

To be a Jew

(The reality of the motivating contrast, the psychological incompatibility, the intellectual nonconformity, and the fighting sentimentalism)

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Abstract: The basic role of Jews is defined as creating a *motivating contrast* between the mass of the people who often get into trouble, and the subsequently arising leader (prophet) who calls for conscience in order to help the people to survive the trouble. The words of the Old Testament: "*You will bring the light to other nations*" are understood as a reflection of the fact that such a prophet is important for the whole of humanity. The main reason for *anti-Semitism* is seen as some psychological incompatibility (perhaps, of some weak autistic nature) of Jews in their contacts with other people. This incompatibility, however, defends Jews against acquiring the feature of conformity of human society (psychology), - - the conformity that has caused serious moral problems over the world. Jews are thus presented as irritating, but positively thinking and contributing people. It is dangerous but interesting to be a Jew.

Keywords: Conceptual simplicity; Conformity; Democracy; History; Humanity; God's will; Jews; Leader; National specificity/specialty; Prophet; Psychological incompatibility; Simple people; Sociology.

Prephrase

For me, "to be a Jew" is to (openly) *think as a Jew*, to accept the fate of the nation as God's blessing, without any complaints, while honestly seeing and admitting our advantages and disadvantages, when compared to the other nations. Of course, not all Jews are the same, and many would disagree with some of my stresses. However, we undoubtedly are an unusual nation, and thus there is a place for a coherent discussion conducted by a single mind.

Do I have the right to the ambitions of an Author? The increasing (e.g. in Europe) anti-Semitism and the endless nature of the Israeli-Palestinian problem, with its present aggravation, cause me to dare. As a grandson of a Chief Rabbi of (first Minsk and then) Leningrad (died at 1936), I do take "Jewish matters" deep into my heart. As a technical scientist, who has published ten articles in 2013 (partly in very good Journals, <http://www.ee.bgu.ac.il/~gluskin/>), I do have some independent thoughts, which is part of the essential side of the presented analysis, though also is not an easy matter in the traditional field of the academic sociology.

1. Introduction

As the matter of fact, many have some summarizing impression about the historical role of Jews, as well as about the anti-Semitism. (The latter is very well *described*, e.g., in Britannica). Both this historical role and anti-Semitism have firmly become two basic parts of the image that the concept "Jew(s)" causes to arise in one.

However, the situation as regards answering "**why** is it so?" is very poor. With all due respect to the advances in molecular biology, which are giving us more and more information about the structure of the very complicated human brain, it is unbelievable that the answers will come in physics or biology terms, even in those simpler, of system theory [1], and some believe in God (that is, a use of not only the terms of the physical world, also those of the world of human psychology) is needed for an explanation to be found.

Thus, why did God create this unusual nation that with extreme stubbornness was always ready to survive great troubles, having many of its members brutally killed, but not to disappear as a nation, even when it was not connected with its historical land?

My explanation follows. Is it urgent for the Readers to know it? Yes, because humanity quickly moves towards increasing intellectualization (i.e., Intellect obviously becomes a dictator of the world, and there is no democratic tools to change this situation), which is problematic for simple people who want to live with a clear mind and be thus respected. This problem can lead to a stress, because Jews are known as a nation that highly respects intellectualism. We should not wait for new holocausts [2], and let us not rely on prejudices and common proverbs incorrectly defining one who is different from you. We have to openly and really deeply speak about human nature. With the sentimental wish to speak to many, let us believe that sincerity is a huge force that will save this world.

2. The vocation of my nation

Let me explain my point, as I would do before the audience of electrical circuit specialists. "*This* is your level, -- I would say, -- and *here*, above you, there is the star of Gustav Robert Kirchhoff. What is more important, -- the average level of this whole formation, or the *motivating gap* between Kirchhoff and you? Of course both are important, but since we pursue science for ourselves (Nature does not need our formulae, and a scientist from another planet need not use them either), this "gap" is more important.

Creating Jews, God made an interesting experiment. He created a nation that tends to get (fall) into trouble and then learn how to get (climb) out of it. So to say, God had (has) no patience to wait until a gap arises by itself, and decided to have a tool for *forcing* it, from time to time.

Indeed, after getting into trouble, somebody very wise, a spiritual leader, *must* appear in order to help his people get out of the trouble. Thus, Moses, Isaiah, Jeremiah, Paul, and some other well-known Jews-Prophets arose, creating the motivating "gaps" *and becoming important not only for Jews*. The true sense of the words of the Old Testament: "*You will bring light to the other nations*" is found in the fact that any such "motivating gap" is also important for other nations.

Jews gave many prophets because no prophet ever seeks honor. Such people seek *conscience* and thus succeed in raising people who fell into trouble. As a matter of fact, contrary to many other countries, the psychology of Israeli society is based not on the concept of honor, but on the concept of conscience.

Since any gap has two sides (levels), in order to observe and understand the gap, one has to always see not only the leader/prophet, but also the massive human background with its troubles and its inherent internal problematicity. Respectively, one will love the prophet and dislike the background, and thus it is dangerous to be a Jew.

This situation of the role of "the chosen" and the attitude to them of the others, seems to be final, and we, Jews, just have to "keep well" in this stormy sea, understanding that we both are needed to this world, and are (will be) never loved by it. For giving this world the prophets and also some such "half-prophets", evaluated not in purely spiritual values, as Einstein, Freud and Marx, millions of simple Jews paid their lives, and only God knows what will be the future.

It is appropriate to quote here an article written in 1920 by Sir Winston Churchill, which I met in [3].

"The conflict between good and evil which proceeds unceasingly in the breast of man nowhere reaches such an intensity as in the Jewish race. The dual nature of mankind is nowhere more strongly or more terribly exemplified. We owe to the Jews in the Christian revelation a system of ethics which, even if it were entirely separated from the supernatural, would be incomparably the most precious possession of mankind, worth in fact the fruits of all other wisdom and learning put together. On that system and by that faith there has been built out of the wreck of the Roman Empire the whole of our existing civilization."

In this article, Churchill applies to the "white" General Dinikin with the request to prevent killing Jew, arguing not by any political (any worth for Great Brittan), but by moral reasons. I did not know anything about this article during writing the main text of the present work, and the coherence of the thoughts was an unexpected support for me.

Churchill starts [3] by the following words:

Some people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world.

Disraeli, the Jew Prime Minister of England, and Leader of the Conservative Party, who was always true to his race and proud of his origin, said on a well-known occasion: "The Lord deals with the nations as the nations deal with the Jews." Certainly when we look at the miserable state of Russia, where of all countries in the world the Jews were the most cruelly treated [**do not forget that this is written in 1920!, E.G.**], and contrast it with the fortunes of our own country, which seems to have been so providentially preserved amid the awful perils of these times, we must admit that nothing that has since happened in the history of the world has falsified the truth of Disraeli's confident assertion.

Though similar to the academic approach, and contrary to ours (Section 11 for more details), [3] does not use the thesis of God's will, and even not that of national specificity (which, I think, should be immediate), there are some important/interesting parallels in [3] to the present text.

3. Comments

1. It is worth noting that the positive influence of the "gap" is not only in its motivating character and the example it gives to many. This positive influence is also due to the *simplicity* of the very concept (image) of spiritual leader. The exceptional (in particular for sociology) role of simplicity of the informational concepts that we have to treat in our mind is discussed in detail in [4], and we shall not repeat the arguments. Let us just note [4] that simplicity contributes to survivability of living structures, including the logical structures of the mind, and thus simple people who want to live with a clear mind, must be respected in this world of intensive intellectualization, much more than it is at present.

2. Regarding the most regrettable event of Holocaust [2], my understanding (that cannot be derived from the position of the known work [5]) of what the Germans did is very unusual. (See [4], especially manuscript 6 there, for more details). I can say this in two equivalent forms, *a* and *b*:

a. This was not a moral fall, -- this was a mental illness.

b. This was, of course, a terrible moral fall (how could it not be, when so many people were murdered?), -- but committed by one having (figuratively speaking) high fever.

I simply cannot accept that there were reasons of common sense to perform the killing. Such (actually official) interpretation is just cynical regarding the whole of humanity, any religion, and, in particular, regarding Germans who made huge contribution to human morale and thus to its *stability*. (In my opinion, besides the argument of [2], no adequate explanation of Holocaust exists.) One should be sure that, on the whole, this world has a stable moral basis, even if it seems sometimes that propaganda can destroy a lot. It is definitely not in vain that we educate our children!

3. It has to be stressed that the life is difficult for many nations, and the tendency of Jews to complain about their fate only strengthens the problematic distinction with respect to the others, and the anti-Semitism. This complaining is a serious mistake, -- when you say to one that he is bad, -- he starts to develop this idea which is new for him, becoming even worse. Following the presentations of my memories in [6], I do *not* want to complain about anything, and the present work has to be mainly seen as thanking God for giving us, Jews, an important role in this world, -- the very good world of the proper for biological life temperature, the sun's radiation filtered by the ionosphere, the oxygen in the air, and the possibility to find the noble wisdom in human nature!

4. What is the problematic feature of Jews?

What is, however, the concrete feature that the Great Lord gave to the simple Jews in order to make them be *actually* different from the others, thus causing the motivating "gaps", but also irritating the others? This feature is defined below (Sections 5 and 8) as some *psychological incompatibility*, like that which some autistic children have with the people around. (We use term "autistic" for brevity, in the senses of "poorly communicating".) Such a child quarrels with the others in order to have at least some

poor communication with the people rather than no communication at all, which is a natural desire since without communication we cannot exist as human beings.

This incompatibility is what irritates or even "enrages" some people against Jews, in particular, the Palestinians against Israel. When an anti-Semite submits a list of accusations against Jews, this is always some cynical and unfair nonsense, but, the reason for the antipathy exists, *which is the psychological incompatibility*, and this has to be openly considered in order to improve the situation, leading one to understand that the "irritating" Jews have no bad intentions.

The psychological incompatibility creates a huge contrast between the ability of Jews to contribute and the irritation that they can cause, getting into trouble with the latter. In his speech about Einstein in the meeting of 1979 devoted to 100 birthdays of the great scientist, P.L Kapitza, -- one of the best Russian physicists of all times, -- said that the force of Einstein as scientist was in his "sharp and original logic" (while his mathematics was simple). Is, however, "sharp and original logic" something which it is good to have? Wasn't it also the reason that (see [7]) "*brown-shirted students hissed him at lectures; one openly threatened to 'cut that Jew's throat'*"?

5. The disadvantage of psychological incompatibility against the advantage of nonconformity

The noted, itself negative, feature of psychological incompatibility quite positively defends Jews from acquiring the feature of *conformity of human society* i.e. obedience to the same behavior rules by humans living near each other. As is well known, the "group effect" (e.g. [8,9] and references there) of conformity often causes one to behave in a way contradicting the moral principles given to him by basic education. There were serious moral problems and even unbelievable cruelty exhibited in human history regarding different kinds of minorities, because of the conformal behavior of masses. The individual thinking of Jews always prevented them from such ideology problems, and it may be separately noted that while conformity is the usual practice, nonconformity is an *art*, indicating intellectualism.

In this view, it is important to see (as will be explained in detail in Section 7) that the basic problem of Israel with the Palestinians is first of all due to the psychological incompatibility, and **not** any Israeli conformity ideology. Of course, conformal thinking cannot be completely avoided on our side as well, because after 66 years of the confrontation with the Arabic World, we inevitably have, to a degree, to copy the ideology of conformity of this World.

Thus, having both negative and positive features, Jews are seen here, in their whole mass and entity, as some irritating, but positively thinking and strongly contributing people, making this whole World more vivid.

6. Jews and the Christian world: a possible dilemma of love and hate

On the psychological regard, the formulation of the vocation of Jews in terms of the "gap", has in its depth a certain question (painful for one, but objectively important) to which only the psychology of the future can give an answer. As follows, e.g., from many places in Spinoza's "Ethics", and as was deeply considered by Freud, *love and hate are close in our mind*. Thus, the bounds of the "gap" may be not just separated for one, i.e. understood as something opposite; *they may be also united*.

Indeed, that the prophet well understands the people is because he arises from the same medium, that is, is one of these "bad guys". The image of prophet is purposed to teach one how to forgive and love the simple (ordinary) people, but an *unperceived* cause for love of Christ may also be the simple fact that Christ, who *was* a son of God, *is* a dead (for one, "good") Jew. That is, the mentioned question for future psychological studies is whether or not in some people the cause for the love of Christ may be organically connected with anti-Semitism.

How numerous may such people be? This depends on how problematic it is that the centers of love and hate are close in one's brain, and *how close* they are. If electrical excitation (that is the essence of brain operation) of one of these two centers sufficiently strongly influences the other one, -- then there is trouble, and the number of such problematic people is, finally, some *statistical matter* in terms of the brain structure and operation. The straightforward numerical estimation in Appendix 1 leads to about 1% of such people, which is an optimistic result, but it is not clear whether or not the interaction of the brain centers is only direct, as is assumed in the estimation, and it also has to be investigated whether our life, full of stresses, influences the closeness of the two centers in the brain and the intensity of their excitations, or the closeness and intensity (in the normal state) are never changed.

Undoubtedly, if a teacher of Christianity, wishing to convince one that Christianity is better than Judaism, combines the teaching with "attacking", blaming and offending Jews, then this teacher takes on himself great moral responsibility. As it is in the field of business announcements, agitation *against* (here of a religion) must be avoided, and one should remember the words met in [10] that though Christianity took a lot from Judaism, Christians treated Jews with unbelievable cruelty. Book [11] is most recommended for a serious acquaintance with the history of Jews, in order to see what these words mean. We all are "the image of God", but we form (complete) this image *together*. If only because of that, we need each other.

The accusation of Jews in killing Christ is painful for a Jew not because it is clear for everyone that just as the people of Sanhedrin did, also other rulers, loving their people, would try to prevent them from the (at least seemingly) dangerous influence, but because the story of killing Christ became an important part of the *very culture* of Christians. (This, in particular, justifies the investigation of the possible connection of the anti-Semitism with the love to Christ in some Christians.)

If a Christian would say to me: "You, Jews, killed Christ!", I would even not ask him back: "Why you so easily accept the Pilate's words: 'I wash my hands.'?". I would rather say: "God came to this World (in its both physical or spiritual senses) *many times*, and, as one, propagating strange and "locally-dangerous" things, was many times brutally killed by people of different nationalities in the different places, so that even no sign of his presence/visit remained. However, *once* he came to a nation that was at least able to understand Him, and somebody followed Him, and recorded His words, and *thus* you have the New Testament!"

It is impossible to speak about Jews-Christians relations without considering the fact that Christ perfectly knew the Old Testament, since at his childhood he was a Yeshiva's student. The words of the New Testament "*Do not cast pearls before Swine*" do not contain any humor; they are addressed to the simple Jews and oppose the words of the Old Testament: "You will bring light to other nations". In fact, the New Testament says (see also [4]):

"Do not cast pearls before Swine, because they will kill you, defending their mind from adopting your more complicated thinking."

The terrible classical algorithm: "*If you are different from me, then I am better than you, and for letting everyone see that I am better, you should lie dead before (under) my legs*", -- led to too many troubles in the history of mankind, and the discussion of "narcissism of small differences" in [5] is relevant to this item. That we, Jews, are different has no relation to "good" or "bad", or "better" or "worse", -- we are just a part of the "image", and should continue to exist as such, even when being strongly psychologically isolated.

7. The Historical Relations with Islamic World and the Israeli-Palestinian Problem

It is written in the article "Mohammed" in Britannica, regarding the choice by the Prophet of the big oasis in Saudia, named Yatrib (now Medina), where two Arab and three Jewish tribes lived, for formulating the laws of Koran/Islam:

"Moreover, the presence of considerable Jewish settlements at Yatrib might have encouraged the Prophet to hope that his monotheistic doctrines would find a better reception there."

The Jews who emigrated from Arab countries to Israel, remember that the Muslims of these countries believed that the presence of Jews among them brings them luck. The same is confirmed by the fact that for many years the *hamulas* (big and influencing families) of Hebron were practice to periodically take a Jewish wife.

There is a poetic place in the Koran that impressed, for instance, the great Russian poet Alexander Pushkin, and which, in my eyes, stresses connection between Koran and the Old Testament. (It is undoubted that Mohammad knew some details of the Old Testament from disputes with Jews, and at many places, Koran's style recalls one a record of disputes.)

At this place, Mohammad comes on a road at night and speaks with the stars. Since it is written in the Old Testament, in the passage where Ishmael with his mother Hagar are in desert, that God says that Ishmael will have as many descendants as there are stars at the sky, -- I understand the mentioned place from the Koran as a symbolic one, -- Mohammad speaks *not with the very stars but with future generations of Muslims*.

The very fact of the giving in the Old Testament this unique "guarantee" to Muslims, via the words of God addressed to Ishmael, should not be ignored in the consideration of the Jews-Muslim relations, and one has to justly see these relations on the correct historical scale.

The era of good relations with the Islamic World has finished with the (re)creation of the Jewish state, -- an exceptionally important historical-political event, associated with the Jewish roots and the Holocaust tragedy.

Using the words of the known Hamas leader Khaled Mashal, -- the creation of Israel in 1948 "hurt the honor" of Arabic World. The sincerity of these words should be appreciated, but it is not easy to respect the very reason given, because this "hurting" obviously was *via the ambitions of the Arab leaders*, such as Gamal Abdel Nasser, and not via the basic principles of Islam that do not encourage pride, and do not require any prosecutions against Jews. Redundant to say, the respect of Jews for Islam is stressed by Israeli government with every occasion, but the psychology of such influential people as Khaled Mashal is defined not only by the principles of Islam, but also by the aristocratic principles of Arab leaders, which could not be

considered by the people who had suffer the Holocaust. For me, the essence of the Israeli-Palestinian conflict is that *Arabic World* did not accept, and still is not accepting the state of Israel. Indications of the improvement of the situation can be observed only via the general position of the whole Arabic World, and not via any current actions of Israel, or Hamas/Palestinians.

However, initial conditions do not define the long-term behavior of a physical system, and the fact that Israel still has serious problems with its general security, is not only the matter (guilt) of Arabic ambitions important for Khaled Mashal. Having to criticize also my nation, I explain (in particular, in Section 8 and see also Ms. 6 of [4]), the deep *psychological reasons* for the unwillingness of the Arab World to accept Israel. At this point, sincerity becomes my main weapon on this logical line of thought.

8. The problem of human communication

In order to judge the situation in its essential terms, and not via journalists' impressions, the problem of the Palestinians has to be understood in its psychological depth. It is not only the iron military hand of Israel, which provides (thanks God!) our very existence. The Palestinians also face the *iron bureaucracy* of this strange "autistic" state that during the 66 years did not succeed in establishing a reasonable *communication* with its neighbors, though has learned how to well control the Gaza's inputs and outputs.

The central problem of the *psychological incompatibility* and the resulted hate is so crucial and permanent that even when Israel does/makes something good for Palestinians, it is ignored. The following two examples are absolutely necessary:

1. Just several years ago, we have removed (threw out) about 20,000 of our citizens from their houses in the Gaza Sector in order to make the life of Palestinians easier. Nobody mentions this now.
2. Nobody thanks Israel and even does not mention it that a couple of years ago Israel made a great technical advance in desalinating sea water, thus increasing the resources of drinking water in the region. Simply, the problem of the lack of drinking water, which for a long time was considered to be the *main problem* of the region, ceased to be mentioned, and these are the "thanks".

One sees that my criticism of the Israeli side does not relate to anything what Israel *does*, -- it is against the *absence* of something that also has to be done, but we do not know how to do this. There are some missing components in our activity, which makes it unhealthy. Let me start from an example associated with my personal life.

My aunt who educated me [6] was able to organize expeditions with her Russian students to the villages nearby, for making records of examples of the local Russian-language dialect(s), creating the remarkable "*Dictionary of the Pskov-area dialects*". The Jewish state with its huge intellectual potential, -- *placed inside the huge Arabic world*, -- did not create any world-famous center of study of Islamic culture, which would be the most natural expression of the needed respect to the Arab neighbors around us.

Is it natural that a real scientist would not be interested in the original, colorful things (culture) around him, only in technological news over an ocean? How many Israelis know that our greatest poets of the middle ages, Iehuda ha-Levi, and Ibn-

Gvirol, were learning poetry from the Arabic poets in Spain? Why do so few among Israeli Jews know the Arabic language? Etc., etc. .

As was already noted, Israel can be compared to strange child for whom it is easier to communicate via quarrels. However, "*Pessimism is a luxury that Jews cannot allow themselves*" – said Golda Meir, and let us optimistically think that the attitude of Arab Countries to the fact of existence of Israel becomes softer. That is, the Arabs start to understand that we have no bad intentions, and will accept us as we are.

I have never heard from any Jew something like "I hate Arabs". The organic problem of Jews is the difficulty in the full intellectual contact with other nations, and *not* in any bad intentions; we have not any such. In fact, the intellectual isolation of Jews, which is so clearly seen in the continuation of the Israeli-Palestinian conflict, is just the problem of the antipathy toward simple Jews, discussed in the previous sections as regards the "motivating gaps".

The Reader who is not sure of the reason for spiritual isolation, is suggested to consider the fact that Jews do not invite anyone to accept Judaism, and to become a Jew is even a rather tedious procedure. It is much easier to become a Muslim or a Christian.

9. Democracy against national traditions: some general sociological philosophy behind the local conflict

The present problematic relations of Israel with Arabs, seen against the mentioned positive historical contacts, indicate a "quantitative" problem having a wide sociological meaning in the democratic society. This problem is associated with the fact that because of the quick (exponential) increase of the population, if we were to take all our fathers and grandfathers, etc., etc., out of their graves, we would find (see Appendix 2) that we, those living, are more numerous than all the dead together. Then, the democratic principle (related here to the time scale, -- why not?), stating that *because we all are equal the majority is always right*, says that it is not very important to consider what were the thoughts of our naïve fathers with their already not actual problems. We, those who live at present, the majority, know what we need, and have to quickly and effectively realize our needs.

Ad hoc, it follows that the mentioned good historical Jewish – Muslims relations are *irrelevant*, because this whole past is poorly relevant to the modern quickly increasing Muslim population undergoing the process of democratization, just as the whole world does. Thus, the difficulty to argue to the Muslim World regarding the good relations with Jews during thousands of years, which seems to be more important than the Israeli-Palestinian conflict existing since 1948, appears to be a part of the global problem of the "poor communication with the past" of the democratic world.

However unexpected this logical observations can be for one, -- according to the democratic principle of equality of individuals, the *quantitatively ignorable* past appears to be not important, and it is only left to hope that also the present bad things will be once forgotten.

Another nontrivial point relevant to the general sociology will be given in Appendix 3.

10. A simplified outlook on anti-Semitism

The position is worth considering that national anti-Semitism is caused by the inability of a nation to solve its main country problems, while individual anti-Semitism is caused by one's inability to satisfactorily order his mind. For both the national and the individual cases, the *intellectual activity* of the Jews that are encountered, can negatively contribute to people's feelings, especially during the periods of national nervousness.

This outlook both stresses the specificity of Jews and includes a call to other nations not to hurry to blame Jews, rather to well consider *whose* guilt the influence (or the necessity of this influence) of Jews in a country is. Undoubtedly, this outlook is relevant to several periods of, for instance, Russian history. It is written in an ancient source: "*All our country is big and rich, but there is no order*" (*Vsyu zemlyu nasha velika i obil'na, a naryada [poryadka] v ney net. Nestor, Letopis'*, str.8 1), but "country" is not only the territory, it is also the mind of the population.

Not a lot has changed since Napoleon said: "*There are no roads in Russia, only directions*"; this perception of Russia's reality is still correct in many senses. Of course, it is difficult to blame Russians in this situation, because it is objectively not easy to control and run such a big country, but Jews, for whom, contrary to Russians, the unit of the nation is *the family* with its always understood problems (and not the whole nation with its unobservable great problems), always find a practical, not necessarily fascinating or heroic, outlook and target, and start to do something whose reasonability is quite clear for them.

However, the focusing on the making (doing) something useful must be completed by evaluation of the satisfaction of the main population around, which is (as is very clearly seen from the whole context of [11] and every particular story in it) a weak side of Jews over the whole period when they were spread among other nations.

The reason why Jews all the time got into trouble is that they did not see its approach. God gave to his nation this specific "blindness" by the reasons explained in Section 2. Disregarding what are the troubles, we do what we must do.

11. The logical-spiritual position regarding the fate of Jews and the position of academic research

The relation of the present work to academic psychology research [12-21] (or, rather, its independence from this research) has to be explained. Although there is a lot of academic work on prejudice, stereotypes, and so on, there is very little about how this applies to Jews. For most groups, prejudice is negative and stereotypes are negative and their going together gives the illusion that one causes the other. In the case of Jews, the prejudice is negative but a lot of the stereotypes are positive, which suggests a very different sort of research paradigm than that which is usual. Thus, there is a lot to gain for social psychology by considering prejudice and stereotypes in relation to Jews. That is, the topic is interesting and can be developed to some extent also in the usual academic terms.

However, though when using the official psychology-journals' formats, the absolutely necessary, in our opinion, recourse to God is not seen as "good science", these formats *per se* have no any adequate terminology for explaining the fate of Jews, as well as the very concept of "fate". Obviously, the spiritual aspect of the

explanation should not and cannot be avoided, and while respecting the position of the academic journals, let us quote Marie von Ebner Eschenbach [22] who said: "*Die verstehen sehr wenig, die nur das verstehen, was sich erklären lässt.*" ("If one can understand only what can be explained, -- one understands not a lot.)"

Combining the arguments of logic and of God's will, Leibniz successfully studied both the physical world and the world of human psychology. Being able to create a theory, real scientist can also see that the time for creation of a theory not yet came. (For instance, A.N. Kolmogorov did not try to create any general theory of liquid flow in his famous works on turbulence.)

Maybe, we could explain human psychology in terms of some "good science" in some thousand years, but humanity cannot survive so many years without the necessary understanding.

It seems to be natural that the introduced concept of "gap", revealing a strong *internal* distinction in Jewry, appearing without any relation to the academic social studies, explains, to a degree, the academically-seen contradiction as regards the prejudice and the stereotypes, and thus there is a contribution to also the academic side. However, the basic academic position that even such deep things as national distinction and relations can be analyzed without belief in God's will, cannot be accepted here.

12. Conclusions and final remarks

Jews will always have troubles and will sometimes produce prophets who instruct humanity and warn against some serious coming troubles. Thus defined and oriented, Jews will be always different (distinct), and never really loved by others, though their prophets will be most loved and thanked. This inherent contradiction existing inside Jewry is the essence of the role of the "chosen". We also stress that Jews noticeably possess the bad feature of the psychological incompatibility and the good feature of intellectual inconformity. The words of the Old Testament: "*You will bring light to other nations*" relate directly only to the prophets, while the simple Jews are needed, from the present point of view, for creating the background for the prophets to appear.

Of course, there are other highly respectable by me points of view on the role of Jews and Judaism with its important principles, including the Ten Commandments, and the amazingly effective educating-story style, and which historically is, to a great extend, a "motherboard" for Christianity and Islam. My religious knowledge is miserable compared to that of Rabbis whom I respect very much. I just have expressed my position as a thinker/researcher (see also [23] for my works) who wants to present a certain point of view, sufficiently important to not be missed in a wide discussion of a problem.

My position strongly differs also from the academic one, but there is a touch of both. The main distinction is in use here of the concept of God. This use gives one a freedom of thinking, which is a part of some "artistic" logic that is greatly helpful also in [23].

On behalf of general sociology, we consider the roles of democracy and of psychological overburden existing in modern society (Appendix 3 and [28]). The observation of the decrease of the wish to communicate in the modern society, and its interpretation as a negative feedback of the society to the *dangerous* conformity of human thinking, is an important outcome of our analysis of Jewish psychology. This is one of the objective items justifying the whole effort of the present analysis.

Finally, let us return to the terrible algorithm mentioned in Section 6: "*If you are different from me, then I am better than you, and for letting everyone see that I am better, you should lie dead before (under) my legs*". Of course, this is, in some sense, an algorithm of *defense* of one's psychological individuality, because when living in peace with a person who is different from you, you naturally start to "absorb" his psychology, i.e. start to change.

That one's psychological individuality has to be preserved is if only because it is given to one by God. Nevertheless, it seems to be desirable to also have some *algorithm of conciliation*. Let us suggest (also for Jews) the following one:

"If one is different from me, then he sees me from some outside, i.e. sees something regarding me that I cannot see myself, and it could be important for me to know and respect what he thinks about me".

Appendix 1 (to Section 6): An estimation of the probability of mutual (direct) excitation of the two centers of the brain, because of closeness of the centers

Love and hate definitely relate to some very strong centers of brain excitation. The exceptional *concentration on the subject*, during the thinking related to love or/and hate, makes love and hate strong tools for an individual studying this world. It can be assumed that the electrical-excitation interaction between these centers is not only direct, but also via the excitation of some other parts of the brain, which are in mutual influence of both of the centers. We shall not model here such a complicated situation, just the one of the direct mutual influence of the centers.

To treat the point, we employ the subject of *geometric probabilities* [25,26]. According to [25], the interest of very mathematicians to this subject is non-uniform during the history of mathematics, and it seems that the situation regarding brain studies can contribute to this interest, but our interest in mathematics here is purely utilitarian.

Wishing to know how probable it is that two center of excitation (here of love and hate) can influence each other, we naturally assume that for this influence to occur, the centers have to be sufficiently close. The maximal distance still allowing the mutual excitation, will be denoted as Δ . Obviously, there is some (sub)volume in the brain where the two centers can be found, and this (sub)volume can be approached as a ball of radius $R \gg \Delta$.

In these terms, the interesting us problem is formulated in [26] as: "*What is the probability of the distance between two points, arbitrarily taken inside a sphere of radius R , being smaller than Δ ?*".

This probability is obtained in [26] as the following function of the non-dimensional ratio $x = \frac{\Delta}{R}$:

$$P(x) = x^3 - \frac{9}{16}x^4 + \frac{1}{32}x^6, \quad x = \frac{\Delta}{R}.$$

Since $\Delta \ll R$, i.e. $x \ll 1$, we can leave only the first term, i.e.

$$P \approx \left(\frac{\Delta}{R} \right)^3.$$

For the realistic $\Delta/R \approx 0.2$ this probability is about 1% , meaning, according to the hypothesis of Section 4, about 10 millions of the incorrigibly (necessarily) anti-Semitic Christians.

Objectively, this is a small value, and thus, despite the tendency of the public information means (as a part of their general love and devotion to gossip), i.e. of radio, TV, Internet, to announce the increasing (in particular in Europe) anti-Semitism, one has to always remember about the 99 among 100, who do not *have* to be anti-Semitic, and about such Christians of the noble spirit, as the one mentioned in [27].

Appendix 2 (to Section 9): On the increase of the population (as the cause, -- via the democratic principles, -- for ignoring the wisdom of the fathers)

Increase in time, t , of the population, $y(t)$, is proportional to the existing population, i.e. $\Delta y = ay\Delta t \sim y$, or, for the continuous time,

$$\frac{dy}{dt} = ay, \quad a > 0, \quad [a] = \frac{1}{\text{sec}},$$

from which

$$y \sim e^{at},$$

an exponential increase.

When using discrete time, we consider that for equidistant ' n ' replacing t , the function 2^n also increases exponentially, since from the equation for instants t_n

$$e^{at_n} = 2^n$$

we have

$$t_n = \frac{\ln 2}{a} n$$

i.e. $t_n \sim n$ (the main point), for the time scale.

In view of the fact of exponential increase, the statement in Section 9 saying that we are more numerous than all our predecessors together, obtains the form

$$2^n > 1 + 2 + 2^2 + \dots + 2^{n-1}. \quad (1)$$

This inequality follows from the equality

$$1 + 2 + 2^2 + \dots + 2^{n-1} = 2^n - 1 \quad (2)$$

(e.g., $1 = 2^1 - 1$, and $1 + 2 = 2^2 - 1$), which can be rewritten as

$$2^n = (1 + 2 + 2^2 + \dots + 2^{n-1}) + 1,$$

making (1) obvious.

Equality (2) and thus inequality (1) can be proved by mathematical induction ($n-1 \rightarrow n$, or $n \rightarrow n+1$; one more term added each time), by using that

$$(2^n - 1) + 2^n = 2 \cdot 2^n - 1 = 2^{n+1} - 1,$$

or straightforwardly:

$$\begin{aligned} 1 + 2 + 2^2 + \dots + 2^{n-1} &= (1 + 2 + 2^2 + \dots + 2^{n-1}) \cdot 1 = \\ &= (1 + 2 + 2^2 + \dots + 2^{n-1})(2 - 1) = \\ &= 2 + 2^2 + \dots + 2^{n-1} + 2^n - (1 + 2 + 2^2 + \dots + 2^{n-1}) \\ &= 2^n - 1, \end{aligned}$$

because of the mutual subtractions of all the other terms.

Appendix 3: The unwillingness to communicate as a "medicine" against conformity: a conclusion for general sociology following from the analysis of the psychology of Jews

The following proposition is caused by Freud's central hypothesis that mentally strange (sick) people often clearly exhibit some features that are organic also for mentally ordinary (healthy) people, but are not so clearly (strongly) exposed in the latter.

Namely, in the modern world becoming psychologically more and more problematic for everyone, *the union (bad feature) of the difficulty in a full-scale communication with the others and good feature of the nonconformity of thinking*, which all is obvious in Jews, seems to become stronger and stronger exposed also in other people.

Indeed, everyone able to observe the surrounding life, can notice that the society becomes more and more "autistic". Just observe how the car drivers park today (stay with) their cars in the streets, often not paying any attention to the suitability of the pedestrians and other car drivers. Even when in some several meters there is a suitable parking place, the car often stays blocking the entrance to a yard, or not letting a mother with a baby-pram-carriage to pass over the pavement, or the car stays for a long time at the middle of the street, forcing the other cars to round it, dangerously entering the opposite lane.

Such behavior clearly indicates the *absence of the wish to communicate with (consider, respect) the people around*. That is, some "autistic" inability or unwillingness to communicate is being developed in the society.

This can be also understood as a result of the *informational and psychological overburden* that the modern society and our intellectual life impose on a simple man. According to e.g. [1-2,28], this *overburden* can cause hooliganism of even a much more dangerous type than the observed ignorance of the needs and rights of the people around, like the other car drivers; meaning the "days of violence", or even [2,4] the cruelty of the Holocaust. The officially observed increase in the percentage of the autistic, i.e. purely communicating, children (now some 1:100), which Barak

Obama recently figuratively called "an autistic epidemics", supports the observation of the reduction in the wish to communicate, in society.

Thus we notice, in the spirit of the simple system theory arguments of [1], that the problem with communication is a natural defensive reaction of human nature and of the society to the actual enhancement of *conformity in the behavior rules*.

Obviously, reducing our attention to the others, we start to be less dependent on the opinion of the crowd, and less act according to the fashions. Thus the society can avoid such terrible consequences as performing genocide of a minority, or massive financial panics making a country's financial system unstable, or giving an adventurer political power by voting for him, etc. .

Appendix 4 (to Section 5): More on the conformity of human society: the oscillatory nature of events

When considering the transfer given in [8], from physical particles to humans, one can notice that while, for instance, the generation of the light beam by a laser will not change the feature that the photons are Bose particles that all tend to be in the same state, the results of drinking in a company can quickly effect the human wish to be like everyone else. That is, for the case of the human system, the *feedback of the results of conformity on the coupling parameters between humans* cannot be ignored.

While the processes connected with the given particles are always the same, human conformity acts, generally, irregularly; perhaps, with some typical periods. The latter means some oscillatory nature of the relevant processes, i.e. *some system with feedback*, and the noted feedback by the effects of conformity is the relevant one.

The added degree of freedom associated with the coupling influenced by the feedback and the oscillations, does not contradict the point of [8] regarding the *very fact of instability in human society resulting from the conformity*, but the oscillations of the events are important, as they should be *damped* in order to try to control the situation. Instability per se just makes human life full of some randomly occurring unexpected troubles.

The mentioned oscillatory mechanism is schematically shown in Fig. 1.

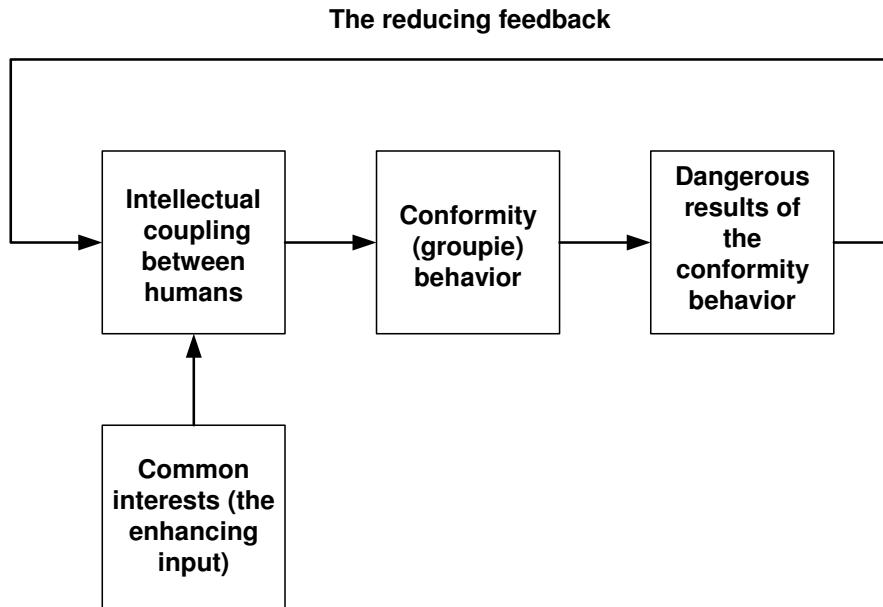


Fig. 1: We make the (intensity of) *intellectual coupling* to be the central element in the scheme related to the human conformity behavior. The presence of the information feedback indicates the possibility of oscillations of the parameters covered by (composing) the feedback loop, which is because of the competition between the "common interests" input and the (warning) feedback input.

Since human conformity behavior can be a result of propaganda, received, say, by listening to the radio, it has to be stressed that the present line of investigation touches only the results of observation by one of the behavior of the people around him (the "coupling"). As in [8], the role of the propaganda is not considered here.

Considering the informational aspect, we thus assume that the society is locally (in time) unstable, but the feedback ability makes it generally (in average) stable.

We also argue that the society naturally tries to weaken the coupling (communication) between its members, if this coupling (communication) leads to some bad consequences, i.e. to consequences that contradict the principles of the basic human education, or lead us to a too hard pressed life.

Future research continuing the initiative of [8] should be associated with finding parameters permitting constructive analysis (writing equations) of the scheme of Fig.1.

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