Illuminate, Connect, Inspire
The Jewish Outcomes of
70 Faces Media

May 2021

ROSOV CONSULTING

Information
Insight
Impact

Background

Created in 2015 out of the merger of the Jewish Telegraphic Agency (JTA) and My Jewish Learning (MJL), 70 Faces Media is the largest Jewish digital media organization in North America. 70 Faces Media takes its name from the ancient rabbinic teaching that there are 70 faces to the Torah — "that the creation of Jewish knowledge and narrative is the product of diverse insights, perspectives, and personalities."[1] It operates five digital media brands reaching over 3 million average unique users per month. Collectively, these brands are envisioned to serve as a virtual town square that **illuminates** the multiplicity of Jewish life today, **connects** people to each other and to the Jewish story, and **inspires** them to renew this story for our time.

At the end of 2019 and throughout most of 2020, 70 Faces Media partnered with Rosov Consulting to measure the Jewish impact of its brands. Previous research suggests that Jewish digital media may indeed have profound impact on its users. Studies have shown that some people in the developed world spend more time engaging with digital media than they do sleeping.[2] Digital media consumption affects how we do our work, meet our life partners, and even our physical health;[3] and American Jews are affected by digital media no less than anyone else.[4] What has not been known is what impact Jewish digital media have on users' Jewish lives — on how they think and feel about their Jewish identity, what they know, and how they behave as Jews in the 21st century.

To answer these questions, Rosov Consulting launched a mixed-methods study. The study began by clarifying and making explicit the Theory of Change that underlies the work of 70 Faces Media — in other words, clarifying the change that 70 Faces Media intends to make in the lives of its users. This Theory of Change process entailed in-depth interviews with 15 key stakeholders, including funders, board members, and professional staff (see Appendix C). The core component of the study was an online survey of 2,532 users across all five brands conducted in August 2020. The survey explored users' pattern of engagement with the five 70 Faces Media brands and the impact of engagement with the brands on their Jewish lives. Finally, the study included 10 focus groups with a total of 52 users of the five brands in order to further explore the picture that emerged from the survey findings. For more detail on the study methodology, please see Appendix A.

[1] "Our Story," 70 Faces Media, accessed November 18, 2020, https://70facesmedia.org/our-story/.

[2] Joe Miller, "Britons spend more time on tech than asleep, study suggests," *BBC Technology*, August 7, 2014, https://www.bbc.com/news/technology-28677674.

[3] Ravin Jesuthasan and Anne-Marie Jentsch, "How does digital media really affect us?" *World Economic Forum: Global Agenda*, January 28, 2016, https://www.weforum.org/agenda/2016/01/how-does-digital-media-really-affect-us.

[4] Uri Friedman, "People of the E-Book? Observant Jews Struggle With Sabbath in a Digital Age," *The Atlantic,* December 21, 2010, https://www.theatlantic.com/technology/archive/2010/12/people-of-the-e-book-observant-jews-struggle-with-sabbath-in-a-digital-age/68289.

Key Findings

1. 70 Faces Media enjoys a highly satisfied readership, who profoundly trust the brands and find the content compelling and relevant to their lives.

2. 70 Faces Media has Jewish outcomes that coalesce into four domains:

   a. Greater sense of **connection to a diverse Jewish world.** By learning about and gaining an appreciation of the multiplicity of Jewish life around the world, users gain a strong sense of connection to the Jewish People beyond their local or national Jewish community.

   b. Increased **knowledge of Jewish culture, tradition, and practice**. Users find all five brands (each in its unique way) to be valuable sources of information and learning about Jewish tradition and contemporary Jewish culture.

   c. Enhanced **Jewish social connections.** Users use the content they find on all the brands to connect friends and family (both Jewish and not) and to support their communal ties.

   d. Increased **confidence to explore Jewish life, traditions, and practice**. The knowledge they gain gives users (and especially those with little Jewish background) the confidence to explore Jewish life, both privately and as part of a community. This increased confidence leads some users to take on new Jewish practices or elaborate on and enhance existing Jewish practices.

3. 70 Faces Media's Jewish outcomes are delivered across all five brands. While some brands are more impactful in some domains, all brands have some impact in all domains.

4. 70 Faces Media generates the greatest Jewish outcomes for users who:

   a. Grew up doing few "Jewish things" and had little Jewish education

   b. Are highly interested and engaged in Jewish life today
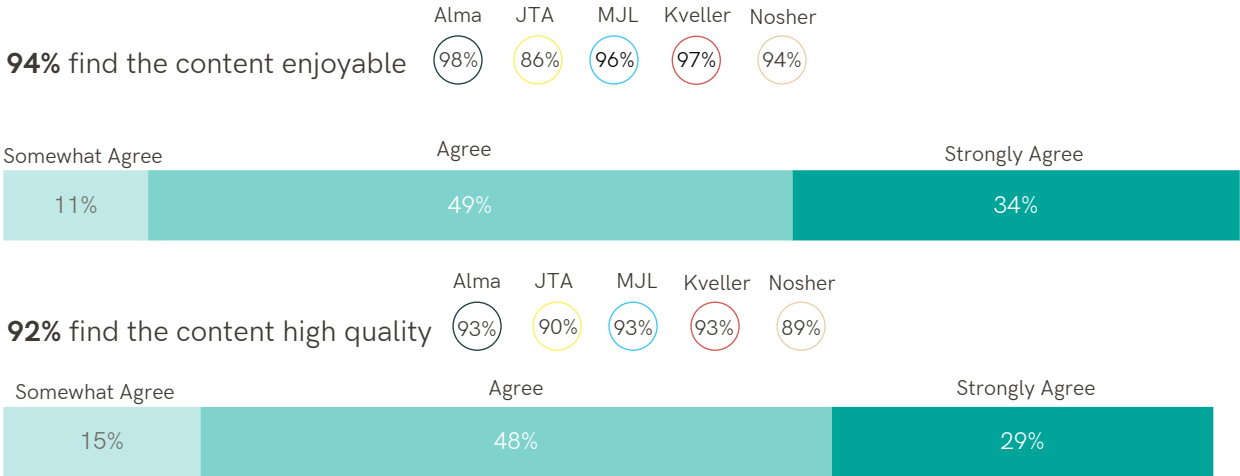   *However, users who are less engaged in Jewish life are impacted as well.*

5. 70 Faces Media's Jewish outcomes are intensified for users who:

   a. Access the brands frequently (at least several times a month)

   b. Access the brands through multiple entryways, including web, email, and social media
   There is, nevertheless, impact on users who access brands less frequently or through a single entryway.

Users Trust the Brands and Find the Content Compelling, Credible, and Relevant

Users' responses to the survey and the stories they shared in the focus groups make it clear that 70 Faces Media enjoys a highly satisfied readership. As seen in Figure 1 below, users enjoy the content they find on all of 70 Faces Media's brands (94%) and regard the content as being of high quality (92%).

Figure 1: The Content is Compelling

	Alma	JTA	MJL	Kveller	Nosher
94% find the content enjoyable	98%	86%	96%	97%	94%

Somewhat Agree	Agree	Strongly Agree
11%	49%	34%

	Alma	JTA	MJL	Kveller	Nosher
92% find the content high quality	93%	90%	93%	93%	89%

Somewhat Agree	Agree	Strongly Agree
15%	48%	29%

No less important, users also find the content credible. As seen in Figure 2, users trust what they read on the brands (89%). In focus group conversations, users elaborated on the ways in which the content on the brands is perceived as balanced and unbiased.

> *[Nosher offers] civil discourse. I don't have to worry about someone attacking you or being rude, which happens on Facebook quite a bit. (Nosher user)*

> *[Kveller is] like a Kosher seal of approval — you can trust the content that Kveller gives you. Someone has vetted it. (Kveller user)*

In fact, in many cases (61%) users feel that the content is *more credible* than the information on other digital media, as one user explained:

> *With The New York Times, I sometimes have to steel myself and understand that there is bias that the paper or the journalist have, and I have to put extra energy to analyzing it. With JTA I can put my guard down a bit, I don't have to worry that they are pushing an agenda. (JTA user)*

Only in the case of Alma did users recognize a political (left of center) slant. But this slant was not perceived as bias. Rather it is appreciated as appropriate for Alma's readership.

> *They are doing a good job reading the room. Their demographic is pretty specific, and their content makes sense for this demographic. I wouldn't expect political diversity. (Alma user)*

Figure 2: The Content is Credible

89% trust the brand

Alma	JTA	MJL	Kveller	Nosher
91%	88%	94%	89%	85%

Somewhat Agree	Agree	Strongly Agree
13%	48%	29%

61% find the content more credible than the information on other digital media

Alma	JTA	MJL	Kveller	Nosher
58%	69%	67%	58%	54%

Somewhat Agree	Agree	Strongly Agree
21%	29%	11%
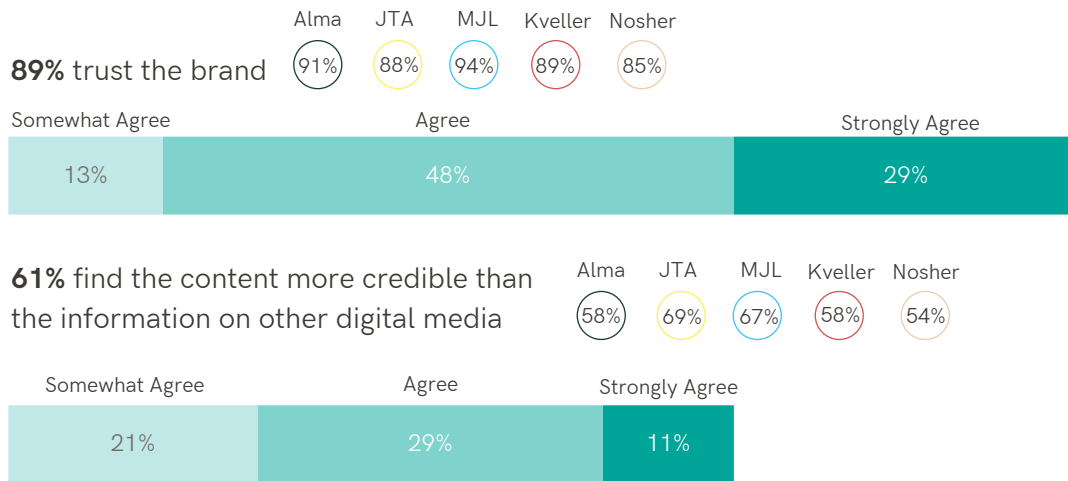
Users give strong testament to the fact that the content they find on the 70 Faces Media brands is directly relevant to their lives. As seen in Figure 3, users find unique value in the content (78%) and agree that it has immediate relevance to their lives (77%). More specifically, many users appreciate the fact that they can *see themselves* in the content they read. For example, one user who is a Jew by choice shared how she found support in reading about other Jews by choice on Alma:

> *Converting to Judaism was harder than coming out as gay. [Alma] reflected my own experience. My parents had difficulty understanding why I wanted to convert to Judaism. And that confirmation that I'm not alone was very helpful. (Alma user)*

Similarly, a gender non-conforming parent of two young children appreciated being reflected in the content on Kveller:

> *[Kveller is] a place where I see myself represented online. It's good to see that, and so I share [the stories] with friends in a similar phase of parenting Jewish kids. That is nice. (Kveller user)*

Users' ability to "see themselves" in the content is especially consequential because it seems to contribute to greater outcomes, which we explore in the remainder of this report. In other words, the more users see themselves in the content, the more they take away when it comes to learning, sense of connection, and empowerment to explore Jewish life in greater depth.

Figure 3: The Content is Relevant

78% agree that the content adds unique value to their lives

Alma	JTA	MJL	Kveller	Nosher
84%	70%	86%	78%	70%

Somewhat Agree	Agree	Strongly Agree
27%	34%	17%

77% agree that the content has immediate relevance to their daily lives

Alma	JTA	MJL	Kveller	Nosher
83%	74%	81%	79%	67%

Somewhat Agree	Agree	Strongly Agree
35%	30%	12%
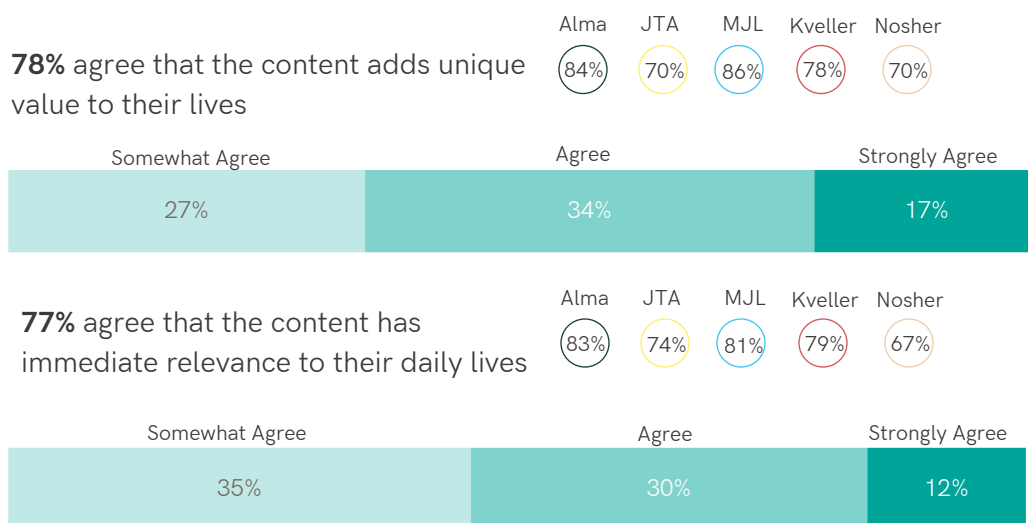
Users Connect to a Diverse Jewish World

Across all five 70 Faces Media brands, users report gaining an appreciation of the diversity of the Jewish world and a strong sense of connection to the global Jewish people that extends far beyond their local Jewish communities. Many share that the brands taught them something new about Jews in other communities around the world (90%) and that, as a result of reading content on the brands, they feel more strongly connected to Jews in other communities around the world (80%, see Figure 4). This sentiment was shared repeatedly by users of all five brands:

> *They did an article on the woman who won Miss Israel who's an Ethiopian Jew. Like, that's so cool and never would have come across my newsfeed at all, but I feel more connected to the global [Jewish] community because I'm able to get access to this news. (Alma user)*

> *Growing up in the United States, you get a sense that there is Jewish community in the US and Israel, that is it. One thing that I specifically appreciated has been the vibrancy of some more remote communities. Only by having those kinds of stories reported regularly am I reminded of that. (JTA user)*

> *On Kveller, I saw that Jews come in a lot of different flavors. I saw other Jews and other experiences. I don't know if I would have encountered it elsewhere. (Kveller user)*

> *Nosher has so much about Jewish cooking that never occurred to me — some of the ingredients I've never heard of ... They have recipes from different Jewish communities, like Ethiopian, Moroccan, Indian. (Nosher user)*

Figure 4: Connecting to a Global Judaism

90% learned something new about Jews in other communities around the world

	Alma	JTA	MJL	Kveller	Nosher
	95%	94%	90%	88%	82%

Somewhat Agree	Agree	Strongly Agree
20%	44%	26%

80% agree that the brand made them "feel connected to Jews in other communities"

	Alma	JTA	MJL	Kveller	Nosher
	86%	82%	75%	84%	72%

Somewhat Agree	Agree	Strongly Agree
24%	37%	19%
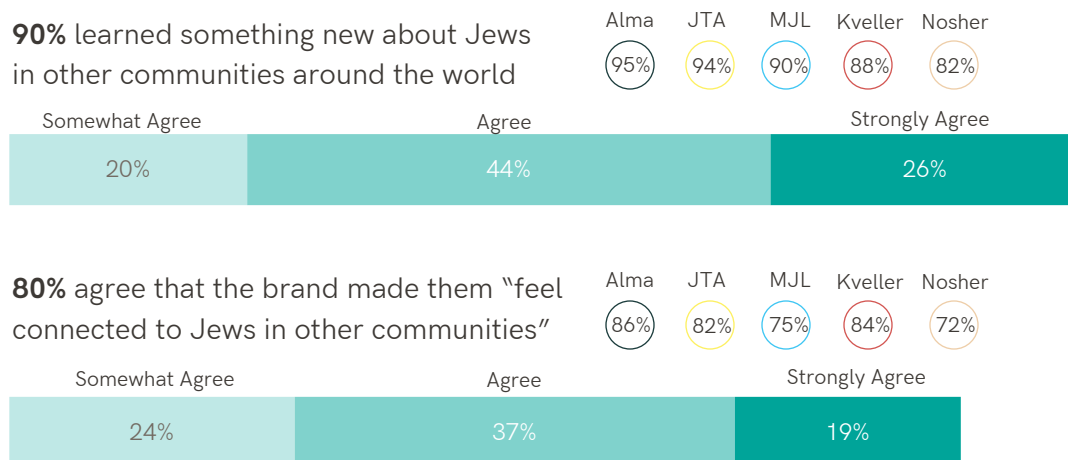
Users Learn About Jewish Culture, Traditions, and Practice

Informing users about Jewish news, history, traditions, and culture is at the core of 70 Faces Media's mission. And while it comes as no surprise that brands such as My Jewish Learning (a site dedicated to Jewish education) and JTA (a leading news agency) arm users with learning and information, we found a good deal of learning happening across all of 70 Faces Media's brands. As Figure 5 shows, about 8 in 10 users of all brands share that through their engagement with the brands, they have learned something new about Jewish life, culture, customs, and traditions (a smaller number also learned *how to practice* a new Jewish tradition or ritual). For example, some Kveller users described finding answers to Jewish questions, while others shared that Kveller informs them about some of the more mundane aspects of contemporary Jewish culture:

> *[Kveller] answers [my Jewish] questions — I have three kids and I want to bring them up Jewish and be able to answer their questions in a well-rounded way. (Kveller user)*

> *[Kveller] just keeps me informed [about such things as] Jewish characters, TV shows that I wouldn't see anywhere else. (Kveller user)*

Alma users similarly shared that the brand serves them as an important source of information and learning:

> *For me [Alma] is a place where I can go and see what the Jewish world is talking about and what matters to people. (Alma user)*

> *Alma helps synthesize what's happening around me ... It helps me accelerate my understanding of things by providing a good editorial perspective; I trust their voice. (Alma user)*

And Nosher users noted that the site broadened their horizons when it comes to cooking Jewish food:

> *[Nosher] broadened my cultural repertoire of cooking ... I don't need another way to cook Ashkenazi brisket. (Nosher user)*

Users of My Jewish Learning were asked more specifically whether they were able to find answers to their Jewish questions. Almost all My Jewish Learning respondents shared that they were able to find such answers either partially (48%) or completely (47%). They are able to find answers to their (or, in some cases, their children's or students') Jewish questions about such topics as Jewish practices, traditions, rituals, history, and culture. They are able to explore and strengthen their Jewish identity — especially, as the quotes below illustrate, when they have relatively little Jewish background, such as Jews by choice, non-Jewish people marrying into Jewish families, or Jews who grew up with minimal Jewish education.

This site helps me navigate being in an interfaith relationship so I can better understand my husband and family's culture. (My Jewish Learning user)

Reading everything that came in once I subscribed to your daily newsletter, I discovered an overall new cosmos regarding Jewish culture, influence, and responsibility. (My Jewish Learning user)

My Jewish Learning was an invaluable resource during my conversion process and is a resource I turn to for questions on topics ranging from recipes to Torah and history. (My Jewish Learning user)

Figure 5: Users of All Brands Learn about Jewish Life

95% of My Jewish Learning users found answers to their Jewish questions

Yes, Partially	Yes, Completely
48%	47%

81% learned something new about Jewish life, customs, or traditions

Alma	JTA	MJL	Kveller	Nosher
86%	74%	92%	79%	75%

Somewhat Agree	Agree	Strongly Agree
27%	37%	18%
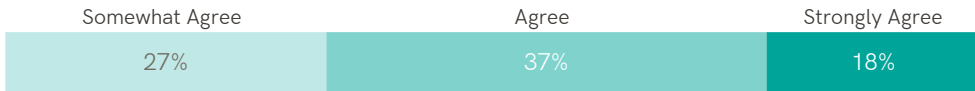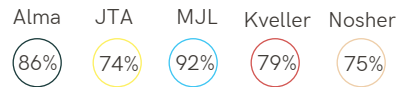
42% learned "how to practice a new Jewish tradition or ritual that they did not know about

Alma	JTA	MJL	Kveller	Nosher
46%	24%	59%	38%	41%

Somewhat Agree	Agree	Strongly Agree
20%	16%	6%
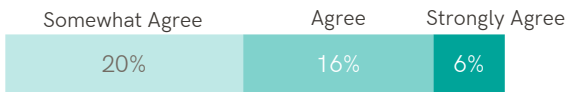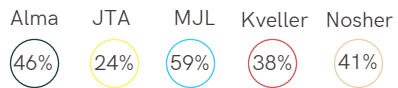
Enhancing Jewish Connections and Social Ties

When it comes to the impact of Jewish digital media, connection and community can take different forms. We have already seen that the 70 Faces Media brands have considerable impact when it comes to connecting users to a wide, diverse, and multifaceted Jewish world. By gaining a deeper appreciation of the diversity of the global Jewish world, users connect to a Jewish People that extends far beyond the limits of their local Jewish community.

Another possible type of social connection gained as a result of consuming Jewish digital media is community created among users of a single website or platform. An implicit assumption behind the 70 Faces Media Theory of Change was the emergence of brand-specific user communities (such as an "Alma community" of young adults or a "Kveller community" of parents of young children). We probed this concept in our focus group conversations and found little evidence for it. Users of all the brands enjoy and appreciate the content, which many consume regularly and frequently. Yes users do not report gaining a sense of brand-specific community.

However, the brands do play a role in enhancing users' social ties in a different way. Rather than connecting with other users of the brand, users use the brands to amplify their preexisting social connections, including connections with Jewish friends and families as well as with friends and family members who are not Jewish. These Alma users make this point clear:

> *[Alma] is not an online community, but it helps me connect to my community, being comfortable making friends and talking to other Jews, and going to Hillel. It's not an Alma-based community, but it gives me language to speak with other Jews. (Alma user)*

> *There was an article about forgiving yourself with the High Holidays, and I shared it with a group of friends, none of whom are Jewish, I was like, "Hey, it's been a tough year. Maybe take a look at this because it might be helpful for you too." Whereas a lot of other Jewish websites are not necessarily translatable [to non-Jews]. (Alma user)*

As shown in Figure 6, users of all brands report sharing what they learned with others (71%), recommending the brands to others (57%), and specifically mentioning the relevance of what they read to their own lives (43%). The added communal benefit derived from engagement with the 70 Faces Media brands was especially critical for users during the early days of the COVID-19 pandemic, when they were locked down in their homes and digital means of creating social ties were more important than ever:

> *During COVID, [Nosher] is connecting me more ... I can't go to my temple and hang out. I'm not playing cards with all the Jewish ladies, so it gives me that sort of connection. Other than my friends who I speak to ... [Nosher tells me about] things that others are doing, what's going on in the Jewish food world. (Nosher user)*

> *Being separated from my community is tough, and the community is important. I feel a little bit of the missing connection through that reading. I can't be with my people, but at least I can read about it. It helps ease what's missing. (My Jewish Learning user)*

Figure 6: Users Build Community Through Sharing the Brands' Content

71% Shared with others something they have learned

Alma	JTA	MJL	Kveller	Nosher
82%	74%	65%	76%	58%

57% Recommended the brand to others

Alma	JTA	MJL	Kveller	Nosher
73%	49%	50%	58%	51%

43% Mentioned to others connection between what they learned and their own lives

Alma	JTA	MJL	Kveller	Nosher
58%	39%	42%	46%	30%
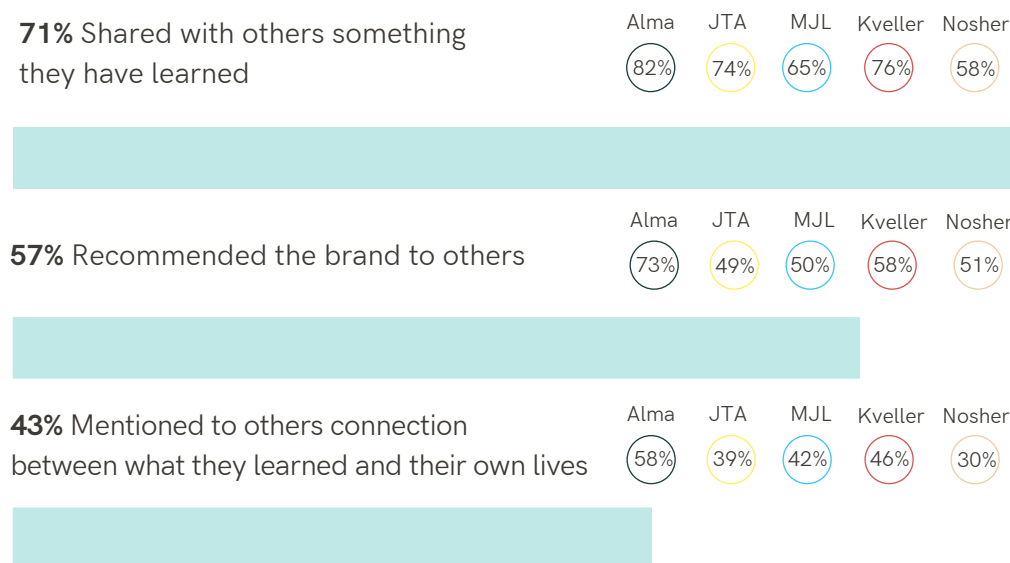
Users Gain Confidence To, and Actually Do, Explore New Jewish Practices

In addition to laying out 70 Faces Media's desire to inform readers and connect them to each other, the Theory of Change also expresses the aspiration to support readers as they explore Jewish life and their connections to it, in whatever form these journeys might take for them. The theory behind this desired outcome is that greater knowledge and deeper understanding contribute to greater confidence in exploring Jewish life, especially for readers with less Jewish background or who did not benefit from Jewish education growing up. For at least some readers (see Figure 7), this seems to have been the case:

> *[Alma] gives me a footing when I interact with other Jews. I don't feel I have to ask friends to explain things to me. (Alma user)*

In turn, according to this hypothesis, greater confidence supports users in making concrete and behavioral Jewish choices: whether it means enhancing, elaborating, or doing more of what they have already been practicing or whether it means exploring new Jewish practices. Our analysis lends quantitative support to this hypothesis. While the number of users who report exploring new Jewish practices is relatively small (see Figure 8), the two outcomes are statistically correlated. In other words, users who report having enhanced their Jewish practice are also likely to be those who report that the brands helped them build their confidence to participate in Jewish life, and vice versa. Many My Jewish Learning users shared stories that further support this finding. For example, a user who newly adopted a Shabbat observance connects this choice to her engagement with My Jewish Learning:

> *Shabbat provides a very important break, and MJL helped clarify this for me ... Adding observance to my own life is so meaningful. Learning what different words, terms, and books mean was eye-opening. It's like a resetting of the priorities. (My Jewish Learning user)*

Another user, who has recently discovered her Jewishness after taking a genetic test, shared that:

> *The big takeaway was the context that My Jewish Learning provided for my newly acquired heritage ... [Through reading My Jewish Learning] I found out a number of new ways to celebrate my Jewishness, so I'm working on increasing my observance. [My Jewish Learning] made me more aware of the ways I'm already doing it and the ways that are available to do more. (My Jewish Learning user)*

Figure 7: Users Gain Confidence to Participate in Jewish Life

Through engagement with the brands, users have *become more confident* to...

49% Practice a Jewish tradition or ritual

	Alma	JTA	MJL	Kveller	Nosher
	53%	35%	64%	47%	43%

Somewhat Agree	Agree	Strongly Agree
18%	21%	10%

38% Join an online Jewish experience or program

	Alma	JTA	MJL	Kveller	Nosher
	39%	36%	46%	35%	36%

Somewhat Agree	Agree	Strongly Agree
17%	15%	7%

30% Participate in an offline organized Jewish program or event

	Alma	JTA	MJL	Kveller	Nosher
	29%	30%	38%	27%	26%

Somewhat Agree	Agree	Strongly Agree
14%	11%	5%

Figure 8: Users Explore New or Enhanced Jewish Practices

45% Sought more information on Jewish traditions and rituals

	Alma	JTA	MJL	Kveller	Nosher
	49%	34%	67%	39%	43%

27% Enhanced or elaborated on an existing Jewish practice

	Alma	JTA	MJL	Kveller	Nosher
	31%	13%	41%	26%	36%

12% Adopted a new Jewish practice or tradition

	Alma	JTA	MJL	Kveller	Nosher
	12%	6%	24%	9%	26%
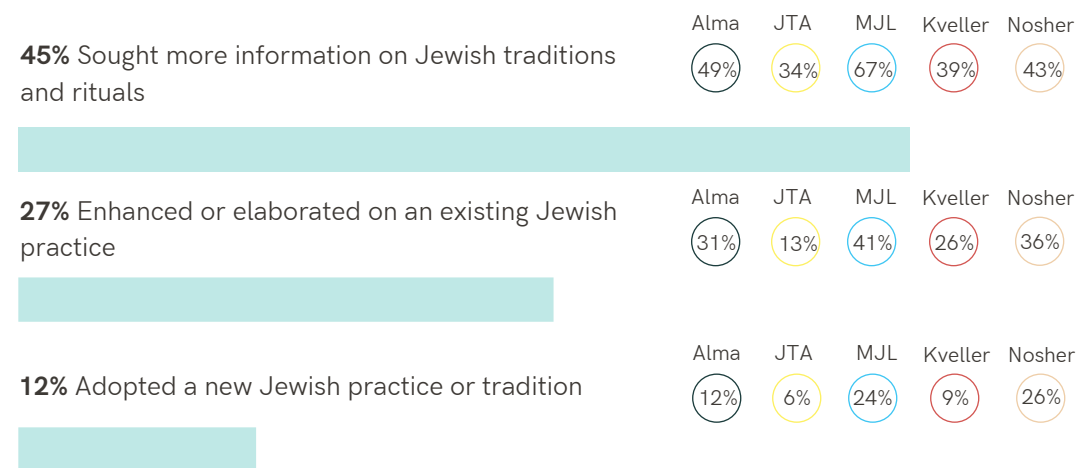
Jewish Outcomes Across All Five Brands

We have seen that, through all five brands, 70 Faces Media users are impacted in at least four ways. Users gain an appreciation and a sense of connection to a diverse and multifaceted Jewish world; they learn about Jewish traditions and practice; they enhance their social ties (both Jewish and not); and they gain confidence to explore new or enhanced ways to express their Judaism. These four forms of impact have, for the most part, been well aligned with 70 Faces Media's intended outcomes, as articulated in its Theory of Change (see Appendix C). The evaluation findings have reaffirmed that the work of 70 Faces Media does indeed produce the outcomes it was intended to produce.

What has been somewhat surprising, however, is the extent to which the five brands — despite sometimes significant differences in content, style, and target audience — all generate outcomes in all four areas. Figure 9 offers an illustration of this point. It would seem that, although in different ways and with different nuances, each of the five brands connects users to Jewish life by exposing them to the richness and diversity of the Jewish world and enhancing their confidence to take on (or continue on) a Jewish journey of their own choosing.

Figure 9: Outcomes Across the Brands
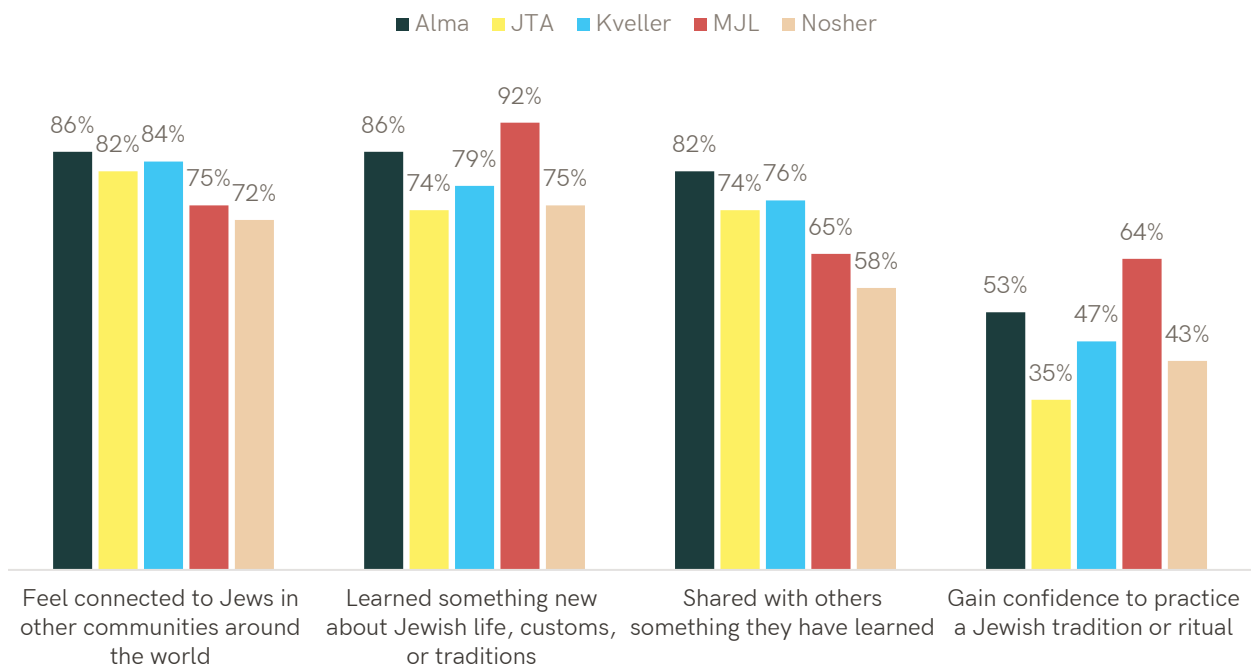
"Sweet Spots" of Jewish Impact

Even as all brands impact users in similar ways, not all users are impacted to the same extent. We identified four factors that determine how much users take away from their experience with the 70 Faces Media brands. Across all brands, users tend to benefit more if they:

1. Had relatively **little Jewish involvement growing up** (for example, users who had little or no Jewish educational experiences as children)

2. Are **currently active participants in Jewish life** (for example, are members of a synagogue or frequently participate in Jewish events or programs)

3. Access the brands **more frequently** (users who engage with the brands daily benefit more than those who engage weekly, and these users benefit more than those who engage monthly or less often)

4. Access brand content **through multiple entryways** (users who report accessing the brands through email, on the web, *and* on social media benefit more than users who employ only one of these entryways to accessing the brands)

Importantly, this is not a zero-sum game. Even users who are less engaged in Jewish life benefit from their experience with the brands, but they benefit less than users who have already taken on a Jewish journey. Similarly, users who engage with the brands less often still benefit, just less so than more frequent users.

Potential Learnings for the Wider Jewish Online Engagement & Education Field

While much of what we learned through this study of 70 Faces Media's impact is specific to this organization, there are several lessons that can be applicable to other Jewish digital media. We conclude this report by focusing on these widely applicable lessons.

1. **Clarifying desired outcomes is essential to measuring impact**. The work of measuring the impact of the 70 Faces Media brands began by articulating a Theory of Change that specified the intended outcomes of the organization and positioned those in the broader context in which the five brands operate. Only by laying this groundwork first were we able to generate survey questions and discussion guides that sensitively probed users' experiences.

2. **Jewish digital media can have outcomes that are cognitive (learning), social (community building), and behavioral (doing more). In the case of 70 Faces Media, we uncovered four Jewish outcomes:**

    a. Learning about Jewish life and practice

    b. Enhancing connection to a wider Jewish world

    c. Supporting the building of communities

    d. Empowering Jewish journeys, especially for users without the benefit of a robust Jewish background

3. In some cases, Jewish **digital media can deliver outcomes that are greater and/or different than expected**. In the case of 70 Faces Media, we found that brands intended primarily for delivering learning (MJL, JTA) can be powerful connectors, and brands thought of as powerful community builders (Alma, Kveller) can also offer information and learning.

4. **Frequency of brand engagement and multiple entryways are important contributors to impact**, even as there has been impact on users who engage less than weekly or only through one entryway.

5. **Users' Jewish background as well as their current level of involvement in Jewish life are important predictors of what they gain from Jewish digital media.** In the case of 70 Faces Media, the most pronounced impact was on users who had little Jewish background but are today actively engaged in pursuing a Jewish journey. There has also been impact on users who are less fully engaged today.

Appendix A: Methodology

1. 70 Faces Media's Theory of Change was constructed based on input from 15 key stakeholders (see Appendix C). The desired outcomes identified then guided the construction of a user survey.

2. The user survey was sent to a total of 37,691 users across the five brands between July 27 and August 30, 2020. The sample was constructed from users' emails found in the 70 Faces Media database. A stratified random sample was constructed with 10 different strata. Users of each of the five brands were separated into two lists: "frequent users" and "infrequent users," based on the numbers of emails opened in the past 12 months, with 30 emails opened as the cutoff point between the two groups. We actively over-sampled users from strata with a low response rate to ensure a balanced sample across brands and level of email open rate. Additionally, the survey was promoted on 70 Faces Media's social media channels. All respondents who completed the survey were entered into a drawing to win one of 15 $100 Amazon gift cards, and the first 100 respondents were also entered into a drawing to win a $1,000 Amazon gift card. In all, 3,001 responses were received. Following the cleaning of incomplete responses, 2,532 cases remained in the clean dataset.

3. Survey respondents who volunteered for additional research were invited to participate in one of 10 focus groups. Groups were constructed to focus on each of the five brands and on users who, based on their survey response, were determined to be more- or less-engaged in Jewish life. In all, 52 users participated in the focus groups. The table below details the number, age range, and gender of the participants in the 10 groups.

Table A1: Makeup of 10 Focus Groups

Engagement	Brand	Number of Participants	Age Spread
More Engaged	Alma	7	24-37
	Kveller	5	42-78
	MJL	6	26-73
	Nosher	5	21-74
	JTA	3	49-69
Less Engaged	Alma	7	24-32
	Kveller	5	21-56
	MJL	5	22-65
	Nosher	4	47-70
	JTA	5	29-74

Appendix B: Profile of Survey Respondents

Gender

1. **70%** are women

	Alma	JTA	Kveller	MJL	Nosher
Woman	85%	43%	87%	60%	73%
Man	7%	55%	12%	36%	26%
Other	8%	2%	1%	4%	1%

Sexual Orientation

2. **14%** have a sexual orientation other than "straight"

	Alma	JTA	Kveller	MJL	Nosher
Heterosexual/ Straight	62%	89%	90%	84%	93%
Lesbian	4%	2%	1%	3%	1%
Gay	1%	2%	1%	3%	2%
Bisexual	13%	2%	4%	3%	1%
Queer	8%	1%	0%	2%	0%
Asexual	1%	1%	0%	0%	0%
Pansexual	3%	0%	1%	0%	0%
Questioning	3%	0%	0%	0%	0%
I prefer to self-describe:	2%	1%	1%	2%	1%

(Another 3% prefer not to answer)

Age

3. Overall, **75%** are 40+ with half **(51%)** being 60+

	Alma	JTA	Kveller	MJL	Nosher	Total
< 18	2%	0%	0%	0%	1%	1%
18 - 21	8%	0%	0%	1%	1%	2%
22 - 29	36%	2%	1%	6%	2%	10%
30 - 39	25%	3%	11%	9%	8%	12%
40 - 59	15%	20%	33%	28%	24%	24%
60+	14%	74%	55%	56%	63%	51%
Total	100%	100%	100%	100%	100%	100%

Family

4. **63%** are married or partnered

    a. Of those, **30%** are married/partnered with a person who does not identify as Jewish

	Alma	JTA	Kveller	MJL	Nosher
Married/partnered	48%	67%	74%	64%	66%
Spouse/partner not Jewish	38%	29%	17%	40%	28%
Have children	29%	77%	86%	67%	79%

Education

5. 79% have at least a college degree; 42% have a graduate degree

	What is the highest level of education that you have completed?					
	Alma	JTA	Kveller	MJL	Nosher	Total
Some high school	1%	0%	0%	1%	0%	1%
Completed high school	3%	2%	2%	3%	3%	3%
Community college / vocational / trade school / commercial / CEGEP	3%	5%	5%	7%	8%	6%
Some university	13%	9%	7%	11%	15%	11%
Completed university	34%	19%	27%	21%	26%	26%
Some post-graduate university/professional school	11%	11%	11%	12%	12%	11%
Completed post-graduate university/professional school	35%	54%	46%	44%	36%	42%
Don't know/Prefer not to answer	0%	0%	1%	1%	0%	1%
Total	100%	100%	100%	100%	100%	100%

Race and Ethnicity

6. **31%** identify as other than "Ashkenazi"

	What, if any, of the following describes you?					
	Alma	**JTA**	**Kveller**	**MJL**	**Nosher**	**Total**
Ashkenazi	78%	68%	81%	54%	66%	69%
Sephardi or Mizrahi	9%	6%	7%	11%	9%	9%
Russian	8%	6%	7%	6%	8%	7%
Israeli	4%	5%	3%	1%	4%	4%
Jew of Color	5%	2%	2%	3%	3%	3%
I prefer to self-describe:	8%	9%	6%	13%	6%	8%
None of the above	11%	17%	8%	24%	17%	15%
Total	100%	100%	100%	100%	100%	100%

7. **13%** have a racial/ethnic identity other than just "white"

	In terms of race or ethnicity, how do you identify?					
	Alma	**JTA**	**Kveller**	**MJL**	**Nosher**	**Total**
African American	2%	0%	0%	3%	2%	2%
White	87%	80%	93%	79%	82%	84%
Asian	1%	1%	1%	2%	2%	1%
Black African	1%	1%	0%	2%	0%	1%
Latinx/Hispanic	4%	3%	2%	3%	3%	3%
Middle Eastern	3%	2%	2%	2%	3%	2%
Mixed-Race/Multiracial	4%	3%	2%	5%	3%	4%
Native American/Alaska Native	2%	1%	1%	1%	1%	1%
Person of color	2%	1%	0%	2%	2%	1%
Pacific Islander/Native Hawaiian	0%	0%	0%	0%	0%	0%
I prefer to self-describe:	7%	10%	3%	6%	4%	6%
Prefer not to answer	1%	4%	3%	4%	3%	3%
Total	100%	100%	100%	100%	100%	100%

Jewish identity

8. **91%** Jewish

	Do you identify as Jewish in any way (e.g., culturally, religiously, or in some other way)?					
	Alma	**JTA**	**Kveller**	**MJL**	**Nosher**	**Total**
Yes	95%	86%	96%	85%	91%	91%
No	5%	14%	4%	15%	9%	9%
Total	100%	100%	100%	100%	100%	100%

9. Denominational Affiliation

	Regarding denomination, which of the following best describes you?					
	Alma	**JTA**	**Kveller**	**MJL**	**Nosher**	**Total**
Chabad	1%	2%	1%	2%	2%	2%
Conservative	20%	23%	30%	26%	24%	24%
Haredi	0%	1%	1%	0%	1%	1%
Humanist	1%	1%	1%	2%	3%	2%
Just Jewish	12%	11%	10%	11%	14%	12%
Modern Orthodox	5%	10%	7%	4%	6%	6%
Orthodox	1%	3%	2%	1%	5%	2%
Post-denominational	2%	3%	1%	0%	1%	1%
Reconstructionist	5%	3%	4%	2%	1%	3%
Reform	33%	20%	30%	29%	24%	27%
Renewal	1%	1%	1%	1%	1%	1%
Secular Jew	10%	10%	6%	5%	8%	8%
Other. Please describe:	8%	10%	5%	12%	5%	8%
None of the above	2%	3%	1%	4%	3%	2%
Total	100%	100%	100%	100%	100%	100%

70/FACES MEDIA
THEORY OF CHANGE

Mission / 70 Faces Media is a digital platform that
- **Informs** people about Jewish news, history, traditions, and culture
- **Connects** them to Jewish communities
- **Empowers** them to engage in Jewish life

We assume that

Jewish digital media has the potential to reach and impact exponentially more people than any other Jewish experience.

Jewish digital media experiences can
- increase Jewish knowledge
- increase a sense of Jewish connectedness and belonging, and build Jewish communities
- empower Jewish discovery and exploration

Therefore we

JTA
The global Jewish news source

My JEWISH LEARNING
Answering Jewish questions and empowering Jewish discovery

Kveller
Parenting through a Jewish lens

alma.
Exploring Jewish identity through news and culture

THE NOSHER
Jewish Food

Serve as a compelling, credible, unbiased source of Jewish news and information, by:

Producing appealing content that covers Jewish news, history, traditions, values, entertainment, culture, food, lifestyles, and parenting

Featuring a multitude of voices and conversations reflecting the religious, political, cultural, and geographic diversity of the Jewish world today

Connect users and communities in North America, Israel, and around the globe, by:

Sparking and hosting respectful and inclusive conversations about topics relevant to users' lives

Removing obstacles to Jewish participation, including knowledge and accessibility barriers

Providing opportunities for users to deepen their exploration of issues of interest and importance

So that our users

Find answers to their Jewish questions

Find relevance in Jewish teachings, traditions, and practices to their own lives

Feel more strongly connected to Judaism, Jewish life, and the wider Jewish world

Feel a greater sense of belonging to a Jewish community

Feel more confident and empowered to participate in Jewish life, whether individually, with their families, or with the organized Jewish community

Explore and embark upon a Jewish journey if they so choose, which may include:
- Adopting new Jewish practices
- Increasing the frequency of Jewish practices already adopted
- Enhancing existing Jewish practices

Contextual Opportunities

People crave nuanced and sophisticated reporting and information on Jewish topics

People in a chaotic and divided world thirst for and seek community

The Jewish community is increasingly fragmented, offering an opportunity for 70 Faces Media to play a unique role as a town square

The ways people consume digital media is changing, requiring 70 Faces Media to be nimble and adaptive

The distinction between online (virtual) and off-line lives is increasingly blurred

Our polarized political climate enhances 70 Faces Media's value as an unbiased source of information

Contextual Challenges

The digital media space is "noisy," requiring 70 Faces Media to rise above the competition

The Jewish community is increasingly fragmented, making it more difficult to share a common language

Our polarized political climate makes it harder to:
- maintain trust with a diverse audience
- host honest and civil conversations

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