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Social Stockholm Syndrome: The Sample of Jews

Sosyal Stockholm Sendromu: İsrailoğulları Örneği

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Social Stockholm Syndrome: The Sample of Jews

Stockholm Syndrome is defined as the development of an emotional attachment by a captive or prisoner to his or her captor. In this context, the hostage feels an attachment to the hostage taker. This term originated in a bank robbery in the city of Stockholm when one of the hostages could not separate from the robber after the robber released her. The hostage was involved in the crime as a voluntary part of the robbery. This theme, which is treated individually in psychology, has a social and historical dimension in the case of the Jews. What we mean by the conceptualisation of "Social Stockholm Syndrome" is the attempt to explain the social reflexes such as admiration and imitation developed by the lower-class society against the upper-class society. After the societies, like individuals, have been in a second-class position under the hierarchical superiority of another society at any time in history, tortured or enslaved. We are of the opinion that the societies that experienced the aforementioned experience have similar characters and practices with the dominant society they encountered before when they gained their freedom. It is highly recommended that the historical experience of the Jews can be analysed as an example of the Social Stockholm Syndrome. We claim that analyses based on this concept will contribute to making sense of the characteristics and actions of the sample society.

The first example in the historical memory of the Jews, which shows that they were caught up in the Social Stockholm Syndrome, can be seen in their experiences in Egypt. The Jews are descended from the twelve sons of the Prophet Jacob. As a result of the events that took place between him and his brothers, Prophet Joseph had to go to Egypt and after years he took an administrative position there. Later, his father and brothers came to Egypt from Canaan and started to live there. The adventure of the Jews in Egypt turned into captivity and slavery centuries after their first migration. The Pharaonic government and the Copts in Egypt used them as slaves and they lived in difficult living conditions. The experience of living under the yoke of their masters until the emergence of the Prophet Moses and the liberation of the Jews from slavery in Egypt changed their social reflexes and ways of perception.

Many examples of this change occurred during the time they spent in the desert after their liberation from the oppression in Egypt. As a matter of fact, they demanded the lives and lifestyles of their masters, whom they had lived as slaves for many years, even though they had gained their freedom from oppression and slavery through their Prophets and could have the blessings they desired. So much so that when the people who were freed from Pharaoh and his soldiers arrived in the desert, they complained to Moses about starvation and thirst.¹ In response to the people who complained that they could at least eat meat in Egypt and were thirsty in the desert, they were given food and drink by God. The Jews who are mentioned in the Holy Qur'an as being discontent with the blessings given to them, demanded in return food such as vegetables, legumes, garlic and onions, which were previously eaten by the Copts in Egypt.² In addition, when Moses went to meet God, they made a golden calf and worshipped it, and Moses was very angry at the sight he encountered when he returned. When it is investigated why the Jews made a statue and worshipped it, it is understood that it has a close relationship with the concreteness and idolatry of religious life in Egypt. Moreover, it can be said that Pharaoh's ruling the country as a god-king, as well as the gigantic statues in the temple areas, have a relationship with the idea of the concrete manifestation of the transcendent and sovereign in the social memory of the Jews. As it is understood as a result of these examples, the Jews, who were in the lower stratum in a hegemonic and hierarchical society, tried to demonstrate their freedom when they were freed from slavery by imitating the characteristics of their former masters and the upper social structure. It will be commonly accepted that these imitations resemble the 'attachment and admiration for the hostage-taker' seen in the Stockholm Syndrome. Therefore, this similarity and relationship makes an undeniable

¹ Exodus 16.

² Al-Baqarah 61.

contribution to understanding the historical experience of the Jews and analysing their social characteristics.

The second example of the Social Stockholm Syndrome seen in the Jews can be identified through their lives of exile. As a matter of fact, the Jews, who established their sovereignty in Jerusalem during the period of King David and Solomon, experienced exiles that would change the general characteristics of the society in the future. Firstly, after the Babylonian exile, the persecution during the Roman and Catholic Spain period, and the torture and massacres in Nazi Germany, they had a mass migration experience again. The Jews had to migrate all over the world after the persecutions they faced in the second exile period and the destruction of their holy temples. Migration is one of the most important factors that will deeply affect the characteristics of a society. Especially when it is evaluated in the case of the Jews as a society that had to migrate for centuries and could not form its own sovereign structures, several issues come to the fore. For instance, due to the exile they experienced, they could not have a power to influence the distribution of land in the society, and as a consequence, the need to have a source of livelihood independent of the land arose. For this reason, they mostly grew up as people with crafts. However, considering the direct relationship of land with sovereignty and basic living conditions in the pre-industrial period, it can be predicted how and in which direction the Jews' deprivation of land would affect their character.

In the nineteenth and twentieth centuries, the Jews, who made a living through secular activities such as craftsmanship and trade under the influence of 'living in exile' and 'landlessness', being exposed to the Nazi experience, which is one of the harshest memories of their exile identity and oppression. It can be clearly understood that Nazi Germany, in particular, had a great impact on their Social Stockholm Syndrome that permeated their social memories. Because the Jews, who were subjected to genocide in Europe by Hitler and his supporters, were exposed to the most severe persecution and torture. When we look at the mindset of the Nazis in Europe, especially in Germany and Austria, where fascism was at its peak, they do not even accept the humanity of the capitalist and merchant Jews, and they assume that the Jews are the cause of the evils in the world. Deriving from this fact, the Nazis massacred some of the Jews and caused others to emigrate. Their social existence, which was in a subordinate position for most of their history, and the self-confidence they gained from strengthening their communities, which had been in exile throughout history, in terms of capital, increased their action plans for Jerusalem. The land where they lived thousands of years ago and which they recognised as their homeland. Considering that an opportunity had arisen for them in the disintegrating Ottoman territories. After the First World War, they attempted to establish a state in Jerusalem. It was precisely when they took control and power in the Palestinian region, where they had been operating regularly since the beginning of the nineteenth century, that their social memories repeated themselves and they manifested the Social Stockholm Syndrome. The State of Israel, which was established in the region, has implemented, and continues to implement a policy of expelling Palestinians from the region through various pressures, offensives, and armed forces. They have strictly implemented and continue to implement isolation activities in the areas in which local people refuse to migrate. By adopting racist and fascist policies, they have deprived Palestinians of the most basic human rights as well as depriving them of the right to live. Just as the hostage has started to do what the bank robber did... As it was done to them in Babylon... As Rome did to them... As the Nazis did to them...!

Because of the fact that they imitate the Nazis and inflict on the Palestinians what the Nazis did to them when they gain political regime and influence in the region. Therefore, when the Jews were blessed in the desert, they desired the living standards of the Egyptians. In addition, the fact that the Zionist Israelites tried to make the Palestinians experience the torture, persecution, and genocide they were subjected to in Nazi Germany makes it necessary to look for a reason. As a matter of fact, it will

be appreciated that these events are intended with one another and that there is a relationship between these parallel events.

In this preliminary research, it is claimed that the reason in question, in other words, the relationship between the events can be explained by the concept of "Social Stockholm Syndrome". Finally, it is supposed that with further research, both different examples and remarkable new findings and inferences can be reached.