

Beyond A Jewish Library: Findings From A 2023 Survey of Users in North America

August 2023



Background

Launched in 2013, Sefaria is a free, living library of Jewish texts and their interconnections, in Hebrew and in translation and a global leader in enabling Jewish learning and teaching in an open and participatory way. In 2022, Sefaria reached a total of five million users, with a monthly average of 598,000 users.¹ Half (51%) of these users are in the United States (48%) and Canada (3%), and this report focuses on this North American subset of Sefaria's users.

In 2022, Sefaria completed a five-year strategic plan which set forth ambitious goals of further expanding its reach, including "develop[ing] a universally accessible digital library experience [and] power[ing] new pathways to digital Torah beyond the library."² As it sets forth toward these goals, Sefaria has partnered with Rosov Consulting to conduct a survey of its users in order to better understand:

1. Who are Sefaria's users in 2023? Where do they live? How do they identify? How proficient are Sefaria's users in Jewish text study, and how many of them are relative newcomers to Jewish text study?

In addition to the evident benefit of easier access to Jewish texts online, what other benefits do users derive from engaging with the Sefaria content, especially when it comes to their comfort and confidence participating in Jewish life more broadly?

2. What attributes (of the users and of their experience with Sefaria) may contribute to or correlate with these outcomes?

This report relays the findings from a 2023 survey of Sefaria users and offers some suggestions as to how these findings could inform ways in which Sefaria could proceed toward its ambitious strategic plan.³ The report begins with a broad overview of all Sefaria's users in North America (United States and Canada) and their demographic profile; it then narrows down on a large subset of the users and describes Sefaria's impact on a user subset of particular interest: *young* North American users (ages 18-44) excluding Jewish educators.

¹ At the time of writing, in July 2023, Sefaria's average monthly reach is even larger, over 650,000 users.

² "Taking the People of the Book into the Digital Age." Sefaria's 2023–2027 Strategic Plan, available at:

sefaria.org/strategicplan.

³ The survey was fielded online in January 2023 via multiple channels and in both English and Hebrew. See the methodological appendix for further details.

Key Findings

1. Among Sefaria's North American users, just over one in four are Orthodox (27%)⁴ and about one in five (21%) are Jewish educators. Almost one in four Sefaria users in North America (23%) are not Jewish.
2. Just over half (55%) of Sefaria's North American users are younger than 45 years. With few exceptions, this younger subset uses Sefaria and is impacted by Sefaria in ways similar to older users.
3. One-third (34%) of Sefaria's North American users do not have a regular practice of studying Jewish texts. Two-thirds (67%) require some level of support or scaffolding, such as translation and contextual information, in order to engage with these texts.
4. Across all user types, engagement with Sefaria enhances a sense of connection to the Jewish people and a sense of confidence to engage in Jewish practice beyond Jewish text study.
5. Sefaria's least Jewishly literate users (those labeled "Explorers" in this report) are more likely to be female or gender nonconforming and are much less likely to be Orthodox. Compared with the more literate "Expert" users, they are more likely to gain a sense of connection to the Jewish people from their Sefaria experience, as well as motivation to explore additional Jewish educational opportunities.
6. Users who have established a regular Torah study practice but who still require scaffolding and support to access the corpus of Jewish texts (referred to in this report as "Dedicated Explorers") are the ones impacted most deeply across all forms of impact.
7. Sefaria's impact peaks with more regular use. Specifically, users who engage with Sefaria more than once a month are impacted especially deeply. That said, even first-time users report considerable impact when it comes to greater comfort in organized Jewish settings and the desire to learn more.

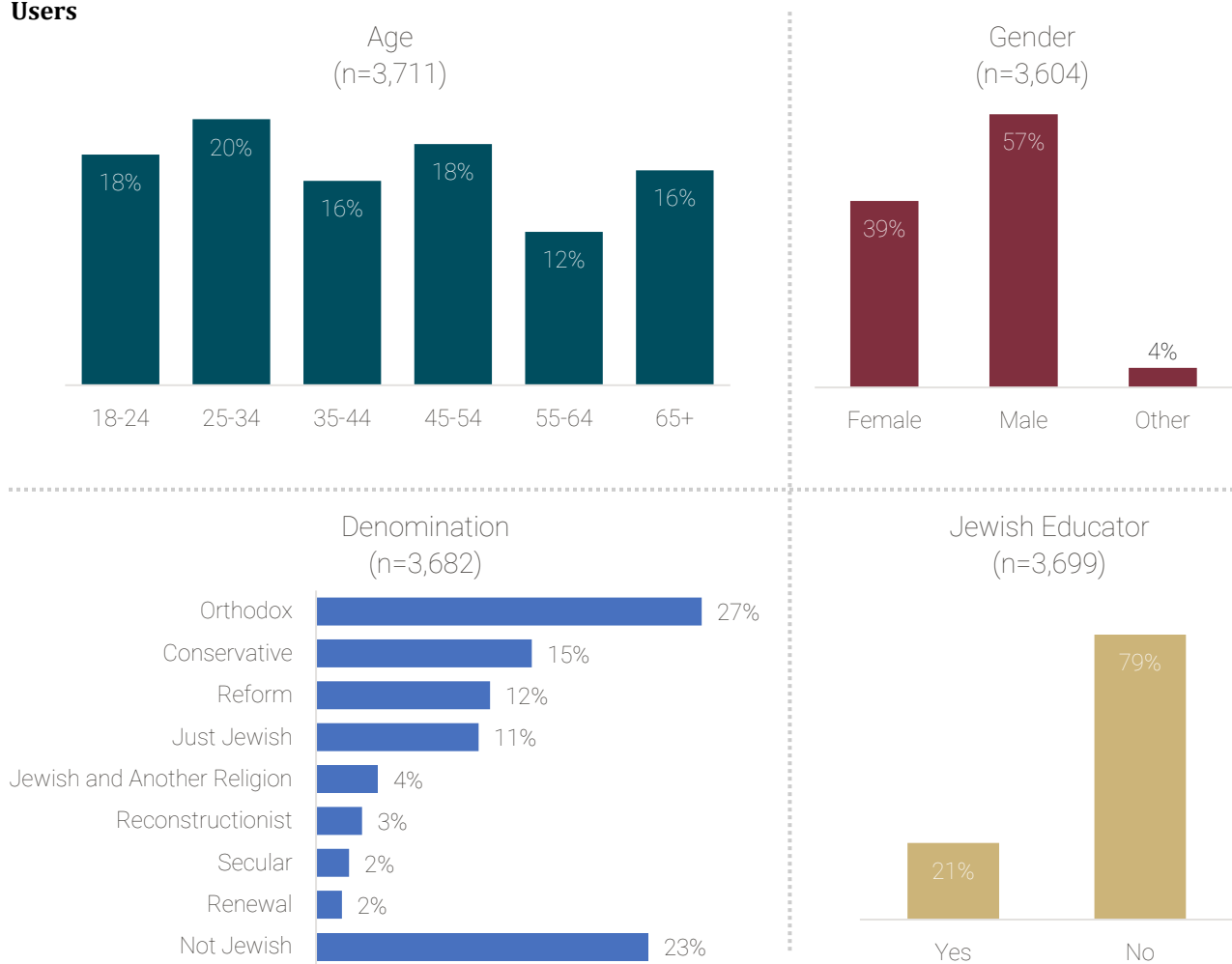
⁴ This number includes both Orthodox and Haredi users.

Who Are Sefaria's Users?

We begin by offering a general overview of the demographic makeup of Sefaria's North American users. While there are clear (and not surprising) trends in the composition of Sefaria's user population, there is also considerable (perhaps more surprising) diversity.

As can be seen in Figure 1, Sefaria's North American users skew younger, with 54% of the users under 45 years of age. A majority (57%) are male, and 27% are Orthodox. However, many of Sefaria's users are not Jewish (23%) or identify with Judaism and another religion (4%); and some identify as secular (2%) or "Just Jewish" (11%). This religious diversity is greater among Sefaria's more occasional users. For example, among first-time users, 45% are not Jewish and 7% identify with Judaism and another religion.

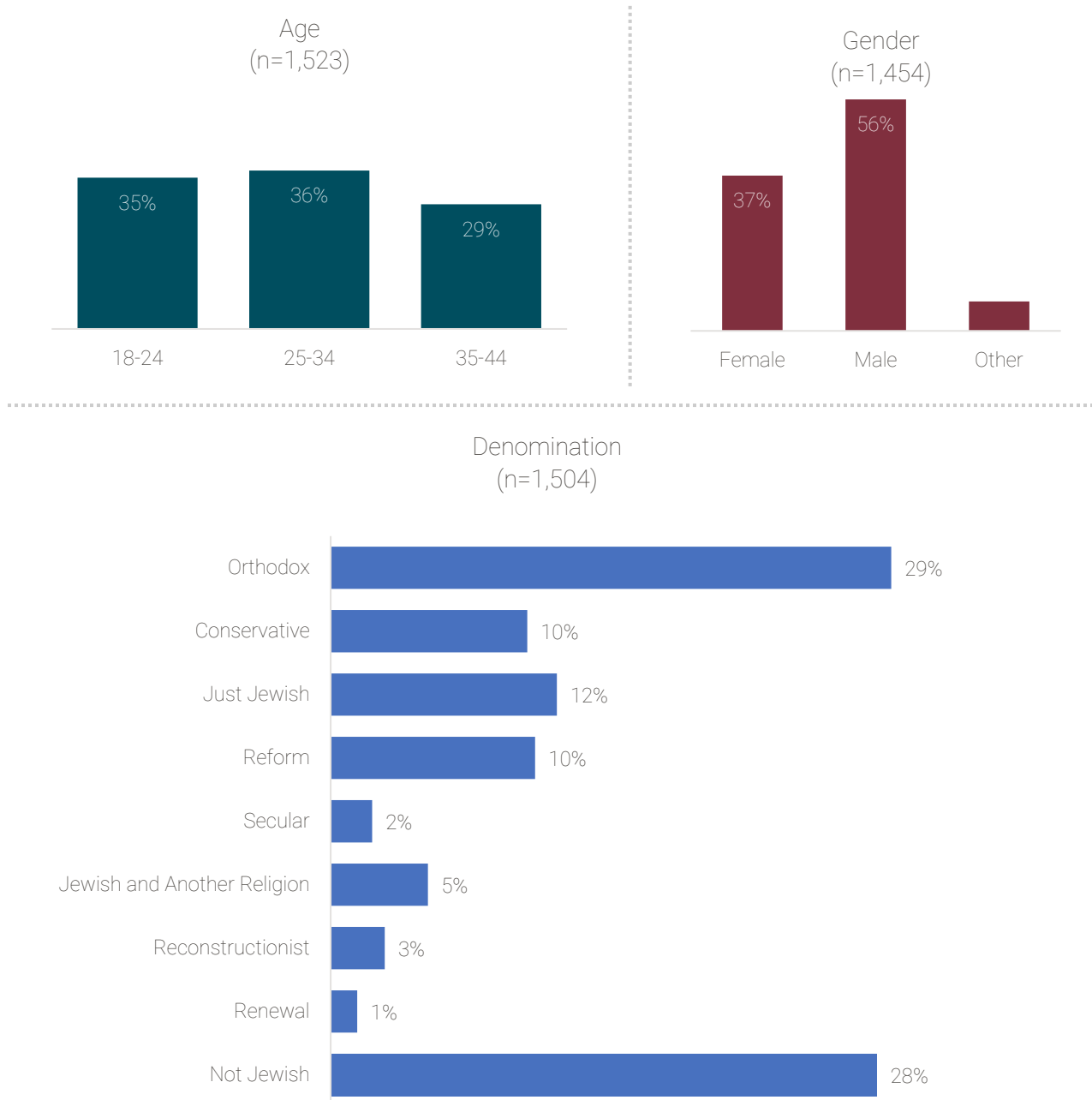
Figure 1: Age, Gender, Denominational Identity, and Educator Status Among North American Sefaria Users



A subset of users that is of particular interest to Sefaria are young (18-44) North American users who are not Jewish educators. Figure 1a offers the demographic breakdown of this subset of users.⁵

⁵ Appendix B offers additional information on Sefaria's users who are Jewish educators.

Figure 1a: Age, Gender, and Denominational Identity of Young North American, Noneducator Users*



* Non-educators aged 18-44 make up 41% of Sefaria's North American users.

Methodological Note

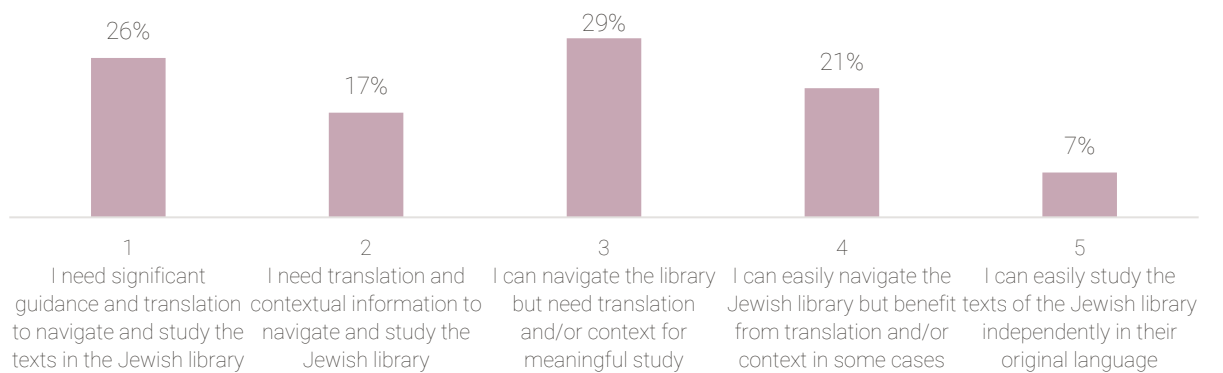
The first section of the report offers a reliable (weighted) description of the demographic makeup of Sefaria's North American users. The remainder of the report will look into the impact that using Sefaria has on these users. As further explained in the methodological appendix (Appendix C), the analysis of Sefaria's impact intentionally excludes a subsegment of Sefaria users—first-time users who are not Jewish—because statistical analysis revealed this population to be an outlier in many respects and in order to focus the analysis of Sefaria's impact on the population of greatest interest to Sefaria.

FROM EXPLORERS TO EXPERTS, FROM OCCASIONAL TO DEDICATED: FOUR SEFARIA USER SEGMENTS

There are two distinct and interrelated dimensions to how one engages in Jewish text study, and both are useful for understanding Sefaria’s user base. First is proficiency or literacy in text study. This is quantified based on the respondent’s report of (a) how well they can navigate the Jewish library independently and with ease; and (b) how well they can access texts in their original language (primarily Hebrew and Aramaic).

Figure 2 shows the distribution of Sefaria’s young noneducator users in terms of their literacy with navigating the Jewish library and the level of support or scaffolding they require. A majority of these users (72%) require some level of support in order to meaningfully engage in text study. In the remainder of this report, we call these users (those who selected 1, 2, or 3 on the Figure 2 scale) “Explorers,” and those who can easily navigate the Jewish library (those who selected 4 or 5 on the Figure 2 scale) “Experts.”

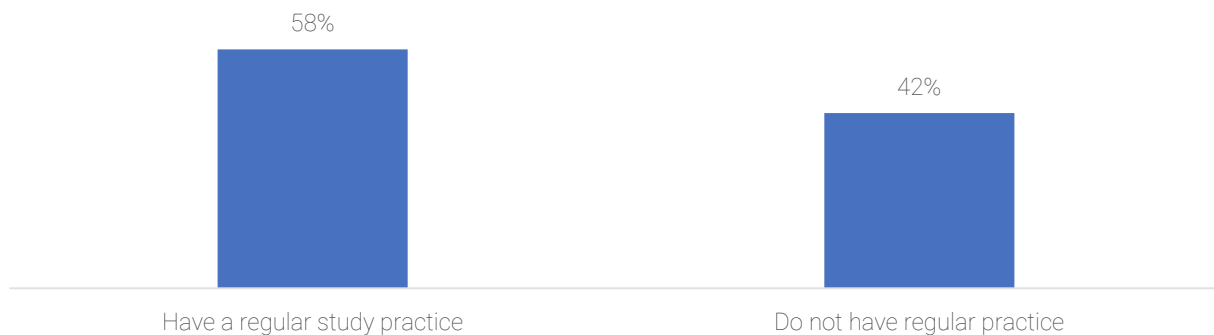
Figure 2: Many Users Need Significant Scaffolding and Support



North American noneducators under 45 (n=1,398)

Another aspect of one’s engagement in text study (in addition to whether one is an Expert or an Explorer) is the regularity with which one engages with it. Here, the survey asked a simple yes-or-no question: “Do you have a regular practice of studying Jewish texts?” Among this target subset of users, nearly three in five respondents indicated that they do have a regular study practice (Figure 3). Those with a regular practice are hereafter referred to as “Dedicated,” while those without are called “Occasional.”

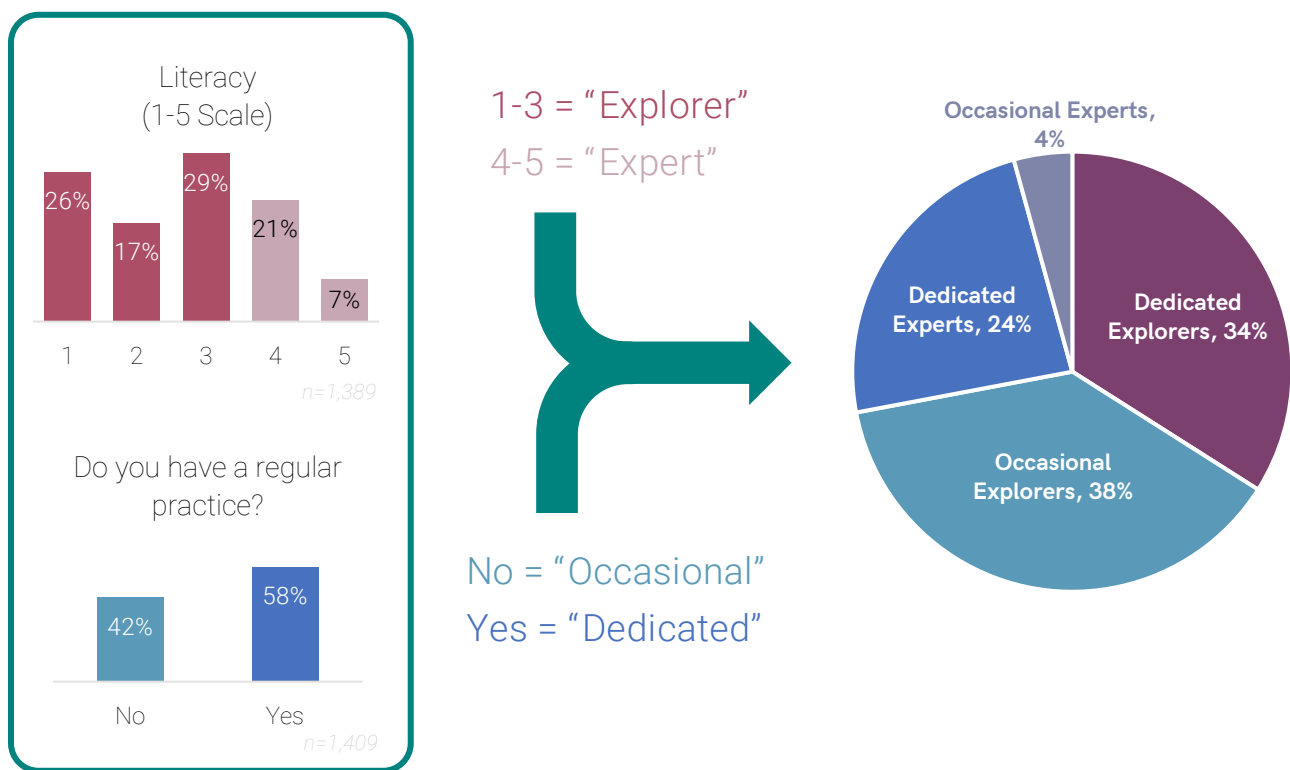
Figure 3: Regular Text Study Practice



North American noneducators under 45 n=1,409

How do these two aspects of Jewish text study—proficiency and literacy on the one hand, and regularity on the other hand—interrelate? And how can the combination of these two aspects help us understand how Sefaria users engage with the service, and what they take away from it? Figure 4 demonstrates how these two aspects of Jewish study intersect to form four distinct user segments: **Dedicated Explorers**, **Occasional Explorers**, **Dedicated Experts**, and **Occasional Experts**. Looking at the complete user population, a substantial segment of Sefaria’s North American noneducator userbase (38%) is made of “Occasional Explorers,” who only study Jewish texts irregularly and need at least some scaffolding to do so. As we will see below, half (51%) of those are first-time users. The second largest segment of users (34%) are “Dedicated Explorers” who are not (yet) fully proficient in the study of Jewish texts and require some support and scaffolding, but who nevertheless have established a regular practice of studying Jewish texts.

Figure 4: Four Segments of Sefaria Users, 18-44 noneducators



What do we know about these four user segments? As Figure 5 shows, Explorers (as compared to Experts) are more likely to be female or gender nonconforming. Explorers are also much less likely to be Orthodox, and more likely identify with another religion (often in addition to Judaism).

Figure 5: Key Demographics by Segment (Gender, Denominational Identity)

Segmentation						
	Dedicated Explorer (n=479)	Occasional Explorer (n=536)	All Explorers (n=1,015)	Dedicated Expert (n=334)	Occasional Expert (n=60)	Total (n=1,409)
Total by segment	34%	38%	72%	24%	4%	100%
Gender						
Male	52%	41%	46%	81%	24%	54%
Female	41%	46%	43%	17%	76%	39%
Other	7%	13%	10%	2%	0%	8%
Denomination						
Jewish - Orthodox	28%	6%	17%	72%	76%	33%
Jewish - not Orthodox	54%	68%	61%	16%	21%	49%
Not Jewish/Other	18%	26%	22%	11%	3%	19%

Not surprisingly, we also know that Occasional users are significantly different from Dedicated users in terms of how often they engage with Sefaria (see Figure 6). Most Dedicated Explorers (62%) and Dedicated Experts (61%) engage with Sefaria at least several times per month. Conversely, about half of Occasional Explorers (51%) and Occasional Experts (46%) are first-time visitors. As we will see below, engagement with Sefaria at least several times per month is also associated with an uptick in various forms of impact. We move now to explore the outcomes that these users gain as a result of engaging with Sefaria.

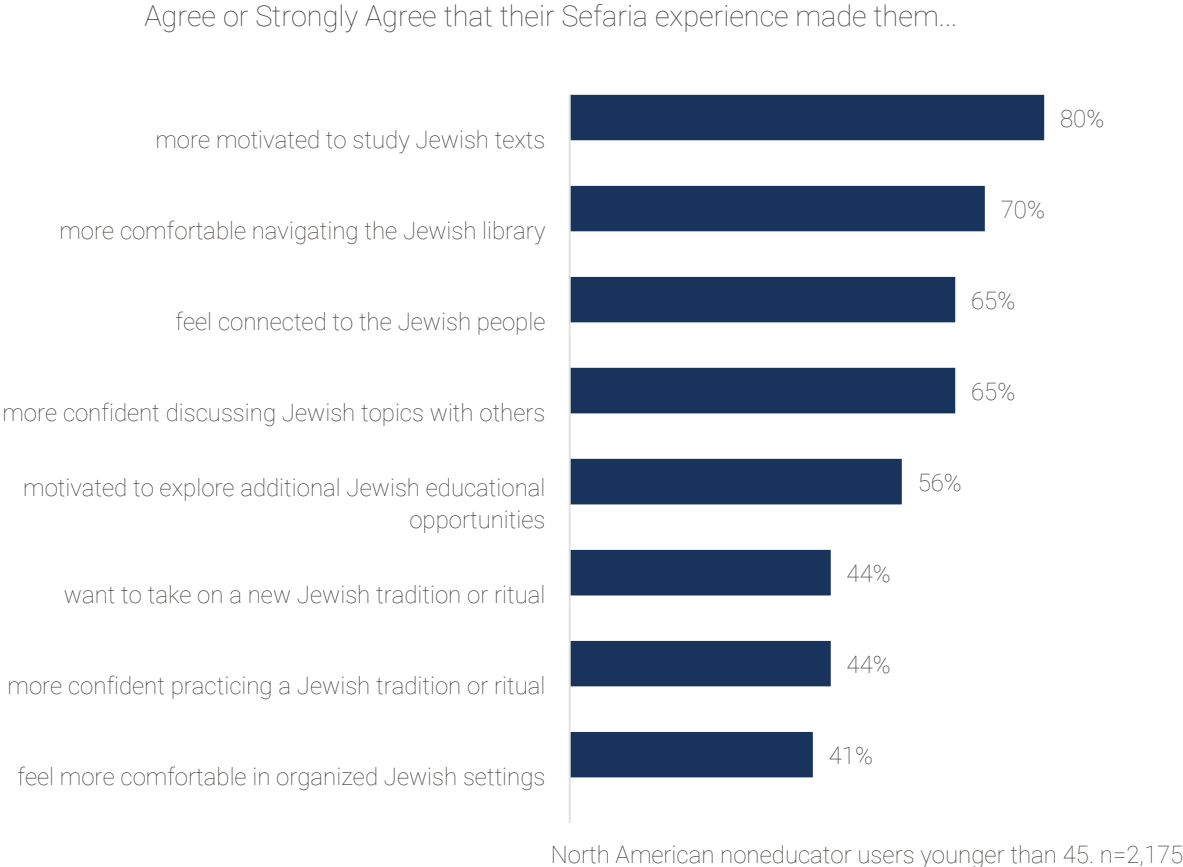
Figure 6: Frequency of Use by User Segment

Frequency of use by segment					
	Dedicated Explorer (n=479)	Occasional Explorer (n=536)	Dedicated Expert (n=334)	Occasional Expert (n=60)	Total (n=1,409)
Daily	12%	1%	18%	2%	9%
Once per week or more	27%	7%	22%	11%	18%
Several times per month	23%	18%	21%	13%	20%
Once per month or less	17%	23%	31%	29%	23%
First-time visitor	21%	51%	8%	46%	30%

Comfort, Confidence, Connection: What (Young, North American) Users Take Away

As noted above, a key question that motivated this research is whether engagement with Sefaria is associated with Jewish outcomes beyond the evident benefit of easy access to Jewish texts online. In other words, in what ways does Sefaria’s impact go “beyond a Jewish library,” to support users’ connection to and confidence in engaging in Jewish life more broadly? The survey asked respondents to rate their agreement with eight statements about their overall experience with Sefaria. As Figure 7 shows, first, young, noneducator users of Sefaria gain motivation to study Jewish texts (80%) and comfort in navigating the Jewish library (70%). But more than that, about two-thirds of users report that their Sefaria experience made them feel connected to the Jewish people (65%). Quite a few also feel more confident to discuss Jewish topics with others (65%), and some became motivated to explore additional educational opportunities (56%) because of their Sefaria experience. Finally, about four in 10 users report greater confidence to practice Jewish traditions (44%), greater comfort in organized Jewish settings (41%), and a desire to take on new Jewish traditions or rituals (44%). Let us take a closer look at the way in which these outcomes manifest for each of the different segments of Sefaria users. (The “Occasional Expert” segments is excluded due to the small number of respondents who are of this user type).

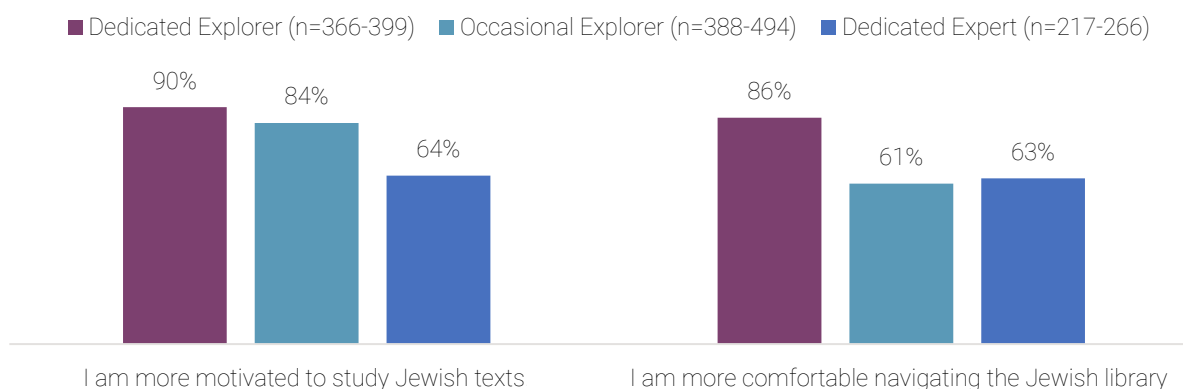
Figure 7: Eight Outcomes of Engaging with Sefaria, 18-44, noneducators



GREATER COMFORT STUDYING JEWISH TEXTS

Figure 8 below demonstrates how some 18-44 noneducator Sefaria users benefit from their Sefaria experience more than and differently from other users. Take, for example, the outcome of becoming more motivated to further explore Jewish texts. While users across all segments report this outcome (agree or strongly agree that their Sefaria experience has led to this outcome) to a great extent, Explorer users are the ones who report it most often; 84% of Occasional Explorers and 90% of Dedicated Explorers say that they are more motivated to study Jewish texts. But Dedicated Explorers are more likely than any of the other segments to report such outcomes as comfort navigating the Jewish library. It is likely that the unique characteristics of this user segment—a dedication to the practice of Torah study on the one hand, and a relatively low level of Jewish literacy on the other hand—make these users apt to benefit most from Sefaria’s ease of access to the Jewish library.

Figure 8: Text-Based Outcomes by Segment



GREATER MOTIVATION AND CONFIDENCE AS JEWISH PRACTITIONERS

What about outcomes that go beyond the study of Jewish texts? Does online Jewish text study lead to greater comfort and confidence in other facets of Jewish life? For at least some Sefaria users, and especially for its Explorer users, the answer seems to be yes.

Both Dedicated Explorers and Occasional Explorers are more likely than Dedicated Experts to say that their Sefaria experience made them feel connected to the Jewish people on the one hand, and motivated them to explore additional Jewish educational opportunities and new Jewish traditions or practices on the other hand (Figure 9). But for Dedicated Explorers, in particular, the outcomes of engaging with Sefaria extend beyond greater motivation and interest in Jewish life. Dedicated Explorers are most likely to also report greater confidence discussing Jewish topics with others and participating in Jewish life, whether through greater confidence to practice Jewish rituals or through a greater sense of comfort in organized Jewish settings (Figure 10).

We find that Sefaria’s outcomes manifest for its Explorer users on two levels. For all Explorer users, even those who engage with Sefaria only briefly, Sefaria promotes greater *motivation* to engage in Jewish life. However, more regular engagement with Sefaria also leads to greater *confidence* as Jewish practitioners. For Dedicated Explorers, it would seem, the practice of Torah study acts as an entryway to other facets of Jewish life.

Figure 9: Greater Connection and Motivation by Segment

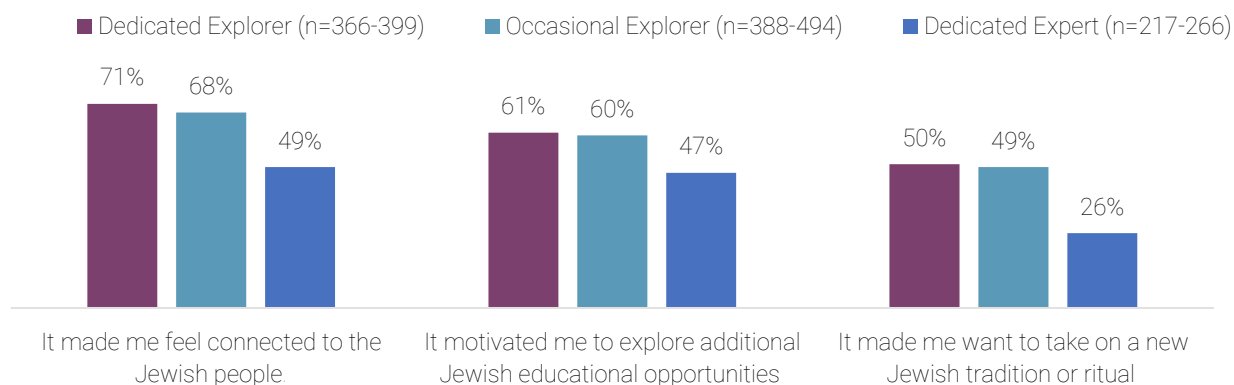


Figure 10: Greater Confidence by Segment



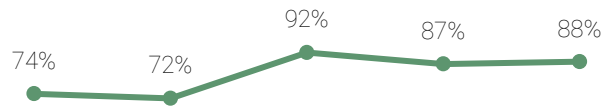
FROM FIRST USE TO FREQUENT USE: THE EFFECT OF USING SEFARIA REGULARLY

How much engagement with Sefaria is needed to generate greater confidence as Jewish practitioners? As Figures 11a through 11d show, some outcomes seem to peak with engagement of several times per month. More frequent engagement with Sefaria does not seem to generate greater impact, as these more frequent users are just as likely (or slightly less likely) to agree with these outcome statements. (An exception is confidence to discuss Jewish topics with others [11c], which peaks with weekly engagement.)

On the other hand, there are several outcomes (11d through 11h) where even first-time users report considerable impact, which in some cases is almost as great (or greater) than that of several-times-per-month users. It may be that in these cases the first encounter with Sefaria is associated with other aspects of one's Jewish journey (perhaps a recent conversion to Judaism, which we know is the case for many first-time Sefaria users) that contribute to and enhance Sefaria's impact. However, even in these cases, the impact of Sefaria rises with more-than-monthly use, and in one case (greater confidence to practice Jewish traditions and rituals, 11f) it continues to increase even with weekly and daily engagement; 61% of users who engage with Sefaria every day say that the experience made them more confident to practice Jewishly.

11a

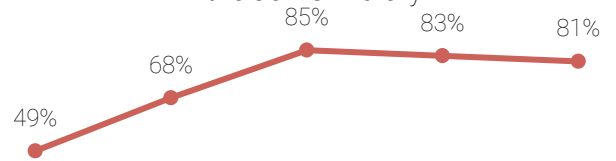
I am more motivated to study Jewish texts



First-time visitor Once per month or less Several times per month Once per week or more Daily

11b

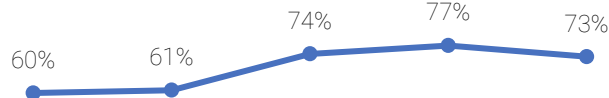
It made me more comfortable navigating the Jewish library



First-time visitor Once per month or less Several times per month Once per week or more Daily

11c

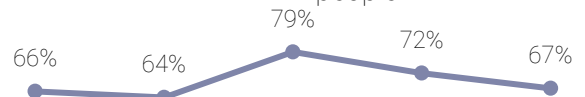
It made me more comfortable discussing Jewish topics with others



First-time visitor Once per month or less Several times per month Once per week or more Daily

11d

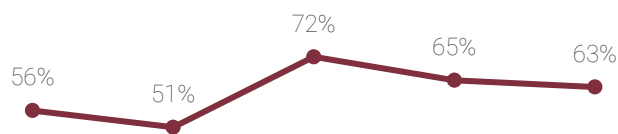
It made me feel connected to the Jewish people



First-time visitor Once per month or less Several times per month Once per week or more Daily

11e

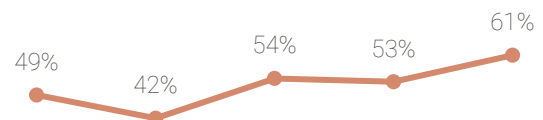
It motivated me to explore additional Jewish educational opportunities



First-time visitor Once per month or less Several times per month Once per week or more Daily

11f

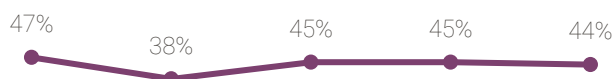
It made me more confident practicing a Jewish tradition or ritual



First-time visitor Once per month or less Several times per month Once per week or more Daily

11g

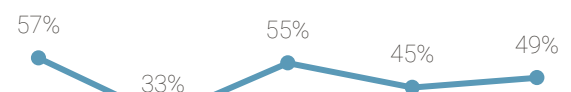
It made me feel more comfortable in organized Jewish settings



First-time visitor Once per month or less Several times per month Once per week or more Daily

11h

It made me want to take on a new Jewish tradition or ritual



First-time visitor Once per month or less Several times per month Once per week or more Daily

Conclusions

The findings of the 2023 Sefaria user survey make it clear that, for some segments of the Sefaria user population, engaging with Sefaria does indeed produce outcomes that go “beyond the Jewish library.” These outcomes are stronger for Sefaria’s Explorer users who are less literate in Jewish text study and require at least some (or even substantial) scaffolding and supports, such as translation and contextual information. It is also clear that Sefaria’s outcomes intensify with repeated use (some impact on first-time users indicated above notwithstanding).

In order for Sefaria to continue implementing its strategic plan, it would be advisable to explore techniques, designs, and product features that would:

- a. Consider techniques that get Occasional Explorers to visit the site more often.
- b. Make scaffolding options (such as translation) apparent and easily accessible, and perhaps explore additional forms of scaffolding.
- c. Make connections or referrals to other Jewish educational opportunities (perhaps by means of linking webpages of relevant organizations and services).
- d. Offer pathways for Dedicated Explorers to become Dedicated Experts, such as opportunities to study with a community of more proficient learners, for example.
- e. Carry out some research that focuses on first-time users to explore why they chose to explore Sefaria, and what may make them come back.

Appendix A: Key Characteristics of Sefaria’s North American, Young (18-44), Non-Educator Users

This appendix summarizes the demographic and outcome data for Sefaria users who are 18-44 years old, North American, and not Jewish educators. (Numbers exclude not-Jewish, first-time users).

		Non-educators, 18-45 (n=1,409)	All North American users (n=3,572)
Gender	Female	39%	40%
	Male	54%	56%
	Other	8%	5%
Denomination	Orthodox	33%	29%
	Conservative	12%	18%
	Just Jewish	15%	14%
	Reform	15%	15%
	Not Jewish	12%	9%
	Haredi	0%	1%
	Secular	2%	3%
	Jewish and Another Religion	7%	6%
	Reconstructionist	3%	4%
	Renewal	2%	2%
	Other	0%	0%
Jewish Educator	Yes	0%	23%
	No	100%	77%
Frequency of use	Daily	9%	12%
	Once per week or more	18%	18%
	Several times per month	20%	19%
	Once per month or less	23%	20%
	First time visitor	30%	31%
Literacy	I need significant guidance and translation to navigate and study the texts in the Jewish library.	26%	22%
	I need translation and contextual information to navigate and study the Jewish library.	17%	18%
	I can navigate the library but need translation and/or context for meaningful study.	29%	27%
	I can easily navigate the Jewish library but benefit from translation and/or context in some cases.	21%	24%
	I can easily study the texts of the Jewish library independently in their original language	7%	9%
Overall, my Sefaria experience made me... (sum 'agree' + 'strongly agree')	more motivated to study Jewish texts	80%	76%
	more comfortable navigating the Jewish library	70%	69%
	more confident discussing Jewish topics with others	65%	67%
	feel connected to the Jewish people	65%	65%
	more motivated to explore additional Jewish educational opportunities	56%	58%
	more confident practicing a Jewish tradition or ritual	44%	46%
	feel more comfortable in organized Jewish settings	41%	41%
	want to take on a new Jewish tradition or ritual	44%	38%

Appendix B: Key Characteristics of Sefaria’s North American Jewish Educators

As noted above, many Sefaria users (23%) are Jewish educators, whose use and experience of Sefaria is distinctly different from those of non-educators. This appendix offers a summary of these differences.

(Numbers **exclude** not-Jewish, first-time users).

* Percents may add to more than 100% due to rounding.

		Educator (n=805)	Noneducator (n=2,640)	Total (n=3,572)
Gender	Female	42%	39%	40%
	Male	53%	57%	56%
	Other	5%	5%	5%
Age	18–44	58%	53%	55%
	45+	42%	47%	46%
Denomination	Orthodox	36%	28%	29%
	Conservative	20%	17%	18%
	Reform	15%	15%	14%
	Just Jewish	14%	14%	15%
	Not Jewish	1%	11%	9%
	Jewish and Another Religion	4%	6%	1%
	Reconstructionist	3%	4%	3%
	Secular	3%	3%	6%
	Renewal	2%	2%	4%
<i>Haredi</i>	2%	0%	2%	
Frequency of use	Daily	24%	9%	12%
	Once per week or more	26%	16%	18%
	Several times per month	21%	18%	19%
	Once per month or less	12%	22%	20%
	First-time visitor	18%	35%	31%
Literacy	I need significant guidance and translation to navigate and study the texts in the Jewish library	10%	26%	22%
	I need translation and contextual information to navigate and study the Jewish library	8%	21%	18%
	I can navigate the library but need translation and/or context for meaningful study	22%	29%	27%
	I can easily navigate the Jewish library but benefit from translation and/or context in some cases	40%	19%	24%
	I can easily study the texts of the Jewish library independently in their original language	20%	5%	9%
Overall, my Sefaria experience made me... (sum 'agree' + 'strongly agree')	more motivated to study Jewish texts	70%	78%	76%
	more comfortable navigating the Jewish library	74%	68%	69%
	more confident discussing Jewish topics with others	67%	67%	67%
	feel connected to the Jewish people	59%	66%	65%
	more motivated to explore additional Jewish educational opportunities	55%	59%	58%
	more confident practicing a Jewish tradition or ritual	41%	48%	46%
	feel more comfortable in organized Jewish settings	37%	43%	41%
want to take on a new Jewish tradition or ritual	29%	41%	38%	

Appendix C: Methodology

The 2023 Sefaria User Survey was fielded between January 9 and February 10, 2023, via email, website pop-up, and app pop-up. This survey was not incentivized. Prior to analysis, survey responses were cleaned, removing fraudulent and spam responses, leaving a total of 7,445 survey responses.

SURVEY WEIGHTING

In order for the population of survey respondents to better approximate Sefaria’s actual user base, the survey was initially weighted on four variables: age, primary access type (web versus app), frequency of use, and country (for analyses that include Israel). Google Analytics data supplied by Sefaria informed the weights for each variable. Overall, older respondents were weighted down; this is consistent with the observation that survey respondents often skew older than the user base as a whole. In terms of frequency of use, first-time users were significantly weighted up while weekly users were significantly weighted down. This necessitated one additional weight wherein non-Jewish first-time users were given a weight of zero, effectively excluding them from analysis. This was done for two reasons: first, in nearly all respects, this group's responses were outliers in that they were statistically different from both first-time Jewish users and other non-Jewish users. And, because Google Analytics data necessitated the weighing-up of first-time users, leaving in non-Jewish first-time users would amplify these outliers, which would skew the remainder of the data in ways that were determined to be counterproductive to the research questions.

The unweighted and weighted attributes of the survey sample are shown in the following table:

	Unweighted	Weighted
Age		
18–24	13%	20%
25–34	14%	22%
35–44	14%	16%
45–54	17%	17%
55–64	13%	13%
65+	29%	12%
Frequency of visits		
Daily	14%	12%
Once per week or more	42%	18%
Several times per month	18%	18%
Once per month or less	16%	19%
First-time visitor	10%	33%
Access		
Web	64%	83%
Mobile	36%	17%
Country		
United States	50%	48%
Israel	26%	32%
Canada	4%	3%
United Kingdom	3%	3%
Other (each < 2%)	17%	14%

SEGMENTATION OF THE SEFARIA USER POPULATION

As discussed above, two survey questions—about the user’s facility in accessing and studying Jewish texts on the one hand, and about whether or not they have a regular practice of studying Jewish texts—were used to divide survey respondents into four groups, or segments (see Figure 4, above). The methodology for imposing this segmentation, and specifically the choice to group responses of 1–3 (on the five-point literacy scale) as “Explorers” and responses of 4–5 as “Experts” followed an analysis of variance (ANOVA) that revealed a high level of internal consistency within these two groups across the eight outcome statements.

Demographics by Segment - North American Noneducators				
	Dedicated Expert (n=959)	Dedicated Explorer (n=1,283)	Occasional Explorer (n=983)	Occasional Expert (n=130)
Age				
18–44	61%	46%	59%	60%
45+	39%	54%	41%	40%
Gender				
Male	71%	53%	45%	44%
Female	26%	43%	46%	54%
Other	2%	4%	8%	2%
Visits Sefaria				
Daily	25%	12%	1%	9%
Once per week or more	25%	23%	6%	15%
Several times per month	19%	22%	15%	16%
Once per month or less	19%	17%	22%	28%
First-time visitor	12%	26%	56%	33%

Appendix D: The 2023 Sefaria User Survey

Thank you for taking the Sefaria survey! As part of Sefaria's commitment to building the future of Jewish learning, we are conducting this survey to improve accessibility and grow our impact. This survey should take you approximately 5 minutes to complete. All responses will remain completely anonymous.

1. How old are you?

- a. Under 10
- b. 10–17
- c. 18–24
- d. 25–34
- e. 35–44
- f. 45–54
- g. 55–64
- h. 65+

2. In which country do you reside? [List of countries]

3. What is your gender?

4. Are you a Jewish educator?

- a. Yes
- b. No

6a. Which of the following best describes your Jewish religious affiliation? (Select one)

- a. Orthodox
- b. Conservative
- c. Reconstructionist
- d. Renewal
- e. Reform
- f. Secular
- g. Just Jewish
- h. Not Jewish
- i. Jewish and another religion
- j. Other, please specify:

6b. [Israel version] Which of the following best describes your Jewish religious affiliation?

- a. Haredi
- b. Dati
- c. Masorti
- d. Hiloni
- e. Not Jewish
- f. Other, please specify

7. Which of the following Jewish practices do you identify with?

- g. Sephardi
- h. Mizrachi
- i. Ashkenazi
- j. None
- k. Other, please specify

8. In terms of your ability to study Jewish texts, select the statement below that best describes you:

- a. I need significant guidance and translation to navigate and study the texts in the Jewish library.
- b. I need translation and contextual information to navigate and study the Jewish library.
- c. I can navigate the library but need translation and/or context for meaningful study.
- d. I can easily navigate the Jewish library but benefit from translation and/or context in some cases.
- e. I can easily study the texts of the Jewish library independently in their original language

9. Do you have a regular practice of studying Jewish texts?

- a. Yes
- b. No

10. Over the past 12 months, roughly how often have you visited Sefaria?

- a. Daily
- b. Several times a week
- c. Once a week
- d. Several times a month
- e. About once a month
- f. About once every two months or less frequently
- g. This is my first time visiting

11. What's your primary way of accessing Sefaria?

- a. Website
- b. Mobile app

12. Why do you use Sefaria? Select all that apply.

- a. As part of a conversion to Judaism
- b. As part of my regular practice of studying Jewish texts
- c. For prayer
- d. For academic purposes
- e. To answer specific questions
- f. For professional purposes
- g. To explore Jewish texts
- h. Other, please specify

13. How likely are you to recommend Sefaria to a friend or colleague?

[NPS Scale of 0-10, where 0=Not at all likely and 10=Extremely likely]

14. To what extent do you agree or disagree with the following statements about your Sefaria experience overall?

	Strongly disagree	Disagree	Neither agree nor disagree	Agree	Strongly agree
	5	4	3	2	1
a. It motivated me to explore additional Jewish educational opportunities.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
b. It made me more confident practicing a Jewish tradition or ritual.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
c. It made me more confident discussing Jewish topics with others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
d. It made me want to take on a new Jewish tradition or ritual.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
e. It made me feel connected to the Jewish people.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
f. I am more comfortable navigating the Jewish library.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
g. It made me feel more comfortable in organized Jewish settings (such as a synagogue or community center).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
h. I am more motivated to study Jewish texts.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. In what other ways did Sefaria make a difference in your life? [Open-ended]

16. Is there anything else you'd like us to know about your use or perceptions of Sefaria? [Open-ended]

17. Would you be willing to participate in a paid interview to tell us more about how you use Sefaria and what it means for you?

- a. Yes (with email checkbox)
- b. No



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