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### **The Story of Rape of Dinah from the Bible - Conceptual in Hawk's Eye**

#### **Abstract**

Dinah was the only daughter born to Jacob among the other twelve sons; the story of her was texted in Genesis chapter 34, the exhibitions about the women characters are minimal in the entire bible, especially in the Old Testament. The first chapter of the Bible talks about very few women characters, thou they were few they play a prominent role in presenting the women's nature and role, thereby most in cases many of them were treated vulnerable. The character which we've taken up for discussion is also been defiled and destitute. Thou the story is well understood from the given text, this manuscript are being prepared to find the background scenes and the synecdoche the story.

#### **Keywords**

#### **Introduction**

When Jacob left his uncle Laban, he came to the land of Canaan and set up his camp in the city of Shechem, where the entire scenes of the story took place. On one fine day when Dinah went on to meet some Canaanite women, she was found by Shechem the son of Hamor the Hivite was the chief of that region, the purpose of Dinah's visit is not mentioned but it can be assumed that being new to the city, she might have her willingness to get mingled with the people of Canaan perhaps to know about their life style and culture. The edition of Good News Bible says, the moment Shechem saw Dinah, he took her and raped, and later it was mentioned that he found the girl to be attractive and wanted to marry her. No historical background was given about the nature and the character of Shechem but we can understand a few of it from the upcoming story. Hamor must have seen many Canaanite women but Dinah who was not a Canaanite might have features and appearance different from the Canaanites, since she belongs to different race from the Hivites, she might have alluring visage over her, which would have dragged the attention of Shechem on her. Even by that

period rape is considered as disgrace and defile to woman, but here it seemed that Shechem was not afraid for his sinful act against a woman, this may have come to him because he is a son of the chief of that region, might have a belief that he could do anything as he like it. The nature of Shechem is more presented when he desires to have Dinah to be his wife even after having intercourse with her which hasn't satisfies him hence, he asks his father Hamor to get the girl for him as wife.

### **Jacob's reaction to the incident**

It is said that Jacob had learnt about what happened to her daughter to which he had felt disgraced but he hasn't shown much of his reaction to this incident because his sons are out in the field, at least he could have expressed his dissent over Hamor and Shechem, even that he didn't do, he kept quiet and shown no reaction. What would have kept him quite? The answer for this question stays in 30<sup>th</sup> verse of the same chapter, where he expresses his fear for Canaanites and the fellow land siders.

### **Hamor's Proposal**

Hamor must be a loving father, who desires to satisfy his son's interest, when he met Jacob we don't see that he had apologized or even regretted for what his son had done to them, rather he straight away put up his proposal to Jacob, knowing Jacob's position, he must put his proposal which can be considered for granted, hence he straight away makes an offer for agreement. The word agreement means to come for a mutual understanding between them. The proposal is straight which states that he wanted Jacob's daughter for his son Shechem as wife to which he gave quiet a lot of offers.

- i. Intermarriage can be done between the Canaanites and Jacob's people.
- ii. Jacob's people can stay in the country with them.
- iii. They can trade freely and own their property.

The above three offers are made by Hamor and adding to that his son Shechem himself makes an offer to Jacob and his sons which was.

- i. On letting him to marry Dinah as a payment of bride that he is ready to give whatever they ask for.

The above said words show that Shechem had gone down to very extreme to have Dinah as his wife.

### **The Reaction of Jacob's Sons**

The reaction of Jacob's sons was vehement, though they haven't expressed instantly they've waited for their chances, understanding their level, capability and power they played their cards well, the moment Hamor and Shechem proposed their offer, Jacob's sons had reverted in a snooty manner, even they have expressed their discord and put across their words craftily. Their terms for accepting Hamor and Shechem's proposal expresses the binding towards their identity, as they state that they cannot let their sister marry to man who is not circumcised and more of all they feel it was a disgrace to them in accepting a community where the men are uncircumcised. In this statement the attitude and the demeanor of the Israelites are expressed which tells us the feeling of posh they feel about themselves and the feel of hoi polloi about other communities. Adding more, they said if their terms are not being accepted, they will take their sister and leave the place to which Hamor and Shechem wouldn't be happy with as Shechem is in high love with Dinah. These words especially would have enforced Hamor and Shechem to act immediately in fulfilling the conditions of Jacob and his sons.

### **The Persuade of Hamor and Shechem over their townsmen**

It is now the job of Hamor and Shechem to persuade their fellow townsmen, as they go into the town and put across their statement very shrewdly. Before the beginning of the speech itself they knew very well, the speech has to induce them and get convinced for the conditions of Jacob and his sons, hence the words goes like this “ *Verse 21 – These men are friendly; let them live in the land with us and travel freely. The land is large enough for them also. Let us marry their daughters and give them ours in marriage.*” On examining the above verse we can understand how astutely Hamor and Shechem had proposed the terms; the very beginning of the first line itself states that the men of Jacob are friendly, and the land is large enough to accompany them and more of all we can marry their daughters which was said before they termed to give their daughters. After inducing them with the astute speech then they lay upon the conditions of Jacob and his sons, which states that all the men need to be circumcised if the above said things has to happen. Adding on they further state that the livestock and the belonging of the Jacob and his people will belong to them from thereon. The beginning and the ending statement of the speech both were attractive and judicious, which made the fellow townsmen get convinced and agreed upon for the condition to get circumcised. It's really a wonder that how come all the citizen have accepted for the terms

without any disparity, maybe we can conclude that the speech would have induced them up to such an extent to agree upon. Moreover even the Canaanites too would have calculated the benefits of getting circumcised which was well explained by Hamor and Shechem.

### **The execution of the conspiracy of Simeon and Levi**

After sending Hamor and Shechem with a positive nod, Simeon and Levi the sons of Jacob and Leah have secretly conspired to take revenge on Shechem. Jacob had twelve sons why Simeon and Levi in particular had acted upon; this was because they hold the blood relationship with Dinah who were born to Jacob and Leah along with the other four sons. The scene appears as that Simeon and Levi hasn't shared their planning of massacre with their father and other brothers. Execution of the massacre is form of betrayal, since they have given a word of promise to Hamor and Shechem which was a fake eventually. As cleverly, they have waited for the clock and started acting at a correct time, when all the men were circumcised and being sore, Simeon and Levi had performed the massacre, nevertheless they would have preformed if they were normal, taking the advantage of Canaanites recovery period from circumcision, they have killed all the men of the city including Hamor and Shechem. When they were in sight to sight before the Canaanites before killing what would be the thought be running in the minds of Canaanites and Hamor and Shechem, certainly it would be different in minds from person to person. They haven't left within there, adding more to the fuel they have looted the entire city by taking the flocks, cattle, valuables, and even their women and the children as slaves. What nature of justification can be given for their act of revenge? Since the only culprit is Shechem the son of Hamor and what Hamor had done? And what the people of Shechem had done? They still stay by the side of innocent; more of all it seems that Hamor is more powerful in that region than Jacob and his sons, even Hamor would have bluntly refused to give Dinah back to Jacob in considering is position and Jacob and his sons would have stood helpless when such things were said and done, but rather Hamor had a different form of approach to accept Jacob and his people with him and even offered many concession to them, in considering all that, the act performed by Simeon and Levi cannot be justified, but still we understand from the story that Jacob's sons defend themselves promptly in their own dimension by stating that "*Verse - 31 we cannot let our sister be treated like a prostitute.*" Before this, we can see the fear of Jacob as he senses the trouble that might come to him by the Canaanites and their neighbors Perizzites.

### **Conclusion**

The story of Dinah is concluded with the justification of Simeon and Levi, along with the fear of Jacob. Having said about all the acts of Simeon and Levi we can understand that God had blessed Jacob more in the next chapter and tells him to leave that place to have a better life. The story of Dinah talks about many factors like men's interest and attraction towards foreign women, the father's role and responsibilities in their children's life, brother's concern and affection for their blood born, Common people's tendency of changing their practices for prospects and betterments, persuasiveness of the superiors over their people under them and more if understood in a better manner.

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