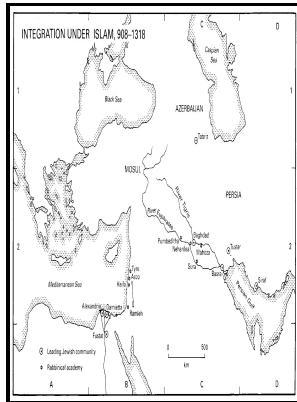


# Jewish education and society in the High Middle Ages

**Wayne State University Press - Judaism**

Description: -



Fiction in English.  
France, Northern -- Ethnic relations.  
Germany -- Ethnic relations.  
Hasidism, Medieval.  
Tosafists.

Jews -- France, Northern -- Intellectual life.  
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-Jewish education and society in the High Middle Ages

Notes: Includes bibliographical references (p. 118-197) and index.  
This edition was published in 1992



Filesize: 33.510 MB

Tags: #The #Treatment #of #Jews #in #High #Medieval #Europe

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Kings often placed all the Jewish inhabitants of the kingdom specifically under royal protection. Medieval Lateran decisions reflect the touchstone issues of medieval Jewish Christian relations, including conversion and the Crusades.

## Jewish Education and Society in the High Middle Ages

There are many, and layered, reasons for this, such as the deep-rooted antipathy of religious nonbelief, an indication of the religious intolerance of the time, the rise of crusades against non-Christians, and the socioeconomic paradigm that intricately bound the Jews, as well as Christians, of the time. Ethical writings of the Middle Ages, such as the thirteenth-century German Sefer Hasidim, emphasized the obligations of mothers to keep their infants clean, well fed, and protected from the elements. The practical challenges posed by child rearing have elicited a wide range of approaches to CHILD CARE, DISCIPLINE, and education, while also raising important questions concerning the role of gender, the scope of parental authority, and the nature of parent-child relations.

## Explanations For Anti

New York: Holmes and Meier.

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Canon law, or Church law, was the law that forbade the forceful conversion of to Christianity, with the threat of either converting or being put to death. Both and heretics were subject to discriminatory behavior, but during the High Middle Ages, heretics fell under the jurisdiction of the inquisition, and as such had no right to exist within Europe.

## Jewish Education and Society in the High Middle Ages

All in all, there is no one reason for the dramatic increase in hostility towards Jews in the High Middle Ages. By contrast, the Jews of Spain and Italy maintained a more formal educational structure; moreover, in southern France there are references to elementary schools, though it is unclear whether these were schools or synagogues. It was also intended as a rite against forgetfulness and as a means to open the heart.

Similarly, public support for scholarship was weaker in Ashkenaz than in Spain, for reasons that are not quite clear. Indeed, the Franco-Russian Jewry withstood a variety of physical, political, and religious attacks in the twelfth and thirteenth centuries to produce an impressive corpus of Talmudic and halakhic compositions, known collectively as *Tosafot*, that revolutionized the study of rabbinic literature. This oft-repeated concern, which can be traced to a fourteenth-century Spanish moralistic work, *Menorat Ha-Ma'or*, also confirms that such expressions of affection were commonplace.

#### **Explanations For Anti**

Parents and teachers were advised to exercise patience and sensitivity.

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