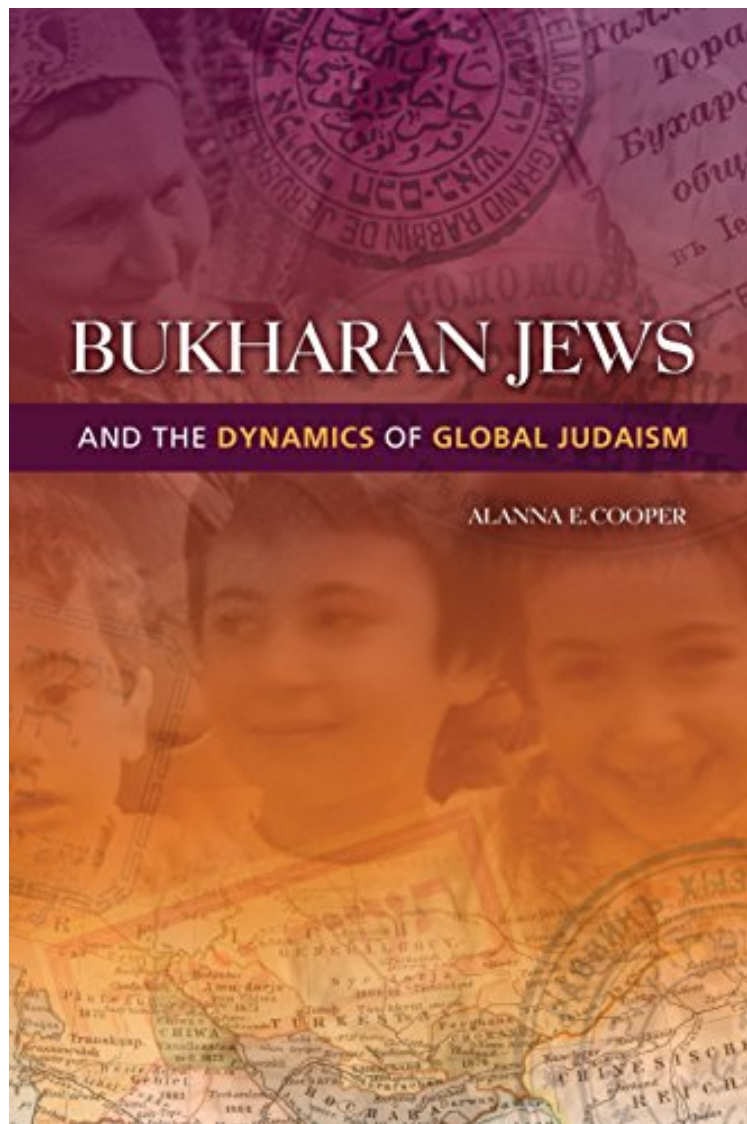


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## **Bukharan Jews and the Dynamics of Global Judaism (Indiana Series in Sephardi and Mizrahi Studies)**

*Alanna E. Cooper*

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#1548842 in Books Alanna E Cooper 2012-12-07 2012-12-07 Original language: English PDF # 1 9.00 x .80 x 6.00l, .90 #File Name: 0253006503336 pages Bukharan Jews and the Dynamics of Global Judaism | File size: 50.Mb

**Alanna E. Cooper : Bukharan Jews and the Dynamics of Global Judaism (Indiana Series in Sephardi and Mizrahi Studies)** before purchasing it in order to gauge whether or not it would be worth my time, and all praised Bukharan Jews and the Dynamics of Global Judaism (Indiana Series in Sephardi and Mizrahi Studies):

1 of 1 people found the following review helpful. Discovering Central Asian Mizrahi By Dr. Debra Jan Bibelfor students of Judaica and Central Asia, this well-researched book covers much territory in history and social and cultural anthropology. I obtained it to supplement a Bukharian ethnomusicology book. While early chapters become bogged in the historical minutiae of a polemic that concerns conflicting interpretations of Jewish regulations, the remainder develops more interestingly and broadly under the rubric of not only "Who are the Bukharian Jews?" but also the larger question, "Who is a Jew?", which becomes important in the Israeli Right of Return. Moreover, the book is concerned with the historical interactions between Jewish institutions in Jerusalem and the communities in Central Asia, including the relationships with both finance and power. The conflicting parameters of political nationality, religious affiliation, socio-political lineage and genetic endowment, and cultural self-identification muddy the waters. Indeed, in the history of the Bukharian Jews, the Sefardic chief rabbi in Jerusalem sent an Ashkenazi Hassid to Bukhara to instruct in Jewish liturgy and conduct for a population already versed with fundamental Jewish teaching but with local customs, as much as Yemenite and Ethiopian Jews and other edah, or ethnicities, have local cultural variations. During the Soviet era, Jews (or those who have Jewish family roots) were considered a separate nationality whether living in Uzbekistan, Tajikistan, or the Ukraine. Jews who dwelled in Tashkent or Samarkand called themselves Bukharan, largely because of a 19th-century bureaucratic shortening of the name of an organization of Central Asian Jews in Jerusalem. Jewish identification is by custom through the mother, except in Bukhara, where as with the Muslim population, Jewish identification was patrilineally transmitted. During World War II, fleeing Ashkenazi Jews came to Central Asia but being European, integrated with the Russian population and hence were regarded as not true Jews by the Bukharans. Such are but a few of the remarkable notes in this book. The adjustments of Bukharian immigrants in Israel and the United States are taken up in the final chapters; presently, as with many recent immigrant ethnicities, the ties to traditions are still tight but will doubtlessly soon loosen. Foods, Tajik-Persian or Bukharit or even Russian language, music, and certain customs in weddings, for instance [Bukharian grooms break a plate, not a glass], will likely persist, but social identification of a Bukharian Jew already is problematic among Jews of Central Asian ancestry. Alanna Cooper's study and interviews are an important contribution to Jewish history. 0 of 0 people found the following review helpful. Five Stars By AIAs a Bukharian Jewish reader, I found this book well written and insightful. 0 of 0 people found the following review helpful. Five Stars By JohnGreat book! Fabulous Job Dr. Cooper.

Part ethnography, part history, and part memoir, this volume chronicles the complex past and dynamic present of an ancient Mizrahi community. While intimately tied to the Central Asian landscape, the Jews of Bukhara have also maintained deep connections to the wider Jewish world. As the community began to disperse after the fall of the Soviet Union, Alanna E. Cooper traveled to Uzbekistan to document Jewish life before it disappeared. Drawing on ethnographic research there as well as among immigrants to the US and Israel, Cooper tells an intimate and personal story about what it means to be Bukharan Jewish. Together with her historical research about a series of dramatic encounters between Bukharan Jews and Jews in other parts of the world, this lively narrative illuminates the tensions inherent in maintaining Judaism as a single global religion over the course of its long and varied diaspora history.

[This] book is an important work that offers readers a insightful perspective of a Jewish group as it is transformed and shaped. . . The book is well written, well argued, and very readable. It will definitely become a must read in curricula dealing not only with Jewish studies but nationalities, Diaspora, and minorities studies as well. (H-Judaic) Bukharan Jews and the dynamics of global Judaism makes an original and exciting contribution to the anthropology of Jewish communities and promises to become an important reference-point in social studies of Judaism. Alanna Coopers engaging study of the Bukharan Jews (or the Jews of Central Asia) takes the reader on a journey throughout the centuries and discusses a wide range of issues in the history and anthropology both of this specific community and of Judaism in general. (Journal of the Royal Anthropological Institute) This study of the Jewish communities of Central Asia primarily the cities of Tashkent, Bukhara, and Samarkand, and smaller surrounding settlements is an impressive synthesis of ethnography and cultural history. It is the product of many years of patient interviews, participant observation, and archival research. (AJS) Based on a wealth of different kinds of source materials and together with the challenging questions she raises, Cooper produces a broad and interesting picture of a lesser-studied and understood group of Jews, which despite a common name are becoming distinguished units based on location, the length of time they have been living there and outside influences. (AJL s) By considering a community at the 'periphery' of the Jewish world, Cooper aims to reflect on the wider faith and culture. 8/9/13 (Times Literary Supplement) [T]his is a readable, illuminating, and in many ways pathbreaking book. . . Highly recommended. (Choice) Much interest will be provoked by this book in the transformation of Bukharan Jewish self-identity and especially the varieties of their Jewishness. Within these wide categories, this beautifully presented and well-written monograph adds to our understanding of this community. (Slavic) Bukharan Jews and the Dynamics of Global Judaism is an important contribution to Jewish Studies, shining a light on a neglected area of the Jewish world that deserves more attention. (Journal of Folklore Research) It is a rare edited volume that keeps readers moving from chapter to chapter like a single-author book, but that is precisely what 'Ethnographies of the State in Central Asia'

accomplishes. Including authors from a range of academic fields, it is positioned as a contribution to the interdisciplinary body of literature on ethnographically analysing the state, and incorporates rich and engaging case studies from Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan and Xinjiang. (Central Asian Survey) Bukharan Jews and the Dynamics of Global Judaism is written in an engaging style, not laden with jargon or with so much detail as to lose the inattentive reader. Cooper situates her work within Jewish studies, but she provides enough explanation of her key interests and questions that a reader who knows little about Judaism will still find the work very accessible. Likewise, non-anthropologists will find her explanations of method and theory to be useful and easily understood. (Nationalities Papers) Innovative and thought provoking, this well researched and well constructed book . . . provides a valuable contribution to the understanding of the dynamics of Jewish identities. . . . The Bukharan Jewish community can be taken as a case study of Jewish diasporic dynamics and forces. The book demonstrates and analyzes both historically and ethnographically the mechanisms that underlie the sense of oneness between the Bukharan Jews and Jewish communities in other cultural contexts. (Hagar Salamon Hebrew University of Jerusalem) With the eyes of an anthropologist attuned to history, Alanna Cooper provides a path into the past, culture, and evolving identities of Bukharan Jews as they became enmeshed in global forces from the 19th century onward. The book's journey of discovery leads to a grasp of Jewish social and religious life that is transnational in its scope. Cooper's interweaving of anthropology and history contributes to a robust and expanding paradigm of Jewish Studies. (Harvey E. Goldberg editor of Sephardi and Middle Eastern Jewries (IUP, 1996))

About the Author Alanna E. Cooper is an anthropologist and cultural historian who has held research and teaching positions at Boston University, University of Massachusetts, University of Michigan, and Harvard University's Center for the Study of World Religions. Her publications have appeared in the Jerusalem Post, the Jewish of Books, Anthropology of East Europe , Jewish Social Studies, and AJS .