Jews, Judaism and Hybridity

From its very beginning the people of Israel has been characterized as 'a people that dwells alone' and one that 'is not reckoned among the nations' (Numbers 23:9). Indeed, the ancient Israelite religion was different from all other religions in that it worshipped one God, believing him to be the source of all creation and professing that he could not possess any physical manifestation.

However, looking at the history of Israel and at its spiritual development, one can see that, both practically and conceptually, the Jewish people maintained close reciprocal relationships with other groups and ideas, resulting in fascinating and multifaceted cross-fertilizations and multiple causations. The theme of AAJS Adelaide (9-10 February 2014), Judaism and Hybridity, aims to explore Jewish cross-fertilization, synthesis and syncretism from any perspective.

Extensive study of the Jewish faith, method of scriptural interpretation, Jewish identity, society, literature, art, philosophy and language throughout history, demonstrates that they were all heavily influenced by diverse cultures and religions, and by no means can they be satisfactorily explained as being the outcome of their Jewish or Hebrew classical origins alone. Judaism and Hybridity aims to explore the intriguing Jewish phenomenon from various angles, stressing the unique combination of sources that enabled its endless creativity and its seemingly miraculous renaissance after undergoing major crises.

While being 'hybrid' is typically perceived as an inferior quality, papers may debate whether or not it is a universal trait that ought to be acknowledged, embraced and celebrated. As John Donne wisely wrote, 'no man is an island'. Every cultural phenomenon is necessarily related to multifaceted human experiences. Thousands of years ago, Judaism introduced monotheistic faith into human society, thus changing history for years to come. Papers could propose or reject the idea that whilst monotheism is important, it has also taken its toll, leading philosophers and scientists to believe mistakenly that there is one cause for each phenomenon rather than many. Papers could demonstrate or deny the hybridic nature of the Jewish experience and indeed of the monotheistic religion itself, and open up a novel perspective on society, religion and culture in general.

Submissions to present papers (Deadline: 1 September 2013)

Submissions to present papers must be made via email by 1 September 2013 to Professor Ghil'ad Zuckermann, email: ghilad.zuckermann@adelaide.edu.au. The subject of the email message should be ‘AAJS Adelaide 2014 Proposal’. (Acceptance of papers will be notified by email no later than 30 October 2013.) Submissions must include the following:
~ Author’s full name,
~ Postal and email address,
~ Institutional affiliation,
~ Abstract of the paper to be presented (no more than 250 words)
~ Short biographical note (no more than 50 words).
AAJS encourages students engaged in academic research to submit proposals based on their work to the conference committee. Authors should clearly indicate their student status on their submission.

Presenters are also invited to submit written articles for consideration for publication in the Australian Journal of Jewish Studies.

Communication about the conference should be sent electronically to Professor Ghil’ad Zuckermann, email: ghilad.zuckermann@adelaide.edu.au

**Conference Committee**

- Professor Ghil’ad Zuckermann, Conference Convener (Chair of Linguistics and Endangered Languages at the University of Adelaide)
- Dr Michael Abrahams-Sprod, AAJS President
- Professor Suzanne Rutland OAM
- Dr Gitit Holzman
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- Dr Myer Samra
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- Dr Miriam Munz
- Lee Kersten
- Neta Steigrad
- Anna Rosenbaum

As this Conference addresses a small community of scholars, it is imperative that we all support the Association. Thus, it is a requirement that all presenters at this conference will have paid by 10 January 2014 the conference registration fee, which includes the AAJS membership for 2014.