stereotyping can be confusing. Thus, in this chapter, stereotyping is examined to see how it has started and how it functions and more importantly why it exists. Moreover, the political aspects of stereotyping are depicted to uncover the role of politics in the phenomenon and whether it reinforces it or fights it. Stereotyping have a deep effect not only on the individual but also on the group. It touches different aspects of identity and might end up reshaping them. For this reason, this chapter examines this effect and investigates the aspects that shape identity. Since a literary work will be later examined, this chapter also tackles the connection between literature and stereotyping.

1.1. Stereotyping as a Social Psychological Phenomenon

The world we think we know and the world that exists is not the same. What our eyes see and our minds process differ from one person to another. In other words, each one of us has his own vision and perception to his surroundings. However, our understanding of the world can be limited because of our lack of knowledge or simply because we are just in our small houses observing the world from the small screen. Therefore, what would help us understand what is happening around us in this case? The answer might be to see the world from similar lenses or at least to try to do that. One of the lenses that people tend to use is the stereotypes.

Understanding the term *stereotype* can conveniently introduce the concerns of this research work. In the late eighteenth century, the term stereotype was introduced as a technical term in printing by Firmin Didot to refer to a solid metal printing plate that creates copies of the original prints. By the mid-nineteenth century, the term became generalised and used to

refer to some stereotyped expressions and to anything constantly repeated without change. However, it was until the beginning of the twentieth century that the term was adopted in social psychology as a reference to the images that we use to categorise the world (Gilman 15).

In his book *Public Opinion* (1922), Walter Lippmann calls stereotypes in many occasions the pictures in our heads that help us to connect with the world. Lippmann is regarded as the first person who has used stereotypes in its social psychological sense in the mentioned book. Nonetheless, after reading and trying to analyse Lippmann's *Public Opinion*, one cannot help but to be confused and ask where exactly did Lippmann state or claim that he was the first to define the term stereotype. After a failed attempt to reach the wanted answer, it can be understood that Lippmann, in fact, paved the way for the definition or in another sense broadened its meaning. As Leonard Newman states, "Lippmann did not need to draw attention to how he was using it in Public Opinion. He did not have to explain the word's basic meaning to his readers, because he was not introducing the term—he was just broadening its meaning a bit" (12).

Most scholars approve to Cardwell's definition that a stereotype is "a fixed, over generalized belief about a particular group or class of people" (qtd. in McLeod). Simply said but very complicated since it is not easy to give an exact definition to this term. There are numerous definitions which make determining what is stereotyping a problem, and it seems that there is "no uniform idea of what it denotes" (Fishman 27). However, it is generally agreed that stereotyping represents the traits that we assume they characterise social groups or the individuals that belong to those groups, in particular, the differences that distinguish groups from each other (Stangor 2). All in all, they are the characteristics and images that come first in our minds when we think about any group.

Stereotyping as a phenomenon has become the main concern of many areas of study mainly social disciplines and psychology. While psychology focuses on stereotyping as a

mental process and highlights its psychological effects on the individual and the group, anthropology or any other social fields focus on stereotyping as a social phenomenon and how it functions among the groups. Each area of study perceives stereotyping from a different angle. However, the explanations may differ, but they all revolve around the same axes which are the individual and the group. Stereotyping has evolved from being just a term to a phenomenon that governs the individual life; nevertheless, where did this phenomenon come from and how did it evolve?

Sander Gilman believes that stereotyping is part of human nature. He argues that the need to find the distinction between the "self" and the "other", the "good" and the "bad", the "right" and the "wrong", and importantly "us" and "they" that paved the way for the creation of stereotypes. In addition, he sees that threatening "self-integration" results in the emergence of stereotypes. In other words, when we meet new people, we tend to look for something similar between us, if there is nothing in common we tend to recognise them either as being good or bad in order not to create confusion that might make our mental state unstable. Failing to identify people that we do not know anything about might endanger our "self-integration", which is the psychological state of being in harmony with one's self and one's life experiences that create stability in one's life (17-35). To be precise, failing to process new information will make the individual lose this balance and harmony. Therefore, it is likely to accept people when the individual find that there are things in common, and it is more likely to reject them when the individual fails to see any similarities because it makes him uncomfortable. Thus, stereotypes are created to clear the discomfort and ambiguity that might disturb the peaceful mental state of people and to save them from anxiety and stress. Moreover, they protect people by making them resist their fears concerning facing the unknown by creating the illusion that everything around them is part of a category or follows their assumptions and beliefs.

Faced with a situation that the individual has never encountered before or meeting new people he does not know, and sometimes all in the same time, trigger in him a survival technique, as a large number of scholars tend to call it. People strive to simplify all that is around them to be able to process it by relying on stereotypes. In fact, according to P .M. Nguyen, "[o]ur mind forms a stereotype by connecting bits of loose information in order to reach a significant whole..." (2). That is to say, one does not have the luxury to take his time to think and wait until he gets to fully process the situation to make decisions and can only rely on stereotyping that provide some sort of pre-made lists of information. Thus, stereotyping serves as a shortcut that our minds use to identify others by categorising them based on our previous knowledge and experiences. Overall, by using stereotypes the individual avoids complexity that might confuse his understanding of the world around them.

Another aspect that a large section of scholars such as Gordon Allport point at when dealing with this phenomenon is mass media. They suggest that it is due to it that stereotyping has spread, and due to it that it has become difficult to put an end to stereotypes. Allport emphasises on his book *The Nature of Prejudice* (1966) that the most important reason for the existence of stereotypes is the fact that they are socially supported and continually revived by mass media (200). The relationship between stereotyping, humankind, and mass media can be narrated as a story starting with once upon a time, humankind were living in peace in a certain piece of land not knowing what is happening outside their territories, but then the radio, TV and social media came to reveal what once was the unknown to them. The man who used to enjoy peace now can see bloody scenes caused by terrorists that are claimed to be "Islamic groups", or see gangsters and criminal activities done by "black people". Moreover, he can see the greatness of the "Asians" who are genius and has conquered the technological and medical fields. He has seen those pictures many times that he has programmed his mind to believe they

are the reality. Therefore, how would he change something he has got accustomed to seeing on a daily basis?

Though stereotypes servers as "energy-saving devices that simplify reality" (Newman 9) and though they give meaning to our surrounding, they are often regarded by many scholars as inaccurate and misleading beliefs that have no connection to reality. Regardless of this, one cannot help but think that stereotyping might have started with facts that have been distorted over time or wrongly used to serve certain purposes. To blackish the reputation of Arabs, for instance, they are always linked to the nightmare of terrorism. This idea is well developed by Jack Shaheen in his book *Reel Bad Arabs: How Hollywood Vilifies a People* (2014). It is true that there are Muslim Arab terrorists in the world; however, this does not mean that all Arabs are Muslim and terrorists. Nevertheless, we cannot live without stereotyping because we need a sense of control in our lives even if it was just an attempt to maintain, as Gilman believes, "our illusion of control over the self and the world" (18). In other words, stereotyping might be just a trick our minds use to create a sense of stability; however, it answers to our needs for a steady life far from all what is unfamiliar and to cope with stress when failing to control our lives.

The story that is under study is about a girl called Beatrice Prior, who lives in a futuristic society ruled by the faction system. Through this system, the government forces teenagers of the age of sixteen to choose between five different factions that they will be part of for the rest of their lives. The factions are made based on five virtues, which are intelligence, selflessness, honesty, amity, and bravery. Beatrice or later in the story Tris and the other teenagers have to take an aptitude test, and the results will determine to what faction they belong to and what kind of people they are. The aptitude test is a way of helping the teenagers to determine which faction they will choose on the choosing ceremony day. People's result can be determined based on the following:

"Those who blamed aggression formed Amity"…

"Those who blamed ignorance became the Erudite"…

"Those who blamed duplicity created Candor"…

"Those who blamed selfishness made Abnegation"…

"And those who blamed cowardice were the Dauntless." (Roth, Divergent ch.5)

In an interview, Roth states in accordance to the factions mentioned above that "everybody is restricted to these categories… or we try to categorise each other" (ScreenSlam, 01:38 - 01:43). To some extent, this reflects the author perspective to stereotyping. She sees these factions as the pillar of the society in her novel. However, she relates them to her society as well. As she admits that people try to categorise themselves or live restricted to these categorises. The faction system in the story is a keystone in this research work and will be later approached as a stereotyping system and examined thoroughly.

To conclude, one can say that stereotyping is about putting people into categories and sections. It is about seeing a person as a type and not a distinctive individual. It is a manual to understand the world, though the content of this manual is not necessarily the truth. Nevertheless, everyone uses stereotyping but never stop to think about them nor how they are complicated. It has become as automatic as inhaling air and a necessity to live a normal life, thus, it has become difficult to put an end to it.

1.2. The Political Aspects of Stereotyping

All oppressive governments seek to make people dependent on them. The only thing that would endanger their existence is when their people start to think and worst when they start to strive to be distinctive individuals. That is why politicians embrace stereotypes; they want their people to fit in the group and adopt labels as their identity. They want people to forget

their humanity and be a mere section in society. More importantly, they want them to approve to their rules and political ideologies.

It is true that using stereotyping helps in resolving the complexity of the world. It also helps people to adapt to the constant changes in our societies. Nevertheless, it has a major problem. It reduces the value of humans and renders them into objects of comparison and humiliation. In other words, it dehumanises humans. In fact, there is a psychological phenomenon calls dehumanisation. Michelle Maiese defines it as "the psychological process of demonising the enemy, making them seem less than human and hence not worthy of humane treatment". According to the same source, dehumanisation shapes an "enemy image", which is a type of a negative stereotype, as an identification to the out-groups. As a result, it leads to all kinds of violence such as war crimes and even genocide. It can also create what is known as "moral exclusion". That is to say, dehumanisation denies people their dignity as humans, which permits any form of mistreatment and violence towards them. It makes people feel that the outsiders are not humans. Thus, hatred and cruelty are normal and justified. Moreover, it makes it natural to create boundaries between themselves and those who do not belong to their groups.

In the same context, some early studies have shown that authoritarians used stereotypes as a way to control people and justify their prejudicial way of thinking (Kosut 373). A great example that illustrates what Kosut says is no one but the person that marked history with his cruelty and racism. Adolf Hitler is historically known for targeting the Jews. He negatively stereotyped them to justify eliminating them. He dehumanised the Jews and highlighted their presence as a threat to Germany, thus, he made them the target of his vengeance and punishment. Moreover, he positively used stereotypes when it came to himself and his people to justify their superiority and need to conquer the world.

Any political system strives to maintain its controlling positing by stripping people from their individuality (Florman and Kestler). In other words, politicians might claim that the power

of people is when they are united and that being alone and different raise conflicts that affect society. However, in fact, it is easy to control a flock of sheep and hard to catch a sheep when it is strayed. If people embrace their individuality, they will break free from the foggy vision that is imposed on the group. They will be able to see the world from their own perspective and try to unchain their minds from what has been fed to them. That is why corrupt politicians embrace social differences and inequality. Moreover, they seek to create boundaries between people even in the same society.

A current study has revealed that ideological beliefs and attitudes that leans towards inequality control the relationship between status and competence. It also suggests that political ideological beliefs might influence the types of stereotypes that the individual attaches to other people, in addition to the way he uses stereotyping (Ponsi et al. 3). That is to say, the more one accepts inequality the more he or she will turn a blind eye when it comes to admitting others competencies. All they will focus on is more or less their political tendencies, in addition to the status of the individual or the stereotypical category they belong to. For a better understanding of what is mentioned, one can refer to some prominent scholars such as Bernard E. Whitley and Susan T. Fiske. These two scholars have examined the interaction between social dominance orientation (SDO) and right-wing authoritarianism (RWA), in an attempt to highlight the core aspects of intergroup bias and how political ideologies influence the process of stereotyping.

On the one hand, right-wing authoritarians refer to people who possess a high degree of authoritarianism. That is to say, they strictly obey the rules and submit to the authority. Regardless of its name, RWA is not restricted to conservative people, it is also associated with discrimination and prejudicial behaviours towards out-groups. In this context, it is believed that people who have a high degree of authoritarianism display a tendency to categorise their world into in-groups and out-groups. Furthermore, they regard the members of the out-groups as a threat to their values and principles. Thus, authoritarians belittle and derogate the out-groups to

protect their interests (Whitley 126). To simply put it, Authoritarians idealise their beliefs and values and would do anything to protect them. That is way, they deliberately regard the outsiders as insignificant and create boundaries between them and whomever they regard as a threat. In this respect, they categorise themselves and the people around them in terms of in-groups and out-groups. The in-groups and the out-groups are defined by social psychologists as social categories. The in-group is the group that the individual identifies himself as being one of its members while the out-group is the group that the individual does not associate with, and he is not part of.

On the other hand, social dominance orientation (SDO) is based on the belief that the structure of human societies must be arranged in a hierarchical way. It also regards this belief as unavoidable and necessary in all societies, in addition to being important to maintain social order (Fiske 3). In other words, SDO sees that some groups should be the dominant groups and at the top of the hierarchical ladder while the other groups should remain at the bottom as subordinate and weaker groups.

Stereotyping is a crucial factor in distinguishing between the viewpoint of the social dominance orientation (SDO) and the right-wing authoritarianism (RWA). Stereotyping can be a form of prejudicial behaviours when it comes to authoritarians. In the same time, it can also be regarded as a "legitimizing myth" that people with a high degree of SDO use to justify their negative behaviors towards the out-groups and the groups at the bottom of the hierarchy. Moreover, it can even justify the injustice when it comes to distributing the resources of society because of the belief that the others are inherently unfit to benefit from them (Whitley 127). That is to say, in terms of RWA, one can use stereotypes to reflect the unimportance of the out-groups. Moreover, one can also project his rejection through negatively stereotyping the members of the out-groups. In contrast, in terms of SDO, one believes that the out-groups are

inferior, thus the stereotypes legalise prejudice and discrimination or any form of negative behaviour towards the out-groups.

To sum up, right-wing authoritarianism is more about obedience to authority and the conflicts of values and principles while social dominance orientation is more about the dominance of some groups over other groups and economic conflicts. For a better understanding, one can refer to the political affairs in our everyday life. If not all people but many of them have heard about the shocking news of Muslim travel ban in the United States, which refers to some measurements taken by Donald Trump as the President of the United States to ban some people from countries that are known with terrorist activities from entering the US. President Trump has made immigration the centre of his campaign and has declared this decision at the beginning of his administration. He has stated in a speech:

> We have seen the devastation from 9/11 to Boston to San Bernardino; hundreds upon hundreds of people from outside our country have been convicted of terrorism-related offenses… We have entire regions of the world destabilized by terrorism and ISIS. For this reason, I issued an executive order to temporarily suspend immigration from places where it cannot safely occur. (Reilly)

This decision is regarded as a crucial victory factor to this president. What is worst for the Americans than terrorists and the incident of 9/11? He has promised them safety and security and the only way to fulfil that for them was to ban the outsiders. Thus, Stereotypes here are used as a tool for political gain. More importantly, they are used as an effective alibi to create barriers between people and the *other*. However, this matter can also be examined in terms of RWA and SDO. People with high RWA do not accept immigrants because the newcomers will bring along new values and beliefs that might threaten theirs. Furthermore, people with high SDO do not accept the newcomers as well because they are not originally part of their in-group. In addition, they will also have to share their economic resources with them.

Speaking of politics, the author of the sample novel, Veronica Roth, claims that she does not want to point at any political aspects nor does she want to transmit a hidden message in more than one interview. "Roth herself steers clear of political critiques", writes James Kidd in *The Independent* magazine. He then quotes Roth, "I don't think I have ever felt wise or old enough to point the finger at a society. I certainly have thought about the country I live in, but I was more interested in the personal". Nevertheless, the reader can see the story's words scream politics and hold all kind of hidden messages. That is why the faction system will be later examined to see whether the novel has a political message to transmit and whether politics plays a role in shaping identity and determining what the individual wants to be.

To conclude, stereotyping exists in all aspects of life and even politics. It paves the way for many political judgments, at the same time, it is also a result of those decisions. Nevertheless, neither the decision makers nor ordinary people are safe from it. If it is a curse we are all cursed and if it a plague we are all contaminated. However, if it is a solution we all run to it and if it is a cure we all use it.

1.3. The Influence of Stereotyping on the Individual and the Group

In order to understand the influence of stereotyping on the individual and the group, it is important to clarify the differences between the concepts of personal identity, social identity, and collective identity. In this section, we will examine the differences between the concepts mentioned as to grasp a clear understanding of the concepts and how they function within networks of groups. From there, we will try to investigate how stereotyping plays a role in shaping identity, besides to the consequences of stereotyping that touches both the individual and the group from stereotypes threat, self-categorisation, and social categorisation, to prejudice, racism, and discrimination.

In Dan Eshet's book *Stolen Lives: The Indigenous Peoples of Canada and the Indian Residentials Schools* (2015), it is mentioned that "[t]here can be no conversation about identity if we do not mention the pervasive stereotypes that impact the way others and we perceive ourselves" (74). Since the individual opens his eyes in this world, labels are attached to him. Those labels represent how people see him and think about him and more importantly what they think about his identity. However, most of the time those labels are based on stereotypes. In addition to affecting how others think about the individual, stereotypes affect how people think about themselves and how they behave. Therefore, stereotypes have a major influence on shaping their identity

"What is identity?" a kind of question that might take writing books to answer, but it is generally agreed that it sums the answer to the question of who you are. It can be everything and anything that defines a person but what does academia say about it? Many has regarded identity as one of the most "complex and contradictory" concepts that are studied in social sciences (Persson). They believe that identity "is both singular and plural, real and imagined, individual and collective, defined by sameness and by difference… continually formed and reformed, created and shaped by the discourse of the individual and those around them" (Persson). That is to say, it is difficult to pin down what identity exactly means. The concept is linked to time and space, so as the context changes, people's perception of identity changes. Moreover, the concept of identity is not only a matter that concerns the individual but also the group. In other words, defining identity can be a hard task because it is governed by the relationships between the individuals and many dynamic elements that are always changing. All in all, identity can be described as a mystery that people are still trying to understand. Emile Durkheim, Sigmund Freud, Erik Erikson or Carl Jung, be it a philosopher, sociologist or a psychologist or anyone who has made their endeavor to understand life, whenever they think

they are close to defining this concept, they discover that they have only opened a new door to new knowledge and secrets.

Researches concerning identity attract the attention of many fields of study, from social sciences, psychology, to philosophy, and many others. For instance, psychology focuses on the personal identity or the personal characteristics that make a person "unique". While sociology focuses on studying the social identity, or "group memberships that define the individual" (Damajanti, Sabana, and Piliang 56). In other words, personal identity can be defined in terms of psychology as the individual identity, which distinguishes the individual from everyone else and makes him unique, highlighting that there is not two people that have a similar identity. In contrast, from a sociologist point of view, a social identity is based on the group and the relationships between their members and how they affect the individual.

Emile Durkheim (1858-1917) describes the personal and social identity as "two beings" that "coexist in ourselves". On the one hand, he believes that the "individual being" represents "our private universe, our personality features, our heredity, our experiences and memories, and our personal history". On the other hand, Durkheim sees that the "social being" is linked to the "internalized ideas, feelings, habits, values, and norms that originated in our social group" (qtd. in Tap 23). That is to say, the individual being or the individual identity is about all the things that are personal and revolve around the individual's existence. Each person has his personal traits, either moral or physical ones. One can say that a person is smart and quick-witted, and one can say that a person is short-tempered and not sociable. These traits might be common to everyone; however, the reasons that make a person that way are not similar. It can be due to many reasons such as genetics or an unforgettable memory from childhood. In contrast, the social being or the social identity stems from belonging to a social group and the emotional attachment that is created from this membership. What is mentioned highlights that the way the

individual behaves and defines himself does not necessarily represent the individual self, but in fact, a collective one that is determined at the group level.

This leads us to talk about the collective identity. Klaus Eder in his article entitled "A Theory of Collective Identity: Making Sense of the Debate on a 'European Identity'" states that this concept "can equally refer to cities, to regions, or to groups such as political parties or even social movements" (428). That is to say, to him, a collective identity is not only a number of people, but it is more than that, it can be about laws, thoughts, and institutions and beliefs. Moreover, it can be noticed in his work that he believes that people can have an identity when they place themselves in relationships with other people. In other words, collective identity means connections and relations and more importantly *to belong*.

The distinction between personal, social identity, and collective identity shows that these three concepts have a common base which is the individual and his relation with the group. In general, identity can hold various meanings depending on the context and from which angle one is trying to define it, which make it difficult to understand and determine what it exactly means.

Previously, it is mentioned that stereotypes are used to simplify new situations that require processing large amounts of information. They are also to some extent a coping mechanism our minds use to distinguish between outsiders who might be a danger and people who are part of our group. Nevertheless, even though stereotyping is a phenomenon that touches the group, its roots sprout from the individual. It is used and developed by the individual to help him manage his relationships and interactions with others.

The social psychologist and experimentalist Claude Steele explains in a video entitled "How Stereotypes Affect Us and What We Can Do" the effects of stereotype threat in our daily lives:

You know, I often say that people experience stereotype threat several times a day. And the reason is that we have a lot of identities. Our gender, our race, our age. And about each one of those identities that I mentioned, there are negative stereotypes. And when people are in a situation for which a negative stereotype about one of their identities is relevant to the situation, relevant to what they're doing, they know they could be possibly judged or treated in terms of that stereotype. They don't know whether they are or not, but they know they could be. And if the situation is important, that prospect starts to threaten them and upset them and distract them and can affect performance right there in the situation. (01:36 - 02:31)

What Steele has stated, sums up all that revolves around stereotype threat. To restate briefly, stereotypes threat arises when the individual is conscious of the negative stereotypes that are associated with his group and starts to be concerned that he might be confirming those stereotypes. Johnathan Lykes a former student sates in the same video, "we're trying to be all that we can be. And they still stone me with their misconceptions about black men" (03:16 - 03:22). Actress Sonja Sohn also describes her experience with stereotype threat in the video, stating how she has felt when she used to study with white students in the same classroom. She declares, "I lost a lot of confidence. And I was under stereotype threat. I was scared to raise my hand because I couldn't be wrong. Not the black girl who lived downtown" (04:02 - 04:10). Stereotype threat makes the individuals afraid to meet the other's stereotypical expectations, thus, they work hard to prove them wrong as in Johnathan Lykes' situation, or it can restrict their potentials and lower their self-esteem like Sonja Sohn's case. As a result, stereotypes threat has an influential impact on people, and it can even control their lives.

Stereotyping seems as a natural process that helps people adapt to the changes in their lives. However, it has a crucial defect which is putting all people into categories. It strips them

of their individuality and more importantly their personal identity because they are judged based on the groups they belong to and not themselves. Stereotyping subdues the individual identity because it regards the individual as part of the collective no more no less. It views the individual as part of a group and it is hard to distinguish him from the other members because of a certain image that is already built and stored in our minds. Thus, this overgeneralisation nature of stereotypes might lead to self-categorisation. Charles Stangor highlights that this overgeneralization nature of stereotyping cause the individual to *Self-categorize* himself (6). That is to say, the individual sees himself as a representative of the group he belongs to, which might restrict him from expressing his individuality. Moreover, the individual would seek to fit in the group by accepting the stereotypical views towards his groups and regard them as a projection to himself as well. Therefore, there is no escape but to say that the individual is not only the unit that makes the group but also the master and the slave of the formula that has created stereotypes.

It is already established before that stereotyping strips people from their individuality and judges the person in terms of the groups they belong to and not who they are as individuals. In fact, scholars have developed a concept named social categorisation that digs deep in this aspect and investigate the process of classifying people into groups. Social categorisation refers to when someone starts to regard people around him in terms of social groups. It can be based on gender, age and race or any other traits. One crucial aspect in social categorisation is interacting with people as members of social groups and not individuals (Stangor, Jhangiani, and Tarry 550). That is to say, the process is similar to categorising people into different types. For instance, when someone sees a person he identifies the person in front of him as being a man or woman, an adult or a child and African or Asian. He has made a categorisation based on the group characteristics and not the individual ones.

"Stereotypes can lead to actions" (20), states Charles R. Berg in his book *Latino Images in Film* (2002). He later explains by quoting Allport that "[w]hen members of one group think about members of another as intrinsically different—as categorically bad, unworthy, despicable—they are capable of inflicting great harm upon them" (20). That is to say, once the individual identifies the other as part of the out-groups, he starts to see the other as inferior to him or a danger which leads him to take some *actions* to protect himself or simply to maintain his superiority. These actions can be manifested on prejudice, discrimination, and racism.

On the one hand, prejudices are created from the emotional attachment people have towards their own in-group, which creates "apathy" towards the out-groups. When this apathy and negative feelings are translated into "an ability to act" discrimination results. On the other hand, racism is an "extension of stereotypes and prejudice" which is based on the idea of "inherent superiority" that justify the superiority or inferiority of some races (Nguyen 7-18). From all this, one can say that when stereotyping touches the emotions it can create prejudice, and if those emotions are transformed into action it becomes discrimination. Moreover, once a person sees that his stereotypical beliefs are a matter of heredity and one's superiority they establish racism. For example, someone who believes that women are too sensitive and cannot function well in their work, this is prejudice. However, if a man refuses to hire women because of that, it turns to discrimination. In another case, if someone sees that white people are better than any race and that they can do whatever they want regardless of others, besides to the idea that they are the superior race, this is then racism.

It is clear how stereotypes affect the individual and even interfere in decisions making. An example that can illustrate this is how some Asian-American applicants were rejected by Harvard University because of stereotypes. It is mentioned in an article entitled "The Rise and Fall of Affirmative Action" in *The New Yorker* magazine that an Asian-American student, Michael Wang, has always wanted to fulfil his dream to be accepted in an ivy school.

However, his dreams have been met with rejection. It has not been because he has bad grades or has failed some exams but simply because he is Asian. In the same article, it is stated that "[t]he Princeton Review has, in the past, encouraged students of Asian descent to try to conceal their cultural identity. There are admissions-counselling companies… that promise to make students "appear less Asian" in their application materials" (Hsu). That is to say, American Asians are pushed to hide their ethnicity in their college applications. They are afraid to show who they are because they have to be as great as the stereotypical image the universities have about them. No matter what they will achieve they will still have small chances to be accepted because the stereotypes have raised the bar for them. As a result, in 2013, the same student mentioned before has filed a discrimination complaint against some universities. This matter has later developed and has involved other students and organisations, and by 2015 a lawsuit was filed against Harvard University. One cannot help but notice that the consequences of stereotyping are in everyday life and, as it is shown, even in educational institutions.

Stereotyping occupies a great part in the individual life. It sets the parameters by which the individual defines himself and others. Each person is part of a group and an outsider to other groups, thus each one uses stereotypes as he is stereotyped by other people. However, stereotyping has a crucial negative aspect which is denying the individual of his individuality and overshadowing his identity be it the personal, social or the collective one. Moreover, if the individual thinks in terms of stereotypes then he will hardly escape stereotyping himself, and once he starts thinking that way he will fall in the trap of stereotype threat and even makes people around him target to the same threat.

1.4. Stereotyping and Literature

Before stereotyping was regarded as a social phenomenon that is discussed by sociologists and psychologist, it was and it is still part of the literary world. From the Greek tragedies and comedies to nowadays stories, there are always characters that are known from the first glance and judged by their roles, which are called stock characters or the stereotypes. Thus, in this part, we will try to link the study of stereotyping to literature.

When analysing a character, the analyst can either approach the character as a fictional being that serves a certain purpose. It can be simply to play a role in building up the plot or a means to transmit a certain message or reflect the mind-set of the author. But then, the analyst can also approach the character as a real existent being that is influenced by everything in the story. A character that develops and changes. However, the existence of these characters is limited to the story and has nothing to do with reality, besides these characters cannot function beyond the plot that is set by their creator. Or is it? As Marco Vassi says "fact, fiction, who knows? It happens and you write it down. And then you write it down and it happens" (qtd. in Totosy de Zepetnek 78). In other words, there is a thin line between reality and fiction. As a matter of fact, writers inspire their words from their surroundings. Furthermore, their words mark their existence in life. Thus, their plot can be skilfully woven and that thin line becomes so blur and one cannot distinguish between what is real and what is not.

Characters that are given life on pages, that succeed in stirring the readers' emotions and make them engaged with the story, eager to know what will happen to them. Even the flat characters that have minor roles keep an impact on them and might put a smile on their faces or grimace at their foolish acts. If the reader is gloomy to the characters sadness and content to their happiness. Does not this make them somehow real? Putting them into groups and categorising them, does not that reflect what humans do in their daily lives, which is stereotyping themselves and the people around them? Gilman sees that since the origin of stereotyping is in "the manufacture of texts" it is appropriate then to study it in the text because

according to him, "[f]or indeed it is within texts that we can best examine our representations of the world through our articulation of what seems, on the most superficial level, the rigid structures of the stereotype" (Gilman 16). That is to say, stereotypes has started as a term used in the printing industry. It has been devoted from the start to the production of words. Moreover, literature transmits the entire world into words, providing scholars with all types of materials and scenarios that they need to understand the phenomenon of stereotyping or any other phenomenon.

As a result, literature is a great tool to study stereotyping. It provides the researcher with a simulation world to realty, as well as a wide range of characters and situations, broadening the researcher horizon and options. In addition, it makes it possible to study the phenomenon from different angels. Thus, it is suitable to examine stereotypes at the level of texts. As a matter of fact, the sample series under study provide all that is necessary to study the phenomenon of stereotyping. Veronica Roth has created a world ruled by factions and sections making of the story a relevant subject material to explore our enquiries concerning stereotyping.

As a conclusion, many scholars have treated stereotyping from different angles, and each one has come to a different perception. Whether stereotyping is a mere product of our imagination, a myth, or a survival instinct, a shortcut, or a rationalising tool and a political alibi, most scholars have agreed that stereotypes are created as a way to help us understand the world around us. Nevertheless, this illusion of understanding has a great impact on our identity and existence because it affects not only the individual and the group but also the society and life in general.

Chapter Two:

The Faction System as a Social and a Political

Stereotyping Programme

Obeying the rules is what create order and preserve society. However, rules sometimes restrict the individual from expressing himself, and by accepting rules one might be accepting the chains that come with them. In *Divergent*, the government wants its population to accept the faction system with its rules and want them to embrace stereotyping as a lifestyle. Therefore, the faction system may be just a mere decoy to a social and a political stereotyping programme. A tool to ensure obedience to authority and a blind loyalty.

2.1. The Nature of the Faction System

The government in the world of *Divergent* believes that human personality is the reason for the destruction of the world and sees that the solution to save it is to control human nature by creating a controlled environment ruled by stereotyping. The narrator Beatrice Prior that is the main character clarifies the nature of the faction system as she describes Marcus's speech, the leader of the Abnegation faction, in the choosing ceremony:

> Marcus's voice is solemn and gives equal weight to each word. "Decades ago our ancestors realized that it is not political ideology, religious belief, race, or nationalism that is to blame for a warring world. Rather, they determined that it was the fault of human personality—of humankind's inclination toward evil, in whatever form that is. They divided into factions that sought to eradicate those qualities they believed responsible for the world's disarray." (Roth, Divergent ch. 5)

The controlling figures in the story make of the faction system a solid foundation in society and an inherited obligation that is resilient to any objections or changes. They instill it in the mentality of their people and even have made their motto *faction before blood*. A person can give up his family and his beloved ones, but he can never betray the faction system or the faction

he belongs to. This nature of the faction system is similar to the nature of stereotyping. As Lippmann argues throughout his book *Public Opinion* (1922) that stereotypes have become resistant to change as they start to be passed from one generation to another, and they can even be seen as biological facts (61). Thus, stereotyping, or in our case, the faction system has become something that is passed from one generation to another. It has become something to be born with rather than something to acquire. This is why many teenagers who transfer to other factions in the choosing ceremony become confused and struggle to adapt to the new environment. In fact, many of them fail to embrace the new changes and end up factionless, without any faction to belong to.

Fumiko Hosokawa sees that stereotyping helps in maintaining balance in society by "defining occupational roles and structure" and indicating what is allowed and prohibited when behaving and by also protecting the traditional values. She regards these elements as crucial functions of stereotyping that has made it everlasting in societies and difficult to change (28), and this vision is shared by the government in the world of *Divergent*:

> Working together, these five factions have lived in peace for many years, each contributing to a different sector of society. Abnegation has fulfilled our need for selfless leaders in government; Candor has provided us with trustworthy and sound leaders in law; Erudite has supplied us with intelligent teachers and researchers; Amity has given us understanding counselors and caretakers; and Dauntless provides us with protection from threats both within and without. But the reach of each faction is not limited to these areas. We give one another far more than can be adequately summarized. In our factions, we find meaning, we find purpose, we find life… Apart from them, we would not survive. (Roth, Divergent ch. 5)

Just as Hosokawa says, occupations and roles are defined for each faction, social conducts are determined and no faction can interfere in the other one's business because each one is aware of what they are supposed to do and what they are not. Furthermore, the reader can notice in the quote that the factions are regarded as vital for survival. Without the factions, people will be lost not knowing what to do. They will have no purpose to live for and there will be no meaning for their lives.

In another occasion, Beatrice also mentions that "… the system persists because [they are] afraid of what might happen if it didn't: war" (Roth, Divergent ch. 4). People are raised to believe that being different means conflict. They live in a community isolated from the rest of the world. No one has ever stepped beyond the walls that surround the city and no one from the outside has stepped in. They do not dare to ask about what is happening beyond the safety of their united, ordered, and laws obeying community. All this because they are always reminded of what human nature can do when unleashed. They are always reminded that war has destroyed the outside world. Thus, as far as they abide by the faction system and embrace their supposed stereotypical faction, they can survive and maintain the peace that their ancestors have strived to achieve.

Furthermore, if people refuse to commit to the rules of the faction system or fail to enter a faction, they become factionless. That is to say, they have no place to belong to. Thus, in addition to the dread of the bloody wars, people have to live with the fear of having no sense of belonging. This fear can be felt in Beatrice's words:

> What if they tell me that I'm not cut out for any faction? I would have to live on the streets, with the factionless. I can't do that. To live factionless is not just to live in poverty and discomfort; it is to live divorced from society, separated from the most important thing in life: community. (Roth, Divergent ch. 3)

Beatrice's concerns lie in the fact that she is not able to live as she is supposed to, which is living as a faction member. Nevertheless, choosing to be a factionless is not a solution either. As a factionless, she is not even going to afford having food on the table or a warm shelter. She is aware that living in the streets results in living a miserable life. However, her concerns are more than that. Not being able to belong to a faction means that she is not welcomed in society. The community will not accept her nor respect her. As a result, there is no way out, the only way to live is through embracing the stereotypes, embracing the faction system. People are surrounded by fire with no opening to escape. There is the threat of war on one side and there is the threat of being factionless on the other side. Thus, the only solution for people is to obey the rules.

All that is mentioned makes of the faction system a social and a political stereotyping policy that is used to ensure social and political order; however, it is also used to control the population. The faction system is supposed to give people the freedom to choose how they want to live their lives. Nonetheless, it can be said that it is just an illusion. Marcus states during the Choosing Ceremony: ""Welcome to the day we honor the democratic philosophy of our ancestors, which tells us that every man has the right to choose his own way in this world"" (Roth, Divergent ch. 5). It is easier to control people when they have limited choices to choose from. Besides, the worst thing for any individual is to not have a choice at all. Therefore, afraid that people will revolt and demand freedom, the government gives the population an illusion of having a choice and makes them think that they are influential participants in society.

Roth answers in an interview when she is asked if the story shares the same theme as other dystopian fiction, which is the lack of liberty: "Well, there is the illusion of liberty because you can choose anything, but it has to be one of these five things… and I think that's the kind of illusion of liberty that we might have… I feel like we are not as free as we think we are. Sometimes" (ScreenSlam, 01:27-01:49). It is mentioned before that Roth denies writing to

transmit any political or hidden messages. One is not a specialist to try to analyse what she is saying and what she is trying to hide, but her words make the listener or the reader feels that she is carefully and intentionally trying to avoid politics and complicated matters, which raises some questions. At the same time, it can be seen that the author is aware of the power her words hold, and that she is wary that her words might stir any unwanted attention, especially in the political side. Even so, how can it possible to claim that a literary work has nothing to do with politics when the speaker believes that "we are not free as we think we are" (ScreenSlam, 01:27-01:49).

One can only say that trying to ignore the shadows that are looming around the individual will bring them to light in a way or another even if it is subconsciously. Nonetheless, this research work is not concerned with analysing the author's mind-set. It is more about analysing the phenomenon of stereotyping in the story, in addition to examining the characters and how they are affected by the phenomenon.

2.2. **Right-Wing Authoritarians and Social Dominance Orientation in** *Divergent*

The faction system does not only serve as a peacemaker or order maintainer but more than that. It serves to preserve the essence of stereotyping, which is the superiority of one group over another. One can see the hegemony of the Erudite and the Dauntless factions. Erudite is respected by all the factions because of its pursuit of power and thirst for knowledge. Dauntless, the fearless faction that condemns weakness and breathes bravery, is not only respected but also highly regarded because it represents the shield that protects the population. Moreover, one can see Candor, the faction that despises lies and supports the truth no matter what it is, in a medium position if one wanted to order the faction in terms of hierarchy. In contrast, one can see that

Abnegation, though occupies positions in the government, disrespected and to some extent not acknowledged. Being political leaders stem from their virtue of being selfless and honest citizens no more no less. In other words, it stems from their stereotypical traits, which is regarded as hypocrisy by some of the other factions. Furthermore, one can see Amity, peace lovers and happy go-lucky faction, just like Abnegation in status but still better in the eyes of the population.

Each faction celebrates its virtues and stereotypical characteristics, but at the same time set boundaries that limit the interaction between the factions, and thus preserve the purity of the in-group structure, which is the principles of right-wing authoritarianism. In addition, each faction regards the hierarchical nature of the faction system as something natural and normal, which highlights the social dominance orientation dimension in the story. Hence, can these restrictions in the system be seen as a consequence of its stereotypical nature? Charles R. Berg explains in his book *Latino Images in Film* (2002) that stereotypes highlight "preferred power relation" (21). A leading group will seek what enhances its hegemony and power and fight what might take its place or threaten its position. This struggle to maintain power is best demonstrated by the Erudite faction throughout the series. The Erudites want to preserve the faction system and fight those who try to break its rules.

Erudite is a faction that has been formed to spread knowledge in society and help people in all the different scientific fields. It fights ignorance and encourages curiosity and asking questions. However, as time passes the faction gets deviated from what it has used to believe in and its people start to do whatever it takes to quench their thirst for knowledge. The leader of this faction is Jeanine Matthews, who is also the antagonist in the story. She is the most intelligent and respected person in her faction and all her faction members highly regard her and abide by her principles and values. Nevertheless, her pursuit to knowledge has made her blind and has no regard to human life. She believes that power paves the way for more

knowledge, thus she wants to have a leading position in the government even if it means to use underhanded techniques. The only way for her to fulfil this goal is to remove Abnegation from the government and takes their place.

As it is mentioned in the previous chapter, stereotyping creates boundaries between people. It shapes the principle of us versus them, rendering people into in-groups and out-groups. However, its function does not stop here. As it is also previously highlighted, stereotyping plays a major role in the political setting. It can be either used as an excuse in the hands of social dominance orientation or as a reaction and a form of prejudicial behaviour when it comes to the right-wing authoritarianism. This political views of right wing authoritarianism and social dominance orientation dominate the world of *Divergent*. Factions are rendered into groups that hold to their values and principles to the extreme or social classes ruled by hierarchy, inequality, and greed to gain more resources and power

Jeanine, the Erudite's faction leader, is a great example that illustrates the exploitation of the principles of RWA and SDO to make her thoughts and plans into reality. She manipulates her faction members and strives to make her influence reach the other factions as well. She has made a plan and her stepping stone is Abnegation. Nevertheless, what can she possibly do to make people replace the selfless and the self-sacrificing faction in the government? She has simply to convince the population that Abnegation is a threat to the community. Beatrice states when she starts to realise what Jeanine is planning to do, "[i]f Jeanine can make people believe that my father and all the other Abnegation leaders are corrupt and awful, she has support for whatever revolution she wants to start, if that's really her plan" (Roth, Divergent ch. 25). Jeanine questions the Abnegation values by releasing articles that ruins the Abnegation leaders' reputation. People with a high degree of right-wing authoritarianism highly regard values and rejects those who threaten them. Peter, another antagonist in the story, relishes on the

humiliation of the main character, Beatrice, and her family as he reads from an article released against Abnegation:

> "The mass exodus of the children of Abnegation leaders cannot be ignored or attributed to coincidence," he reads. "The recent transfer of Beatrice and Caleb Prior, the children of Andrew Prior, calls into question the soundness of Abnegation's values and teachings." (Roth, Divergent ch. 19)

Jeanine stirs the population to wonder about the reasons that have made the Abnegation teenagers transfer from the so-called peaceful and caring faction. She raises questions about child abuse and mistreatment. Moreover, she targets people with high social dominance orientation by stirring their worries about natural and economic resources. Beatrice describes the worrisome situation that her old faction is facing, "… Erudite has released two articles about Abnegation. The first article accuses Abnegation of withholding luxuries like cars and fresh fruit from the other factions in order to force their belief in self-denial on everyone else" (Roth, Divergent ch. 21). The idea that there are not enough resources and that life necessities are taken by Abnegation stirs the other factions to antagonise Abnegation and demand from them to return everything they have stolen, though all that has been written is mere rumors.

The Erudite faction has organised a mass murder for Abnegation just because they felt that it is standing in their way to power and that it is threatening the faction system. They believe that it is normal to kill innocent people to gain power and keep the promise of sharing the goods and resources. This is apparent as Jeanine explains her reasons behind attacking Abnegation and conspiring with Dauntless leaders:

> "We are tired of being dominated by a bunch of self-righteous idiots who reject wealth and advancement, but we couldn't do this on our own. And your Dauntless leaders were all too happy to oblige me if I guaranteed them a place in our new, improved government."

"Improved," Tobias says, snorting.

"Yes, improved," Jeanine says. "Improved, and working toward a world in which people will live in wealth, comfort, and prosperity." (Roth, Divergent ch. 34)

Erudite puts hand in hand with Dauntless, another powerful faction whose members are trained to fight to death. They mercilessly kill the Abnegation members, and it does not stop to this. Since most of the Dauntless would not agree for doing a mass murder, their leaders and Erudite's have controlled them using simulation serums that turned them into killing machines not aware of what they are doing.

What is just mentioned can be explained by what Lee Jussim and his colleagues have stated. They believe that stereotyping can be a reason for corrupting relationships between people and can lead to forms of societal abuse from mass murder to even genocide (199). The Erudite faction holds a sense of superiority and to some extent repeat the whole scenario of Hitler and the Holocaust. In the name of stereotypes, the Erudites have felt that they have the upper hand and in the name of the stereotypes, they have justified killing and executing Abnegation. Abnegation is negatively stereotyped that it has come to represent a danger to all that the faction system is about. To Jeanine, the only solution is to mass murder, to eradicate, and uproot the seeds of the menace before the system is destroyed. The irony is not lost in Veronica Roth, a system has been created to stop the bloody war, yet it has been preserved by a bloody massacre. They have wanted to preserve human life yet they have dehumanised the Abnegation faction and have devaluated its members' lives.

2.3. Faction Before Blood: Stereotyping and Obedience to Authority

Society in the story pledges loyalty and complete obedience to the faction system. *Faction before blood*, three words that define the existence of the population in the world of *Divergent*. Sixteen years of growing up with their family mean nothing in the day of the choosing ceremony. Teenagers choose their faction with no regard to their families or any personal feelings. Once the choice is made, and in case of choosing a different faction, the participant cuts his relation with his old faction and starts a new life.

Saying and believing something is different from making it into action. There is a lot at stake, a family, unforgettable memories, a childhood, and a whole life to try to bury deep inside when making an irreversible choice. Beatrice states as she starts thinking about the choice that she has to make, "… tomorrow, at the Choosing Ceremony, I will decide on a faction; I will decide the rest of my life; I will decide to stay with my family or abandon them" (Roth, Divergent ch. 1). In another situation, when Beatrice faces the reality that she is not cut of living as Abnegation and tries to embrace that she has the option of transferring to another action, she finds herself faced with a bitter realisation. "It's only when I try to live it myself [Abnegation life] that I have trouble. It never feels genuine. But choosing a different faction means I forsake my family. Permanently" (Roth, Divergent ch. 3). There is no sugarcoating of the final results. The faction system demands a wholehearted allegiance to the factions and obliges the participants to forget their past lives. Nevertheless, though Beatrice has the freedom to choose a different faction, she is going to be seen as someone who has abandoned and has betrayed her family. Thus, the perfection that the faction system tries to embody and the human nature that it tries to restrain, it will always remain its weakness and the only imperfection that threaten its existence.

To control this human nature of condemning those who transfer to another faction, and to gain control over the citizens, obedience to the values and principles of the faction system is forced upon the population. As it is mentioned in the section before, people are threatened with

calamities of wars that destroyed the world outside and the life of the factionless who are homeless, hopeless, and marginalised because they do not abide by the faction system. However, this makes one wonder whether these reasons are enough to make one pledge complete loyalty to a system that seems unreasonable and unfair at times. In addition, it makes one wonder whether it is part of human nature to obey authority figures if he believes that it is for the general good.

Veronica Roth's common answer whenever she is asked about the things that have inspired her to write the *Divergent* series is that "[she] was studying exposure therapy in the treatment of phobias. … [She] was also beginning to learn about social psychology and the Milgram experiment" (Roth, Divergent Bonus Materials). In another interview, in the *Goodreads* website, she is asked about the books and the ideas that have influenced her. In addition to stating psychology and Milgram's experiment on obedience to authority, she mentions the following lists of books: "*The Giver* by Lois Lowry, *Brave New World* by Aldous Huxley, *1984* by George Orwell, *Ender's Game* by Orson Scott Card, *Dune* by Frank Herbert…". It is obvious that the common theme between the subject materials and the books that have influenced Roth revolve around obedience to authority. Even the part of the plot when Erudite has attempted a mass murder on Abnegation has reminded us directly of Hitler and the Holocaust, which is the main reason of Stanley Milgram's experiment (1933-1984). He started the experiment in 1961 as an attempt to find whether those who committed the genocide were merely obeying the rules or were accomplices.

In an article entitled "The Milgram Experiment", Saul McLeod explains Milgram's experiment, its aim, and its findings. In this experiment, participants believe that they are part of a learning experiment, where they are selected to play the role of the teacher and use electric shocks on the learner in case of answering incorrectly. They are ordered by the experimenter to increase the levels of the shocks every time the learner makes mistakes, regardless if the learner

screams in pain or demands the experiment to end. The learners are actors who react as if they are under real electric shocks, thus scream and beg for the teacher to stop accordingly. In case the teacher wants to stop, the experimenter orders the teacher to continue and in some cases, he declares that he will take the responsibility of the results. Expressions such as "Please continue", "The experiment requires you to Continue", "It is absolutely essential that you Continue", and "You have no other choice but to Continue" were used to ensure the continuity of the experiment. Many participants have obeyed the instructions and even have used high electric shocks that supposedly killed the learner. Milgram has declared the reason behind this experiment:

> I set up a simple experiment at Yale University to test how much pain an ordinary citizen would inflict on another person simply because he was ordered to by an experimental scientist…The extreme willingness of adults to go to almost any lengths on the command of an authority constitutes the chief finding of the study… (qtd. in McLeod)

The results of the experiment have been a shock to the public and even the participants themselves. They could not believe that they could willingly kill someone if they were under a command by an authority figure. Most of the subjects see themselves as inferior to the scientist who administers the experiment, thus they do not dare to question the knowledgeable experimenter or his decisions. More importantly, they feel that they have no responsibility over the results because they are just following the rules and the commands of the scientist. Thus, Milgram's experiment highlights that people are willing to follow the orders of authority figures even if it results in the death of innocent people. It is all associated with obedience which is part of human nature. According to McLeod, obedience is the situation when the individual acts in a way that he usually does not under the influence of an authority figure. All in all, people can

change their behaviour and go to any length to obey the commands and the rules of authority figures.

The series of *Divergent* can be seen an actualisation of Milgram's experiment. One can notice that the fictional world revolves around obedience to authority. In fact, a great part of the first book, *Divergent*, depicts the cruel initiation process of the Dauntless faction. Initiates are forced to fight each other to be accepted in the faction. They need to fight until just one of them is standing. There is no place for emotion nor sympathy. They are obliged to accept that it is a fight for survival. Eric, a dauntless leader, urges the initiates to fight each other when he sees them hesitating, not knowing what they should do. He gives them instructions, simple as they seem but brutal in reality. He exclaims, "[f]ight each other!" The initiate, who is called Al, cannot help but ask about how the fight will be scored and how they know when to stop. Eric simply answers, "[i]t ends when one of you is unable to continue" (Roth, Divergent ch. 9). The initiates, though they are going to belong to the same faction, are required to be emotionally detached and just obey the instructions of the authority figures, which is a way to prepare them to be willing to do whatever they are asked to do in the future. This scenario is similar to the scenario of Milgram's experiment. The initiates have to fight in a brutal way and in case they want to stop, the instructor keeps urging them to continue.

Similarly, another part of the imitation process is to face their fears in simulations. Though the simulations are not real, they are ordered to kill innocent people in them. For instance, the main character Beatrice is forced to kill her family in the simulation if she wanted to succeed and be accepted in the faction. Beatrice describes the simulation when she is forced to kill her family, and how if she refuses she will be killed:

> A spotlight shines from the ceiling, its source unknown, and standing in the center of its circle of light are my mother, my father, and my brother.
>
> "Do it," hisses a voice next to me. … The barrel of a gun presses to my temple…

"Do it," she says again, more insistent this time. "Do it or I'll kill you." (Roth,

Divergent ch. 30)

In another situation, when Four, a dauntless instructor, takes Beatrice to his fear

landscape in a simulation to prepare her for her exam:

"You have to kill her," [Beatrice] say[s] softly.

"Every single time."

"She isn't real."

"She looks real." He bites his lip. "It feels real."

"If she was real, she would have killed you already." (Roth, Divergent ch. 25)

In a normal situation, people refuse to hurt each other. It is a part of the human nature to protect

themselves from danger. However, they are put in a situation when there is no other choice,

either kill or be killed. Regardless of having no choice, there is also the presence of the authority

figure. As it is highlighted before, in the presence of an authority figure, people can alter their

behaviour drastically and do things they would never do in normal situations. Hence, once the

individual acknowledges the power that the authority figure hold over him, he will obey the

orders even if they were morally questionable.

Nonetheless, one cannot help but wonder whether the presence of an authority figure is

enough to affect the person's behaviour and even lead him to commit heinous actions just

because he was ordered to. The effect of the authority figure is more than that. It can influence

people's beliefs and the way they regard others. In fact, it is believed that the presence of the

authority figure can lead the individual to discriminate between people. It can also reinforce the

existence of prejudice and stereotyping when it comes to making decisions (Hofman 2). What

is just mentioned can explain to some extent why many factions have antagonised and have

shown great hostility towards Abnegation.

In more than one social psychological study mainly the ones conducted by Stanley Milgram, it is found that what drives people to obey authority stems from the need for reward and the fear of punishment. If a person realises that disobeying the order will result in negative consequences, he will choose what is of a benefit to him. For instance, in the Dauntless initiation process, Eric states clearly that whoever fails the initiation will leave the Dauntless faction and "live factionless" (Roth, Divergent ch. 7). The reward here is to belong, and the punishment is to live as a factionless, marginalised, and exiled from society. This dilemma of being afraid to be punished while looking forward to the reward, which is acceptance, is the pillar of the story. Every character lives with the fear of punishment but also with the yearning to belong.

It is part of human nature to have a familial connection with their families and people close to them. There are even situations when someone is ready to do whatever he can for the sake of his beloved ones. Even if the familial relationship is not stable and faces many problems, one would never hurt his family. However, what will happen when the individual is faced with a situation where he needs to choose between his family and the whole society? A person's life versus the rest of the population, but it is not just a normal person but the last member of one's family. Caleb Prior, a character in the story, who has had to make a choice that has made him hated by the people around him. He has to choose *faction before blood*, the faction system over his sister Beatrice. Thus, Caleb's character and his commitment to the faction system will be analysed in the light of obedience to authority.

2.3.1. Caleb Prior and Obedience to Authority

Obedience to authority is usually regarded as a crucial factor for the maintenance of social order. People are supposed to know their place and not even think about disobeying the authority because of the fear of unpredictable consequences. Thus, what encourages people to

accept their simple lives and not venture to the unknown is their desire for balance and order in life. Moreover, this fear from the unknown and expressing oneself increase in them their tendencies of obedience. They all need a shepherd to guide them in the mysterious journey of life. They are willing to do whatever they are asked if that means preserving their small bubble of security. A great example that illustrates human tendencies to obey authority regardless of the consequences is Caleb Prior. He lives and breathes for his faction, and he is ready to take any measurements if he believes they will protect the faction system.

Caleb Prior is Beatrice's older brother. At the beginning of the story, he is portrayed as the perfect Abnegation. He is selfless and willing to do anything to help people around him. Beatrice describes her brother as she tries to understand what makes him able to be selfless when she cannot help but rebel against the virtues that the Abnegation faction forces on its members: "Caleb's expression is placid as the bus sways and jolts on the road. ... I can tell by the constant shift of his eyes that he is watching the people around us—striving to see only them and to forget himself" (Roth, Divergent ch. 1). Beatrice always feels that she does not fit in the selfless faction because she tends to think more about herself than the others. She yearns for freedom and expressing herself, that is why, later, she chooses the Dauntless faction, the faction that celebrates freedom. In contrast, with her brother, Caleb's selflessness and self-sacrificing come naturally.

However, the perfect Abnegation shocks everyone as he chooses Erudite in the choosing ceremony. Beatrice describes the shocking scene that has rendered everyone speechless. She states, "[h]e breathes out. And then in. And then he holds his hand over the Erudite bowl… I can barely think straight. My brother, my selfless brother, a faction transfer? My brother, born for Abnegation, Erudite?" (Roth, Divergent ch. 5). Erudite is supposed to be the sworn enemy of Abnegation. It targets his family and tries to ruin the faction's reputation, but it does not stop him from choosing *faction before blood*. The system states that on the choosing ceremony they

can choose any faction they want, thus, he does that without any regards to his family. In fact, he smiles as he meets his new faction members while his sister Beatrice is left in an agony, wanting to leave the faction that she has always known she cannot be part of and thinking about her parents who will lose their only two children. She has felt betrayed by her brother because, deep inside, she has hoped that he chooses to stay in Abnegation while she can transfer into another faction.

Caleb's betrayal does not stop here, as it is mentioned before, the leader of Erudite, Jeanine Matthews, has planned to eradicate the Abnegation faction. When the attacks have started, Caleb has escaped and has taken a refuge with the remaining members of Abnegation, claiming that he could not accept the cruelty of Erudite and that he is willing to live as a factionless rather than be part of the Erudite's schemes. Nevertheless, the truth is not as it seems. When the Erudites have failed to fulfill the mass murder, they have claimed that it has been Divergents, those who cannot commit to the rules of the system and cannot place themselves in one faction, that have tried to kill the Abnegation members. Since Jeanine has used simulation serum to make most of the Dauntless faction commit the crimes, they were not aware of what they were doing, thus there has been no evidence to link the crimes to her and Erudite. Moreover, Jeanine has claimed that divergence is a threat to the faction system, which has made everyone believe her.

Beatrice as a Divergent has been targeted and wanted along with the remaining Abnegation members and those who have been able to escape including her brother and Four, a Dauntless instructor. Caleb, who has declared that he has abandoned Erudite is found to be a spy for Jeanine. He has followed the wanted group step by step just to be the eyes and the ears of the Erudite faction. Later, Beatrice is forced to surrender to Erudite to protect the people around her. She wants to sacrifice her life for her brother and everyone, but she realises that her brother would rather use her as a scapegoat than put his life in danger for her. When Beatrice

is caught, Jeanine feels that she owes her at least to tell her how she was able to catch her. Jeanine explains:

> "So I feel it's only fair that you know exactly who has been assisting me in my
> endeavors." …
> She looks toward the doorway… I look over my shoulder, and through the haze
> of drugs I see him.
> Caleb. (Roth, Insurgent ch. 31)

Caleb has never abandoned Erudite and has been working under the instructions of Jeanine from the start. He has had to pretend to be by his sister's side to leak information to Jeanine and her faction. He has betrayed his sister, parents, and his old faction members. His father has died in front of him and his sister has been tortured as an experiment subject.

Nevertheless, though what Caleb has done is the definition of betrayal and cruelty, he has been following the oath *faction before blood*. Hence, would not it be abnormal to condemn someone for following the rules and thinking about the general good? The philosophical dilemma of good and bad will last until the end of time. Everyone has his reasons and everyone and his excuses; however, do they justify their action? No matter what kind of questions we ask and possible answers we find, they will always remain mere probabilities that are accepted by some people and rejected by some else.

Back to our main point, which is obedience to authority. As is it mentioned before, it is part of human nature to do whatever it takes to follow the commands of the authority figure. As a matter of fact, this is the situation of Caleb as he is just obeying the authority. Caleb who has represented the perfect Abnegation at the beginning of the story has changed his loyalty to Erudite under the influence of the authority figure, Jeanine Matthews. He has spent years living in Abnegation and has been familiar with their lifestyle and behaviour. However, his roots in Abnegation does not stop him from changing his opinion about Abnegation and discriminate

between it and Erudite. Caleb has adopted a prejudicial attitude towards a faction that he has been part of most of his life, believing the negative stereotypes and belittling his old faction and family.

Jeanine has a deep influence on Caleb. This influence is apparent from the beginning of the story when Beatrice has felt homesick in the Dauntless faction and has visited her brother. Beatrice notices that her brother is not that happy to see her. When she states that to him, he declares that their meeting is not allowed and that there are rules to follow. Moreover, as they start to talk, Caleb describes the situation in the Erudite faction to his sister:

> Jeanine gives speeches about how corrupt Abnegation is all the time, almost every day."
>
> "Do you believe her?"
>
> "No. Maybe. I don't…" He shakes his head. "I don't know what to believe."
>
> "Yes, you do," [Beatrice] say[s] sternly. "You know who our parents are. You know who our friends are. Susan's dad, you think he's corrupt?"
>
> "How much do I know? How much did they allow me to know? We weren't allowed to ask questions, Beatrice; we weren't allowed to know things!" (Roth, Divergent ch. 28)

Caleb is condemning the Abnegation faction, believing all the bad rumors and negative stereotypes that have been associated with its members. Jeanine, the authority figure, gives all the justification that make people believe her. Abnegation faction does not allow curiosity and thus restricts its people from asking questions and acquiring knowledge. To this faction, curiosity leads to self-indulgence, which is something that it rejects. As a result, Caleb sees that not allowing them to ask questions is a way to hide secrets from them.

The main reason for Caleb's obedience is to preserve the faction system and maintain the balance within it. He does not want to hurt his sister nor his family. He has been raised to

believe that one should always think about his faction even before himself or his family. Jeanine has fed him lies, telling him that the only way to preserve their society is to eliminate Abnegation and the threat of divergence. When his sister has asked him about why he has betrayed his family, Caleb simply answers that he had to. He declares, "I did what I had to do. You think you understand this, Beatrice, but you don't. This whole situation … it's much bigger than you think it is." (Roth, Insurgent ch. 35). However, his sister could not accept any explanation from him. He continues trying to convince her stating that "[t]his isn't about Erudite; it's about everyone. All the factions…" (Roth, Insurgent ch. 35). He has been just doing what he is supposed to do, which is preserving the faction system. He has faced a situation where the only obstacles in his way and the Erudite's are his sister and his old faction. Nonetheless, his only problem is that he does not regret doing anything. He feels that it has been the right thing to do and that it has been all for the general good, thus wanting people around him to understand.

Away from the need to protect the faction system, Caleb has also his own personal gain in the whole situation. In terms of reward and punishment that is associated with obedience to authority, Caleb is rewarded by quenching his thirst for knowledge. He has always read books secretly in his old faction since curiosity is not allowed in abnegation. He loves reading books and knowing about everything around him. Thus, Erudite has provided him with all that he has ever wanted, which is knowledge and information. However, at the same time, he is also objected to the fear of the punishment, which is to be expelled from the faction.

To conclude, Caleb Prior's chameleon personality is regarded as hypocrisy and pretense by many of his peers and even his sister. However, his life as an Abnegation should be seen as a success to the faction system. He has been able to live as a real Abnegation while having many virtues of Erudite. When he has been a member in Abnegation he has acted as an Abnegation, and when he has been an Erudite he has acted as an Erudite. Caleb has been treated

as a traitor, but this is in terms of familial relationships while he should be regarded as a true citizen in terms of the faction system. It is indeed confusing trying to understand human nature. If one has to put himself in Caleb's situation, he will probably say I will never betray my family. However, what can a person do when he is raised to put in mind *faction before blood* in each step he makes? More importantly, what can he do when he is manipulated to believe that his family is a threat to the rest of the population? This is really a situation when there is no proper answer. We can only condemn, but we will always wonder whether we will do the same if it is really a one person versus the world situation.

Boundaries are set, differences are highlighted, factions are built, and a society is created. What is missing in this apparent perfect world that seeks for peace to prevail? Contrary to what Roth is trying to create, nothing in the world is perfect and the attempt to create a seamless and a flawless world seems too good to be true even in the world of fiction. Evil and villains must be lurking in some corner. It is mentioned before that the faction system has been created as a solution for the corrupted human nature that wreaked havoc and caused wars. However, there are always some defects or aspects that cannot be controlled and threaten to destroy it and render it inadequate. In this case, divergence is what threatens the faction system. Therefore, in the following chapter, divergence will be examined. In addition, the faction system's attempt to control human nature and how it results in creating an identity crisis will be also discussed. Last but not least, the failure or the success of the faction system will be explored.

Chapter Three:

Who I am vs Whom I Need to Be: Belonging to Society and Longing for Independency

Our world today glorifies individualism. It makes of it a sun that everyone needs to acknowledge its existence in the sky of modernity. The sun of individualism has started raising ages ago. The time when people have started to think about themselves rather than any religious or political institutions. Some regard it as independence and some regard it as freedom, but many have regarded it and still regard it as selfishness and danger. In the world of *Divergent*, individualism is the villain that threatens society and endangers the population. One is torn between fulfilling his individuality and fulfilling his duties by being just a mere section in society, resulting in the dilemma of an identity crisis. Therefore, one cannot help but wonder about the meaning of individualism and whether it is a danger to society or something that each person needs to achieve regardless of the consequences.

3.1. The Danger of Divergence: Individualism and Rejecting Stereotyping

It is already established that the individual is always shadowed by stereotyping. He is the master and the victim of this phenomenon. Prejudice, racism, and discrimination, they all surround the individual making him incapable of simply being himself. It is part of our nature to put a label to everything around us. As we have already seen, scholars believe that it makes our life easier and more organised. Each one does not see the individual traits of the people around him, but the groups they belong to. That is way individualism shatters the preconceptions of stereotyping and breaks free for them. It rejects stereotyping paving the way for the person to discover his individual identity away from the dilemma of the group and the collective identity.

In the Oxford online dictionary, individualism is defined as "[t]he habit or principle of being independent and self-reliant." It is also defined as self-centrism and egoism. As well as being a social theory that promotes and supports "freedom of action for individuals over

collective or state control" ("Individualism"). In other words, individualism seems to revolve around the self. It is a kind of term that justifies for a person to selfishly think about himself. It is as a wake up call that people have spent decades thinking about the collective and what the authority has to say, forgetting about what makes them unique individuals. Thus, individualism stresses that it is high time to think about oneself away from the group and away from any source of control.

A dominant theme in the trilogy of *Divergent* is individualism. As the main character, Beatrice Prior's key purpose in the story is discovering who she is and whom she needs to be in a world that revolves around the faction system. From the very start of the story, Beatrice has displayed her reluctance to follow the rules of the Abnegation faction. In addition, she has always shown a rejection to the altruist nature of the faction, emphasising on her tendencies to think about herself more than the others. At some point, she declares as she realises that "[a] lifetime of training [to be an Abnegation] wasn't enough for [her]. [Her] first instinct is still self-preservation" (Roth, Divergent ch. 26). Beatrice is faced with many situations where she has to act as an Abnegation should do. Although she acts accordingly, deep inside her heart she always complains.

 For instance, in a situation when her brother has asked her to give her seat to someone else, she states: "I have tried to explain to him [her brother] that my instincts are not the same as his—it didn't even enter my mind to give my seat to the Candor man on the bus—but he doesn't understand" (Roth, Divergent ch. 2). Beatrice does not want to give her seat and has felt that she does not have to do that just because she is an Abnegation. She has always felt that being selfless is something that she can never achieve. In fact, it is apparent in more than one scene that she feels like she does not fit in Abnegation.

Moreover, regardless of the fact that Beatrice has been raised in Abnegation that idealises selfishness, she always puts her needs before the others and selfishly thinks about

leaving her family and joining Dauntless, the faction that idealises freedom and bravery. Since an early age, Beatrice has observed the Dauntless around her. She is fascinated with every detail related to them. She states as she watches them: "They are pierced, tattooed, and black-clothed. They should perplex me. I should wonder what courage—which is the virtue they most value—has to do with a metal ring through your nostril. Instead my eyes cling to them wherever they go" (Roth, Divergent ch. 1). From the way she observes the Dauntless, one can see that she yearns to have the freedom to do whatever she wants even if it is just wearing what she wants. All these are the opposite of what Abnegation is about. The Abnegations wear gray dull clothes, and they all act in a similar way. They are even called *stiff* by the other factions. Apparently, Beatrice wants to break free from the restrictions of this faction.

Beatrice wants to be brave, free, and to leave Abnegation. However, there is still a part of her that is hesitating because her family is at stake. That is why she decides to trust the faction system, hoping it will direct her to the appropriate faction for her. Beatrice has hoped that the aptitude test will guide her in making the right choice for herself. Nevertheless, the test has revealed that her "… results were inconclusive" (Roth, Divergent ch. 3). Her results have shown that she can belong to more than one faction. It has made her realise that she has to make the choice by herself. The system is supposed to help her, yet she is left alone to fend for herself. Beatrice's divergence is another thing that has accentuated her individuality. She is different from her peers and her nature rejects the faction system. The mere ability to not be restricted to a certain faction and the ability to have multiple choices raises her options to rely on herself and be independent.

Beatrice chooses to be a Dauntless. She chooses to be free and to be able to express herself away from Abnegation that values self-sacrificing. The most apparent scene that highlights Beatrice sense of individualism is her choice to change her name. She has wanted a new start in her new faction. She has wanted something to be hers. Though names are part of

human identity, they are still given to the individual. Thus, as a part of breaking from her family and her past, Beatrice has shortened her name to Tris. Nevertheless, names are always part of us, and she cannot just delete her past. Beatrice herself acknowledges the existence of the two identities:

> Looking at myself now isn't like seeing myself for the first time; it's like seeing someone else for the first time. Beatrice was a girl I saw in stolen moments at the mirror, who kept quiet at the dinner table. This is someone whose eyes claim mine and don't release me; this is Tris. (Roth, Divergent ch. 7)

There are some differences between her old self and the new one. However, there is also a connection since they both represent her. As a matter of fact, Tris is her new acclaimed identity. While Beatrice is passive and obedient, Tris is self-reliant and brave. The way she sees herself has changed. One can even sense that she does not like, if not hates, her old self and that she has a sense of admiration to her new self.

With her divergence, Beatrice can adapt to any faction she wants, as her nature is to defy is also to adjust. Nonetheless, the part that defies rules and restrictions is stronger than the part that submits to them. Thus, Beatrice struggles to have a sense of belonging. It is later that she embraces her divergence and realises that she does not have to follow the stereotypes and can be her unique self. With her struggle to find who she is and where she belongs, she comes in terms with her divergence. She declares, "I guess I am what I've always been. Not Dauntless, not Abnegation, not factionless. Divergent" (Roth, Divergent ch. 37). She realises that she is not a mere section in a certain faction but more than that. She is an individual who has her own thoughts and beliefs. She is a Divergent.

What is said just now, makes of individualism the knight in the shining armour. Due to it, the individual finds himself and discover who he is. However, is it possible to be that easy for a person to be himself regardless of his society or the values that he grew up to know all his

life? Textbooks and fiction make it looks easier than it seems. There are already established beliefs and constitutions that make the mission off reaching individualism a hard task to fulfil. Individualism or to be self-centred and egoist in its suggestive meaning sounds negative and despicable; however, with this seemingly negative traits, freedom and independence come along. Thus, one cannot help but wonder whether the negative aspects of individualism is a reason to establish it as a threat. In fact, for these seemingly negative points, the government in *Divergent* has made of divergence, or in our case individualism, its sworn enemy.

3.1.1. Divergence as a Threat to Society and the Faction System

In its early history, the term individualism has always been associated with anarchy, chaos, and disrespecting the rules in favour of the individual needs. Most scholars, in fact, define it as a threat or at least the source of countless troubles to any religious or political powers as Steven Lukes highlights in his article "The Meanings of 'Individualism'". He also points out that to many social thinkers "individualism resides in dangerous ideas" (48). One might say that putting the word *dangerous* side by side with individualism is to some extent an exaggeration. However, the dangerous nature of individualism that these thinkers are pointing at stems from the rejection of the collective beliefs and developing individual ones. To these early thinkers, the mere notion of thinking about oneself is considered some sort of rebellion to the already established pillars of society.

The same article that is mentioned above argues that individualism threatens the essence of obedience which is acting out of "duty", leaving behind distorted and various individual opinions (Lukes 47). In other words, once the individual feels that he does not have to follow orders and that he is not obliged to pledge obedience to anyone, he starts to develop his own attitudes towards the authority and society. Thus, creating disorder as each person has

his own beliefs that deviate from all that the authority strives to instill in its people. This is a point that is shared by the government in the world of *Divergent*. The government sees divergence as selfishness and a rebellion that threaten society. It focuses on its negative points, highlighting individualism as a plague to society.

To the government, individualism defies the essence of the faction system which is *faction before blood* and obedience to authority. More importantly, the government sees divergence as a way paved towards destruction. This is why throughout most of the *Divergent* trilogy Divergents are targeted and killed. Even the word *Divergent* is highlighted as a taboo that no one dares to utter aloud. When Tris is trying to understand what divergence means, she approaches one of the instructors that has helped her during the aptitude test. The instructor named Tori has warned her many times that her divergence is a danger and that she will be targeted if others know. Tris describes her interaction with Tori: ""Is this because I'm a—" I start to say, but she presses her hand to my mouth. "Don't say that word," she hisses. "Ever"" (Roth, Divergent ch. 16). She has received the same warning from her mother and another instructor, which emphasises the dangerous situation she is in. Thus, it is crucial for her safety to keep her identity a secret.

In a closer view of the fictional world, one can see that preserving society is not the sole interest of the authority figures. It is more about eradicating the obstacles that stand between them and their supposed ideals. The first and most important reason for targeting divergence is that it rejects stereotyping and the faction system. It is proven previously that it is part of human nature to use stereotyping in all aspect of life. It is a shortcut that helps our minds to process new information and more importantly to predict others' behaviour. Apparently, the nature of divergence is that it is unpredictable. Tris leaders have started to notice her rebellious nature because her divergence has started to be noticed. This has led her instructor, named Four, to explain the seriousness of the situation she is in. He points out that "[t]hey [their leaders] try to

make [her] think they care about what [she] do[es], but they don't. They don't want [her] to act a certain way. They want [her] to think a certain way. So [she is] easy to understand. So [she] won't pose a threat to them" (Roth, Divergent ch. 24). Embracing the faction system and the stereotypes that come along help the leaders to draw clear pictures about their population and their behaviours. They want people to think according to their faction and embrace the stereotypes. However, it is a different matter with Divergents. They think out of the box that the faction system tries to trap the population in.

In another situation, Tris has asked her mother, who has saved her after almost losing her life, about the reasons that make the authority wants to eliminate them:

> "I don't understand why we're such a threat to the leaders." "Every faction conditions its members to think and act a certain way. And most people do it. For most people, it's not hard to learn, to find a pattern of thought that works and stay that way." … "But our minds move in a dozen different directions. We can't be confined to one way of thinking, and that terrifies our leaders." (Roth, Divergent ch. 35)

All in all, Divergents do not fit into one category. They have the ability to embrace different traits of different factions, thus shaking the foundation of the faction system. The government cannot put them into one section and cannot predict how they behave because they can always show the traits of other factions. As a result, Divergents do not conform to the faction system and the stereotypes, which highlight their individuality and uncontrollable nature.

Joseph de Maistre (1753 – 1821) an early French philosopher and a writer, has defined individualism with enthralling words as "this deep and frightening division of minds, this infinite fragmentation of all doctrines… " (qtd. in Lukes 46). The Divergent thinks in different ways that people around him and the society he lives in find ambiguous and unheard of. His mind wanders to unknown territories that those who are mere factions and sections find frightening and mysterious.

It breaks the rules and shatters all the pre-established beliefs. In fact, Divergents are the unknown themselves because the language of the faction system cannot describe them. As it is already mentioned, the Erudites that see holiness in knowledge and glorifies the faction system strive to eliminate the danger of divergence, the danger of individualism. They target it because they cannot understand it and how it functions. The unsettling feeling that there are people whose actions and ideas are unknown made them dangerous and even deadly.

The mysterious nature of divergence makes the government unable to see through it. However, it also raises the chances that the Divergent can see through the system. Divergent's mind is set to think and function in various ways, making him able to process the hidden agendas that the system is built upon. Among the other reasons that make Divergents a threat is their ability to be aware of their surroundings. One of the main ways to control people in *Divergent* is through creating simulations. However, those who are Divergent can stop the simulation. This point is clear in the words of Tori, the instructor who has monitored Tris' aptitude test: "Among other things… you are someone who is aware, when they are in a simulation, that what they are experiencing is not real… Someone who can then manipulate the simulation or even shut it down" (Roth, Divergent ch. 20). In other words, instead of being manipulated by the system, they manipulate it. They distinguish between what is real and what is fake, which highlights their free will. If one cannot conform, then his nature demands change and might alter the construction of sameness in society. Thus, divergence points at the weaknesses and all that the system lacks, which is its incapability to embrace all kinds of people. Overall, divergence can lead to questioning the system and rendering it inadequate.

People say that humans are not just mere labels and that they are distinct individuals. However, it is easy said than applied in a world conquered by stereotyping. Finding the balance between what we want to be and what we need to be is an interior battle that has started since the beginning of time. Each person seeks to establish his footprint in the journey that is called life. Furthermore, each person wants to raise his voice above the crowd. However, each one has

to admit that there are rules and morals that can stand in the way of fulfilling individuality. Therefore, being different comes along with many hardships because our society highly regards sameness. It also only acknowledges the divisions of in-group and out-group. This is why Tris or Beatrice's struggle and identity crisis will be discussed. In addition to how belonging to a certain faction shapes the individual's identity.

3.2. Longing for an Identity: The Influence of belonging to a Certain Faction on the Individual

As it is already shown in the previous chapter, the society in *Divergent* revolves around the notion of *faction before blood.* With it, the government ensures the survival of its system and the unity of the factions. Its strength stems from making the population pledge complete loyalty to the faction rather than any familial relationships. As a result, individuals, especially those who transfer to other factions, are put in a situation where they have to erase their old identity and create a new one. The individual faces an internal battle between striving to belong in the new faction and forgetting whom he used to be for an entire sixteen years. Thus, the faction system leads to an identity crisis, making the individual lost between his old identity and the new one that is shaped by the influence of his new faction.

The protagonist of the story is a Divergent and her heroic deeds lay in her ability to be free from the faction system since she cannot be controlled. She is a superhero in the sense of breaking free from the stereotypes and being a unique individual. Nevertheless, the protagonist's journey is paved with doubt, fear, and confusion. Although Tris finds peace in knowing that she could not be selfless and fit in her old faction because of her divergence, she is still trying to find a place where she can belong. However, her divergence prevents her from

finding a complete sense of belonging. In her pursuit to fit in Dauntless, she is always haunted by the warning of revealing what she is. This can be sensed in her words:

> When Tori warned me that being Divergent was dangerous, I felt like it was branded on my face, and if I so much as turned the wrong way, someone would see it. So far it hasn't been a problem, but that doesn't make me feel safe. What if I let my guard down and something terrible happens? (Roth, Divergent ch. 8)

Tris's divergence is supposed to make her feel free, but instead, she feels restricted and enchained with the threats that come along with the label of being Divergent and different. She feels that she can be exposed at any moment and that the Dauntless leaders are targeting her. Nonetheless, this does not stop her from trying to find her true identity and trying to suppress her divergence.

Tris's attempt to forget Abnegation while trying to find a place in Dauntless outline the roots of the identity crisis in the story. A plethora of theories try to explain and define what an identity crisis is. However, most of the definitions are based on the works of the psychoanalyst Erik Erikson. Identity crisis is, thus, defined as "the condition of being uncertain of one's feelings about oneself, especially with regard to character, goals, and origins, occurring especially in adolescence as a result of growing up under disruptive, fast-changing conditions" (qtd. in Fearon 9-10). This definition is the perfect summary of Tris's struggle in the series. She does not know who she really is. She does not know what she will do concerning her divergence. In addition, she is a sixteen years old teenager, whose living conditions have a drastic change from a faction that restricts freedom to a faction that celebrates it. Moreover, Tris is in a constant battle to find her identity. Thus, the crisis here lies in her pursuit and search for an identity that compromises both her old self and the new one.

Tris struggles throughout the story to find her true identity. She knows that she can be anything she wants, yet the system forces her to be just one thing. These restrictions torture her

because it leads her to believe that there is something wrong with her in a society that is built upon sameness. She has always felt that she is not good enough in her old faction. She does not know how to feel about herself and always compares herself to other Abnegations. From the beginning of the story, she has always envied and has compared herself to her brother for being able to fit. She has even hated herself for not being able to belong.

This psychological dilemma seems to drain Tris mentally as she tries to find a common ground between her old faction and the new one. Al, an initiate, has been crying because of the stress of the initiation process and Tris, as an Abnegation born initiate, is supposed to help him since she is raised to help others. However, Tris refuses to help him. She imagines her mother's disappointment as she fights the self-loathing feeling that stirs from not wanting to help someone in need. She tries to convince herself to help him, but she finds relief in turning her anger towards him instead:

> I should comfort him—I should want to comfort him, because I was raised that way. Instead I feel disgust. Someone who looks so strong shouldn't act so weak. Why can't he just keep his crying quiet like the rest of us? ... If my mother knew what I was thinking, I know what look she would give me… No one has to know that I don't want to help him. I can keep that secret buried." (Roth, Divergent ch. 7)

Tris hates herself for not having the desire to help others. The in-group traits of her old faction that push her to be selfless keeps haunting her. She tries to cut any emotional attachment to the old faction and integrates into the new one and embrace it as a new in-group; however, she is mentally exhausted and incapable of doing that. The only thing she can do is trying to bury any unwanted feeling deep inside, so she can fit in Dauntless.

The population in *Divergent* is programmed to fit in society. The government eradicates any chance of individualism by forcing them to adopt a sense of collectiveness. Collectivism is

defined in the Oxford online dictionary as favouring the group over the individual ("Collectivism"), which is against Tris's nature. Thus, regardless of her nature as a Divergent, Tris needs to restrain it and conform to the nature of collectiveness in the faction system. Even Tris's mother warns her and tells her that it is better to remain unnoticeable. In fact, she encourages her to find safety in conformity to the group: "Stay in the middle of the pack, no matter what you do. Don't draw attention to yourself" (Roth, Divergent ch. 16).

It is true that Tris is obliged to conform, but it is with conformity that she can be safe. To follow the group can be her safety net and protect her from any danger. Rejecting the faction system; however, ignites a psychological battle between whom she wants to be and whom she needs to be. Tris wants to be free, but to be free she must reject a whole society that antagonises being different. At the same time, to conform in society she needs to be a willful faction member. She needs to abide by the rules in order to preserve society even though it is her innate nature to rebel against rules. All in all, it is as if she is made to believe that she is the one that will bring destruction to her society. Thus, she feels that she needs to fight her tendencies to embrace individualism and force herself to accept collectivism.

The desire to belong and the need to conform are accompanied with many hardships. Even though Tris has transferred and is supposed to belong to Dauntless, everyone looks down on her. Her origins in Abnegation has a noticeable impact on her throughout the story. Tris faces stereotype threat in each step she makes. From the fear of confirming what others believe about her old faction, to restricting her performances in order not to meet others' negative stereotypes, and even working hard to proving them wrong. Overall, stereotype threat controls her life to some degree.

The first thing that Dauntless initiates have to do after the choosing ceremony is to jump from a high building. They do not know what is waiting for them down or whether there is water or a net to protect them. Tris chooses to be the first jumper, which is a nickname that has

made her known in all the Dauntless faction. The strength that has driven her to jump, to literary the unknown, stems from seeking others' acknowledgment and to prove that their misconceptions about Abnegation are wrong:

> The crowd in front of the initiates splits in half, making a wide path for us. I look around. No one looks eager to leap off the building... I glance at Peter… I walk toward the ledge and hear snickers behind me…
>
> My teeth chatter. I can't back down now. Not with all the people betting I'll fail behind me. (Roth, Divergent ch. 6)

Tris looks at Peter before she walks towards the ledge. He is the first one who has made fun of her calling her *stiff,* which is a way of belittling Abnegation because of their passive nature. Though Tris is afraid, she keeps walking. What keeps her moving is that "[she] can't back down now. Not with all the people betting [she]'ll fail" (Roth, Divergent ch. 6). It is an external force that stirred her and not an internal desire to be strong. She wants to be strong so that others see her strong, and not because she wants to improve herself. Again, just before jumping, she "look[s] over [her] shoulder, at Peter" (Roth, Divergent ch. 6). Tris is challenging Peter to look down on her again. Her gaze might be a statement that she does not care about what he thinks. However, deep inside, his and everyone's approval is something she wants to have.

Her new social and personal identity that stem from belonging to Dauntless are in a constant fight with her old ones that have been created when she has been with her family in Abnegation. She always wonders whether her family will approve of her new way of behaving or even wearing clothes. When she has made a makeover to look more like Dauntless, the first thing she has thought about is how her family is going to react. She declares as she expresses her discomfort: "I imagine standing before my family in these clothes, and my stomach twists like I might be sick" (Roth, Divergent ch. 8). In another situation when she has been training to use a gun, she imagines her family's disapproval: "My family would never approve of me firing

a gun. They would say that guns are used for self-defense, if not violence, and therefore they are self-serving" (Roth, Divergent ch. 8). Seemingly, Tris hates her old faction's lifestyle, but she keeps thinking about it and her family in each step she makes. As if Abnegation is engraved in her memory, and she cannot erase it or move on. She is still attached to her old faction. In fact, she makes of Abnegation the key of comparison to everything she does.

Throughout the *Divergent* trilogy, one can notice that Tris's personality is changing and that she is accepting the Dauntless faction. She starts to embrace her new identity, and the influence of her new faction is apparent. In a fight, Tris keeps hitting her opponent without stopping. She expresses her desire to inflict pain on those who have wronged her, and how she no longer cares about what her old faction thinks about her: "I pull my foot back and kick as hard as I can at her ribs. My mother and father would not approve of my kicking someone when she's down. I don't care" (Roth, Divergent ch. 14). She has stopped caring about what her family has taught her and has started to accept the new values of Dauntless. She declares as she comments on her clothes: "They won't approve. Who cares if they approve? I set my jaw. This is my faction now. These are the clothes my faction wears" (Roth, Divergent ch. 15).

It is difficult for Tris to embrace the things that make her different. It makes her an outcast if not ends her life. She does not want to be part of the out-group and strives to be acknowledged as one of the in-group members. Trying to accept the new identity while repressing the old one has been a painful process for Tris. As it is highlighted in the first chapter, people think in terms of social categorisation. They accept people who are similar to them and reject those who are different. As a result, Tris has fought her old identity and has embraced a new one in order to have a sense of belonging, even if it is in the name of stereotypes and social categorisation. Regardless of this, Tris's Abnegation identity remains apparent throughout the trilogy. It is obvious sometimes and subtle in many times, but it plays a major role in fighting the system later on.

Again, does it even have to be a choice? Can a person not embrace individualism and be part of a group at the same time? This is the dilemma of the main character in the trilogy of *Divergent*. Beatrice Prior has to embrace her divergence while trying to find a sense of belonging in her new faction. She is trying to pull two opposite forces together, which are individualism and collectivism.

The faction system controls and shapes the individual's identity. It highlights that each one has to have a set of predetermined morals and values in order to survive in society, especially in a society that is ruled by stereotyping. In the world of *Divergent* people are afraid of living without a faction and being factionless. The threat of being factionless tames any rebellious soul such as Tris's. Thus, one cannot help but wonder whether living as a factionless is better than living under the control of the system.

3.2.1. Factionless and the Lost Identity

Living as a factionless is a nightmare to any citizen in the world of *Divergent*. In more than one situation being a factionless is associated with being homeless and ostracised in society. The homes of the factionless are the slums and the ruined sections in the city. A factionless is not respected and marginalised. What is worst is that he is treated as a non-existing being, which is worse than being dead. A dead person is remembered and his identity is acknowledged even if it is just a stereotyped one.

Being factionless in a sense means freedom. No obligation and no responsibility and more importantly factionless are not obliged to pledge loyalty to the faction system. This apparent independence is just a mirage of freedom because, in reality, their lives depend on another faction. The only way for the factionless to survive is through the charitable works of Abnegation, which is only due to their stereotypical nature to help others. They give them food,

clothes, or any medical help. A freedom in name while they are the prisoners of their poor living conditions and the harsh looks of the system and the society.

People are either obliged to be factionless or choose it willingly. When people fail to complete the initiation process of their chosen faction, they automatically lose any qualification to join a faction or return to their old ones. There are other people who choose to be factionless because they refuse to submit to the rules of the faction system. Either way, those who are factionless are those who cannot or do not want to follow the faction system. If one processes this information in terms of stereotyping, one may say that they reject the stereotypes. However, in reality, factionless or even Divergents are just other labels.

The factions are only the stereotypes that the system approves to them and the other labels are mere exceptions that do not follow under the programmed sections. The factions are easily controlled and their actions are predicted while the others are something new and mysterious. In fact, this is the nature of stereotypes. They are always changing. It is true that some are fought and people attempt to change their negative impact, but that does not mean that some new stereotypes are not emerging. The idea that stereotypes evolve and change through time is well illustrated by Gordon Allport in his book *The Nature of Prejudice* (1966) as he reports several experiments concerning the phenomenon and how people's perception to stereotyping change through time. Stereotypes do not simply disappear, but they evolve or be replaced according to the changes in any society.

Divergents can either adapt to the system or revolt against it, but they can also choose to be factionless. Not being able to conform has driven many people to be factionless. However, many others are willing to conform even if not willingly just to be part of the community. Living as a factionless means "… to live divorced from society, separated from the most important thing in life: community" (Roth, Divergent ch. 3), and this is what the main character is afraid of. Tris is afraid of not belonging and not being acknowledged. She is willing to die rather than

become a factionless, which is something she has expressed in more than one situation. She states that "[she] would rather be dead than empty, like the factionless" (Roth, Divergent ch. 5). In another situation, she declares that "… the thought of living factionless, in complete isolation, sounds like a fate worse than death" (Roth, Divergent ch. 16). To Tris, being factionless means to live without an identity or acknowledgment, which is just like being dead. To not belong is the same to be factionless, having no social identity and collective identity. Thus, no personal identity because it is the former identities that shape it.

As it already established in the first chapter, it is difficult to give an exact definition to identity. However, there are several things that shape it, mainly social factors. It is also highlighted that stereotyping has a major role in affecting how the individual sees himself and how others see him. Thus, one can say that the individual identity is a group of collective factors that have led to its creation. This identity is a connecting link between the individual and the world around him. As a result, factionless, or living isolated and divorced from the community as the writer describes it, is a restriction to identity development. In a sense, it is similar to the faction system because they both restrict people. The only exception is that the faction system allows people to have a predetermined identity and to live in better conditions, whereas factionless is a prison without bars.

One cannot help but wonder whether the writer is trying to approach the meaning of freedom to chaos and misery, which is something common between dystopian writers such as George Orwell. But again, the author has stated that she does not want to transmit any hidden meaning as it is previously mentioned. Overall, in terms of identity, one can say that factionless is a situation and a stage through which one is still trying to know where he belongs. It also signifies that one is still trying to build his identity. Furthermore, the faction system and group membership provide the conditions that shape identity while factionless lacks them. Thus, the

development of the factionless's identity is hindered by the absence of the connection with the community.

To conclude, Divergent is a complex character that has a round and a dynamic personality that is evolving and changing, unlike the other population who are stereotypical in nature. However, divergence requires and needs the existence of the faction system. A star shines the best in the darkest nights and this is the nature of the Divergent. As a result, individualism does not matter if there are not sameness and collectiveness to shine bright in it. Moreover, factions and groups membership are important factors that influence the development of one's identity.

3.3. The Failure and the Success of the Faction System

After the depiction of the faction system and its influential role in the world of *Divergent*, there is no escape but to discuss whether the system has succeeded or has failed. A major spoiler alert is that the system has failed. It has been destroyed with the help of the main character Tris and her divergence. She succeeded in exposing the truth behind the system and the lies of the government. However, is this really how the journey ends? It is important to know whether the disappearance of the faction system has led to the disappearance of the stereotypical beliefs and behaviours. This is why the impact of the faction system and the void that it has left behind are discussed in this part.

Throughout the second book, *Insurgent*, the truth of the faction system is revealed. Tris has helped to expose a recording of one of the city's ancestors that has changed everyone's fate. The information has been sealed and only someone like Tris can open it. Someone who is one hundred percent a Divergent. It is revealed that people in Chicago have been part of an experiment that is conducted by a higher power. The purpose of the experiment is to increase

the number of Divergents. The ancestors have believed that divergence can put an end to human evil nature. After realising the truth behind the system, the population has been divided into two sections, those who want the faction system to remain and those who want to destroy it. This division has highlighted the possibility of a civil war that can destroy all the city and its population.

The old factions have wanted to protect the system. They have wanted to protect their status and their identities. They have realised that without the system they are lost. In contrast, the factionless that have nothing to lose have wanted to destroy the system. They have wanted to abolish the supposed injustice faction system and be integrated into society. The factionless have adopted a violent approach, wanting to force their position in a community that has rejected them. It seems as if they are willing to destroy everything if that means everyone is like them. Moreover, since the factionless outnumber the factions, they have controlled the city and have forbidden people from going outside.

The factionless's new established authority has led those who support the faction system to form a group called Allegiant. They are faithful to the old system and have wanted to reestablish it. Thus, they have ventured beyond the fences and have tried to discover the real reasons behind the experiment. It is in the third book, *Allegiant*, that the whole truth is revealed. A higher power that is called the Bureau of Genetic Welfare has adopted a genes manipulation approach to find a solution to all the problems in society. Nevertheless, it has led to disastrous results, causing people to be genetically damaged. To control the situation, the government has come up with the experiment. It has isolated some cities, hoping that it will lead to increasing the number of genetically pure people, who are Divergents.

One cannot help but wonder about what fighting evil human nature has to do with increasing the number of Divergents. It is possible that the author has wanted to highlight that the world has become ruled by categorisation and that it has become extremely difficult to be

different and unique in this world. Thus, the government has to genetically modify people to create distinctive individuals. It has wanted to create people who are independent but, at the same time, cannot do any sin. However, it has ended up with a chaotic world instead. The only society that can control a population that is genetically modified to hold certain traits is to create a society that functions upon them. As a result, it is the need for order that has driven the authority to create the faction system. Genetically damaged people in the faction system are those who adhere to the factions and hold certain stereotypical traits. In contrast, genetically pure or Divergents are not restricted to any faction and can hold several traits.

If one compares what is mentioned to the phenomenon of stereotyping, one can find several points in common. It is previously highlighted that Stereotyping has become something that is passed from one generation to another that it has become similar to genes that parents pass to their children. Hypothetically speaking, Roth seems to symbolise stereotypes as damaged genes, and to get rid of them one needs to undergo a purifying process in isolation from civilisation. The Bureau of Genetic Welfare has isolated people, hoping that they are going to naturally heal genetically. However, it has only resulted in enhancing the stereotypes, which has led to targeting those who do not abide by the faction system. It is unavoidable not to wonder whether this is a warning not to try fighting the stereotypes. Fighting them has led to making them worse and has made them an unshakable foundation.

The faction system has failed in certain aspects and has succeeded in some others. On the one hand, it has restricted people and has controlled their lives. However, it has succeeded in ensuring the safety of the population and maintaining order. One can say that the failure of the system is an indicator of its success. All the things that it succeeded in fulfilling, from peace and control have disappeared with its destruction. As a matter of fact, many characters have wondered whether it is worth it to destroy the system in favor of a freedom that has brought nothing but violence and war. On the other hand, the system has failed because its ultimate

enemy and fatal weakness is the same thing that it has led to its creation. It is not divergence and not the outside world, but human nature. It has been designed to correct human nature, but it has failed in accomplishing that.

It is already discussed in the second chapter that each faction serves a certain purpose and each one's existence is crucial for the survival of the other factions, as Marcus said: "Apart from them, [they] would not survive" (Roth, Divergent ch. 5). Each faction is complementary to the other. "Every faction loses something when it gains a virtue: the Dauntless, brave but cruel; the Erudite, intelligent but vain; the Amity, peaceful but passive; the Candor, honest but inconsiderate; the Abnegation, selfless but stifling" (Roth, Allegiant ch. 15). In other words, Dauntless's bravery has turned into cruelty. Erudite's thirst for knowledge has turned into greed. Amity's kindness has become naivety. Candor's honesty has become rudeness. Abnegation's selfishness has become unresponsiveness. Nevertheless, the weakness of a faction is overcome by the strength of another faction. The passiveness of Amity and Abnegation is substituted by Dauntless and Erudite's activeness and strength. At the same time, the ruthlessness and the lack of empathy of Dauntless and Erudite are suppressed by the kindness and the thoughtfulness of Abnegation and Amity. Last but not least, Candor is the referee that is supposed to play the role of the judge between these factions. This is how the factions system is designed to work; however, this is not what has happened.

The faction system has underlined occupational roles for each faction, emphasising the importance of the factions' collaboration and reliance on each other. However, people have refused to look beyond their factions, focusing only on what strengthens their status in society. This point is shared by one of the characters, Four. He laments the situation that the factions have reached, stating: "I think we've made a mistake… We've all started to put down the virtues of the other factions in the process of bolstering our own" (Roth, Divergent ch. 31). Thus, one dares to say that the flaw is not in the system but people. The government has tried to change
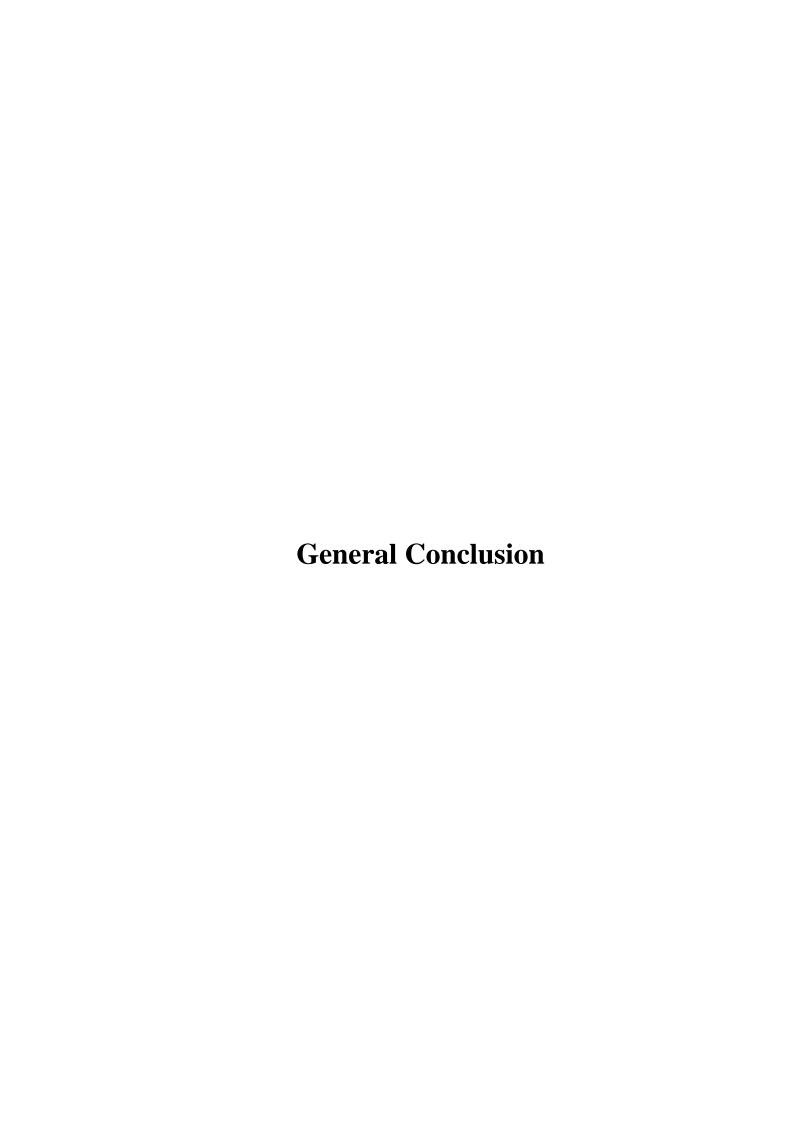
and control human nature, only to prove that it is something uncontrollable and impossible to fully understand.

Many scholars such as Lippmann and Gilman have believed that it is due to stereotyping that people are able to create a stable life in the middle of the ever-changing society. Thus, they regard stereotypes' existence as unavoidable since they play a crucial role in preserving one's social value, morals, and even identity. This is what the failure of the faction system has proven. Its existence highlights the role of stereotyping in life. The real reason behind the failure of the system lies in the fact that the population has focused mainly on the negative aspects of the stereotypes, forgetting about the positive ones. The system has divided people, but it has also stated that they should rely on each other. However, personal greed has led each one to seek their own superiority. The faction system has created a safe haven, order, and stability. Imperfect as it is but effective. It has helped to maintain peace, and its destruction has led to conflict and war.

When the Bureau has noticed that a civil war is taking place in Chicago, the leaders have realised that they need to make some decisions to stop the failure of the experiment. The authority figures have decided to wipe everyone's memory and restart the experiment. The only person who has the ability to stand in their way is the main character. Tris has fought the Abnegation in her. However, by the end she has sacrificed herself, highlighting the Abnegation trait that she has tried to bury deep inside. Tris has strived to find an identity true to herself away from the influence of her old faction. She has worked hard to prove that she is not limited to the boundaries of any category. Nonetheless, she has walked towards death to save people. She has been born an Abnegation and has died as an Abnegation. In fact, she has always felt that she is an Abnegation. This can be noticed as Tris states in the early stages of her journey that: "Abnegation is what [she is]. It is what [she is] when [she is] not thinking about what [she is] doing. It is what [she is] when [she is] put to the test. It is what [she is] even when [she]

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appear[s] to be brave" (Roth, Divergent ch. 29). Thus, one cannot help but notice the apparent effect of the faction system. Tris sacrificing herself has proven that the faction system has left a great impact on people even after its destruction.

To sum up, the system has succeeded when it comes to instilling the factions and stereotypes, but it has failed when it comes to controlling human nature. Even the main character who believes she is different, she proves the effectiveness of the system in each decision and step she makes. This is the nature of stereotyping today. Everybody fights stereotypes and highlights their danger, but everybody thinks using them. Denying the effect of the faction system, and in our case stereotyping, is an attempt to hide the sun with one's hand. The system has been destroyed, but its destruction has led to war. A civil war between those who are still looking for their identity and those who want to have a predetermined and packaged identity. One wants to reestablish the faction system and some others want to eradicate it. However, by the end, they were just proving the importance of the system.

General Conclusion

The story in hand has proven the influential role of stereotyping. It has revealed the negative aspects of this phenomenon and how it affects and controls the individual. Nevertheless, it has also highlighted how the faction system is important for maintaining social and political order since it preserves society and ensures peace. The story has also proven that the existence of stereotyping has become not only part of human nature but also something essential in life. Furthermore, the trilogy has enabled us to have a closer look at the nature of this phenomenon. Stereotyping seems something that only vain people do. It seems offensive and in many cases abusive. It is also true that it is about putting people into groups and denying the individual his individuality. However, this is not what stereotyping is all about. It is so much deep that it touches the unconscious. It is a complex process and simple words cannot describe it. What makes it difficult to understand this phenomenon is that there are several factors that nourish its development and turn it into an unshakable institution. An institution that is built upon social and political beliefs, doctrines, and morals.

Undeniably, stereotyping has become a school of life because history has saved it into its archives and has protected its development. The mere existence of stereotyping reveals to us how humans truly have treated and still treat each other, exposing the secrets of human relationships. Furthermore, it also stirs people to investigate and learn about the truth behind the stereotypes as it is the case with the protagonist, who has made her duty to find the truth behind the stereotypes.

In the light of the story, one can say that acknowledging our differences and that we are unique individuals in the middle of the mass is important for shaping our individual identity. However, one needs to admit that we are all part of in-group and surrounded by out-groups. This is the structure of society, and no one has a say over it. Trying to impose our individual traits might harm the social texture that holds our society together. This is apparent in the worries of the government of *Divergent* as its worst fear is for Divergents to impose change and

threaten society. The government sees individualism as a red code for disobeying rules and rejecting the faction system. It sees it as a war that is put on hold, waiting for the individual to notice the defects in the system. One can only try to find his footstep in a world that is governed by social structures and sections. It is acceptable to be different, but it does not mean to wreak havoc so others accept us as the factionless have done.

Most parts of the chosen story have shown that belonging to a certain group influences the individual. It has revealed that the individual is willing to be what he needs to be in order to fit in society rather than being an outcast because of what he wants to be. Beatrice has wanted to be free but has chosen to be restricted to the faction system because she does not want to be factionless, marginalised and ostracised. Moreover, even if the individual embraces what he has wanted to be, he is always thinking about whether he is affecting the people around him. He is worried that his identity will break the monotony and the harmony that society has strived to achieve. This is apparent in the story as Beatrice's divergence has made her believe that she is a danger to everything around her.

In our life, in a sense, everyone is a Divergent. Sometimes we choose to be what we want to be and sometimes the situation obliges us to choose what we need to be. We are all capable of adapting to the changes around us. Our identity develops and changes, and the "us" a minute ago is not the same a minute after. We are all individuals in a way and social and collective entities in another way. It is difficult to pinpoint at who we really are. We can be as brave as the Dauntless, we can be as selfless as Abnegation, we can be as smart as the Erudite, we can be as affectionate as Amity, and we can also be as honest as Candor. We can be all these things and more, but we can also choose to be different.

How people see us and how we see ourselves is the combined formula that creates who we are. Our vision of who we are is not necessarily the same as how others see us. Nevertheless, they both play a role in shaping our identities. For some people, how people see them is enough

to mould who they are just like the factions, and for some others, the process can be chaotic resulting in an identity crisis as we have witnessed with the main character. All in all, our connection with the world is our identity because it is the world that has shaped it. Lastly, one dares to say that there is not an individual identity. There is not an original "I". My vision of individuality is trying to be "me" in a world that sees only "we". The "me"; however, is constructed by "we" and "they". Thus, there is not an "I" just a collective "me".
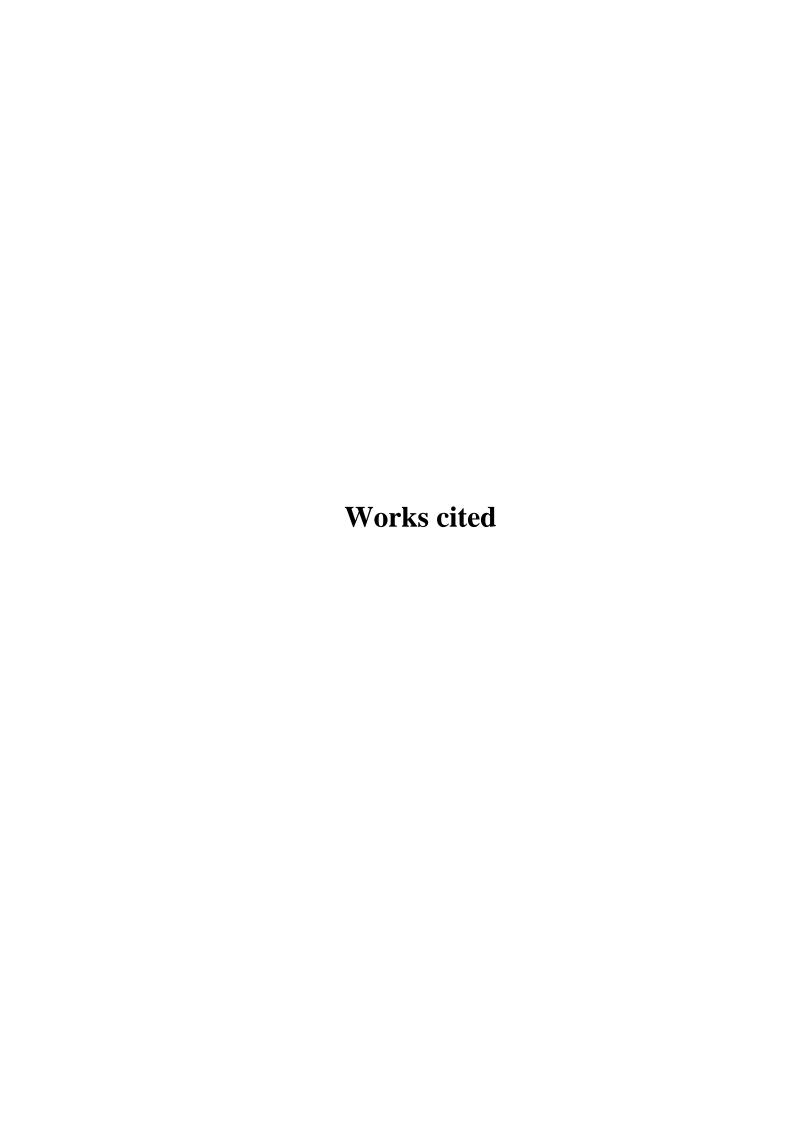
The *Divergent* trilogy is a lesson in history. The creation of this literary piece has been the result of a combination of many referential materials. With this work, we have learned more about stereotyping and obedience to authority. It also has triggered in us many questions, which have led to a good deal of information that has enriched our minds. Furthermore, the story has proven that human nature cannot be controlled. It is up to the individual to choose what he wants to be. It is up to him whether to believe in the stereotypes, use them, think with them, and be them. He can choose to be what people want him to be, and he can choose to be what he wants to be. He can be a Divergent who can belong wherever he wants. He can be a faction member with a predetermined identity, and he can also be a factionless who is still looking for his identity.

The story can also be a possible warning not to mess with the structure of society. It highlights that forcing changes in society might lead to its destruction. It also debates that freedom might make the individual lost not knowing what he would do, highlighting that social rules and values can guide the individual. Those rules are the pointers that the individual can act upon them. He does not have to accept those rules and can even rebel and reject them. Furthermore, the story also sheds light on the fact that one cannot simply erase all the stereotypes. Even the Bureau of Genetic Welfare that hypocritically has tried fighting the stereotypes, its people think in terms of stereotyping. The Bureau highly regards those who are genetically pure whereas it inferiorly regards those who are genetically damaged. Thus, the in-

groups and out-group institutions are the basis of any society even for those who claim to fight them.

To conclude, stereotypes are a language, which is changing and evolving like any language. Some of its terms have become archaic and no longer used, but they are quickly replaced. Everyone speaks the language of stereotyping. Even those who are fighting it know the lexicography of this language. Everyone feels that it is a duty to fight the stereotypes. However, they are only seeing the negative aspects, forgetting about the crucial role that stereotyping plays in one's life and society. Letting things as they are is not an answer either. However, trying to treat stereotyping as a red line and a sensitive topic just like walking on eggshells does not help in finding a solution to it. In fact, it might lead to treating people in a certain way because they fall under certain stereotypical categories. Thus, there is no way to avoid this phenomenon. It can be negative, but it has become part of human life. One cannot ignore it, but also acknowledging it like it is the plague can also lead to major problems.

Writers create worlds with their words. However, those words did not come from nought. Each word is associated with something. Be it consciously or unconsciously, they all bring to light topics that revolve around human life and try to solve mysteries of existence. They help people understand the world and even themselves. Their writing has become a library that records our lives and predicts our future. Even though humans are far from obtaining the answers to all questions, they are still learning. For instance, in the *Divergent* trilogy, Veronica Roth's work helps young adults to discover their true identity. Her work also makes the individual aware of how his existence affects society as well. Finally, who I am versus whom I need to be is the kind of question that will always haunt the individual. However, if the question is really answered, the world will lose the meaning of living and writers will lose their muse to write.

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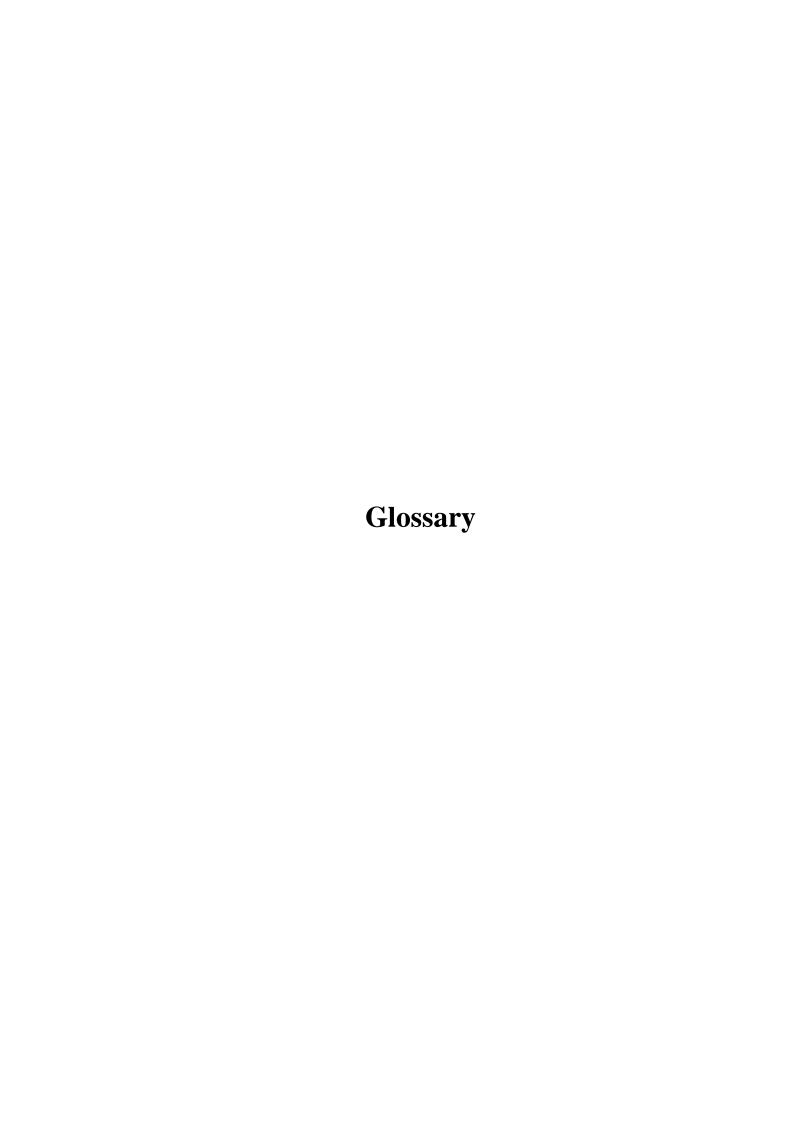—. "The Milgram Experiment." *Simply Psychology*. Simply Psychology, 2007. Web. 25 Mar. 2019.

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Glossary

Collectivism: is to give the priority to the group over the individual.

Dehumanisation: is the psychological process of reducing the value of human beings and denying them their dignity, which permits any form of mistreatment and violence towards them.

Discrimination: is about differentiating between people and treating them unjustly because of their group membership.

Individualism: it stresses the importance of being self-reliance and independent away from the control of the group and society.

In-group and Out-group: in-group is a group to which people identify themselves with while an out-group is a group that people do not identify and associate themselves with.

Prejudice: is created from the emotional attachment to the in-group, which leads to rejecting those who belong to the out-groups and creating misconceptions about them.

Racism: is the belief that some races are superior to others in terms of heredity.

Right-wing authoritarianism (RWA): it highly regards obedience to authority and group conformity. It also beliefs that people must protect the in-group values and beliefs from the threat of the out-groups.

Self-Categorisation: is when the individual sees himself as a representative of the group he belongs to and not as a distinctive individual.

Social dominance orientation (SDO): is based on the belief that the structure of human societies must be arranged in a hierarchical way in order to maintain order.

Social-Categorisation: is about dividing people into social categories and in-groups and out-groups.

Stereotype threat: it occurs when the individual is conscious of the negative stereotypes that are associated with his group and starts to be concerned that he might be confirming those stereotypes.

Stereotype: is the belief that people are mere sections and categories in society. It is also about judging the individual in terms of his group membership rather than his individual traits.