



# A Study on Jewish Home Education and Counselling for their Children's Religious Faith

Soo-Yeong Jeong  
Department of Multicultural Education  
Kunsan National University  
54150, 558 Daehak Rd., Gunsan, South Korea

Moo-JinJeong  
Department of Church History  
Kwangshin University  
61027, 36 Yangsantaekjiso-ro, Gwangju, South Korea

Jun-Ki Chung\*  
Institute for PietatisTheologia  
Kwangshin University  
61027, 36 Yangsantaekjiso-ro, Gwangju, South Korea  
\*junkichung02@gmail.com

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## Abstract

This research aimed to explore the significance of home education within Jewish culture. This study involved existing well-documented data from online interviews with parents and children engaged in home education. The sample included families from various branches of Judaism. Data was collected through semi-structured online interviews. The research results identified the role of religious counselling in shaping children's religious identity. Home education and religious upbringing remain vital aspects of developing children's religious and cultural identity in Jewish families. The study determined that home education in eight Jewish families fostered a deeper understanding of religious texts and traditions, while also providing an individualised approach to the study of religion. Religious counselling is provided both formally through Torah lessons and informally through family discussions and participation in religious rituals. Home education is an effective means of transmitting religious faith and traditions in Jewish families. It provides flexibility and opportunities for deep immersion in religious learning, while simultaneously fostering strong intergenerational connections. An analysis of religious and educational documents revealed that Jewish families have a wide range of tools and resources to ensure the religious and general education of their children. To improve support for such families, it is recommended to develop specialised counselling programs and materials for parents who provide home education. The collected data confirmed the hypothesis about the positive impact of home education on the religious identity of children in Jewish families. The data also showed the importance of participation in family rituals and mentoring for the formation of religious beliefs.

**Keywords:** Jewish tradition, religious socialisation, educational practices, spiritual values, Torah study.

## Introduction

Home education is a significant component of upbringing and learning in many cultural and religious communities. In Jewish families, home education is often combined with religious counselling, aimed at shaping children's religious consciousness and practice. However, despite the importance of this phenomenon, systematic research on the methods, effectiveness, and impact of home education on child development in Jewish families is limited. The problem lies in the insufficient study and



understanding of the specifics of Jewish home education and the role of religious counselling (which can be manifested as parental guidance within the family and, where possible, consultation with rabbinical or community religious authorities) in shaping children's religious identity. The lack of generalised data and scientific approaches to analysing this phenomenon makes it difficult to formulate effective recommendations for parents and religious counsellors.

There are various approaches in contemporary research by numerous scholars regarding the understanding of home education and religious guidance, which require systematisation and evaluation. The study of home education for Jews and counselling regarding their children's religious faith is a relevant and important task that will contribute to a deeper understanding of this phenomenon and the development of recommendations to improve the educational process in Jewish families. The study of home education in Jewish families and counselling regarding their children's religious faith is a multifaceted topic, therefore it attracts the attention of many researchers from various fields – pedagogy, sociology, religious studies and psychology.

One of the primary aspects discussed by researchers is the key role of the family in shaping children's religious identity. As Drach (2021) noted, the family is the primary source of religious knowledge and values for children. Parents not only teach religious texts and traditions but also serve as living examples of how to live according to these principles. Researchers have emphasised the importance of jointly conducting religious rituals and holidays, which contributes to strengthening family ties and transmitting cultural traditions. Many researchers draw attention to the variety of methods used for home education. As noted by Visacovsky (2020) and Halabi (2023), home education often involves the study of religious texts, such as the Torah, as well as general subjects integrated into a religious context. This allows children to receive a well-rounded education while simultaneously deepening their religious knowledge. The use of an individualised approach to learning is also an important aspect, allowing for the consideration of the unique needs and abilities of each child.

Religious counselling is another important aspect of the research. According to Tulung et al. (2024), psychological support for children in matters of faith is necessary for their harmonious development. Mentorship from older family members or community members can help children understand complex religious questions and develop resilience in their beliefs. The importance of balancing religious discipline with a child's personal freedom is emphasised as a key factor in successful religious upbringing. Research also examines how religious practices influence children's moral and ethical development. Dreistadt (2022) extensively studied how regular participation in religious rituals and holidays contributes to the formation of moral values and ethical principles in each child. Religious holidays and rituals also serve a socialising function, helping children integrate into the religious community and feel like a part of it.

Modern researchers also draw attention to the challenges faced by families who choose home education for their children. As Kidron (2022) and Oved (2022) noted, societal secularisation and the influence of modern technology can complicate religious upbringing. However, researchers also see opportunities in the use of online resources and educational programs to support home education. Online courses and virtual communities can become an important resource for families seeking to preserve and pass on their religious traditions. Researchers emphasise the importance of support from religious schools and communities. According to researcher Levin (2021), religious schools can provide additional educational support and also ensure social interaction for children with peers who share the same religious values. Religious communities can also provide resources and support for parents who provide home education, including learning materials, consultations, and the organisation of joint events.

In conclusion, it can be said that research into home education in Jewish families and religious counselling for their children is a multifaceted topic that encompasses various aspects – from teaching methods to psychological support and contemporary challenges. Researchers Raider-Roth et al. (2019), Reingold and Samson (2024) emphasised the importance of family, individualised learning approaches, and support from religious communities in shaping children's religious identity and faith. While the aforementioned studies have revealed various aspects of home education, the



issue of religious counselling in Jewish families remains under-researched and requires further attention.

The aim of the study is to identify the features and approaches in the upbringing and education of Jewish children in a home setting. In line with this aim, the following objectives were set:

- to determine the historical development of home education and its role within the Jewish community;
- to assess the impact of home education on the religious consciousness and practices of Jewish children;
- to outline the main aspects of the effectiveness of home education and religious guidance in Jewish families.

### **Materials and Methods**

To achieve the aim of this exploratory study and accomplish the set objectives, a comprehensive methodological approach was employed. To ensure the reliability of the results, the study was designed as secondary qualitative research, based on the analysis of existing qualitative data derived from previously conducted semi-structured interviews with parents and children engaged in home education. The conducted analysis allowed for a deeper understanding of the normative framework and practical aspects of home education and religious counselling.

The first stage of the research involved an analysis of home education for Jewish children and religious counselling. Because the study relied exclusively on secondary, anonymised interview data drawn from an existing dataset, and did not involve new data collection or direct contact with participants, formal ethical approval was not required. A study of the historical development of home education in Jewish families was conducted to examine the traditions and evolution of teaching and upbringing methods. This allowed for the tracking of changes in approaches to home education and religious upbringing, as well as their impact on children's development. An analysis of contemporary approaches to home education and religious counselling was carried out, particularly studies dedicated to the influence of these processes on children's development. Various models and practices of home education were considered, as well as the role of religious counselling in shaping children's moral and ethical values.

The next stage involved analysing religious and educational regulatory documents that govern home education and religious upbringing in Jewish families. This included examining sources such as The Torah (8th-3rd centuries BCE), Talmud (4th century BCE), The Shulchan Aruch (16th century CE) and other significant texts that regulate the educational and religious process. This analysis was a crucial element that allowed for a deeper understanding of the normative framework and practical aspects of home education and religious counselling. The collection and study of normative documents helped to establish the key requirements and recommendations for home education in Jewish families.

After collecting data from literature and documents, a statistical analysis was conducted. Following the collection of academic literature and normative religious-educational documents, the analysis was carried out by the authors in 2024. Since this stage relied solely on secondary, publicly accessible sources and documentary materials, it did not fall under the scope of research requiring ethical approval. Statistical methods were employed to identify the main trends and patterns in home education and religious counselling. Statistical data from various sources (Halabi, 2023; Reingold and Samson, 2024) were examined, contributing to the acquisition of quantitative indicators that characterise different aspects of the phenomenon under study, and determining the primary approaches to home education and religious upbringing.

The study relied on secondary qualitative data obtained from an existing online survey of parents and children engaged in home education, which entails several limitations. First, the researchers had no control over the original data collection process, including interview design, question phrasing, probing depth, and interaction with participants. Second, the use of pre-existing data restricted the

ability to clarify responses, explore emerging themes in greater depth, or address gaps identified during analysis. Third, the sample size and composition were predetermined by the original study and may not be fully representative of the broader population of Jewish families practising home education. Fourth, contextual factors influencing participants' responses could not be directly assessed or verified. Finally, the reliance on online survey data may limit the richness of interactional and non-verbal cues typically available in primary qualitative interviews. The reliable data was collected through semi-structured interviews. Eight families from various Jewish denominations, such as Orthodox, Conservative, Reform, and Secular Judaism, were selected for the study. This allowed for a diverse picture of practices and traditions within different groups of the Jewish community. Interviews were conducted over two months (March-April) 2024, to determine which religious documents are most frequently used in families from different streams of Judaism, how often and for what purposes these documents are used, and identify the impact of religious texts on daily life and child-rearing. The following factors were recorded:

1. Which texts were used during festivals?
2. The frequency of use of different religious documents.
3. The amount of time spent reading or studying the texts.
4. Family members' participation in the rituals (children, parents, older generations).

The analytical framework draws on religious socialisation theory, focusing on intergenerational transmission of faith within the family, and identity formation theory, which provides a lens for analysing how sustained home-based educational practices contribute to the development of children's religious self-identification. The methods provided qualitative data providing a comprehensive understanding of how and why religious texts are employed in Jewish families from diverse denominations of Judaism. The validity of the findings is supported by the use of documented interview data and the application of established theoretical frameworks of religious socialisation and identity formation, which ensured analytical coherence. At the same time, validity is limited by the secondary nature of the data, as direct clarification of responses and participant verification were not possible. Reliability was enhanced through systematic thematic coding applied consistently across the dataset, but remains constrained by the absence of inter-coder reliability testing and the non-replicability of the original data collection. Based on the analysis conducted, conclusions were drawn regarding the effectiveness of home education and religious counselling within eight Jewish families. The extent to which this education influences children's cognitive, emotional, and religious development was determined.

## Results

The historical development of home education within the Jewish community reflects not only the educational but also the cultural, religious, and social traditions of these people. Home education for Jews has always held special significance, as it served as a means of preserving and transmitting religious knowledge, cultural values, and moral principles from one generation to the next. Home education in the Jewish tradition dates back to biblical times. It was not merely a recommendation but a sacred duty that all Jewish families fulfilled. One of the key texts that regulated home education in Jewish families was The Torah (8th-3rd centuries BCE). Studying this document was a central element of every Jewish boy's education, and this process began at a very young age. In addition to the Torah, the Talmud (4th century BCE) played a significant role in education, containing commentaries and interpretations of sacred texts, as well as numerous moral and ethical guidelines.

Over the centuries, under various political and social circumstances, the Jewish community has maintained its commitment to home education. This was particularly important during periods of persecution and exile when Jews often lacked access to state educational institutions and were forced to create their own schools or educate their children at home. In the Middle Ages, home education retained its significance, as Jewish communities often lived in isolation from the surrounding society (Marcus, 1996). During this period, women began to play a particularly important role in home education. In addition to traditional household duties, they were responsible for teaching



children the basics of religion, reading, and writing. As historical conditions changed, home education in Jewish families continued to evolve. During the Enlightenment, in the 17th and 18th centuries, many Jews began to pay attention to secular education, however, religious upbringing remained an important aspect of home education. During this period, new educational initiatives emerged that combined religious and secular learning. At the beginning of the 20th century, with the emergence of modern state education systems, many Jewish families began sending their children to public schools, but home education remained an important complement to formal education. It retained its role in transmitting religious traditions, cultural heritage, and moral values.

In today's world, home education in Jewish families continues to play a significant role. In an era of globalisation and modernisation, it serves as a means of preserving identity and cultural heritage. Parents, as before, invest significant effort in educating their children at home, using modern educational methods and resources. This helps the younger generation not only to acquire the necessary knowledge but also to become aware of their belonging to the centuries-old tradition of the Jewish people. In Israel, home education is regulated by national laws that grant parents some freedom in choosing educational methods, but at the same time impose certain requirements and standards to ensure the quality of education. According to the State Education Law of Israel (1953), all children aged 3 to 18 must attend an educational institution. However, some provisions allow parents to choose home education for their children. Parents who wish to organise home education must obtain special permission from the Ministry of Education. To do this, a formal application must be submitted explaining the reasons for choosing home education and detailing the curriculum. The Ministry of Education reviews the curriculum to ensure it meets national standards (Kidron, 2022). The curriculum must include core subjects such as Hebrew, mathematics, science, and social studies, as well as religious subjects for religious families. The Ministry of Education conducts regular inspections to assess the quality of education. This includes home visits and testing to assess children's knowledge (UNESCO, International Institute for Educational Planning, 2023; Nevat, 2016). Parents must provide reports on their children's academic progress, as well as the results of tests and assessments.

For religious Jewish families, curricula include mandatory study of the Torah, Talmud, Jewish history, Hebrew, Kashrut laws, and holidays and traditions (Urumkulova, 2022). The study of religious texts may include daily lessons with rabbis or teachers, as well as participation in communal prayer sessions and other religious activities. The curriculum must include standard academic subjects such as mathematics, science, literature, history and social studies (Home School Legal Defence Association, 2026). Parents may use textbooks recommended by the Ministry of Education or alternative materials that meet national standards. Concerning teaching methods, interactive methods are used and an individual approach is taken into account. Online platforms and resources are used to conduct interactive lessons in various subjects, including religious disciplines (Zhandossova et al., 2025; Kapoor et al., 2025). There are also virtual classrooms where children can interact with teachers and peers, as well as participate in discussions and collaborative projects. Learning is adapted to the needs and developmental level of each child. Parents can develop individual plans that take into account the child's strengths and weaknesses.

It is worth noting that there is significant support from the state and the community. The Ministry of Education provides advice and resources for parents who have chosen home education. This may include access to learning materials, participation in seminars and training. Some state schools organise special programmes for children who are home-schooled, allowing them to participate in certain lessons or activities. Jewish communities often create support groups for families who homeschool. This may include shared lessons, activities, and cultural events that promote children's socialisation and support families. The analysis of religious and educational regulatory documents that govern home education and religious upbringing in Jewish families is a crucial aspect of understanding how cultural and religious values are integrated into children's education. As previously noted, one of the primary religious normative documents is The Torah (8th-3rd centuries BCE). It is the sacred text of Judaism, defining religious laws, ethics, and moral values. The document contains principles that regulate religious education, including the parents' obligation to teach their children. The Talmud is also a central text of the Jewish tradition, complementing the Torah with detailed instructions for daily life, including the education and upbringing of children.



The Talmud contains numerous teachings on the importance of learning and the methods of its implementation. The Code of Jewish Law is the Shulchan Aruch (16th century CE), which includes halakhic (legal) norms and rules, particularly regarding education and upbringing. It emphasizes the importance of religious education in everyday life. In many countries, there are laws regulating home education, including the parents' obligation to ensure minimum standards of education. There are separate provisions for religious education, allowing for the integration of religious values into the educational process. Yeshivas and cheders are traditional Jewish educational institutions where children receive religious education alongside general education. These institutions often follow both religious and state educational standards.

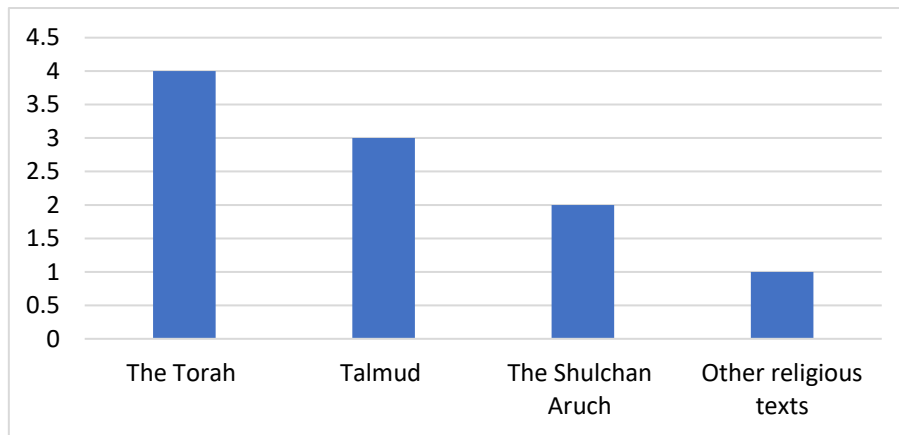
The Torah is the foundational text of Judaism, comprising the five Books of Moses: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. This text not only describes the creation of the world, the history of the Israelite people, and its interaction with God but also contains numerous laws and directives that regulate both religious and daily life for Jews. The Torah plays a vital role in religious education, as it forms the basis for studying and understanding God's will. In families that adhere to a traditional lifestyle, children learn the Torah from a young age, usually under the guidance of parents or religious teachers. The study of the Torah involves reading, commenting on, and memorising texts, which fosters the development of moral and ethical principles in children.

The Talmud (4th century BCE) is the second most important text after the Torah in the Jewish tradition. It consists of two parts: the Mishnah and the Gemara. The Mishnah is a collection of oral laws that were codified around the 2nd century CE. The Gemara is a commentary on the Mishnah, which explains and supplements its content. The Talmud contains extensive discussions of religious, legal, and ethical issues, making it an important source for understanding Jewish law and traditions (What is the Talmud?, 2026). The study of the Talmud is an essential part of religious education, as it fosters critical thinking, logical analysis, and a deep understanding of religious principles. In the process of home education, parents can use the Talmud to teach children deeper aspects of Jewish law and tradition.

The ShulchanAruch (16th century CE), authored by Rabbi Joseph Caro, is one of the most renowned and influential Codes of Jewish Law. This text systematises and codifies the numerous laws and traditions contained in the Talmud, providing clear guidelines for religious practice. The ShulchanAruch covers a wide range of topics, including prayer, festivals, dietary laws, family life, and many other aspects of daily life. For Jewish families seeking to adhere to a traditional lifestyle, the ShulchanAruch is a valuable guide that helps them understand and properly fulfil their religious obligations. Studying these texts as part of home education contributes to the formation of religious self-awareness and practical skills. In addition to the Torah, Talmud, and ShulchanAruch, many other important texts play a significant role in the religious and educational process in Jewish families. These may include commentaries on the Torah, such as the commentaries of Rambam and Rashi's comments, among others. Also, important sources are prayer books, such as the Machzor (9th-10th centuries CE) and Siddur (9th-10th centuries CE), used for daily and holiday prayers. These texts help to broaden knowledge and understanding of religious rituals and holidays, which is a crucial aspect of religious education (Drach, 2021).

An analysis of religious and educational normative documents, such as The Torah (8th-3rd centuries BCE), Talmud (3<sup>rd</sup>-6<sup>th</sup> Centuries CE), The ShulchanAruch (16th century CE) and other significant texts, demonstrates the depth and complexity of the religious education system in Jewish families. Studying these texts is fundamental to the formation of religious consciousness, moral and ethical principles, and the practical skills necessary for fulfilling religious duties. Home education, which combines the study of these sources, promotes not only academic but also spiritual development in children, helping them become conscious members of their religious community (Zhussipbek et al., 2017; Apsamatova & Stempkovskaya, 2022).

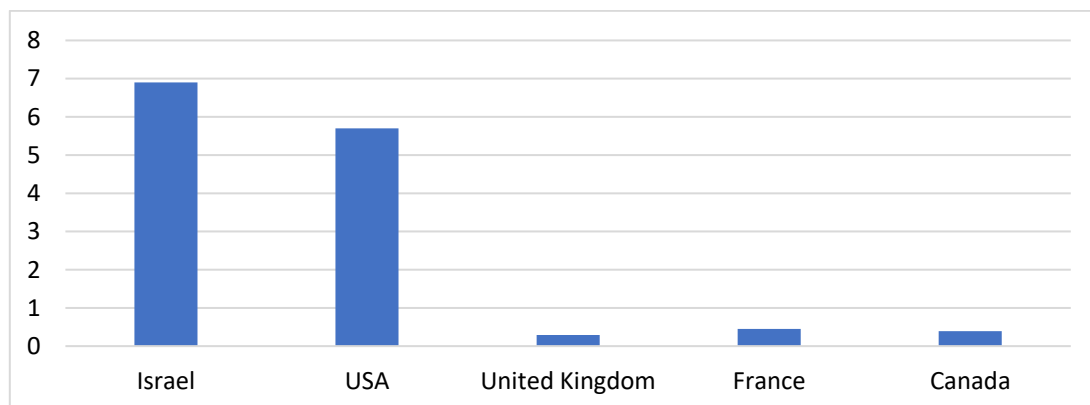
Statistical data on the use of religious and educational normative documents in Jewish families can vary significantly depending on geographical location, levels of religiosity, and educational approaches. In this context, it is important to consider data from various sources, including demographic surveys, research by religious organisations, and academic studies (Figure 1).



**Figure 1.** Rating of the use of religious documents in Jewish families

*Source: compiled by the authors based on Annual Report from Sefaria (2024).*

According to the Annual Report from Sefaria (2024), approximately 93% of adult Jews in the USA consider the Torah to be a holy book. In traditional and Orthodox families, the Torah is studied daily, starting from a young age. For example, in Hasidic communities, children typically begin studying the Torah from the age of 3-4. Compared to the Torah, the study of the Talmud is more prevalent among Orthodox and traditional Jews. A survey conducted in 2023 showed that 60% of men in Hasidic communities and 53% of men in Modern Orthodox communities regularly study the Talmud. Women also study the Talmud, but with less intensity, depending on the specific community and its views on female education. In particular, the ShulchanAruch is used as a guide for observing religious laws in many traditional Jewish families. Approximately 68% of Orthodox Jews regularly refer to the ShulchanAruch for guidance on religious practices. Among Conservative Jews, this figure is around 45%, while among Reform Jews, it is about 20%. Other important religious texts, such as commentaries on the Torah (Rashi, Rambam), the Siddur, and the Machzor, are also widely used. For example, the Siddur (9th-10th centuries) is an integral part of daily life in many Jewish families. According to the Annual Report from Sefaria (2024), 64% of Orthodox Jews pray daily using a Siddur, a Jewish prayer book. Rashi's commentaries are used in 78% of Jewish religious schools to explain the texts of the Torah. The use of religious and educational normative documents in Jewish families is widespread, varying depending on the level of religiosity and the traditions of a particular community. The Torah is recognised as the most important text for all Jews, while the Talmud, ShulchanAruch, and other texts are more commonly used among Orthodox and traditional families. The study of these texts contributes not only to religion but also to the moral and ethical education of children in Jewish families. According to the World Jewish Congress, there are approximately 14.8 million Jews worldwide in 2023. The number of Jews in different countries varies. The data is presented in Figure 2.



**Figure 2.** The number of Jews in different countries, million people

*Source: compiled by the authors based on Reingold and Samson (2024).*

Home education among Jewish families is relatively common, particularly among Orthodox Jews. According to various studies, around 5-10% of Jewish children in Orthodox communities receive home education. This allows parents to provide their children with the necessary knowledge and raise them following religious traditions while facing certain challenges and difficulties. The costs of home education can vary significantly depending on the choice of learning materials, textbooks, online courses, and private tutors. Exact figures for Jewish home education in Israel are not available in public statistical reports. However, the trend towards home education is growing among various population groups, including the Jewish community, influenced by factors such as dissatisfaction with the traditional school system and the flexibility that home education offers. In Israel, educational statistics are usually collected by the Central Bureau of Statistics, which covers a wide range of demographic and educational data, but the specifics of home education are less frequently highlighted. The overall growth of alternative learning methods, including home education, reflects broader global trends. A 2022 study (PEW Research Centre) determined that about 12% of Jewish parents in Orthodox communities in the USA chose home education for their children. Table 1 summarises data obtained from semi-structured interviews with parents and children engaged in home education. Responses were analysed using thematic coding, whereby recurring themes were identified and categorised across interviews. The frequency reflects the number of respondents who mentioned a given aspect at least once during the interview. Participants were selected through purposive sampling based on the criteria of practising home education and affiliation with different branches of Judaism. The main reasons were religious beliefs (85%) and the desire to control the learning process, namely 75% (Halabi, 2023).

**Table 1.** Results of the conducted interview for the analysis of Jewish home education

Interview aspect	Questions for parents	Parents' responses	Questions for children	Children's answers
Educational process	How do you organise the teaching process at home? What subjects do you teach? Do you use any specific teaching materials or methods?	One parent mentioned that they teach their child core subjects such as mathematics, literature, history, as well as religious studies, and use various textbooks, online resources, and interactive sessions.	What subjects do you study at home? Which is your favourite? Do you like how home education is organised? Why?	One child noted that they study mathematics, history, and literature, but enjoy studying history the most. They find home education interesting because they experiment a lot with their parents.
Religious education	How do you integrate religious aspects into the home education process? What religious practices do you carry out at home?	According to one parent, religious aspects are integrated into all subjects; they study the Torah, the history of Judaism, and perform daily prayers. They raise their children in the spirit of traditional religious practices, including celebrating Shabbat and other holidays.	What religious rituals and traditions do you follow at home? Do your parents talk to you about religion during your studies?	One child mentioned that they pray daily and read the Torah, and their parents tell them about religious holidays and traditions.
Counselling and support	Do you seek advice from religious leaders or consultants regarding the upbringing of children? How do you ensure your children receive religious education?	One parent mentioned that they often seek advice from their rabbi on parenting and also communicate with other families who have chosen home education, sharing experiences with each other.	-	-
Socialisation of children	How do you ensure your children, who are home-schooled, socialise? Do your children participate in community events or	One parent noted that they organise meetings with other home-schooled children and also participate in community events. Another parent	Do you meet with other children who are also home-schooled? Do you participate in community events	One child mentioned that they often meet with other home-schooled children and



	meetings with other children?	mentioned that their children also attend Sunday school at the synagogue.	or meetings with other children?	also frequently attend Sunday school.
Challenges and benefits	What are the main challenges you face in home-schooling? What benefits do you see in home-schooling compared to traditional schooling?	One parent responded that the main challenge is finding a balance between education and socialisation, while the benefits include flexibility and the opportunity for deep religious education.	What do you like most about home-schooling? What difficulties do you experience during home education?	One child noted that they most enjoy learning a lot about their religion, but they find it difficult when they want to spend more time with friends.
The future of education	Do you plan to continue home-schooling in the future? What changes or improvements would you like to implement in the home-schooling process?	One parent mentioned that they plan to continue home-schooling into middle school but would like to integrate more modern technologies and methods into the education.	Do you want to continue learning at home in the future? What would you like to change or improve in your home education?	One child expressed a desire to continue home-schooling and enjoys it, but would like to have more opportunities to meet with other children.

*Source: compiled by the authors.*

Based on the conducted interviews, the main reasons for choosing home education among the research participants were identified:

- religious considerations, as there is a desire to ensure a deep understanding of religious texts and traditions;
- individualised approach, meaning there is an opportunity to adapt the curriculum to the needs and abilities of each child;
- preservation of cultural identity, as participants strive to maintain traditional values and lifestyle.

Interview participants highlighted the advantages of home education, namely the flexibility of the learning process, the possibility of integrating religious practices into daily life, and individualised learning for each child. Among the challenges, they identified ensuring children’s socialisation and the availability of necessary learning materials and resources.

Jewish children who are home-schooled often participate in community events, attending Sunday schools and religious classes at synagogues (Zhandosova et al., 2017). Such activities include summer camps, youth groups, sports sections, and cultural events. Home education and religious counselling play a significant role in Jewish families, providing not only academic development but also the formation of religious and moral values. The key aspects contributing to the effectiveness of these processes are an individualised approach, the integration of religious and secular learning, family involvement in the learning process, the role of religious counselling, flexibility and adaptability, and the formation of a strong religious identity. One of the main advantages of home-schooling is the possibility of individualised learning for each child. In Jewish families, this means taking into account not only intellectual abilities but also spiritual needs. Based on the qualitative insights gained, the study of the Torah and other sacred texts can be tailored to the specific abilities and interests of each child, fostering a deeper understanding and appreciation of the material. Jewish families strive to ensure a harmonious blend of religious and secular education. This allows children to not only receive a quality education but also to develop their spirituality. The integration of these two aspects generally contributes to the formation of a well-rounded individual, capable of applying their knowledge and values in everyday life situations. An important aspect of the effectiveness of home education is the active involvement of the family in the learning process (Kabidenova et al., 2016; Lawrence et al., 2023). In Jewish families, parents often serve as mentors, passing on their knowledge and experience to their children. This contributes not only to the learning process but also to strengthening family bonds and transmitting cultural traditions.

Religious counselling in Jewish families serves several important functions. Firstly, it helps children and adults to gain a deeper understanding and appreciation of religious principles and traditions.



Secondly, counselling can provide moral support and assistance in navigating life's challenges, guided by religious values. Finally, religious counselling contributes to the formation of a spiritual community where each family member feels supported and understood. Although home education may seem isolated, social interaction with other families and communities plays a significant role in Jewish families. A variety of religious and cultural events, such as Shabbat gatherings, Jewish holiday celebrations, and collaborative learning projects, provide children with opportunities for social interaction. Home education allows the learning process to be adapted to the changing circumstances and needs of the family (Khemakhem, 2026). This is particularly important for Jewish families where religious rituals and traditions may require a specific learning schedule. Flexibility also allows for quick responses to a child's needs, providing additional support when necessary. This approach helps children grow with a clear understanding of their religious roots and values.

The effectiveness of home education and religious counselling in Jewish families depends on several factors, including an individualised approach, integration of religious and secular learning, active family involvement, the role of religious counselling, social interaction, flexibility, and the formation of a strong religious identity. These aspects are all likely to help to create a harmonious environment for the child's all-round development, providing them not only with knowledge but also with spiritual values. Research has shown that home education in eight Jewish families contributed to the development of a high level of academic knowledge, as well as the formation of deep moral and ethical values. Analysis of religious counselling has helped to better understand Jewish education, culture, and religious heritage.

## Discussion

The empirical findings were based on topic analysis of home-schooled parents and children's interviews and document analysis of religious and educational normative texts. Interviewees said parents' role was important in religious and general education planning. This was especially true for daily religious reading, family rituals, and tailored learning. These findings were supported by children's stories, which reveal that they often learnt with their parents and practiced religion. Religious writings like the Torah, Talmud, and Shulchan Aruch and home schooling laws revealed that these activities were supported by institutions and customary in approved home education. The results of the study have shown that home education for Jewish children and religious counselling for them is a significant aspect and deserves special attention due to its cultural, historical, and social significance. This education of Jewish children and religious upbringing have a significant impact on the formation of their religious consciousness, cultural identity, and overall development. These processes contribute to the development of cognitive, moral, and spiritual qualities in children, helping them to form their religious and cultural identity. However, it is important to consider the challenges and difficulties associated with home education, such as limited opportunities for socialisation and the need for a high level of self-discipline.

As revealed, home education has a long history, which has merged with Jewish traditions. As Fan et al. (2018) noted, the study of home-based learning began in ancient times when formal schools were rare, and parents played the primary role in children's education. This study confirms this trend, indicating that many contemporary Jewish families continue this practice, adapting it to modern conditions. Recent research, such as those by Masry-Herzallah and Amzalag (2021) Benor et al. (2024), has shown that home education in Jewish families is undergoing significant changes under the influence of new technologies and educational methods. This research has highlighted the growing role of online resources and virtual classrooms in the learning process, as many Jewish families are using online courses, video tutorials, and digital libraries to supplement traditional teaching methods. The use of the latest digital technologies can significantly improve the quality of education (Dahan & Keller, 2025). Parents should actively use these resources in the learning process.

The results obtained have highlighted the importance of an individualised approach to each child, as confirmed by the findings of researchers McDonough (2020) and Cermanova (2023). They noted that home education allows parents to take into account the child's personal interests and needs,



which contributes to a better understanding of the material. Parents often consider individualised learning programmes, focusing on the abilities and interests of their children. Therefore, home education provides an opportunity for close interaction between parents and children. It is important to use this opportunity to strengthen emotional bonds and support. However, empirical evidence suggests that close interaction is most consistently observed in families where home education is embedded in coherent value systems, active mentorship practices, and sustained parental involvement, indicating that this outcome reflects well-functioning family contexts. However, religious education should be carried out in a form that is appropriate to the children's age, using accessible and understandable methods. This will help children to better grasp moral and spiritual values. Religious education remains a crucial component of home education in Jewish families. Research by scholars Bekerman (2018), Farah (2021), and Fish (2023) has shown that religious education has a significant impact on the formation of children's moral values and worldviews. They note that children who receive religious education at home are more likely to exhibit a high level of spirituality and ethical behaviour. This study confirms these findings. An analysis of statistical data has shown that religious counselling contributes to the development of spirituality and moral qualities in children. Parents and religious mentors use religious texts and traditions to explain ethical principles and rules of conduct. This helps children to better understand and accept these values.

The research conducted has shown that home education has a positive impact on the cognitive development of each child. Home-educated children often demonstrate higher academic achievement compared to those who attend traditional schools. This is because home education allows parents to pay more attention to the child's needs, create an individualised pace of learning, and use more flexible methods. Research by scholars Brabant and Caneva (2018), Freiberg and Cojocar (2023) has also found a positive impact of home education on children's cognitive development. Their observations revealed that home-educated children often demonstrate higher scores in tests of logical thinking and creativity. This may be because home education allows parents to use a variety of teaching methods that stimulate the development of critical thinking and creativity. However, more research is needed to investigate the impact of home education on long-term outcomes in academic and professional spheres. As Simonovits and Suranyi (2020) noted, it is important to consider the aspect of the impact of home education on the success of children in higher education and the labour market. This data could help better understand which teaching approaches are most effective in the long term.

The research results showed that home education also has its challenges and difficulties. This was confirmed by the study of Diamond (2020), Badder and Avni (2024), who noted that one of the main problems is the lack of socialisation. Home-educated children may have limited opportunities to interact with peers, which can negatively affect the development of their social skills. This study found similar problems and showed that some home-educated children do indeed have fewer opportunities for social interaction. However, many parents try to compensate for this shortfall by involving children in various social and cultural activities, as well as organising group activities with other home-educated children. It is important to note that the research findings align with the conclusions of researchers such as Yares (2019), Lapot (2020) and Krasner (2022). They also added that home education is an effective form of learning that contributes to the development of children's intellectual and moral qualities. Home-educated children have a higher level of independence and responsibility. This study confirms these findings. Indeed, home-educated children often demonstrate a high degree of independence in learning and everyday life. This may be due to the fact that home education requires children to have greater self-discipline and organisation.

Home education offers a range of advantages that have been confirmed by this study as well as other academic articles. Firstly, home education allows parents to create an individualised learning programme that takes into account the child's personal interests and needs. This contributes to a more effective acquisition of knowledge and develops a passion for learning. Secondly, home education provides a more flexible learning schedule. Children can learn at their own pace, reducing the risk of overload and stress. As Masry-Herzallah (2021) and Zakai (2022) noted, a flexible schedule allows children to devote more time to other important aspects of life, such as hobbies, sports, and social activities. Thirdly, home education fosters strong family bonds. Parents spend more time with their children, which contributes to a better understanding and support. This is



supported by research from scholars Farah (2023) and Edri (2024), who found that home-educated children have stronger emotional bonds with their parents.

Home education of Jewish children and religious counselling are complex and multifaceted processes that require a careful approach. This study has shown that these methods of teaching and upbringing can be very effective if they are carried out taking into account the individual needs and characteristics of each child. A comparison of the results of this study with other scientific research has confirmed that home education contributes to the development of children's cognitive, moral, and spiritual qualities. However, some challenges require further study and resolution. Home education and religious upbringing remain important aspects of the formation of children's religious and cultural identity in Jewish families. With understanding and support from parents, religious mentors, and the community, these processes can contribute to the all-round development of children, preparing them for an active and successful life in the modern world.

## Conclusions

This study has highlighted the significance of home education within Jewish culture, particularly its impact on the formation of children's religious identity. The research findings have identified that home education in Jewish families plays a crucial role in developing a deeper understanding of religious texts and traditions, while also providing an individualised approach to the study of religion. This research has confirmed that religious counselling takes place both formally through Torah lessons and informally through family discussions and participation in religious rituals. Such an approach facilitates the effective transmission of religious faith and traditions across generations, ensuring flexibility and the opportunity for deep immersion in religious learning.

An analysis of religious and educational regulatory documents has shown that Jewish families have a wide range of tools and resources to provide both religious and general education for their children. These documents provide a framework for integrating religious values into the educational process, contributing to the formation of a well-rounded individual with deep spiritual roots.

The data collected included interviews with parents and children who are home-educated and encompassed families from various streams of Judaism. The use of semi-structured interviews about home education allowed for an understanding of this process. The results obtained confirmed the hypothesis of the positive impact of home education on the religious identity of children in Jewish families. It was found that participation in family rituals and mentorship from older family members play a key role in shaping children's religious beliefs and values.

The practical significance of this study lies in providing recommendations for parents who choose home education for their children. In particular, it is recommended to develop specialised counselling programmes and materials for parents who provide home education, to help them effectively nurture their children's religious faith and identity. This could include guides on methods of teaching religious texts, organising family discussions, and participating in religious rituals. Additionally, the research findings could be useful for developing supportive programmes and resources for families who choose home education. This might involve creating a support network where parents can share experiences and receive advice from experts in the field of religious education. Such programmes could also include organising joint events for families, which would foster community building and knowledge sharing.

The research has shown that home education is an effective means of transmitting religious faith and traditions within Jewish families, providing flexibility and the opportunity for deep immersion in religious learning. This contributes to the formation of a strong intergenerational connection and the maintenance of children's religious identity. The interviews covered a variety of families; however, the sample was limited, and therefore the sample was not sufficiently representative of all Jewish families. Future research could involve a larger number of families from different branches of Judaism across various countries to obtain more objective data and identify general trends.



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