

BROAD AUDIENCE, LASTING INFLUENCE:

Evaluating Hadar's Strategic Plan Implementation

Information

Overview

Over the last two years, Rosov Consulting has been working with the Hadar Institute on an evaluation of their strategic plan implementation. Released in September 2016, the strategic plan lists three central goals:



Strengthen and expand Hadar's Immersive Programs.



Support individuals and groups of individuals seeking to create, strengthen, and transform communities dedicated to our vision of *Torah*, *Avodah*, and *Hesed*.



Impact diverse audiences by offering a vision of Torah that is uncompromisingly honest, spiritually meaningful, and socially responsible.

This report contains findings from the past two years of data collection and analysis relating to goals 1 and 3. A forthcoming report will detail findings relating to goal 2.

Our findings are organized around central evaluation questions that we crafted with Hadar at the start of our work together.



What does an Immersive Program offer?

Participants are energized by Immersive Programs at Hadar. Their reactions go beyond being highly satisfied. The experiences reverberate with meaning and concrete Jewish "takeaways" even eight months later.

How is Hadar making a lasting impact on participants?

After completing a Hadar Immersive Program, participants feel motivated to continue their Jewish learning and feel confident in their abilities to lead Jewish lives and communities. They attribute these feelings and intentions directly to Hadar. Wanting to bring Hadar's vision back home is an oft-stated goal.

Who participates in Immersive Programs at Hadar?

Participants in Hadar Immersive Programs span all ages and types of Jewish upbringing, yet they have much in common. They are confident in their Jewish practice, and many are mission-aligned with Hadar. Most importantly, participants seem primed to engage in various aspects of Jewish life, often as leaders.



How does Hadar's content influence those who use it?

Those who interact with Hadar's content speak of the myriad ways in which it has influenced them, including providing a way to think about Judaism differently than before, creating tangible changes in their lives, or using Hadar's content to create community. Many speak about spreading Hadar's content throughout their networks.

What influence, if any, does social media have on consumption of Hadar's content?

Social media is a powerful tool for disseminating Hadar's content, and sometimes, serves as the content itself. Content that is disseminated on Facebook or via email is used and experienced by a wide range of individuals, sometimes heavily (daily or weekly).

Who consumes Hadar's content? Does Hadar's content influence one type of person more than another?

A wide range of individuals consume Hadar's content, including those of varying ages, Jewish backgrounds, and gender. Those who previously participated in Immersive Programs seem to access more of Hadar's content than those who have not.

IMMERSIVE PROGRAMMING



Main Findings

- I.I. Hadar experiences leave participants with many takeaways, both about themselves and about their views of the Jewish world. These takeaways resonate in their lives for a long time after the program has finished.
- 1.2. Participants are highly satisfied with their Immersive Programs and leave having had extremely meaningful experiences.
- 1.3. People who attended Hadar Immersives are confident in their abilities to engage in Jewish learning on their own and feel strongly about their connection to Jewish traditions, hesed, and egalitarian Judaism.
- 1.4. Many past participants actively attribute their high confidence in and strongly-felt attitudes about Jewish practice to their time at Hadar, even eight months after the program has finished.
- 1.5. Participants leave Immersive Programs feeling motivated to continue their learning. They continue to feel motivated even eight months later. Many attribute this motivation to Hadar.

- 1.6. Hadar participants leave with **meaningful** and concrete goals for themselves and their communities that remain relevant over time.
- 1.7. Immersive Program participants have diverse understandings of Hadar's broader vision. Many feel they would like to bring Hadar's vision—however they understand it—to their home communities. More than half of respondents feel they are well positioned to bring Hadar's vision home.
- 1.8. Participants are **involved** in myriad ways in their Jewish communities right after they return and **for many months afterwards**.
- 1.9. No matter how long someone spends at Hadar, the impact is still felt many months later. However, participants in longer-term programs lasting one month or more are more powerfully impacted by their experience.





Main Findings

- 3.I. Weekly Divrei Torah written by Hadar educators were the most-used form of content, while melodies written by Joey Weisenberg were the second-most used.
- 3.2. A relatively large number of individuals interact with Hadar's content on social media or through weekly emails.
- 3.3. Hadar's content has resulted in tangible behavioral changes. Many people view Hadar as setting a standard for how to live their Jewish lives.
- 3.4. Hadar's content results in many people thinking differently about the way they view Judaism, where they belong within the community, and what is important to them. Hadar's content stimulates people to reflect on and sometimes shift the beliefs with which they were raised.

- 3.5. People are spreading Hadar's content widely within their communities. When they need references for something they're writing or creating, Hadar is the go-to source for many.
- 3.6. After experiencing Hadar's content collectively, several communities across the country have worked to adopt key messages: commitment to *halakhah* (Jewish law), egalitarianism, and Torah that is relevant to the modern world.
- 3.7. Participating in an Immersive Program is a strong predictor for increased usage of Hadar's content, as the experience exposes individuals to a wider range of materials.
- 3.8. Hadar's content seems to appeal to a range of demographic categories, with no discernable differences by age or gender.

Data Sources



During the 2017–2018 Immersive Program year at Hadar, there were 684 individuals who participated in one or more of 14 Immersive Programs. We surveyed each participant twice: once, approximately two months after the experience, and a second time approximately eight months afterwards. We designed these surveys collaboratively with Hadar, hoping to understand more deeply what type of impact Hadar Immersive Programs have.

411 participants completed at least one of the two surveys (a 60% response rate); 198 of these completed both (a 29% response rate). These response rates are sufficient for drawing conclusions from the data.



In June and July 2018, Rosov Consulting surveyed individuals who had interacted with Hadar's content over the prior six weeks (including Torah featured on Hadar's website, written material, music, public lectures, and social media activity).

643 individuals completed the survey, which was circulated widely over email and social media and was featured on Hadar's website. We used a purposive sampling technique that targeted those who interact with Hadar's content online. Our sample includes a range of individuals of differing ages, Jewish backgrounds, and type of content used.

Our sampling method allows us to draw reliable conclusions, though they may not always be generalizable to the full population. It is not possible to determine with certainty the exact size of the population that interacts with Hadar's content.





Hadar experiences leave participants with many takeaways, both about themselves and about their views of the Jewish world. These takeaways resonate in their lives for a long time after the program has finished.

Participants were asked to list up to three takeaways that came from their time at the Immersive Program. It is noteworthy that many respondents chose to list the maximum number of takeaways, despite the question being optional.

Broadly speaking, there were two types of responses. The first type had to do with **self-reflection**. These takeaways are indicative of participants' feelings about themselves and their abilities.

Self-Reflection/Internal

"My voice matters in the Jewish community."

"Confidence in my ability to critically examine text."

"I benefit a lot from living a structured halachic life and should try to do so more faithfully."

"Through learning Talmud in chevruta you can learn a lot about both yourself and someone who might be a stranger to you and hopefully grow in your own character and interpersonal relationships."

"To do Teshuvah, you have to believe in your own capacity to change, and also understand your limits."

"I can do this & I want to do this (real Torah learning!)."

"That it is possible for me to learn enough about a narrow subject, even in a short time, to make a difference in my day-to-day practice."



The second type was more focused on participants' views and understanding of Judaism, which often represented a paradigm shift. These takeaways spoke to participants' thoughts/feelings about the Jewish world and their experience living in it.



Paradigm Shift/External

"There are a lot [more] people out there who share my values than I thought."

"There is no one right way to relate to or experience davening and traditional liturgy is ripe with more meaning than one might read at face value (through intertext!)."

"That Torah needs to be lived, as well as studied, and there are many ways to do that, exemplified by the teachers and students I learned with."

"An open inquiry into Gemara can lead to shedding light on contemporary issues."

"There is a future for traditional and egalitarian Judaism."

"We can have a progressive, committed, serious, rigorous Judaism!! We don't have to pick one thing."

"The fact that you can be fully halachic and fully egalitarian."

Eight months after the program ended, in a second survey, participants were shown the takeaways they had previously written and were asked to what extent those takeaways were still relevant in their lives. The takeaways were overwhelmingly still relevant to the participants, with 86% of the takeaways being rated a 4 or 5 out of 5 (I representing not at all relevant, and 5 representing very relevant in participants' lives).

Examples of respondents' takeaways that were given a score of "4" or "5"

"My Jewish identity doesn't necessarily need to be based on tension, but can also base itself on love and belonging."

"The Torah needs everyone's intuition/morality, we should not assume the Torah is right and our values are wrong the two are in conversation."

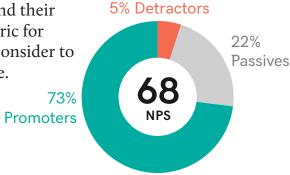
"Balance familiar, nostalgic moments with new melodies. Don't deprive the congregation of those familiar moments."



Participants were highly satisfied with their Immersive Program and left having had extremely meaningful experiences.

Immersive Program participants were asked to what extent they would recommend their program to a friend. The overall Net Promoter Score (NPS, a commonly used metric for measuring satisfaction) for Immersive Programs is 68, which industry standards consider to be "excellent." It is clear that Hadar participants are satisfied with their experience.

Participants were asked to share a meaningful experience from their Immersive, if they had one. Responses to this question can be grouped into four main categories:





Participants reflect on a feeling of **empowerment**, being able to participate in Jewish learning and community building in ways they never had before or being seen/ noticed in ways they hadn't been seen previously.

"Having the opportunity to study Talmud in a serious environment, being treated as a full member of a learning community was particularly meaningful to me."

"Rav Elie asked me to spend some time speaking one-on-one on my last day. We spoke about my experience, some of my reflections, as well as some of my thoughts about the future. I was very touched by our meeting, and I felt like he cared about me personally, not just because I was a part of his organization."

"The closing circle, when it became clear that we had created a welcoming, diverse learning community."



A central component of most Hadar Immersive Programs (especially the Singing Communities Intensive) is **prayer** and song. Participants often cite these moments as the highlight of their Hadar experience.

"Singing the niggun together and becoming more sure of ourselves and our collective voices the more we sang together."

"There were so many, but most memorable was at the very end. *Joey gathered the group together, and we formed a spontaneous* choir — I had never really experienced this before. It was surprisingly moving."

"Being in a room where everyone was singing and making beautiful harmonies together and the space just felt like a beautiful overflowing fishbowl of sound."





Some participants reflect on moments that were not part of the structure of their Immersive Program per se, but rather were facilitated by their joint participation with others in the same program. These meaningful moments are **out of the classroom**, but Hadar-facilitated.

"That I was able to help someone on their journey. Following a discussion on the power of havruta by R. Avi Killip and an open invitation to reach out to a havruta that may have made a special connection, someone reached out to me and shared that our study had been such an experience."

"Getting to sit with the other Jewish professionals during lunch time and reflect on where we came from as Jews, what we had learned, and how we all fit into the world of Jewish professionals."

"Seeing someone else from winter week on the subway and being able to strike up a meaningful conversation about halachic egalitarianism."



The final group of meaningful moments speak to the value of the formal learning experience. Immersive participants reflect about how these experiences **influence them intellectually and personally**.

"Classes with Rav Jason, specifically on tefillin and revelation, really changed my Jewish practice and outlook."

"The faculty was very skillful at taking sections of challenging text and assisting us as students to see the point, to gain insight. This happened a number of times during the Seminar."

"The eureka moment in shiur when you realize you were right to be confused in hevruta."



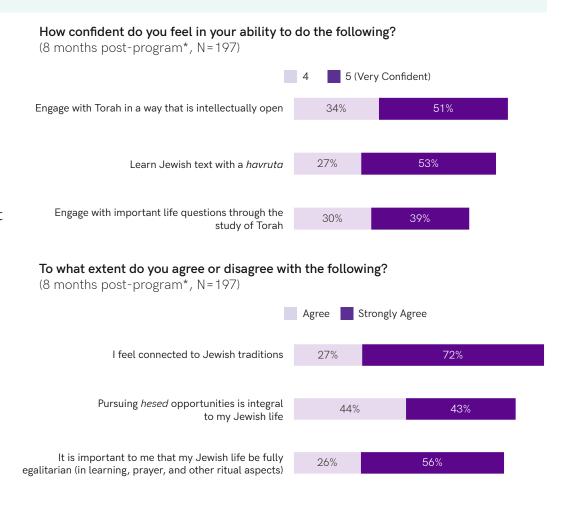
People who attended Hadar Immersives are confident in their abilities to engage in Jewish learning on their own and feel strongly about their connection to Jewish traditions, *hesed*, and egalitarian Judaism.

We asked participants, both two and eight months after the program, how confident they were in their abilities to engage in certain Jewish activities. Examples include "Engage with the Torah in a way that is intellectually open" or "Run a 'Hadarinspired' event."

We also asked them a series of attitudinal questions, focusing on how strongly they felt about their connection to Jewish traditions, the importance of *hesed* (acts of loving-kindness), and egalitarianism.

Participants report similar levels of confidence two and eight months after completing a program in a range of areas, including the way they engage with Jewish text and with important Jewish questions. Additionally, they feel strongly about their connection with Jewish traditions, *hesed*, and being egalitarian.

(Note: Instead of fielding a pre-program survey, we asked participants to attribute their attitudes and abilities to the experience they just had.)



^{*}Only data from 8 months post-program is provided in the graphs as they are not statistically different to data collected 2 months post-program.





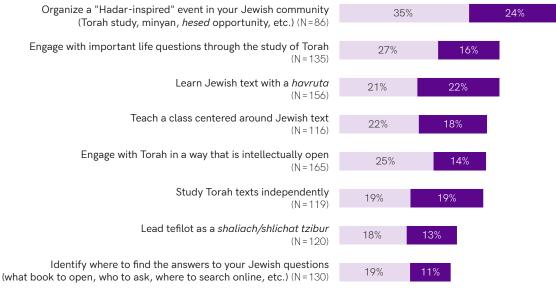
Many past participants actively attribute their high confidence in and strongly-felt attitudes about Jewish practice to their time at Hadar, even eight months after the program has finished.

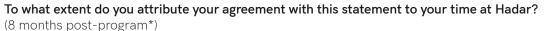
For anyone who indicated confidence in their responses, or strongly agreed with one of the attitude statements, we followed up by asking to what extent they attributed that feeling to Hadar.

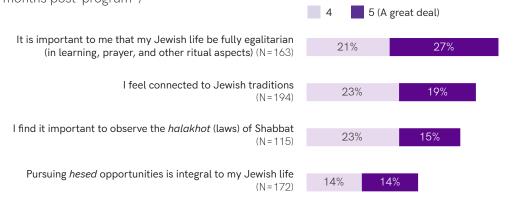
Participants attribute a great deal to Hadar. For example, a core group of participants feel confident in their abilities to organize a program or event inspired by their time at Hadar, and half of these individuals attribute this confidence to their time on an Immersive Program.

Additionally, almost half of the people who said it is important that their lives be fully egalitarian still attribute this feeling to their Immersive experience, even many months after the program ended.









^{*}Only data from 8 months post-program is provided in the graphs as they are not statistically different to data collected 2 months post-program.



Participants leave Immersive Programs feeling motivated to continue their learning. They continue to feel motivated even eight months later. Many attribute this motivation to Hadar.

Two months after completing an Immersive Program, 94% of participants feel motivated to continue learning Jewish topics. They are similarly motivated eight months later, with no statistically significant decrease in their response.

How motivated do you feel to continue learning Jewish topics?

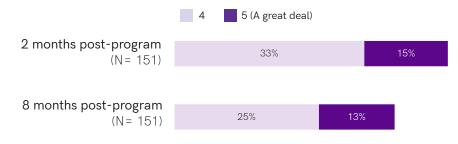
(8 months post-program, N=160, 5-point scale)



Additionally, two months after the completion of a program, nearly half of all respondents attribute their motivation to continue learning Jewish topics directly to their Hadar experience.

Eight months later, the percentage of those who attribute their motivation to their Hadar program decreases—suggesting that while Hadar started them on a path towards Jewish learning, they were able to continue on this path even without Hadar's influence.

To what extent do you attribute your motivation to learn Jewish topics to your time at Hadar?





Hadar leaves participants with meaningful and concrete goals for themselves and their communities that remain relevant over time.

In the first survey, participants were asked if they had any goals that emerged from their time in the program. We provided space for up to three goals. Participants' goals can be categorized in four ways: **Act, Become, Create, Discover.**

ACT

In the most basic sense, these goals are concrete and straightforward—and involve an action that can be summarized succinctly.

- Finishing a tractate of Talmud
- Lead Hallel and Musaf for Rosh Chodesh
- Maintaining a kosher kitchen and being Shomer Shabbas longer-term





BECOME

These goals express a need to make personal changes in one's life that reflect learning at Hadar.

- Become confident in my own relationship to G-d, Torah, and the Jewish community rather than using an external measure
- Finding more learning community in my everyday life
- Becoming a more effective service leader



CREATE

These goals express a desire to build within one's home community something similar to what was experienced at Hadar.

- Bring diversity of learning opportunities to our community
- Bringing new ways of engaging with sacred texts to my institution, for a variety of age groups and diverse peoples
- To hold on to the love I felt at Hadar and take it outside into a world which desperately needs it





DISCOVER

These goals express a sense of openness to continuing a journey—either intellectual or spiritual—that was started at Hadar.

- Continue learning gemara
- ☑ I want to continue to expand my familiarity with Rabbinic Jewish texts
- Delve deeper into the connection of Torah, Halacha, and Music

In the second survey, we showed the participants all of the goals they had indicated previously. They were then asked to what extent they had accomplished each individual goal or to indicate if the goal was no longer relevant. Only 1% of the goals were no longer relevant many months later, while more than 40% of participants had made significant progress (indicating "4" or "5"), and 29% felt they had made some progress (indicating a score of "3").



Immersive Program participants have diverse understandings of Hadar's broader vision. Many feel they would like to bring Hadar's vision—however they understand it—to their home communities.

Nearly two-thirds of Hadar participants feel they have a good understanding of Hadar's vision. Respondents who indicated that they had a good understanding were asked to describe the vision in a few sentences.

Analysis of these open-ended responses shows a range of understandings of Hadar's vision. Some respondents feel that Hadar's goal is to foster a community of individuals who value text study and egalitarianism, while others feel that Hadar's goal is to make Jewish learning accessible to a wide audience.

The range of understandings of Hadar's vision expresses the multi-faceted nature of Hadar's approach and perhaps also signals an opportunity to cultivate more consistency in messaging as Hadar continues to expand.

Eight months after completing an Immersive, participants still maintain that they would like their home community to represent Hadar's vision. More than half of participants feel well-positioned to support their home community in doing so.

To what extent do you agree or disagree with the following?



Understanding of Hadar's Vision

"Create robust egalitarian Jewish communities built upon commitments to Talmud Torah and Jewish practice."

"An intellectual commitment to egalitarian Torah, and making it more accessible to a wide audience."

"Build a network of Jews who have halachic-egalitarian sensibilities and empowerment in learning and teaching Torah."

"To bring a depth of Jewish learning to as many people as possible, through as many media as possible."

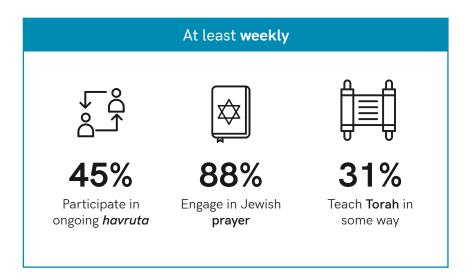


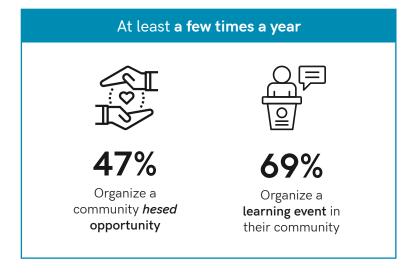
Participants are involved in myriad ways in their Jewish communities right after they return and in a sustained way for many months afterwards.

Participants in Immersive Programs are very involved in their Jewish communities at home, with nearly half indicating that they participate in an ongoing *havruta* (learning partnership) on a daily or weekly basis. Nearly half also say that they organize a community *hesed* opportunity at least a few times a year, and nearly 70% are involved in organizing Jewish learning events in their home communities.

The high level of involvement in communal activities is seen in responses both two months and eight months after participating in a Hadar Immersive Program.

Put together, this indicates that **Hadar Immersive Program alumni are well situated to make an impact on their home communities**, a central goal of Hadar's strategic plan.







No matter how long someone spends at Hadar, the impact is still felt many months later. However, participants in longer-term programs lasting one month or more are more powerfully impacted by their experience.

There is no difference in perceived impact between surveys two months and eight months after a program of any length. This indicates that while the impact of a shorter-term program may be less powerful, the lasting effect of the program is no different than that of a longer program.

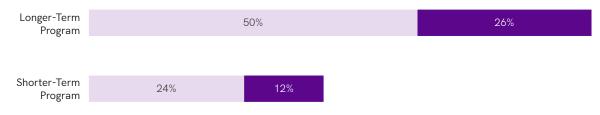
Those who spend time in longer-term programs (lasting one month or more) are more likely to attribute to Hadar their level of confidence in a variety of areas (see below for two examples).

To what extent do you attribute your confidence in this area to your time at Hadar?

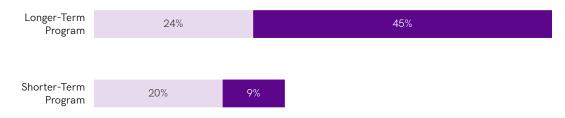
(8 months post-program)

4 5 (A Great Deal)

Engage with important life questions through the study of Torah (N=135)



Teach a class centered around Jewish text (N=116)

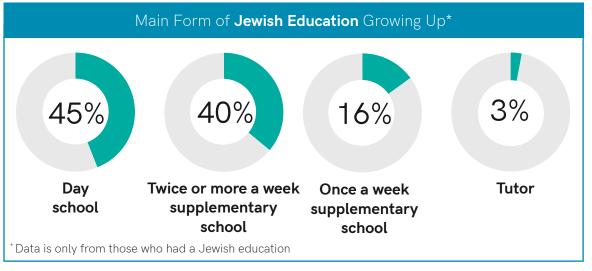


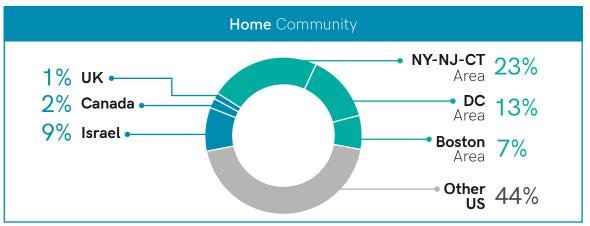


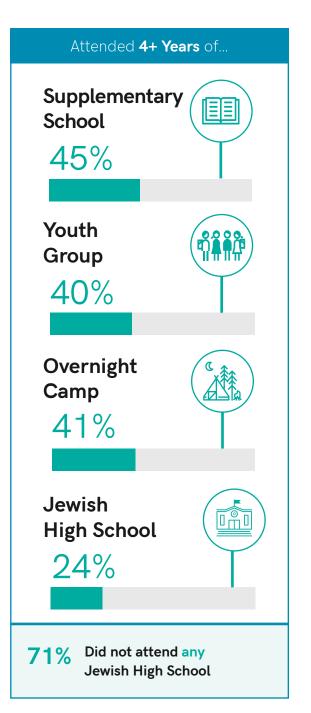
Demographics | Who Participates in Hadar Immersive Programs

As part of the survey, we asked a set of demographic questions, including age, gender, and years of Jewish education and engagement experiences. Hadar Immersive participants are diverse in age and Jewish background. Participants identify with a variety of denominations, while many do not associate with any specific denomination.

Hadar participants' denominations seem to be in flux. In the span of six months between the first and second surveys, 48 of the 135 respondents had changed how they labeled their denomination. Most changed from one of the major denominations to either "No denomination" or "Other."











Weekly Divrei Torah written by Hadar educators were the most-used form of content, while melodies written by Joey Weisenberg were the second-most used.

A weekly Dvar Torah by a Hadar educator was the most-used form of content, with 40% of respondents saying they read it at least once in the prior six weeks; a melody written by Joey Weisenberg was the second-most used, with 32% saying they had sung/listened to a melody in the prior six weeks. A Hadar lecture/class that was recorded was also popular, with 31% saying they had engaged with it at least once in the prior six weeks.

In the last six weeks, have you read/listened/attended at least once?

(N= 641, % of respondents for each content type)

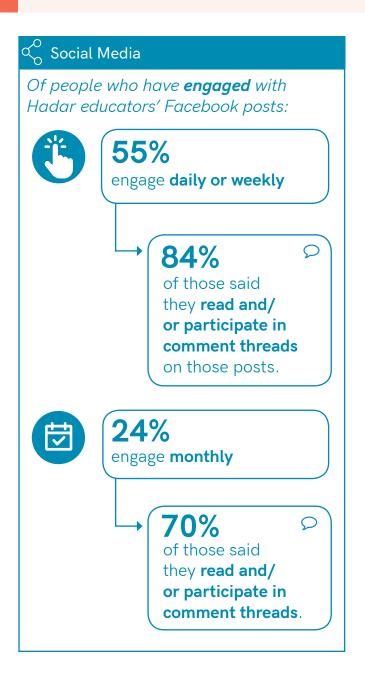
0-9%	10-19%	20-29%	30-40%
Project Zug online class	A Hadar lecture in person	Recording of prayer services on Hadar's website	A Hadar lecture/class that was recorded
Joey Weisenberg's book	Rabbi Shai Held's book		
The Torah of Music	The Heart of Torah	Written material in Hadar's online Torah library	A melody written by Joey Weisenberg
Notes or materials from		·	•
your time at Hadar		A Hadar educator's	A weekly Dvar Torah by
		Facebook post	a Hadar educator on the
Rabbi Ethan Tucker and			Torah portion
Rabbi Micha'el Rosenberg's book <i>Gender Equality and</i> <i>Prayer in Jewish Law</i>		Responsa Radio podcast	



(3) COMPELLING CONTENT

3.2

A relatively large number of individuals interact with Hadar's content on social media or through weekly emails.





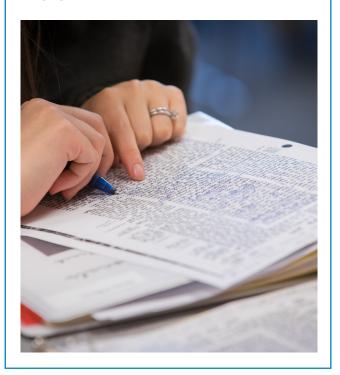
Weekly Dvar Torah

66%

of people who have engaged with the weekly Dvar Torah read it every week.

22%

engage with it about once a month.





Respondents were asked to reflect in open-ended responses about the impact they have experienced, if any, from the different types of Hadar's content with which they have interacted. The next four findings emerge from an analysis of the written responses to these survey questions. The first two respond to the question, "In what way do you feel you have been impacted personally?"

3.3

Hadar's content has resulted in tangible behavioral changes. Many people view Hadar as setting a standard for how to live their Jewish lives.

- "I've been both personally encouraged and seen areas where I've needed to change and grow in reading these commentaries [Rabbi Shai Held's 'Heart of Torah']."
- "Has been one of the primary reasons I'm now among the best daveners at my shul."
- The podcast has shaped my perspective on halakhah and helped me to develop my own practices."

3.4

Hadar's content results in many people thinking differently about the way they view Judaism, where they belong within the community, and what is important to them. Hadar's content stimulates people to reflect on and sometimes shift the beliefs with which they were raised.

- "Many Hadar lectures have broadened and deepened my understanding of core Jewish texts and ideas. They have affected how I think, talk, and live Jewishly."
- "As an ordained Orthodox rabbi, these divrei torah have reignited a lot of the passion that I have lost over the years relating to learning."
- "Hadar's resources have me thinking about halacha in a different way and from a different perspective. I really enjoy the complexities and the realness of the teachers and the topics are relatable."



The second two findings respond to the question, "In what ways, if at all, did any of Hadar's resources have an impact on your community?" *

3.5

People are spreading Hadar's content widely within their communities. When they need references for something they're writing or creating, Hadar is the go-to source for many.

- "[Shai Held's] Torah on Mishpatim and how we turn memory into empathy is a piece of Torah that I refer to and teach all the time. It continues to inspire me."
- "I am using [the recorded Hadar lecture/class] to prepare my own shiurim (classes) to teach."
- "R. Elie gave me new ideas for how to teach liturgy, and his new reading of mourner's kaddish which I taught at a shiva minyan has been very helpful to several people in my shul. I could go on and on."
- 3.6

After experiencing Hadar's content collectively, several communities across the country have worked to adopt key messages: commitment to *halakhah* (Jewish law), egalitarianism, and Torah that is relevant to the modern world.

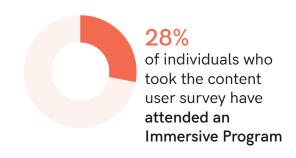
- (It totally transformed and galvanized it and created a culture of excellence and serious commitment to mitzvot and halachah."
- mage of Hadar."
- "For a growing number of the members of our synagogue, Hadar has become a significant, if not principal, resource for Jewish education and for thoughtful, incisive, stimulating discussion and knowledge."



*Note: We did not specify to respondents what "community" they should consider when answering this question. Many respondents considered their synagogue community, though some spoke about virtual communities or study groups.

Participating in an Immersive Program is a strong predictor for increased usage of Hadar's content.

Those who participated in Immersive Programs are more likely to indicate that they have engaged with more forms of Hadar's content (see page 22 for list) in the last six weeks than those who have not participated in an Immersive Program.



Importantly, the number of forms of content used in the last six weeks is not dependent on how long ago their last Immersive Program was.

Forms of Content Used (average number per person)

Immersive Participants







7 Other Participants

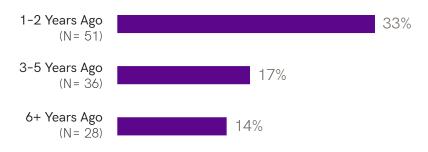




2.5

Perhaps unexpectedly, one third of respondents who have participated in an Immersive Program in the last 1–2 years have **consulted their notes** from their time at Hadar. This indicates that the content learned at Hadar is not only a window to new forms of engagement, but also has "staying power" of its own.

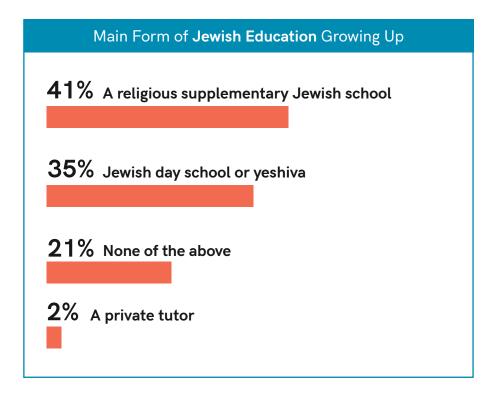
Respondents Who Have Used Their Hadar Notes in the Prior Six Weeks Based on When They Participated in an Immersive

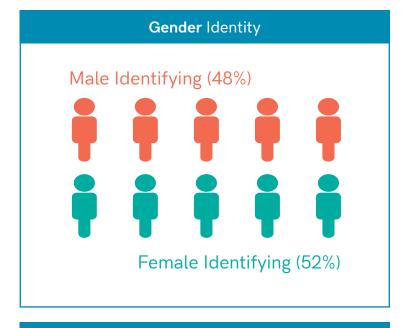




Hadar's content seems to appeal to a range of demographic categories, with no discernable differences by age or gender.

A diverse range of individuals engage with Hadar's content. It's important to note that our sample only includes individuals who encountered our survey online; it's possible that groups of individuals engage with Hadar's content offline (lectures, concerts, learning groups, etc.).







COMPELLING CONTENT



Appendix: List of Hadar Immersive Programs

Participants from the following 14 programs during the 2017-2018 year were surveyed for the "Goal 1" section of this report:

- I. Manger Winter Learning Seminar
- 2. Singing Communities Intensive
- 3. Day School Educators Institute
- 4. Executive Seminar
- 5. Halakhah Intensive
- 6. High Holidays Leaders Training
- 7. Winter Seminar in Israel (סמינר החורף)

- 8. Jewish Professionals Institute
- 9. Rabbinic Yeshiva Intensive
- 10. Teshuvah Seminar
- II. Elul Program (תוכנית אלול)
- 12. Winter Learning Institute in DC
- 13. Yeshivat Hadar Summer Beit Midrash 2018
- 14. Yeshivat Hadar Year Fellowship



USA

2095 Rose Street

Suite 101

Berkeley, CA 94709

ISRAEL

Emek Refaim 43/a Second Floor

Jerusalem 9314103

Tel 510-848-2502

Tel 972-2-582-4322

info@rosovconsulting.com www.rosovconsulting.com