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Examining the Role of Place Attachment in Climate Justice Engagement and Jewish
Relationships to the Environment

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Honors Thesis, Macalester College Environmental Studies

Advised by Dr. Christie Manning

May 1, 2023

Abstract

It is critical that environmental justice and marginalized identities are the focus of climate-related discussions and research. Solutions must support the long-term wellbeing of people, especially and importantly those who are most vulnerable to the consequences of climate change. Psychological research suggests that place attachment—the meaningful bonds that occur between people and their environment (Scannell & Gifford, 2010)—is a key factor in motivating environmental behavior, but little research has examined its connection to environmental justice oriented behavior. This two-part exploration first evaluated the role of place attachment on engagement with both a typical climate change centered message and a climate justice message (Study 1), and found that there was no effect of message condition on engagement with climate issues. Study 2 used a grounded theory approach to explore identity-specific place attachment bonds, and investigated Jewish relationships to place to develop an understanding of Judaism-based environmental justice engagement. Study 2 generated a set of recommendations for future Jewish community action as the effects of climate change become more observable.

Table of Contents

Acknowledgements.....	4
Glossary of Terms.....	6
Overview of Jewish Relationships to the Environment and Diaspora.....	7
Introduction.....	13
Chapter 1: Literature Review.....	17
Chapter 2: Study 1.....	26
Chapter 3: Study 2.....	37
Chapter 4: Conclusion.....	82
Resource for Jewish Communities.....	84
References.....	87

Acknowledgements

This project would not exist without the continued support of the many people who have helped me along the way. There are too many to individually name, but I will try to express some of the gratitude I feel for those who have been paramount to the completion and direction of this project.

First and foremost, I'd like to thank Dr. Christie Manning, my advisor for this project, who is also my professor, mentor, and undoubtedly the most impactful person I've had the privilege of meeting during my journey through academia and as I've grown into the person I am today. If I listed everything I've learned from you, it would double the length of this paper. Thank you for everything.

I would also like to thank the members of my committee, Dr. Cari Gillen-O'Neel and Dr. Chris Wells. The thought-provoking and formative courses I've taken with both of you have shaped this project and my outlook and approaches towards the world, and I am extremely grateful.

I'd like to thank all of the Jewish community members and leaders who have guided my research process and my exploration into Judaism and my own Jewish identity. I feel incredibly welcomed into the Jewish communities that exist here in the Twin Cities. Thank you for sharing your songs, stories, and hopes for the future with me. A special thank you to Rabbi Emma Kippley-Ogman, who guided my initial foray into exploring Jewish relationships to place, introduced me to the idea of being Jewtina, and connected me with most of the wonderful people I had the privilege of speaking with during this project.

I am grateful to my friends in Minnesota who have supported me throughout this whole process, especially Chloe, Jesse, Chanelle, Joseph, and Noah, through listening to my place-based ranting and joining me in homework sessions. I am also appreciative of my lovely friends in Massachusetts, especially Shaby, Madi, Lauren, and Hannah J. The encouragement and support you all gave me during the final push of this project was exactly what I needed, and I feel so lucky to be supported by you all from our dysfunctional preteen days into dysfunctional adulthood.

I am always thankful for my lovely girlfriend Dana, who wholeheartedly believed in my ability to complete this project even when I was entirely convinced otherwise. You inspire and encourage me to be my academic and personal best self every day that I am lucky to spend with you. I am so grateful to have you by my side.

Of course, I want to thank my family, without whom this project would not exist in a very literal sense. My Grandmama and Grandpapa, Grandma Chiat and Grandpa Chiat, and Grandmami and Grandpapi, Grandpa Max, Grandma Rosie, and Grandpa Fred: you and your stories are the reasons mine exists.

I am eternally grateful to my parents, who have supported me in every way leading up to now. Dad, your endless stream of books about the strangest of topics taught me to learn because

of curiosity instead of obligation, which was a mindset that informed the direction of this project. Mom, my interest in psychology is inherited from you. The memories of studying together for my high school psych tests and your LICSW exam is a reminder to me that gathering knowledge for the sake of knowing things is not nearly as impressive as being able to apply knowledge to help people. Your approach towards your work has shown me that the primary goal of studying psychology is to try to make the world a better place, and I hope that my work on this project reflects that.

I'd also like to remember and honor my Jewish family members who were victims of the Holocaust and died as a result of systematic extermination and international indifference towards the survival of the Jewish people:

Mayer Cukier, Sabina Cukier, Jaques Cukier, Henri Cukier, Simone Forst, Fanny Forst, Lea Forst, and the numerous other grandparents, cousins, aunts, and uncles of these family members whose lives and stories were tragically and cruelly ended.

Lastly, I want to honor my Grandma Rosie, who survived the atrocities of the Holocaust and lived to the age of 97, and whose resilience and strength I see reflected in our family and all descendants of Jewish survivors. Your story is what encourages me to stand against injustice and harm. This project is dedicated to you.

Glossary of Terms

Bar (masc.)/Bat (fem.) mitzvah	"Child of commandment"; a coming of age ritual at age 12 or 13 signifying legal adulthood under Jewish law.
D'var Torah	"A word of Torah"; a lesson or sermon, usually based on the weekly Torah portion.
Drash	A few words of Torah shared at a gathering; midrashic interpretations of a text. Midrash refers to textual interpretation and commentary.
Klezmer	A genre of Yiddish folk music that is often played at parties or celebrations.
Mussar	A spiritual practice/movement grounded in virtue-based ethics
Ratzon	"Will and desire"; the most powerful force within a human being.
Shabbat	The Sabbath; a weekly day of rest and holiness. Shabbat is the only holiday listed in the Ten Commandments.
Sukkot	A seven-day harvest festival. Sukkot also commemorates the 40 years biblical Israellites spent walking through the desert after exodus from Egypt. During Sukkot, a temporary sukkah (hut) is built.
Tikkun olam	"Repairing the world"; in modern Jewish contexts, tikkun olam is often synonymous with social justice.
Torah	The first five books of the Jewish Bible; a body of wisdom and law.
Tu BiShvat	"New year of the trees". In some practices, foods originating in Israel are eaten to connect with the Biblical homeland. In modern times, Tu BiShvat is also a holiday celebrating responsibility for the natural world.

Overview of Jewish Relationships to the Environment and Diaspora

A note on this overview:

In writing this brief summary of Jewish perspectives on the environment, I do not intend to affirm one set of religious interpretations over another, nor to assert my own interpretations. Instead, I hope to provide context as to how some interpretations of Jewish texts view the natural world as an integral part of their relationship to religion, and others view it as an afterthought, if at all. This summary is by no means exhaustive, but rather highlights some key ideas that may shape a religious approach towards viewing and interacting with the environment.

In The Beginning

Jewish relationship to nature and the environment is complicated and layered, and certainly not monolithic. Many theologians consider relationship to land to be a central element of Judaism as a religion (Vogel, 1999), beyond this, however, divides arise between relationship to land as an anthropocentric concept or as a call towards land stewardship as equals with the land. Genesis 1:28 explicitly develops a tension between Man and the environment to assert Man's power over the natural world, reading, "And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth'" (Jewish Virtual Library, 2023). This assertion, while sometimes interpreted as a call to care for the world rather than control it, is cited as textual evidence for the basis of Jewish anthropocentric perspectives on the world. In his renowned essay "The Historical Roots of our Ecological Crisis", historian Lynn White argued that the ecological destruction of the environment by humans is rooted in part in the impact that Jewish doctrine has had on shaping unsustaining human relationships to the environment. He wrote, "Our daily habits of action, for example, are dominated by an implicit faith in perpetual progress...It is rooted in, and is indefensible apart from, Judeo- Christian theology." (White, 1967).

While White and others believe tensions with the environment to be central to Jewish dogma, others—especially more modern interpretations of Judaism—interpret Jewish texts and teachings to be instructions to steward and care for the planet (“Jewish Views on the Environment”, n.d.). Earth-based Jewish practices that celebrate and honor the environment are abundant. The concept of *tikkun olam* (repairing the world) was first used in classical rabbinic teachings over 1800 years ago, in reference to providing extra protections to people who are socially or economically disadvantaged (“Tikkun Olam: Repairing the World”, n.d.). Nowadays, it is frequently understood as a call for justice through political and social action, *tzedakah* (righteous deeds), and kindness (Spokoyny, 2018). A call for environmental action is often derived from *tikkun olam* in reform and conservative synagogues (Troster, 2008).

Jewish holidays and rituals centered around nature, land stewardship, and harvests (like Sukkot and Tu BiShvat, explained briefly in the glossary of terms) are interpreted in contemporary times as celebrations and instructions for caring for the world and the environment we inhabit (Fuchs, n.d.). Shabbat (the Jewish Sabbath) is considered to be the most important holiday in Judaism, and Earth based Judaism posits it as an environment-based holiday which encourages Jews to slow down production and consumption, refrain from using pollutive devices or vehicles, and to briefly engage with anticapitalist living (Neril, n.d.). Jewish perspectives and interpretations of religious texts and practices can vary, and while not all Jews would consider Shabbat to be an environment-based holiday, many view Shabbat—and other Jewish rituals, practices, and values—to be inherently environmentalist and social justice oriented.

Jewish Diasporic History

Many Jews identify relationships to diaspora as something deeply rooted within a Jewish identity (Gruen, 2022) as the result of centuries of forced displacement beginning during Biblical

times and continuing to the present day. Reflective of this ongoing phenomenon, the development of the term *galut* (meaning exile, or diaspora) originated during Biblical times is used to describe historic instances of Jewish uprootedness and removal from land.

Some believe the first instance of Jewish *galut* to be the book of Exodus in the Torah, which tells the story of the Jewish people migrating from ancient Canaan to Egypt, where they were enslaved before being freed by God and led to the Land of Israel, which Talmudic teachings believe was given to the Jews by God. Some theologists view this exodus from Egypt as a forced migration that precedes the ancient exiles experienced by Israellites, although it is not directly an exile from Israel itself (Schochet, n.d).

Jewish people were first permanently exiled from the ancient Kingdom of Israel in 587 BCE, following the conquering of Jerusalem by the Babylonian king Nebuchadnezzar II, which dispersed them into ancient Babylonia. It was only after the fall of the Neo-Babylonian Empire 50 years later that Jews were allowed to return. However, even after regaining the freedom to return to ancient Israel, many chose to stay in the new homes they created, guided by the prophet Jeremiah, who instructed exiled Jews to “build houses and live in them, plant gardens and eat their fruit... and seek the welfare of the city to which I have exiled you and pray to the Lord on its behalf” (Jeremiah 29:5). This marks the beginning of an ongoing pattern of Jewish identity assimilation and separatism that would continue throughout Jewish Diaspora (“Diaspora Community”, n.d.). Jewish return to and exile from ancient Israel would occur several more times over hundreds of years until the Roman conquest of Jerusalem in 70 CE, during which the fall of the Second Temple of Jerusalem signified a final end to Jewish rule in Israel until contemporary times.

Jewish diasporic experiences beyond this point in history no longer refer to dispersion from Israel, but centuries of forced displacement from other parts of the world. Persecution and expulsion efforts prior to the Holocaust occurred repeatedly throughout Europe and the world (Figure 1). The subcultures of Ashkenazi and Sephardic Jewish communities arose during this time, as a result of communities of Jews dispersing towards the Iberian Peninsula, Africa, and the Middle East (Sephardic Jews) as well as throughout France, Germany, and Eastern Europe (Ashkenazi Jews) (“Ashkenazic and Sephardic Jews”, n.d.). Exiles and persecution throughout history impacted subcultures and communities of Jews differently depending upon various assimilation to non-Jewish society and subculture.

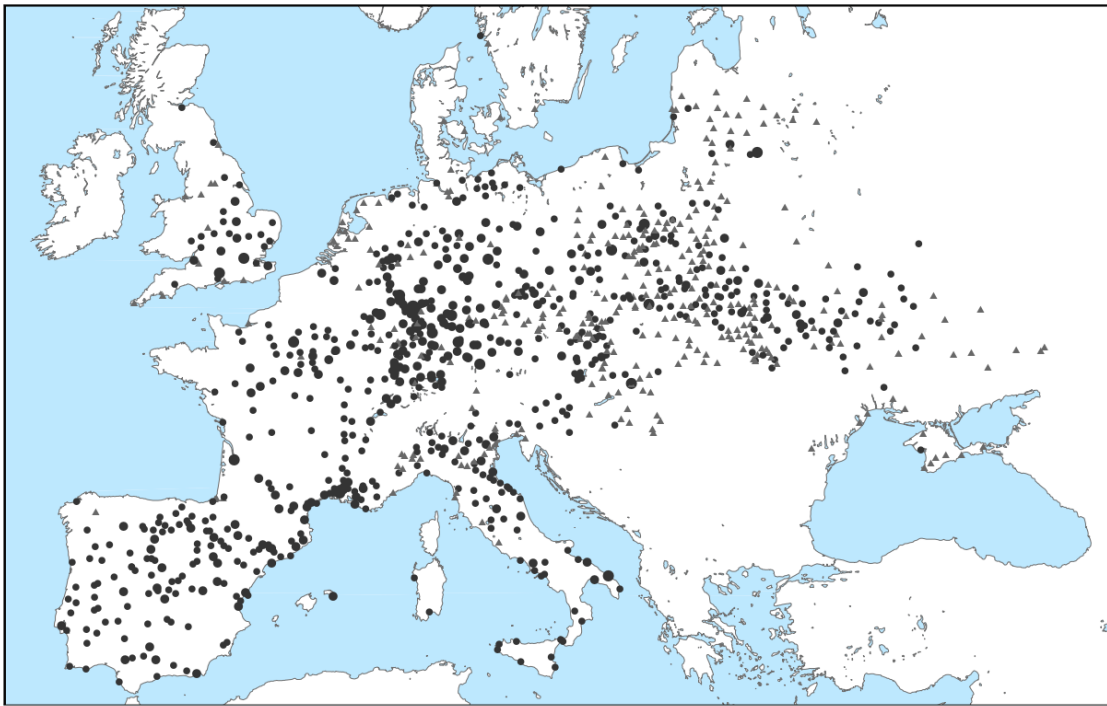


Figure 1. Jewish Cities and Persecutions, 1100-1800. Symbols represent a city that had a Jewish population at some time between 1100 and 1800. Circles represent a Jewish city that has at least one persecution. Larger circles represent more persecutions. (Anderson, Johnson, & Koyama, 2013).

In modern history, the Holocaust serves as the most extreme instance of Jewish persecution, extermination, and displacement. Jewish people fled from Nazi Germany and its occupied or allied countries during World War II in order to escape forced labor and systematic extermination within concentration camps. By 1939, a total of around 399,000 Jews fled Nazi Germany and annexed Austria, many of whom fled to the United States (95,000), Palestine (60,000), and countries within Central and South America (75,000). Others dispersed throughout other parts of Europe (“German Jewish Refugees, 1933–1939” n.d.). The forced displacement as a result of the Holocaust and related anti-semitic persecution began less than 100 years ago, and the repercussions of this remain fresh in the collective memory of Jewish people in the United States today (Mitchell, 2021).

On the Word “Diaspora”

Throughout this paper, the terms “diaspora” and “diasporic relationship” are frequently used, especially within study 2. Diaspora can be defined as both Jewish dispersion from ancient Israel as well as a general dispersion from a homeland, whether historically or in modern times. Throughout this paper, it is used synonymously with the term “displacement”, and is not intended to *only* refer to Jewish expulsion from Ancient Israel, though this expulsion is still considered diasporic. These terms are used interchangeably for the following reasons: firstly, because this paper is not intended to be an exploration of beliefs around Jewish Diaspora and a Jewish “homeland”, but an exploration of attachments to place generally, which may have a relationship to Jewish diasporic history. Therefore, pinpointing the generational psychological ramifications of specific displacement events—whether displacement from Ancient Israel or any other historic displacements from Jewish homes—is not within the scope of this paper. Relatedly, Jewish relationships to the idea of Israel as a Jewish homeland can be complicated. Some Jewish

people may consider Israel to be a Jewish homeland, and thus, would use the term Diaspora in reference to this, whereas others might view Israel as an ancient Jewish homeland, but might also feel more generationally connected to later Jewish diasporic events. Other Jewish people might not consider Israel to be a “homeland” at all. Because of the range of nuanced perspectives on Israel and Jewish displacement, the term “diaspora” is used in this paper as a catch-all, intended to encapsulate all perspectives of Jewish dispersion throughout history.

Examining the Role of Place Attachment in Climate Justice Engagement and Jewish Relationships to the Environment

As the climate crisis shapes itself into becoming one of the most serious existential threats in modern history, the need for taking immediate and significant mitigative action has become increasingly urgent. It is widely agreed among scientists that there must be immediate action to drastically reduce global emissions (IPCC, 2022), however, extreme measures to curb greenhouse gas emissions have the potential to disproportionately harm those who are already most vulnerable to the effects of climate change. Because change must come from all sectors of society, at-risk populations and individuals may potentially be threatened by changes that reduce emissions while wealth and resources are hoarded for the most privileged. In addressing climate solutions, it is important to advocate for solutions that center the needs of society’s most vulnerable, and to look critically at solutions that may further perpetuate existing wealth and social gaps. Additionally, it is important to study the potential impacts of climate change on specific cultural communities, so that they may be best prepared to mitigate and adapt to future lifestyle, land use, and economic changes that the climate crisis and future climate solutions might demand. Assessing communities to gauge their current and future trajectories towards climate resilience is one way to take protective measures towards the cultural preservation of

these communities in the face of climate change. In this project, I will be examining climate engagement, relationships to place, and climate resilience in Jewish communities in the Twin Cities of Minnesota. I will be investigating these ideas through the lens of place attachment, a psychological concept used to describe bonds to place and explain how these bonds form. I chose to examine the Twin Cities Jewish community for a few personal reasons: I am Jewish, and the wellbeing of Jewish people, culture, and practices is something that I view as personally beneficial and important to the preservation and sturdiness of my own culture now and in the future. As a relative outsider in the Twin Cities community from Massachusetts, studying Jewish people in the Twin Cities also provides a rare opportunity to assess and directly ask questions about what the community looks like here, and where I can see myself as part of this community as I move beyond my primarily Macalester-affiliated community and into post-college life. Lastly, studying Jewish people and their relationships to place and the environment allows me to be introspective in my own identity: my identity as a Jewish person, as an environmentalist, and the intersections of those. Understanding what motivates me to care about environmental issues and what my personal stake is in the climate crisis are apprehensions that I have grappled with prior to and throughout this project, as I considered the experiences that other Jewish people shared about their relationships with Jewish culture, activism, and the environment in relation to my own.

I also chose to examine these ideas and the relationships between place and environmental action through the lens of place attachment for specific personal and academic reasons as well. My interest in place attachment began in the first semester of my first year at college, when I learned about lack of place attachment as a psychological barrier to climate change mitigation in Robert Gifford's "Dragons of Inaction" (Gifford, 2011). At the time, I had

just moved from Massachusetts to Minnesota to attend college, and was completely enamored by the Midwestern landscape and culture that—while new to me at the time— almost immediately felt like home. As I read about place attachment, I saw how it was actively playing a part in my own story. A term that is frequently used in place attachment literature is “topophilia”, which means love of place. My first observance of topophilia in my own life after learning the term occurred on the banks of the Mississippi River, just down the street from Macalester College. Being able to name and understand what I was experiencing directed my interests into exploring it further. My decision to study place attachment in the context of this honors project stems from these connections and relationships that I have formed with the beautiful place that is Minnesota and all that it contains.

Because of the interdisciplinary and personal nature of this project, I will be using first person language to explain my personal relationships to this project and how my studies evolved over the course of the year throughout this paper as seen in the above paragraphs. To explain and describe the psychological literature, methodologies, and results of my studies, however, I will transition to using formatting consistent with APA conventions, given that the studies conducted in this project are based in psychology.

Positionality Statement

As the singular and primary investigator of these studies, considering my positionality and potential biases I may bring to this study is an important part of actively avoiding bias in my findings. At the time of this study’s completion, I am a college senior attending a Minnesota liberal arts college. I am a White woman of Jewish matrilineal and Latina patrilineal descent who, at the time of this study, was in my early 20s. I was raised loosely practicing Judaism through attending a Reform synagogue through her early teenage years. Because of my Jewish

ethnic heritage and culture, I was able to converse with the Jewish participants in a way that was both culturally and religiously sensitive and familiar to my own identity as a Jewish woman. This may have allowed for participants to feel more comfortable and willing to connect and share their thoughts and experiences, but also may have allowed for potential biases to form. For example, as a Jewish person who is more connected to the cultural side of Judaism than the religious side, I was at risk of expressing more interest in hearing about Jewish experiences that were personally relevant to her own lived experiences and interests, such as such as a participant expressing deep cultural connection to Judaism without a similarly deep religious connection. Conversations about Israel-Palestine were also particularly difficult for me; my early education of Judaism was extremely Zionist, and though I have developed my stance into one of pro-Palestinian liberation, I continue to struggle to reconcile two opposing sides of what I consider to be a very complicating part of Jewish cultural history, that I view with both compassion and shame. Biases such as these were intentionally and actively considered during the research process with the intention of avoiding them from affecting the data.

Chapter 1: Literature Review

“To be rooted is perhaps the most important and least recognized need of the human soul.” –Simone Weil, “Uprootedness”

Climate In/Justice

Addressing climate change in a way that leverages both carbon-cutting solutions and those who need the most support requires everyday people to be engaged with climate issues in an informed, justice-centered way. Though the general public has become more engaged with climate change issues in recent years (Tyson et al., 2021), there is still a gap separating concern for the climate and concern for justice-related climate issues. As of 2021, 79% of Americans recognize climate change to be an environmental issue, while only 35% of Americans view it to be a social justice issue (George Mason University, 2021). The limited available literature on climate justice reflects this societal dissonance within the field of psychology, as most research on how people engage and interact with climate change does not directly assess justice-centered elements of climate change or omits it all together. Engagement with climate change is not necessarily the same as engagement with climate justice. Though related, there is an important distinction between the two. Much of currently existing climate change communication focuses on threats to humans as a species or the loss of wildlife and natural spaces, and omits the ways that environmental issues disproportionately affect marginalized and disadvantaged people through creating or exacerbating existing social and economic inequalities. For example, a statement advocating for climate action without a focus on climate injustices might paint climate change as a crisis that will impact the lives of everybody—rich and poor. Through this viewpoint, making changes to global emissions may be interpreted as a sacrifice all of humanity must bear to reach a common goal. In comparison, viewing the same issue through a climate justice lens

acknowledges that though everyone is affected by climate change, disadvantaged people will suffer disproportionately more due to lack of social or economic support, or by excessively bearing the burdens of unjust solutions. Through a justice-centered perspective, it is easier to understand that making certain changes to decrease global emissions may have significant detrimental effects on underprivileged communities while only minimally changing the quality of life for the more privileged. Climate justice challenges not only the way that climate issues are addressed, but also the fundamental ways that society operates and supports its most vulnerable. It posits that the current ways we live are unsustainable at their core, and that in order to effectively and permanently address anthropogenic climate change, solutions must prioritize the wellbeing of all people over the economic achievements of a few. Rather than championing solutions that reduce global emissions at the expense of marginalized peoples' wellbeing, environmental justice emphasizes the ways that pro-environmental changes can reduce existing environmental inequalities and prevent future ones from occurring.

Climate Change Communication

There is little existing literature explicitly studying how the need for climate justice should be addressed in communicating climate change. However, polling data has suggested that a majority of Americans in every age group support policies that promote climate justice (Carman et al., 2022), suggesting not only that communicating climate justice is necessary to ensure just climate solutions, but also may be a way to further engage Americans with climate issues through intentional communication strategies.

Effectively communicating the risks, scientific bases, and possible solutions of the climate crisis allows for the opportunity to direct feelings of despair and discomfort towards action and engagement. However, a number of wide-ranging barriers make effective

communication a difficult task, and obstacles such psychological distance—the degree of separation between yourself and an object or event (Maiella et al., 2020)— make it difficult to connect with people about the urgency and consequences of climate inaction.

Though the tangible effects of the climate crisis have already begun, many Americans still struggle to view it as anything other than a distant threat: only 45% of Americans believe that global warming will pose a serious threat in their lifetime (Brenan & Saad, 2019). Many psychologists believe that this is because of the spatial and temporal distance that separates people from its impacts (Maiella et al., 2020). People tend to view the most extreme effects of climate change as something that will happen in geographically distant places, rather than a close location (Spence et al., 2012). This spatial distancing from the effects of climate change allows people to shield themselves from potentially threatening information (Shephard & Kay, 2012), such as the likelihood of climate-related events like droughts, flooding, or extreme temperatures occurring in their own communities. Spatial distancing also allows people to detach themselves from the threat of climate change by assuming it will mostly affect others: a multi-national study by Uzzell (2000) showed that people believed environmental problems to be more serious the further away they were from them. Similarly, temporal distancing, in which people believe that the worst effects of climate change are many years away, allows people to procrastinate taking action against climate change, even if they are aware that there are still present-day risks (Lieserowitz, 2005). In both instances of spatial and temporal dissonance, a person does not necessarily doubt the legitimacy of the climate crisis; rather, they are attempting to distance themselves from an unprecedented, uncertain, and frightening future.

Though engaging people with the facts and scientific evidence of climate change can effectively engage a person through logic and reasoning, presenting people with a cohesive

narrative or storyline can create personal relationships between a person and an issue and be even more effective in engaging people with climate issues. (Hendricks, 2017). This is because people do not make personal connections with or think in terms of numbers and data; they need stories and anecdotes to make facts meaningful (Thaler, 2017). By creating a narrative emphasizing certain elements of an issue, recipients of a message can be influenced to engage with an issue, which in turn, can affect a persons' decision-making processes (Scheufele & Tewksbury, 2007) and affect the actions they may take (Li & Su, 2018).

One way of framing climate change communication to be more engaging is to introduce the element of personal relevance in a climate message. Without personal relevance, hypothetical incentive to behave in a pro-environmental way may not be enough incentive to motivate behavior by itself (Leary et al., 2011), but a person can be motivated to assess a message more if it is personally relevant to them (Maio & Haddock, 2007). Personal relevance can be as direct as directly experiencing the effects of climate change, which makes it more difficult to engage in psychological distancing since the salience of the threat is increased (McDonald et al., 2015). However, waiting for people to personally experience climate change in order for the personal relevance of the issue to increase would fail to actually protect people from climate change, therefore it is necessary to increase personal relevance of climate issues without direct experience. Effective framing that lowers the spatial distance of climate change by emphasizing local issues may lead to higher engagement by increasing personal relevance. A study by Scannell & Gifford (2013) looks at the role of personal relevance on engagement by presenting participants with a local or globally framed message. This study found that interacting with the locally framed messaging (the message with higher personal relevance) was a predictor of higher climate change engagement, indicating that increasing personal relevance can motivate people to

become more involved in climate issues. This is possibly because people have higher place attachment to the specific places where they live and regularly interact with than to a broader place that may extend beyond their personal experiences and connections to the place. Scannell & Gifford's (2013) study also looked at the role of place attachment on climate engagement, a phenomenon that also may be formed by and associated with personal relevance (Scannell & Gifford, 2010), and found that in addition to a local message, place attachment was a strong predictor of climate engagement, suggesting that place attachment may be an underlying reason why local messages are more powerful.

Place Attachment

Place attachment refers to the bonding that occurs between individuals and their environments (Scannell & Gifford, 2010), and is an emotional and deeply personal connection that may differ from person to person depending upon factors such as associated memories, personal meaning, and the physical features of a place. Within environmental psychology, place attachment has been studied in a number of contexts, ranging from natural disaster coping responses (Lemée, 2019) to influences on environmentally responsible behavior (Vaske & Kobrin, 2001), to tourism (Ramkissoon, 2012; Kyle et al. 2004). In most of these contexts, place attachment is associated with ascribing meaning with one's environment, although a person does not necessarily need to have personal memories linked with a particular place in order to develop a strong emotional bond with it (Farnum, 2005). The most comprehensive model of place attachment is currently Scannell & Gifford's (2010) tripartite organizing framework, described below, which developed a framework consisting of a person dimension, psychological dimension, and place dimension.

The person dimension of the tripartite framework refers to the personal connections an individual has to a place. This includes meaning derived from a place based upon memories, milestones, and personally significant experiences (Manzo, 2005). On a collective level, the person dimension of place attachment also includes group meanings, such as shared culture, religion, or historical experiences.

The psychological process dimension of place attachment refers to the ways that attachments to a place may exist and how there are psychological interactions that occur to create attachments to a place. Cognitive elements partially make up psychological processes of place attachment, and these cognitive elements are important in facilitating closeness to a place. An important aspect to note of place attachment as cognition is the diminished role of personal connectedness in determining place attachment. People can develop attachments to settings where important events occurred in history (Hay, 1998; Manzo, 2005) and attachment is not necessarily reliant upon the bond of personal experience, but rather a general sense of familiarity (Stokols & Shumaker, 1981). The cognitive organizational tool of schemas may assist people in developing a generic form of attachment to places that share common features and “character”, constructed of place-related knowledge and beliefs.

Relatedly, place identity is seen by some scholars as its own dimension of place attachment, and by others, a sub-dimension of the psychological processes dimension that develops place attachment. Place identity describes the process of drawing similarities between oneself and a place and connecting a place to one's self-concept (Peng et al., 2020) creating personal relevance within something that—beyond the development of place identity—may otherwise be entirely separate from a person.

Lastly, the place dimension of place attachment refers to the geography or spatial makeup of the place to which an attachment is being formed. It encapsulates attachment differences depending upon the geographic scale of a place (e.g. attachment to a neighborhood compared to attachment to a city), as well as the makeup of people who occupy or engage with a place. The strength of place attachment developed from this dimension can be predicted by the length of time spent in a place (especially as a resident), as well as physical features such as density and the presence of social arenas.

Place Attachment in Judaism

As stated above, place attachment can be developed from religious and culturally significant shared culture and experiences. Literature on Jewish-specific place attachment intersects with a number of other themes that make it worthy of being examined separately: diaspora, genocide, and Zionism make Jewish relationships to place complicated and layered. It is also important to note here that much of the literature measuring Jewish place attachment to or in comparison to Israel frequently takes a Zionist stance on Israel as a Jewish homeland or has even been published in collaboration with ministries within the Israeli government (e.g., Billig, Kohn, & Levav, 2021).

One way to examine Jewish place attachment is through Jewish relationships to the land of Israel-Palestine. Many Jews, whether living in Israel or the United States, view national land or particular sites in Israel as sacred and thus protected (Ginges et al., 2007). Despite many never living in Israel, many American Jews feel strong emotional connections to it (Pew Research Center, 2021). Historic connections to the land may play a role in creating these bonds: Rozin & Wolf (2008) found that land may become more important through being inhabited by a group over centuries, which is called a positive contagion effect.

Jewish diasporic relationships to land is another way of considering place attachment in Jewish identity. Literature suggests that exile experiences can severely disrupt place attachment and perceptions of identity as a result of the loss of home (Bolevand, 1998). However, other literature also suggests that developing strong, positive attachments to place and community may assist in healing from multigenerational traumas for both survivors of trauma and their offspring. In a study by Yael, Norris, & Engdal (2016) looking at multigenerational trauma in Holocaust survivors, living in Israel was found to be more reparative and mitigative of long-term Holocaust related trauma for both survivors and their offspring compared to living in the United States because people found meaning in redeveloping a Jewish identity. This is not to say that Jewish people must or should move to Israel-Palestine to heal from generational traumas: research on place attachment relating to movement and migration (referring to migration and/or nomadic behavior as “mobility”) found that fostering a sense of personal and place continuity through interest in a historical and familial past may facilitate healthy attachment to new places among mobile individuals (Manzo & Wright, 2005). Furthermore, high place attachment associated with life satisfaction can be found even in highly mobile societies (Manzo & Wright, 2005).

Most literature on place attachment focuses on positive attachments to meaningful places. However, many Jewish historic relationships to place have historically been marred by exile and persecution, which . Some literature on place attachment suggests the existence of negative place attachments, or places with significance or personal meaning that creates an aversion to it (Manzo, 2005). Relatedly, a negative contagion effect—described by Rozin & Wolf (2008) as land becoming less important through being inhabited by “enemies” who live on the land for some period of time—has also been measured. Interestingly, though negative contagion often

supersedes positive contagion in most contexts, contagion relating to land is one of the only instances where positive contagion may be more powerful than negative contagion.

Chapter 2: Study 1

“To love a place is not enough. We must find ways to heal it.”

– Robin Wall Kimmerer, *Braiding Sweetgrass*

Because place attachment can be such an emotional, personal phenomenon, there are circumstances where having high place attachment can motivate pro-environmental behaviors and intentions relating to specific places (Dang & Weiss 2021; Vaske & Kobrin, 2001; Nian et al. 2019). The personal components of place attachment may also develop personal relevance to a place, which—as established—is a way to challenge the detachment of psychological distancing.

Little literature exists testing the role of place attachment in specifically motivating pro-environmental justice behaviors, however. Because climate justice is concerned specifically with the injustices that occur and are exacerbated by the effects of climate change, it is possible that literature showing a relationship between place attachment and willingness to engage in pro-environmental behaviors is not directly transferable to pro-environmental justice behaviors, and this should be tested. A number of studies by Schultz (2001) serves as preliminary evidence for the distinctions between climate justice and climate change messaging through identifying three types of environmental concern: concern for self, other people, and the biosphere. There is overlap between engagement with climate justice and Schultz’s “concern for other people” environmental motives: both address the impacts of climate change on the health, security, and wellbeing of human beings. Similarly, there is overlap between engagement with climate change and Schultz’s “concern for the biosphere” motives: both focus on the wellbeing of plant and animal species and the natural world beyond humans. The overlap between these categories and the distinction between climate change and climate justice messaging is preliminary evidence

that people may respond differently to types of messaging, possibly depending on an individual's motives for environmental concern.

Using justice-oriented message framing as a means to make the links between place and justice more salient could also be a way to encourage pro-environmental behavior with justice as a focus. A justice-centered frame may also increase personal relevance to a climate issue by virtue of addressing people-specific issues rather than using framing that most directly addresses plants, animals, and ecosystems generally. The cognitive elements of place attachment may also create personal discomfort towards an injustice that is occurring within a location of high place attachment.

In this study, I hypothesize that participants who read a climate justice-framed message will be more likely to indicate justice-framed environmental engagement than those who read a conventional climate change message, and that place attachment will moderate that relationship. I also expect that people with higher place attachment will be more likely to indicate justice-oriented environmental engagement after reading a justice-framed message than those who read the same message but scored low in place attachment. Similarly, I expect that people who have high place attachment and read the environment-framed message are more likely to indicate environmental engagement than those who read the same message and have low place attachment.

Method for Study 1

Participants

This study collected data from participants recruited from Amazon Mechanical Turk via CloudResearch, and through word of mouth at a small liberal arts college in Minnesota. In order

to qualify for this study, participants were required to live in Minnesota and be over the age of 18.

Design

This study was designed to examine the relationship between type of message (climate focused versus climate justice focused) and place attachment using a mixed design. The independent variable was the type of message received (either an environmental or environmental justice message). There was also a quasi-independent variable: the level of place attachment (high, medium, or low) as measured by a questionnaire adapted from Scannell & Gifford (2013). Participants read and answered attention check questions about an informational flier describing a local climate change impact (wild rice dwindling in Northern Minnesota). The contents of the flier consisted of either an environmental message or an environmental justice message. After reading, participants were asked to complete a Place Attachment Questionnaire (Scannell & Gifford, 2013) and a Climate Change Engagement Questionnaire (Scannell & Gifford, 2013). These questionnaires will be used to measure the dependent variable of climate change engagement in order to determine if there is a relationship between place attachment and the effectiveness of an environmental justice message.

Materials

Informational fliers

Participants were presented with one of two possible fliers (presented in Appendix A). The first contained an environmental message focused on environmental integrity and preservation (Pezzullo & Sandler, 2007). It provided information on the detrimental consequences of mining in Northern Minnesota on local wildlife and water. The second flier detailed information on the same topic, but addressed the issue through an environmental

(in)justice lens, focusing on the disproportionate exposure of communities of color and the poor to environmental hazards (Maantay, 2002). This flier focused on the impacts of mining on local indigenous communities, detailing the intersections of environmental degradation on the social and economic wellbeing of local citizens. The layout of these fliers were based on the informational posters created by Scannell & Gifford (2013), which were constructed on a template that underwent several revisions based on upper level university students and two pilot studies.

Climate Change Engagement Questionnaire

To assess engagement with climate issues, participants were asked to complete a climate change engagement questionnaire adapted from Scannell & Gifford (2013). This questionnaire contained 16 items, all of which are on a 7-point Likert scale. Like Scannell and Gifford's engagement questionnaire, this survey included questions that reflect the affective, cognitive, and behavioral elements of climate change engagement, in line with Lorenzoni et al.'s (2007) definition of climate change engagement. Scannell & Gifford's (2013) engagement scale demonstrated high reliability ($\alpha = .94$). Unlike Scannell and Gifford's original questionnaire, the adapted survey being used in this study also included environmental justice focused questions that were based off of the phrasing used by the original engagement questionnaire. These new questions also had high reliability ($\alpha = .97$).

Place Attachment Questionnaire

Place attachment was measured using a 20 question place attachment questionnaire adapted from Scannell & Gifford (2013) comprised of other reliable place attachment measures (Billig, Kohn, & Levav, 2006; Jorgensen & Stedman, 2001; Brown & Perkins, 1992) to construct a measure that captured place identity, affective attachment, place dependence, pride towards

place, and other elements of person-place bonds (presented in Appendix A). Scannell & Gifford (2013) found this scale to be extremely reliable ($\alpha = .94$). This measure was only changed by altering the name of the place (i.e. changing “Victoria” to Minnesota”).

Demographics Survey

Demographic information was collected to identify possible confounding variables. Data was collected on participants’ age, race/ethnicity, gender identity, and general place of residence within Minnesota. The age section allowed participants to enter their own ages. The race/ethnicity and gender identity section allowed participants to check more than one box or to select “prefer not to answer”. Gender identity options included “female”, “male”, “nonbinary”, “other”, or “prefer not to answer”. General place of residence within Minnesota included “Northeast”, “Northwest”, “Central”, “Metro/Twin Cities”, “Southwest”, and “Southeast”.

Procedure

After signing an informed consent form, participants were instructed to complete a Qualtrics survey that randomly assigned them to either the environmental or environmental justice condition. Participants were then asked to complete the Place attachment questionnaire, the Climate Change Engagement Questionnaire, and the Environmental Motives survey in that order. Participants then completed a demographics survey. Following the completion of the study, participants were administered a debriefing form, thanked for their time, and—if using Amazon Mechanical Turk—were given a random ID number to receive compensation for their time through MTurk.

Results for Study 1

In total, 160 participants completed this study. However, 7 participants failed to adequately complete the administered attention check, leaving 153 participants included in the final analysis (Table 1).

		N	%
Race/ethnicity	white	109	71.7%
	latine/hispanic	5	3.3%
	black	9	5.9%
	Asian/ Asian American	12	7.9%
	another race/ethnicity (includes multiple races/ethnicities)	14	9.2%
	prefer not to say	3	2.0%
Gender	female	84	55.3%
	male	62	40.8%
	nonbinary	3	2.0%
	prefer not to say	3	2.0%
Years lived in MN	Less than 1 year	2	1.3%
	Between 1 and 3 years	16	10.5%
	Between 3 and 5 years	17	11.2%
	Between 5 years and 10 years	6	3.9%
	More than 10 years	111	73.0%
Region of MN	Northeast	3	2.0%
	Northwest	6	3.9%
	Central	12	7.9%
	Metro/Twin Cities	103	67.8%
	Southwest	12	7.9%
	Southeast	16	10.5%

Table 1. Demographic information of participants broken down by Race/ethnicity, gender, years lived in Minnesota, and region.

Means and standard deviations for place attachment and climate engagement showed that showed that participants reported moderate levels of climate change engagement in both the climate change condition ($M = 4.62$, $SD = 1.50$) and climate justice condition ($M = 4.62$, $SD = 1.60$), and a T-test demonstrated that there was not a significant difference between the two conditions, $t(151) = .017$, $p = .987$.

To address the main research question, a regression was conducted, which revealed that place attachment did not predict climate engagement, $R^2 = .67$, $F(1,151) = .61$, $p = .463$. A univariate ANOVA also found no significant differences of climate engagement scores between low, medium, and high place attachment groups, $F(2,147) = .476$, $p = .622$. There were no significant effects of the flier version, $F(1,147) = .004$, $p = .952$, nor were there differences in climate engagement due to place attachment, $F(2,147) = .476$, $p = .622$. There was no significant interaction between the flier version and level of place attachment $F(2,147) = .040$, $p = .961$. A Levene's test of the homogeneity of variance found that variance for climate engagement was homogenous for place attachment (high, medium, low) (Mean significance = $.406 > .05$) and the flier groups (climate change and climate justice) (Mean significance = $.118 > .05$).

Both gender, $R^2 = .073$, $F(1,150) = 11.77$, $p < .001$ and amount of time living in Minnesota, $R^2 = .109$, $F(1,151) = 18.407$, $p < .001$ were significant predictors of climate engagement. However for gender, only the non-binary group ($n=2$) was a significant predictor, and the small sample renders it insignificant as well. Neither the amount of time spent living in Minnesota, $R^2 = .109$, $F(1,151) = 18.407$, $p < .001$, region within Minnesota, $R^2 = .003$, $F(1,150) = .523$, $p = .471$, or race/ethnicity, $R^2 = .013$, $F(1,150) = 2.02$, $p = .157$ were predictors of engagement.

Discussion for Study 1

This study sought to understand the impact of place attachment in climate engagement with an environmental justice message. The results of this study did not find a relationship between place attachment and climate engagement, and the findings of this study do not support the original hypotheses: place attachment did not have a significant effect on engagement, and there was no discernible effect of the type of messaging on engagement. We also found no interaction between message type and place attachment.

It is possible that the manipulation of the conditions was not effective because the distinction between the climate justice and climate change conditions was not clear enough to participants. If this is the case, participants viewed the climate justice condition as simply the same as they would the climate change condition without understanding or incorporating the justice dimension. The lack of difference between the climate change and climate justice groups also did not capture distinct motivations for environmental concern (namely, concern for other people and biospheric concern) presented by Schultz (2001), possibly also because the manipulation did not make the distinction between the two clear enough. Future research should make the differences between the two conditions more clear, or consider manipulating the conditions in other ways.

The finding that there is no clear effect of place attachment on an environmental or environmental justice message could signify a range of implications. Earlier research using nearly identical measures of place attachment and climate engagement (Gifford & Scannell, 2013) did find a significant relationship between the two, and found that place attachment significantly predicted climate change engagement. It is possible that there were confounding factors that lead to different results of this present study. Participants surveyed showed moderate

engagement with climate change across conditions and place attachment levels, though there was slightly lower (but not significantly lower) engagement for those categorized as low in place attachment. It is possible that the small sample size used in this study could have affected these results, in particular the small number of people who reported low levels of place attachment. It is also possible that those surveyed happened to be engaged with the climate irrespective of place attachment, which could have created a ceiling effect on engagement that prevented this study from finding a relationship. Approximately $\frac{1}{3}$ of the data collected was from a liberal college campus, and evidence suggests that college students are a particularly climate-engaged demographic (Ballew et al., 2019), which could partially explain the ceiling effect. It is also possible that participants' response biases may have affected the results: many of the items measuring engagement may have had clear moral "correct" answers, and this may have influenced how participants responded. Future research could identify an additional or more effective scale to measure engagement in a way that controls for these potential biases.

Beyond confounds of this study, it is also possible that other research that identified place attachment as a predictor of climate engagement is not applicable in all contexts. Though the design of this study was intentionally similar to the Scannell & Gifford's (2013) study, there may have been case-specific factors that led to place attachment predicting behavior in one situation over another. A study by Spence and Pidgeon (2010) found that framing a message to be either geographical local or distance did not affect attitudes towards climate change mitigation, which Scannell & Gifford (2013) argue could have differed from their results because of different sample sizes, demographics, or salience and relevance of the climate change impact used in the messages. These same differences may have affected the results of this present study, and future

research should further examine the boundaries and applications of place attachment as a predictor of climate engagement.

The lack of relationship found by this study might also suggest that there are stronger predictors of climate engagement besides place attachment that were not measured or controlled for, such as political affiliation, or self- or political efficacy. Political orientation is a main predictor of climate change engagement and concern (Corner et al., 2014), and in a meta-analysis of the determinants of belief in climate change, political orientation and ideologies surpassed variables such as subjective knowledge and experience of extreme weather events in predictive power of beliefs in and about climate change (Hornsey et al., 2016). Because this study did not collect information on political ideology, its possible role is purely speculative, however it would explain the lack of relationship between place attachment and climate engagement. Future research should reassess this relationship, as well as consider a possible relationship between level of place attachment and political orientation.

Although there were no significant findings of this study, there is still value in the guidance that the results can provide for the directions of future research. Subsequent studies should re-assess the role of place attachment in predicting engagement in different contexts, and can discern how strong of a predictor place attachment may be compared to other strong predictors, such as political affiliation. More broadly, future research should also continue to explore the relationship between climate justice communication and engagement in order to understand how to best encourage pro-environmental behavior while maintaining a justice-oriented message.

Chapter 3: Study 2

I am listening, listening
 Voices of my ancestors whispering, whispering, whispering
 I am listening, listening
 Voices of my ancestors whispering - guide me on
 And they're telling me: We will grow
 Even though they cut us down, our roots are strong
 And they're telling me: Deep below
 In this sacred ground, we will grow.
 – Sarina Partridge, “I am Listening”

My original intention of this project was to study relationships to place in order to mobilize people to mitigate and adapt to future climate change impacts using place attachment as a motivator. The results of my first study, though interesting, directed my interest away from general relationships to place and towards exploring place attachment through a more personally applicable lens. I wanted to pivot my research towards exploring the role of identity in potentially influencing place attachment, specifically one of my own: my Jewish identity.

Understanding Jewish relationships to place and positionality in society in the face of climate change is important because Jewish populations have a unique relationship to privilege and vulnerability. The majority of Jews in the United States identify as White (“Race, ethnicity, heritage and immigration among U.S. Jews”, 2021). As part of the dominant racial group of the United States, many Jews do not experience systemic racial discrimination the way other minoritized groups in the United States do, such as racism against Black or Asian people. Jewish people also tend to have some of the highest levels of education and wealth among religious groups, both of which lend themselves to positions of power within society (Adkins, 2017). However, anti-semitic prejudice, hate crimes, and rhetoric remains pervasive in the United States, placing Jewish identity in a unique position to be both a powerful and vulnerable group at the same time. Additionally, intersection identities, such as Jews of color, disabled Jews, and

Queer Jews, may be “multiply marginalized”, meaning the multiple vulnerable identities they hold may have a compounding effect on the levels of oppression experienced (Nishi, 2022). Because of these factors, studying Jews in relation to climate justice may provide interesting and helpful insight into Jewish positionality within the climate crisis and potential areas of vulnerability and privilege.

Much existing literature on Jews and place attachment examines the relationships that Jews have to the ancestral and religiously significant land of Israel-Palestine. Though relationships to Israel-Palestine are a focus of this study, discerning Jewish relationships to places they live—in this case, the Minnesota Twin Cities—is an area with significantly less existing literature, and is worth studying because Jewish people are a minoritized group that may—like other cultural and religious groups—feel the impacts of climate change in both typical and unique ways. The goal of study 2 is to explore the relationships that Jewish people in the Twin Cities Metropolitan area have to place and the environment using a qualitative grounded theory methodology. Explained in more detail below, grounded theory is a methodology that was originally developed in sociology but is applicable to research in a number of social sciences. I decided to approach study 2 using grounded theory because of its usefulness in exploring phenomena that have not yet been deeply studied, its flexibility in establishing categories and exploring areas of interest to the researcher as well as its step-by-step analysis process that is generally approachable to beginners in qualitative research and those who are participating in research alone rather than in a team setting (Castello, 2023).

Method for Study 2

Participants and Recruitment

This study collected data from people living in the Twin Cities metropolitan area who consider Minnesota to be “home”. They were contacted through a Jewish community leader, who sent out a small paragraph to her Jewish social and professional network about what the present study was, and to reach out to me with questions or if they were interested in participating. In order to qualify for this study, participants needed to identify as Jewish, consider Minnesota to be “home”, and be over the age of 18.

Interviews

Semi-structured interviews were conducted with participants in order to stimulate conversation about participants’ relationships to the Minnesota natural environment, their Jewish communities in Minnesota, their thoughts and feelings on climate change, and any intersecting thoughts and feelings about these topics. The conversations were initially more rigid and directly reliant on the pre-written interview questions. As they progressed, interviews became more free-flowing to delve into concepts that were developing as patterns or that were noticeably missing from patterns, consistent with a grounded theory approach to collecting interview data (Corbin and Strauss, 1990). In this study, interviews 1-7 mostly followed the starting set of questions, and as open coding (described below) revealed patterns and initial categories in the data, questions evolved towards developing those categories, which continued to morph throughout interviewing. Participants were also encouraged to share any remaining thoughts they wanted to share following the formal interview questions. Interviews were mainly conducted in-person in public spaces (such as in coffee shops), however some were conducted via video call for convenience or health reasons. All participants gave written consent to be voice recorded, which was then transcribed verbatim and anonymized immediately following each interview. Interviews typically lasted a half hour ($M = 35.46$, $SD = .008$, Range = 34-50).

Overview of research design

The current study methodology was based on the qualitative research framework of grounded theory. Grounded theory was developed in 1967 by sociologists Barney Glaser and Anselm Strauss, during a time when the dominant approach to qualitative research was to formulate a hypothesis and then test it, as quantitative research tends to be approached. Glaser and Strauss believed that the existing qualitative methodologies of the time overemphasized the verification of theories rather than the theories themselves, and that—though testing a theory is important— the step of generating a theory is too frequently overlooked, and is an equally important step in the research process (Kenny & Fourie, 2014). Grounded theory was thus developed to connect the qualitative, inductive process of generating a theory with comparison to existing empirical research.

The underlying rationale of using the grounded theory methodology is to explore an area of research that does not already have existing theories or explanations to guide a hypothesis. Because of this, grounded theory omits a hypothesis entirely, and instead inductively develops theories based on the data that is collected without the expectations or guidance that comes with proving or disproving a hypothesis. Grounded theory research is particularly useful in studies such as the current one, where literature on the topic (in this case, the role that place attachment may play in Jewish relationships to the environment and cultural resilience in the face of climate change on individual and community levels in Minnesota) is sparse, if existent at all. In grounded theory research, data collection and analysis happens somewhat simultaneously, which allows the researcher to develop their interview probing and questions depending upon trends emerging in the already existing data, so that future interviewing can be refined accordingly.

Grounded theory relies on the researcher to develop central ideas—known as concepts—that will then be grouped together to create categories and, eventually, theories from the data. Though a flexible methodology, grounded research data analysis must follow specific steps to create a final theory. The present study followed 9 steps of grounded theory research, outlined by Ho & Limpaecher (2021) in their guide to grounded theory research based on both Corbin and Strauss (1990) and Charmaz (2006):

1. Determine initial research questions
2. Recruit and collect data (theoretical sampling)
3. Break transcripts into excerpts (open coding)
4. Group excerpts into codes (open coding)
5. Group codes into categories (axial coding)
6. Analyze more excerpts and compare with codes
7. Repeat steps 2-6 until you reach theoretical saturation
8. Define the central idea (selective coding)
9. Write your grounded theory

Like other forms of qualitative research, grounded theory research is recommended—though not required—to be completed with multiple interviewers, coders, and analysts, which was not possible within the parameters of this study. Additionally, grounded

theory also recommends compiling a literature review after data has been mostly collected and while the analysis stage is being completed so as to not be influenced by existing models and literature. Although this guideline was abided by, a literature review had already been completed for the first part of this study, so the researcher already knew some of the psychological literature about attachments to place and associated concepts. However, all other elements of grounded theory research were closely followed.

Data Analysis

Step 1: Open Coding

After being transcribed verbatim, interviews were open coded, meaning they were descriptively segmented and summarized line-by-line, using the qualitative analytical software Dedoose to organize codes. For example, one participant reported, “It’s beautiful. I love hiking. I love, you know, going to the state parks and exploring.” Consistent with open coding, this phrase was then summarized as, “Appreciation of landscape to explore personal interests”, and then, after other codes had been established, grouped into a larger concept of “Appreciation of Minnesota’s amenities”. Open coding began while data collection was still ongoing, so that future interviews could be tailored to the categories that were emerging.

Step 2: Axial Coding

After each relevant phrase had been open coded, they were axial coded, meaning they were linked together with other similar concepts (described throughout this paper as “subcategories” rather than concepts for ease of understanding, consistent with Charmaz, 2006) that arose to develop a more in-depth understanding of each category. For example, the concept identified above was then linked with other open coded concepts to form “physical landscape” and “social landscape” subcategories, with some overlap between the two.

Step 3: Selective Coding

Next, after theoretical saturation was reached—meaning no new codes or themes emerged from the data—the categories were assessed using selective coding, wherein the categories developed during axial coding were connected into core categories that connect all of the subcategories together.

Step 4: Theory Development

After comparing the core categories and their associated concepts with available psychological literature and re-analyzing this study's data, a theory was developed, supported by the data of the linked core categories as well as existing psychological research. Developing a theory is the ultimate goal of completing grounded theory research. Frequently, the final theory developed using this methodology constructs a relationship between core concepts, though it usually cannot infer causality due to the qualitative nature of grounded theory research (Urquhart, 2013).

Results For Study 2

In total, 11 participants were interviewed for this study (Table 2).

Demographic Characteristics		
		N = 11
Gender	Male	1
	Female	5
	Non-binary/Genderqueer	5
Age (years)	20-30	3
	30-40	6
	40-50	1
	50+	1
Race	White	10
	Not Stated	1
Ethnicity	Askenazi	5
	Ashkenazi & Sephardic	2
	Ashkenazi & Other	2
	Jewish	1
	White	1
	Not Stated	1
Associated Synagogue	Shir Tikvah	6
	Temple Israel	1
	Mount Zion	1
	Not Stated	3

Table 2. Demographic information of participants broken down by gender, age, race, ethnicity, and associated synagogue.

The data analysis revealed 2 core categories: attachment to place and environmental engagement.

Core Concept: Attachment to Place

Three categories that contributed to a sense of attachment to place in participants: personal meaning, appreciation of MN amenities, and emotional connection. A table of the final developed core concept with its associated categories and subcategories is depicted in Table 3.

Subcategories	Categories	Core Concept
Cultural history	Personal Meaning	Attachment to place
Cultural practices		
Individual experiences/milestones		
Social landscape	Appreciation of MN Amenities	
Environmental landscape		
Uniqueness		
Pride	Emotion	
Safety		
Support		
Comfort		
Excitement		
Belonging		

Table 3. A visualization of the “attachment to place” core concept and categories

Personal meaning

The “personal meaning” category is composed of the subcategories of individual experiences and milestones, cultural history, and cultural practices. Of these subcategories, individual experiences and achievements form individual contributors, and cultural history and practices are both community based contributors to personal meaning. Originally, individual experiences and individual milestones were identified as two separate subcategories that together formed individual contributors, but were merged into one due to significant overlap between the

two and upon comparing the present categories with existing psychological literature on place attachment, explained in fuller detail in the discussion section of this paper.

Individual Contributors. A number of participants ($N = 9$; 82%) expressed that part of what comprises their strong relationship to their communities is the role of formative experiences in their lives. When explaining why she felt strongly connected to her Twin Cities Jewish community, one participant—in reference to the synagogue she attends—said:

“That's where I grew up. That's where I was Bat Mitzvahed. That's where I taught at for years. I taught when I was in my 20s, I taught social justice and sex ed there. Actually, one of my first jobs was there, tutoring in Hebrew when I was in high school.”

Other participants echoed similar sentiments, expressing nostalgia for moments that they remembered to be meaningful and cherished as valuable milestones, such as gaining independence. In response to being asked about what draws them to Minnesota, one participant shared:

“Living in the Midwest, both Chicago and here, it was just like the first places that I've ever really chosen to live. And I feel like that choice, it feels really, like, impactful in my appreciation of the place.”

A few participants ($N = 2$; 18%) referenced the political and social landscape of their Jewish community in the Twin Cities, which they credited as playing an important role in developing their identity into the person that they are now:

“Moving here is also where, like, as I was getting politicized about Israel/Palestine, I was also getting politicized about settler colonialism here. And, so this has been a place that is just like, where I've just had a lot of awakening.”

Community Contributors. A number of interviewees (N = 6; 55%) also reported feeling attached to Jewish religious spaces within the Cities through developing personal meaning with the Jewish cultural practices that occur there. Many referenced specific ways that their shared Jewish practices gave them personal meaning, such as through communal song, shared interest in discussing religious texts, or through bridging cultural/religious practices with activism and social justice. When asked about how she views herself in relation to her community, one interviewee shared:

“Yeah, [I feel a part of my Jewish community] pretty strongly. And I think it's like, gotten stronger as I've started doing more work that connects Judaism and my activism life.”

Music and Song. An interesting trend that emerged amongst codes compiled under the “cultural practices” sub-heading showed that many interviewees (N = 7; 64%) expressed that part of what tied them to place was music and song. For many, the connection was based in the shared experience of singing in a group (e.g., “we sing together, and I think that's an enormously powerful tool for embodied and collective feeling of groundedness.”). Once coded, these excerpts shared themes of collectiveness, shared spirituality, and vulnerability.

Additionally, some interviewees connected the role of singing as a grounding exercise with community healing and resilience in the face of climate-related fears and uncertainties about the future (e.g., “Song, I think, is a really important resource for climate resilience.”). Some felt that it was a valuable tool for healing from Jewish-specific generational traumas as well. One interviewee, who was frequently referred to by others as a music-based community leader, explained her relationship to creating music that connects healing and place:

“[Singing] made me think a lot about, like, using community singing as a modality to help groups of people think about their connection to place and like, um... like build

intimacy with place through singing songs about that, and through singing songs that like, connect the inner world with the outer world... I think Ashkenazi Jews have this, like, land disconnection trauma, and like, we don't know what to do with it. And now we're settler colonists in another place. What do we do with that? And so I just started writing more music that felt like it was helpful for me in processing my land disconnection trauma and like healing a sense of belonging to this place. And through healing a sense of belonging to place, I think I can move better towards a sense of responsibility for place.”

Participants also expressed that part of what connects them to place is the shared Jewish cultural history that exists in their communities (N = 4; 36%). Most of the examples shared by participants were abstract (e.g., “I appreciate the, like, cultural roots [of my community]”). However, others also referred to specific, genealogical roots that gave them personal meaning. One participant shared:

“Like, one thing that I love is that a lot of--at least like the older generations, they will always ask me, like, who are your grandparents or who are your parents? And then they like, know who they are. And I'm a fifth generation settler here on my--in my Jewish lineage. And it just like, feels really good to be in the place that my ancestors migrated to from Romania and Lithuania and to have the history that we do here. So I like, just the kind of like, history and memory in the Jewish community...”

Appreciation of Minnesota Amenities

The “appreciation of Minnesota amenities” category consisted of appreciation and attachment to both the environmental and social landscapes that make up Minnesota specifically, as well as the uniqueness that Minnesota has as a result of these landscapes and their intersections.

Physical Amenities. A majority of interviewees (N = 9; 81%) expressed love or appreciation for some element of the natural environment, whether the seasons, bodies of water, wildlife, or opportunities for outdoor activities that exist in Minnesota (e.g., “I love to be in the woods. Northern Minnesota is, like— when I’m in the boundary waters or in the Northwoods, It’s just magic.”).

Social Amenities. An equal majority of participants (N = 9; 81%) also expressed some degree of attachment and appreciation towards the social landscape of Minnesota. This category consisted of codes that reflected socially-based place bonds that can be identified as codes such as “sense of community”, “friendships” and “social support system”. Some expressed that they have family that lives in Minnesota, and being close to them is important. Others described the excitement about what the current social landscape of the Twin Cities Jewish community has the potential to become:

“It just feels like there’s a lot of energy, and people want to be together. They want to try new things together and like, experiment with bringing politics and spirituality together, experiment with different kinds of music. It just feels like a very, like, fruitful creative time, and really sweet people.”

Many participants also indicated they belonged to a synagogue and participated in religiously-affiliated events that bonded them to their community and sense of place (N = 5; 45%). Even those that did not indicate affiliation with any particular synagogue also described a tight-knit Jewish community that has fostered their connection to the Cities (N = 2; 11%). For some, the closeness of the community was mostly credited to the Jewish population in Minnesota being relatively small (e.g., “But I also think that the Jewish community here feels more easily accessible to me than maybe in, like, other cities with larger Jewish populations just because it is,

like, a more tight knit space.”). Many participants had lived in other places besides the Twin Cities, and expressed that they felt their Twin Cities community was uniquely welcoming and enjoyable to be around (e.g., “it’s really so much more tender and earnest than the East Coast Jews who are all too cool. Like... Minnesota? Not that cool. Like, just not that cool.”).

Just as there was substantial indication of social and environmental landscape-based ties to place, there were also intersecting elements between the two that was often expressed as its own amenity of Minnesota. That is, participants who felt that Minnesota contained both social and environmental amenities often expressed this as a valued, unique feature of Minnesota. One participant expressed:

“I just feel really lucky to like, live somewhere where I can both, like, have queer Jewish community and also, like, bike to a lake that I can swim in.”

Others pointed to the intersections of exciting environmental features (such as hiking and boating) and current political and social climate, which many felt was another unique, Minnesota-specific moment of progressive action.

Emotion

The final category that comprised the theme of attachment to place was emotion. This included indications of how participants felt towards Minnesota and their communities within the Twin Cities that may foster a sense of attachment. Some of these subcategories were feelings such as “pride” (N = 3; 27%), “safety” (N = 4; 36%), “support” (N = 5; 45%), “comfort”(N = 3; 27%), “excitement”, (N = 4; 36%) and “belonging”(N = 8; 73%). For the sake of conciseness, examples of each subcategory, with the exception of belonging, will not be listed independently. Feelings of belonging were the most frequently expressed emotion that participants held towards

Minnesota. Many participants echoed the sentiments of this simple phrasing one participant used:

“I just feel like I belong here.”

Disability and Accommodation. Importantly, some participants (N = 3; 27%) who expressed feelings of safety, comfort, and/or support from their community specifically connected these feelings with support or accommodation in relation to disability, whether their own or as seen in their community. One participant, in reference to using a synagogue-provided online accommodation for attending religious services, described their appreciation for the efforts taken by the synagogue to foster an environment of inclusion:

“And then Shir Tikvah does this really great thing where we always have a, like, we do the prayer for healing. And then we do, like right after the D’var--the sermon--they have the people in the [online] chat give blessings to the people who are both in chat and in person. And the rabbi reads through them as part of the service. And so, there's this community that forms essentially, like, a mini on-the-spot drash about the D’var. And oh, it's so good. It's so good every time.”

Information on the meaning of drash and D’var can be found in the glossary of terms.

Attachment to Place and Diasporic Identity

During coding and analysis, attachment to place was intentionally narrowed to attachments relating to Minnesota and a Minnesota community, in order to better understand how Jewish people related to their environment in the Cities specifically. However, a related trend that emerged relating to “attachment to place” more generally was attachment to place (or rather, lack thereof) in Jewish identity as a diasporic people. None of the participants interviewed in this study explicitly expressed that they felt attached to Israel, though some (N = 2; 18%) described

their relationship to Israel as “complicated”. Participants largely thought about place attachment beyond Minnesota in the context of Jewish historic displacement following the Holocaust, and—more broadly—throughout the history of the Jewish people. Resultantly, this grouping of codes looked beyond attachment to Minnesota and assessed attachments to both Israel-Palestine and areas of Jewish diaspora. A number of participants (N = 8; 73%) referenced Jewish diaspora or Zionist/Antizionist attachments during their interviews. The core concept of “Jews as a diasporic people” can be broken into two subcategories that elucidate Jewish relationship to land through a diasporic lens: “generational trauma” and “responsibility to social justice”. A table depicting the core concept of “Jews as a diasporic people” as well as its associated categories and subcategories is shown in Table 4.

Subcategories	Categories	Core concept
Land disconnection trauma	Generational trauma	Jews as a diasporic people
Internalized oppression and fear		
Hypocrisy in social justice values	Responsibility to social justice	
Need to heal		

Table 4. A visualization of the “Jews as Diasporic People” core concept and categories

Generational Trauma. The “generational trauma” category includes the sub-categories of “land disconnection trauma” and “internalized oppression and fear”. It details the ways that trauma has manifested itself as a result of historic ancestral diaspora and expulsion of the Jewish people.

Land Disconnection Trauma. The term “land disconnection trauma” was introduced to me by a participant who expressed concern about using music to process her generational trauma of being disconnected to land. She defined it as:

“The trauma of never--the trauma of having no place that feels really like home, and having this sort of, like, genetic memory of being like, removed from a place, or fleeing from a place.”

This participant was not alone in identifying this type of trauma: a number of participants (N = 4; 36%) identified or described similar experiences. Land disconnection trauma was used to explain where and why Jewish practice is separated from connecting with the Earth. When describing the effects of genocide and diaspora on the Jewish people, one participant shared:

“I think there's like, a detachment from land, and just the way that the general Jewish practice moved away from place based ritual and into, you know, a more, like, travelable, mental or prayer or...intellectual practice.”

Internalized Oppression and Fear. Some participants (N = 4; 36%) expressed that they saw generational trauma manifest itself in Jews' internal concerns about how they are perceived and react to external forces, resulting in desperation and anxiety:

“There's a kind of like-- I understand it to come from histories of genocide and whatever, like as Jews-- but there's like, a desperateness to like, prove that we're okay, to get stuff right, to like--there's like an urgency that I wish I could change. I wish that I didn't feel like that, I wished that I didn't feel like certain things felt like life or death when they're really, they're not life or death. But I understand why, historically, they feel like life or death.”

One participant, while describing their perception of over-inflated responses in Jewish communities to instances of antisemitism compared to climate change, shared that the mainstream Jewish community is right to feel afraid, but is misdirecting their energy:

“When the Jewish community is afraid, there's like, a lot of resources that go into, like, a lot of shit. So I'm kind of like, OK, everything that you're paying for the cops to patrol your—kind of like—everything, every investment, like security—like, that should be making your buildings carbon negative or neutral. Like what do you, what do you think is coming for you? You think a lone white nationalist is going to get you before, you know...”

Responsibility to Social Justice. The category “responsibility to social justice” details the role that Jewish diaspora has affected approaches to social justice work. It includes the sub-category of “hypocrisy in social justice values” and “need to heal”.

Hypocrisy in Social Justice Values. Some participants (N = 3; 27%) who spoke about Jewish diaspora also noted that Jews have a responsibility towards furthering social justice efforts by virtue of being diasporic people (e.g., “I feel like our history, broadly speaking, as a people, shapes a commitment to social justice that is important to me.”). Participants also expressed frustration and disappointment towards a perceived hypocrisy between diaspora-driven values and actual Jewish interactions with the world, such as Jewish relationships to privilege, policing, and Israel/Palestine:

“I feel like now through my work with [interfaith organization], with Jewish congregations, like, they can be, like, super radical, but you bring up Israel and they're like, whoa, whoa, whoa, whoa, whoa. And I'm like, you just told me, like, you're completely antiwar and like, you think we like, we need to be working on land back here, but like, just--I don't get it.”

Need to Heal. Some participants (N = 3, 27%) felt that psychological healing from antisemitism, diaspora, and/or genocide is necessary while taking action towards social justice.

While describing their complicated feelings of frustration and compassion towards hypocritical values they perceived in older generations of Jews, one participant shared:

“But it's sort of like a self perpetuating cycle where [older generations] don't want to hear [anti-zionist perspectives] because it's so painful and it's so contradictory to, like, how deeply entrenched they are in their narratives. So I would say, like, the thing that I would want to change is for the older generations to be more open minded to really examining Zionism and, like, doing some healing, doing some like intergenerational, somatically based therapeutic healing around antisemitism.”

Core Concept: Environmental Engagement

The “environmental engagement” category encapsulates specific groups within the large, broad Twin Cities Jewish community. A table depicting the core concept of environmental engagement as well as its associated categories and subcategories is shown in Table 5.

Environmental Activism

Two sub-categories of communities make up the “environmental activism” label: “‘Lefty’ activism” and “Institutional activism”, both of which were identified by interviewees as two separate (but sometimes overlapping) groups. Many people (N = 8; 73%) identified a community that exists in Minnesota and is composed of similar values as a religious and/or spiritual community, but more heavily emphasizes progressive activism and Jewish culture. One participant shared:

“Well, there's also some like a whole crew of like younger, unaffiliated lefty Jews who are more interested in—it's like activism, organizing, that kind of thing, and also very into, like, non-Torah based Jewish culture, if that makes sense. Things like reviving Klezmer music and Yiddish dancing and Jewish folk art and that sort of thing.”

Another participant, who worked with a mainstream Jewish organization, also noted this institutional and radical activism divide:

“I feel like there are many communities within the Jewish community and I'm– I'm kind of straddling... I'm in two worlds that feel sometimes very discrete– [there's] like, mainstream, mostly older Jewish community at work. And then, yeah, what I've been talking about with this, like, grassroots, young, queer, rad... ”

Sub-categories	Categories	Core concept
"Lefty" activism	Environmental activism	Environmental engagement
Institutional activism		
Rituals and holidays	Nature-based religion and spirituality	
Jewish values		

Table 5. A visualization of the “environmental engagement” core concept and categories.

Institutional Activism. The sphere of institutional activism mainly took the form of synagogue-specific sustainability committees and task forces, Rabbinical Association meetings, and state or national organizations, and tended to address institution-specific issues such as carbon neutrality in synagogues and generalized synagogue inclusivity. This participant described their view of institutional work:

“A lot of the institutions here...are always working on being more inclusive about how we can bring in and foster Jewish community, I think have been doing a really wonderful job, and felt like, yeah, there has really been a great--in my experience so far, and in my, you know, my limited time, I think that has been great.”

Of the participants interviewed, only a small number (N = 3; 27%) identified or aligned themselves as members of this group, though others identified it as existing within their communities.

“Lefty” Activism. The other activist sphere that emerged in this study was repeatedly and affectionately referred to as the “lefty” community (N = 8; 73%) and was frequently defined as mostly queer, anti-Zionist, radical Jews participating in progressive political activism together (e.g., “I think that there's this kind of umbrella of like queer and like, politically aligned leftist anti Zionist Jewish community in the Twin Cities.”). The activism of Jewish “leftys” was not necessarily directly tied to Judaism and Jewish values, though Jewish values were often referenced as motivators. One participant shared:

“Most of my Jewish community exists outside of, like, a faith institution and is kind of connected around anti-Zionism, activism, queer community, and spirituality and sort of non-hierarchical Jewish prayer, study and learning...”

Nature-Based Religion and Spirituality. The “religion and spirituality” category includes themes that uphold common shared interest through a religious or spiritual lens and contains 2 sub-categories, “rituals and holidays” and “values”.

Information on the significance of specific rituals, holidays, and Jewish values can be found in the glossary of terms.

Rituals and Holidays. A large portion of participants (N = 9; 82%) identified Jewish rituals or holidays as contributors towards engagement with environmental action (e.g., “at Shir Tikvah we spent all of Tu Bishvat doing environmental projects and singing about the environment”). Many referenced Jewish ritual as a tool towards addressing climate change broadly (N = 6; 55%). Some identified the Hebrew calendar as a source for rituals that keep them engaged with the environment (N = 4; 36%). Some holidays (and their associated rituals) that participants identified as engaging with environmental or social action include Shabbat (N = 2;

18%) Tu Bi'Shvat (N = 4; 36%) and Sukkot (N = 4; %). One participant, explaining the tools they believed Jews in their community used to confront climate change, shared:

“Shabbat is probably the biggest resource [to address climate change] even above—or within the general ritual category. I think it's an anti-capitalist practice that is, like, so powerful and that it's something that we can share outward too.”

Another participant expressed that they believed all of Judaism was a tool in itself, and cited its holidays and rituals as proof:

“I think Judaism is a like, tool that we have towards facing the climate crisis because we have a tradition that is like, Earth--deeply earth based, and...there's a lot of Jewish tradition that is like, you know, sleep in a Sukkah and like, look at the stars like and like, know the land that you're on and--so I think, like, all of Judaism is like, a tool for fighting climate change.”

Values. A considerable number of participants referenced Jewish values as something that engages them with the environment (N = 7; 64%), but most were not more specific than that. A specific value that was identified multiple times was “tikkun olam”—repairing the Earth (N = 3; 27%). One person shared how their Jewish values motivate them towards environmental action:

“I guess since respect for the natural world, like tending to communal health, tikkun olam, things like that, are all very, like, central tenets of Jewish identity and belief, it seems like a more authentic and sustainable motivation than someone just being like, “I feel bad about the world, so I'm going to go to a climate march and now I feel even worse. I'm just going to stay home and be sad”, like, it feels like a more authentic motivating force. Ratzon—we were just doing this project about Mussar at work and we talked about Ratzon, which is like your core desire, like your heart's motivating factor,

and it seems like having--having like, this spiritual call towards climate justice is really powerful.”.

Strengths and Barriers to Confronting Climate Change

Beyond the theory-driven results of this study, a goal of collecting this data was to identify trends that provide a clearer picture of the Twin Cities’ Jewish community’s strengths and barriers to confronting climate change, many of which were revealed during analysis. Most participants explicitly demonstrated an interest in fighting existing environmental injustices in the broader community (i.e., Line 3, the East Phillips Roof Depot demolition, etc.) or preventing future environmental injustices from occurring (N = 10; 91%). Interestingly, many participants (N = 8; 73%) were more concerned about how climate change might impact other communities and marginalized identities than they were their own Jewish community, and many (N = 8; 73%) believed their own community had most of the tools they needed to help mitigate the effects of climate change within their community. Table 6 outlines the tools that participants believed their communities are equipped with to address the climate crisis.

N	Tools
5	Music
5	Ritual/religious practices
4	Mutual aid/networks of care
4	Money
4	Therapy/co-counseling
3	Organizing power
2	Awareness
2	Community spaces

Table 6. Tools Jewish community members identified as already being equipped with to address climate change

A theme that continued to arise throughout the organization of this table were tools to stimulate personal healing and growth in order to be best prepared to address environmental issues outside of, or bigger than those that exist within the immediate Twin Cities Jewish Community. Music refers generally to communal singing as a form of healing or processing past (individual or generational) traumas, as well as to develop a love and connection to place and strengthen community bonds and connections. Some ritual practices (N = 1; 9%) that the Twin Cities Jewish community use to process grief were also considered as a possible tool for healing. Usually while explaining feelings related to climate anxiety or guilt, some participants (N = 3; 27%) explained that professional forms of therapy or counseling have helped them or people in their community process or address those feelings, and have motivated them to act rather than to remain frozen in fear and uncertainty. One participant shared:

“I think I used to feel a lot of powerlessness, and a lot of just, like, despair, fatalistic, like ‘I can't do anything to save the planet’ like, this is inevitable. But then I went to therapy. And now I also try to think critically about, like, the difference that I can make and how it's—I mean, it's climate change. It's not climate end, right? Like, there's still going to be things for us to adapt to and change and nurture in the future. So I guess there's some hope too, and, you know, the crushing cloud of despair, but also like.... hope, of like, you know, we can rise to this challenge.”

Another participant echoed this sentiment in reference to community co-counseling rather than traditional therapies, which is a grassroots and somewhat controversial approach towards personal growth through peer support (Therapedia, 2021).

Though participants in this study generally expressed explicitly that the Twin Cities Jewish community was more prepared to handle the effects of climate change than other

marginalized identities, many also identified circumstances where they felt their community was underprepared, or issues that needed to be addressed before confronting climate change could be done most effectively. Table 7 identified themes that participants shared were concerns for themselves or others in their communities.

N	Concern
6	Mental health
5	Weather/climate related disasters
4	Physical health
4	Climate migration
4	Feelings of powerlessness
4	Movement burnout
3	Physical inaccessibility
2	Division between mainstream and progressive community
2	Lack of justice focus in environmental efforts
2	Uncertainty in direction

Table 7. Community concerns in the face of climate change

Additionally, several participants shared outright the needs and wants they believed their community needed in order to be best prepared for addressing climate change concerns in and around their own communities (Table 8).

	Community needs/wants
	Stronger movement organizing
	Healing from generational trauma
	Stronger supports for managing grief

	Older generation engagement
	Dissolution of capitalism
	Stronger religious emphasis on community/environmental care during services and sermons
	Jewish identification with the climate crisis

Table 8. Community wants and needs to address the climate crisis

Some participants expressed that they saw their community ready to take further action on climate change and environmental justice issues, but that they felt disorganized and somewhat lost; these perspectives make up the “stronger community organizing” category. The “older generation engagement” category refers to the desire for engagement with what some participants saw as the older, less climate (or generally, social justice)-minded demographics of their synagogue communities, who they believed have resources or funding to bolster their actions for social justice but are just not engaged with the concepts enough. One participant shared:

“Getting the older generations who have most of the resources to care, and to really, like, see themselves in the story, I think. Yeah, I think yeah, like bridging that. Maybe we need resources of--yeah, like you said, movement structure. And more than just like, greenwashing or like "oh, we're going to have like an Earth Day service" or something...maybe it's like spiritual leaders making more explicit connections for people to help, especially to help, like, older congregants, recognize what is happening now as climate change, and as something that's going to affect the future of the Jewish people

and something that is racked up in a spiritual life or like any meaningful religious practice.”

An interesting related trend that emerged throughout the coding and organization of each of these advantages/barriers tables was the recurrence of 3 participants—all who indicated they work or share community with the more mainstream Jewish community in the Twin Cities—indicating discomfort or frustration with the mainstream community’s inaction or disengagement with the environmental movement generally. Comparatively, those who were entirely engaged with the “Lefty” community did not share those concerns, and barriers to action were centered substantially more around organizing concerns, intra-community support, and long term movement sustainability.

Developing a Theory

The emergence of two core categories from the data lead to the development of a theory: in this study, there is a relationship between attachment to place and Jewish environmental engagement depicted in Figure 2. Though causality cannot be inferred, applying existing psychological literature to the findings of this study helps develop this theory.

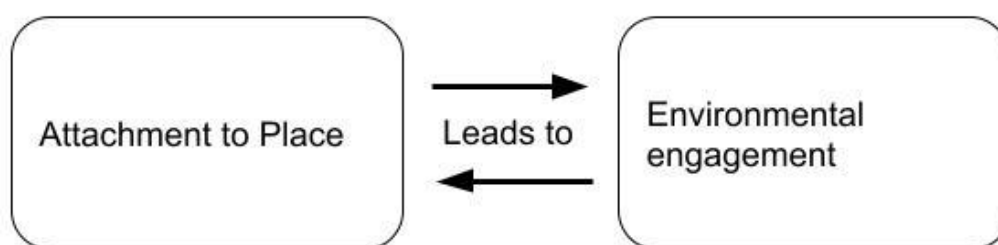


Figure 2. Theorized relationship between attachment to place and environmental engagement

Discussion for Study 2

The aim of this study was to explore relationships to place within Jewish community members of the Twin Cities metropolitan area. The analyses above suggest that not only do Jews in the Twin Cities community have strong attachments to place, but also high environmental engagement, these two categories are not independent of each other, but rather may contribute to each other in one or both directions. Formal measurements of place attachment and environmental engagement were not distributed to participants of this study, so it cannot be determined how participants would score on scales designed to measure place attachment or engagement. Though not quantitatively measured, most participants demonstrated components of multiple dimensions of Scannell & Gifford's (2010) tripartite model of place attachment—so much so that the model had substantial commonalities with the present study's conception of attachment to place, compared in more detail below. Though not quantitatively measured, most interviewees anecdotally demonstrated that they were moderately or highly engaged in environmental action by describing formal and informal groups and practices they participated in that they viewed as pro-environmental. This evidence suggests that if there is a relationship between the two categories, it is likely a positive one.

Overlap With Existing Literature

Scannell & Gifford's (2010) tripartite model of place attachment consists of 3 dimensions: the person dimension, which addresses the personal and group connections that one has to a place, the place dimension, which addresses the specific characteristics of a place that create connections, and the psychological process dimension, which addresses psychological interactions and heuristics that occur within a meaningful place. The "attachment to place" core concept developed in this study was generally similar to this existing tripartite model of place

attachment. Scannell and Gifford's model remains the most comprehensive model of place attachment currently. The "personal meaning", "appreciation of Minnesota amenities" and "emotion" categories overlapped significantly with Scannell & Gifford's "person", "place ", "and "psychological processes" dimensions of the tripartite model respectively. The full extent of the overlap between this study's categorizations of attachment to place and Scannell and Gifford's tripartite model is shown in Table 3 and Figure 3 respectively, with the present study "attachment to place" core category re-inserted for ease of comparison.

Subcategory	Category	Core concept
Cultural history	Personal Meaning	Attachment to place
Cultural practices		
Individual experiences/milestones		
Social landscape	Appreciation of MN Amenities	
Environmental landscape		
Uniqueness		
Pride	Emotion	
Safety		
Support		
Comfort		
Excitement		
Belonging		

Table 3. A visualization of the “attachment to place” core concept and categories

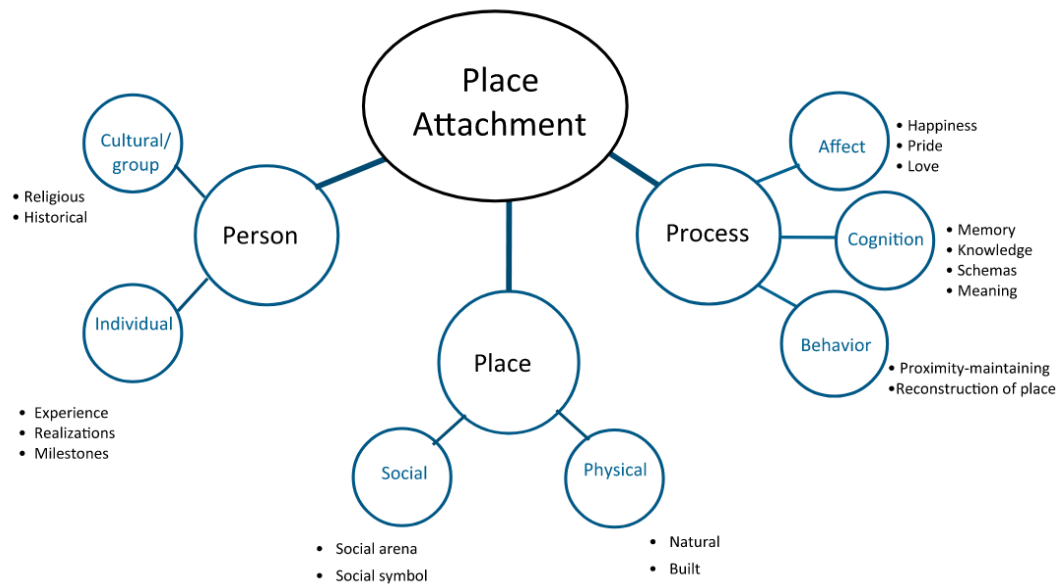


Figure 3. Scannell & Gifford's (2010) tripartite model of place attachment.

The similarities between the present study's organization of place attachment and the existing tripartite model of place attachment may demonstrate further evidence for the reliability of the tripartite model as widely applicable, but may also be a reflection of this present study's limitations. A more detailed examination of this can be found in the "Limitations and Future Directions" section of this paper.

Personal Meaning

Individual experiences and individual milestones were originally coded as two separate subcategories, rather than combined as they are now. During the selective coding stage, the category was influenced by Manzo (2005) to be combined into one category based on Manzo's finding that experiences that people find important and meaningful compose strong attachment to place. Because both important experiences and milestones are things that participants described as important and meaningful, the differences between the two were ultimately decided to have been arbitrarily separated from each other.

Appreciation of MN Amenities

Literature on the specific characteristics of places contributing to place attachment supports the development of the “appreciation of MN amenities” category as a subset of attachment to place. Similar to the categorization of the present study and consistent with Scannell & Gifford’s tripartite model, other literature also creates distinctions between social and physical characteristics of a place in place attachment (Hidalgo & Hernandez, 2001). Interestingly, there is evidence that social attachments seem to be stronger than physical attachments (Hidalgo & Hernandez, 2001), which was not identified in this present study.

Emotion

Much literature on place attachment defines it as an affective bond that connects people and places (Low & Altman, 1992). Because the emotional bonding part of place attachment is so salient, many of the “emotions” subcategories identified in the present study could be applied to other categories and subcategories as well. For example, feelings of “pride” emerged while describing individual experiences and milestones and cultural practices. Feelings of “belonging” also emerged in social landscape codes and again in cultural practices. This is not necessarily in conflict with Scannell & Gifford tripartite model, which asserts that dimensions and levels of place attachment may overlap (Scannell & Gifford, 2010), but is an interesting musing to consider about how the categories developed in the present study could have looked differently.

Music and Song

An offshoot of the “cultural practices” subcategory that is not paralleled in Scannell & Gifford’s (2010) tripartite model is the role of music in establishing groundedness and attachment to place, as described by participants in this present study. It is possible that the component of music that attaches a person to place is the act of singing as a communal or

spiritually connecting activity, which would fit it squarely within Scannell & Gifford's conceptualization of the "place dimension", as it would derive personal significance through shared cultural/religious meaning. Alternatively, viewing the music itself (the sound, lyrics, and production) as a determinant of place attachment complicates the categorizability of it within Scannell & Gifford's model. One possibility is that songs that elicit strong attachments to moments in time, culture, or feelings can create "musical mythscapes", which refers to the "imaginary world" that a piece of music can create through listening to it, transcending transcends place attachment as conventionally discussed and entering a new territory of attachment to an imaginary but identifiable place, based upon sound and its implicit and explicit meanings for the listener (Bennett, 2002). However, literature on the effect of music on developing place attachment is limited, and the concept of a "musical mythscape" even more so. Future research should explore this area of place attachment and its inclusion in already existing models of attachment.

Diasporic Identity and Relationships to Israel

A point of interest that emerged from the present study was the general disconnection from the land of Israel-Palestine, whether as the "Holy Land"--a place of religious importance--or as a place of cultural and historical importance. The lack of attachment to Israel-Palestine shown by participants in this study diverges from the general Jewish population of the United States, as 58% of Jews in America say they are either very or somewhat emotionally attached to Israel (Pew Research Center, 2021). There may be other factors that contribute to the participants in this study's low attachment to Israel-Palestine: most participants in this study were in their 30s, meaning they were born long after the creation of the state of Israel in 1948, when Jewish public opinion on the creation of the state of Israel was primarily positive (Sales, 2018). It is possible

that temporal distancing may have impacted these participants' relationships to Israel-Palestine (Bar-Anan et al., 2006). Geographic proximity to important historical places also can strengthen a sense of belonging to that place (Witlox, 2020), and the present study being based in the American Midwest may be too far from Israel-Palestine to foster that sense of belonging. Additionally, the justice-oriented principles that many of the present study's participants engaged with may be in opposition to the creation of the State of Israel and its ongoing oppression of Palestinians, which may have psychologically distanced the participants of this study as well.

Complicated relationships also existed outside of the Jewish relationship to Israel-Palestine. Though connected to the Jewish people's complicated and diasporic relationship with Israel-Palestine, the category of "Jews as a Diasporic People" also captures other historic displacement events and times of Jewish persecution in history. The phenomenon of "land disconnection trauma" as described by a participant of the present study, describes a concept that may be supported by psychological literature on generational trauma and place attachment. For convenience, the participant-defined concept of land disconnection trauma is repeated below from the results section:

"The trauma of never--the trauma of having no place that feels really like home, and having this sort of, like, genetic memory of being like, removed from a place, or fleeing from a place."

Studies on land-related trauma have found evidence for phenomena similar to land disconnection theory: a study by Whitbeck et al. (2004) found that Indigenous descendants of those who suffered historically traumatic land loss events identified the multigenerational trauma associated with those events as a critical factor in their emotional and cognitive life, even generations separated from the trauma.

Similarly, in a study on cultural displacement as a result of gentrification, Tuttle (2021) introduced the topic of alienation from place, which shares key similarities to the category of land disconnection trauma and its associated subcategories. Alienation from place is conceptualized as “a product of cultural displacement and perceptions of associated residential displacement” and describes feelings of isolation, fear, and a sense of loss of place (Tuttle, 2021). This article specifically addresses alienation from place as it relates to gentrification, however, so more research must be done to understand the relationship between alienation from place and land disconnection trauma.

Another way of looking at land disconnection trauma is through the lens of strong negative place attachments rather than low place attachment. Though participants describing land disconnection trauma identified a lack of place attachment within their communities, only one participant explicitly identified a place of significant meaning to have negative attachments associated with it. However, it is still possible that some of the land disconnection trauma that participants shared is actually a negative place attachment. Negative place attachments are connected to collective memory of painful experiences, such as the historic memories of concentration camps or communities experiencing famine. Developing strong negative attachments to place can lead to adverse or threatened reactions to other places that resonate similarly (Virden & Walker, 1999), so it is possible that some of the land disconnection trauma that participants described are actually negative place bonds.

Environmental Engagement

The components of the “environmental engagement” core category developed in this study are most similar to components of environmental action as defined by Alisat & Riemer (2015), which specifically measures engagement in civic actions designed to have a collective

impact on environmental issues. Because the interviews for this study did not touch upon the topic of individual actions as environmental behaviors (e.g., recycling, conserving energy in the home) and discussions rather focused on community-level engagement with environmental ideals and behaviors, other similar measures of pro-environmental behavior or environmental engagement that include components on a personal level (Vining et al., 2002; Raja & Carrico, 2022). Alisat & Riemer's (2015) conceptualization of environmental action is defined as "civic behaviors (as compared to intentions or value) that a person consciously and intentionally engages in to create a positive (mostly indirect) impact on the environment through collective and...political change.". The "environmental activism" sub-category identified in the present study almost directly overlays this definition of environmental action. Codes describing "Lefty" or institutional activism detailed Jewish activist community efforts to make positive environmental changes, ranging from within specific synagogues to state and national level activism (i.e., engagement with the Stop Line 3 movement, get-out-the-vote campaigns for climate-friendly politicians).

An important divergence from Alisat & Riemer's (2015) conceptualization of environmental action is the exclusion of intentions and values in Alisat & Riemer (2015). The purpose of excluding concepts such as motivation and values was to avoid concepts that can only be inferred or communicated instead of actually observed doing. Within the context of a grounded theory interview-based study, where all data is collected through communication and inference, Alisat & Riemer's (2015) definition cannot be deemed fully consistent with the category of environmental engagement just on those grounds. Additionally, many of the values and rituals described by participants of this present study do not have immediate or clear positive environmental impacts as the definition of environmental action requires, but rather are akin to

strides towards large scale social and cultural changes. The subjective environmental impacts of faith and spirituality based environmental practices, though frequently described as conducive to environmental action by participants of this study, is not easily captured in a secular measure of environmental action such as Alisat & Riemer (2015). However, there is little existing literature to address the role of religious practices on perceptions of environmental engagement or action, so Alisat & Riemer (2015) remains the most accurate existing conceptualization of this study's categorization of engagement.

Literature on environmental engagement posits pro-environmental behavior as a component of engagement, demonstrated through individual or collective behavior (Loy, 2022). Although this study's conceptualization of environmental engagement is not entirely grounded in conventional concepts of environmental action and environmental behavior (as described above), there is considerable overlap. For this reason, literature on pro-environmental behavior and environmentally responsible behavior is still useful in discerning the relationship that attachment to place and environmental engagement have with each other.

Relationship Between Attachment to Place and Environmental Engagement

The present study theorized that a relationship exists between attachment to place and environmental engagement, but was not able to identify a causal relationship. Existing literature on the role of place attachment in determining pro-environmental behaviors may provide clarity, but it is important to note that literature on place attachment and pro-environmental behavior is not universally agreed upon. Some studies have found a positive relationship between the two (Cheng and Wu, 2015; Vaske & Kobrin, 2001), while others have not identified a relationship between the two at all (Ramkissoon et al., 2013), and others have even found a negative relationship (Uzzell et al., 2002). Overall, literature on the effect of place attachment on

pro-environmental behavior is mostly positive (Daryanto & Song, 2021). The construction of this study's theory asserts that there is at least some relationship between the two, inconsistent with the findings of Ramkissoo et al., (2013). The present study's conclusion of a positive relationship between place attachment and pro-environmental behavior is supported both by the results of the high engagement and place attachment and by existing literature. Specifically, the findings of this study are aligned with Vaske & Kobrin (2001), which found a positive relationship between place attachment and environmentally responsible behavior. In their study, environmentally responsible behavior was defined using "general environmentally responsible behavior (e.g., talking with others about environmental issues, trying to convince friends to act responsibly) and actions (e.g., joining community cleanup efforts, sorting trash). As already stated, the present study did not address individual action items like recycling or personal energy conservation practices. However, environmental engagement as defined by the present study still has significant overlap with environmentally responsible behavior as defined by Vaske & Kobrin (2001), which found that place attachment was a facilitator of environmentally responsible behavior. Though their findings stopped short of developing a causal relationship, applying the findings of Vaske & Kobrin (2001) suggests that "attachment to place" as identified in the present study may be a facilitator of environmental engagement, rather than environmental engagement also being a facilitator of place attachment.

A noticeable gap between the present study's categorization of environmental engagement and existing psychological literature on environmental engagement and behavior is the element of spiritual and religious environmental behavior, especially as it relates to Judaism. A meta-analysis by Clements, McCright & Xiao (2014) found that most literature found a negative or insignificant relationship between religion and environmental concern, which is a

moderate predictor of environmental behavior (Hines et al., 1987). Though the meta-analysis was specific to Western Christianity, overlaps in Judeo-Christian theology may make those findings applicable with future research so that a relationship can be developed between spiritual and religious environmental engagement and current literature on environmental engagement and behavior.

Further Applications of This Study

In addition to identifying trends that construct psychological relationships, this study has also revealed valuable information about the areas of strengths and weaknesses that the Twin Cities Jewish community has in taking climate action, as well as community concerns about how climate change will impact the community. Firstly, it is notable that a large percentage of interviewees explicitly stated that they did not feel their Jewish community would be affected by the impacts of climate change any more than the average person. The exceptions to this low level of concern was regarding Jews of color, poor Jews, and disabled Jews—in other words, Jews with other intersecting marginalized identities. This data reflects one perspective of the complicated relationship that Jews in the United States have towards privilege and oppression, particularly White Ashkenazi Jews. The participants of this study seemed to position their Jewishness within the context of looking and (for the most part) identifying as White, an identity which holds significant power and privilege in the United States (Kwate & Goodman, 2014). While Jewish remains an oppressed identity in the United States (e.g., anti-semitic incidents in the US remain prevalent, and some reports even show anti-semitic incidents as increasing in number; Contreras, 2022), the majority of US Jews identify as white (Pew Research Center, 2020), and thus many likely benefit from the associated privileges. Relatedly, participants also pointed towards wealth and resources that the broad Jewish community possesses as another

component to their privilege as Jews. Understanding the complicated relationships between Jewish privilege and oppression, as many of the participants of this present study do, is an important step in directing Jewish community power and resources towards justice-oriented initiatives.

From the results of this study, it appears as though the Twin Cities Jewish community does not need social support surrounding a marginalized identity or outside funding to organize; rather, they are looking inwards, towards the healing that needs to be done around generational trauma and supports that can be internally constructed to manage grief, anxiety, and pain as the effects of climate change grow more salient.

Health and disability were themes that several participants expressed concern and uncertainty about as the effects of climate change become more tangible in Minnesota. Concerns about air quality, more frequent and intense weather events, and climate anxiety and grief were commonly shared. Disability concerns, while not specific to Jewish populations, are supported by actual disparities in climate resilience: people with disabilities are at an increased risk of the adverse impacts of climate change (Schulte, 2020). Mental and emotional health concerns regarding the impacts of climate change are also steadily increasing over time (Lowe, 2023).

Limitations and Future Directions

An important point of divergence from standard grounded research may have significantly impacted the analysis and results of this study. Grounded research requires existing literature to be reviewed during and after the stage of data analysis. By virtue of this study being the second leg of a two-study project, a literature review had already been performed extensively on the subject of place attachment—especially and importantly, Scannell and Gifford’s (2010) tripartite model. It is extremely likely that the categorizations independently developed in this

current study as components of the core concept “attachment to place” were influenced by this already existing model.

It is unlikely that this study was able to capture the full breadth of Jewish perspectives within the Twin Cities, based on the small sample size, sample demographics, and method of recruiting participants. Because this study was conducted by a single researcher from the interviews through the analysis stage, only 11 interviews were able to be conducted, transcribed, and analyzed due to time constraints. Had more people been interviewed, the analysis may reflect a more complete holistic view of the Jewish community of the Twin Cities. Additionally, of the 11 participants interviewed, only 1 identified as male, compared to 6 female and 6 non-binary or genderqueer participants. Because of this, gender differences were not able to be considered in the analyses of this study. Similarly, 10 participants identified their race as White (with 1 opting not to specify), which further limits the generalizability of the findings of this study.

Additionally, all participants had either a reform or reconstructionist religious background. Every person who belonged to a synagogue attended a reform synagogue, meaning that there was no representation of any other branches of Judaism—namely, the more religiously conservative ones such as the conservative or orthodox sects. Six participants stated they belonged to Shir Tikvah, a progressive reform synagogue with a strong emphasis on inclusivity and social justice (Shir Tikvah, 2023). Even in interviews that did not explicitly state whether they belonged to a synagogue, participants indicated that they had worshiped or otherwise participated in Shir Tikvah-organized events in the past or recurrently. As a result, it is possible that this study is more narrowly an analysis of one very progressive, earth-based subset of the Twin Cities Jewish community. This possibility is even more likely given the manner in which

participants were recruited: most were contacted (directly or indirectly) through a rabbi employed at a primarily liberal college, and the recruitment message for participation was sent out in various Jewish sustainability and climate action task forces, committees, and activist groups. Resultantly, it is possible that beliefs, perceptions, and behaviors more accurately reflect those progressive groups rather than mainstream Minnesotan Jews.

Future research could continue to collect data from a more complete and diverse representation of the Jewish communities in the Twin Cities, intentionally seeking out varying branches of Judaism, gender identities, races, and ages. Doing this may shed light on possibly diverging mainstream Jewish relationships to place and environmental engagement, as some participants alluded to throughout their interviews, and would also produce non-White Jewish perspectives as well.. If replicated or expanded upon, this research could also take a mixed methods approach, and formally collect demographic information such as sect of Judaism, affiliation with a synagogue, or could distribute place attachment and environmental engagement questionnaires to support or refute the findings of this study.

Another direction of personal interest and relevance that future research could explore is a similar grounded theory approach towards understanding Latine relationships to place. As stated previously, exploring both Jewish and Latine relationships to place and comparing the two was an original goal of this research project. Tuttle's (2021) concept of "alienation from place" as it relates to gentrification and cultural displacement may be relevant in understanding Latine attachments to place within the Twin Cities and beyond. The theme of diaspora may also emerge in a future similar study exploring relationships to place in United States residing Latine people, many of whom may also share a diasporic or displacement-based history (Retis, 2021).

Conversations about Jewish collective place-related traumas and attachments to place beyond Minnesota were rich and contained more possibilities for analysis than was attainable within the scope of this study. Future research could focus on developing the concept of land disconnection trauma by collecting data from a larger, more diverse sample of Jews. This research could also address other factors that are frequently part of a Jewish diasporic relationship to land and Israel-Palestine and were not developed in this study, such as the role of Jewish Birthright trips or descendency from Holocaust survivors. Delving into this future research could create a clearer picture of relationships to land related trauma in times of uncertainty and displacement, which may also be useful as climate change forces large scale migration worldwide.

Chapter 4: Conclusion

These studies assessed the role of place attachment in engagement with a climate justice message as well as relationships to place in Jewish communities in the Twin Cities of Minnesota. In my first study, I sought to understand the role of place attachment in engagement with an environmental justice message. My results did not show the findings I was anticipating: my manipulation was ineffective, and participants from all levels of place attachment appeared to view no difference between a climate change and climate justice message. However, these results turned into an opportunity to explore the questions I had about place attachment in a different way: since I was not finding the information I was hoping to uncover using quantitative methods, I decided to investigate my next study using the qualitative methodology of grounded theory using data collected from interviews, and shifted my focus towards exploring a community I have personal stake in by investigating relationships to place within the Twin Cities Jewish community of Minnesota.

In my second study, I was able to identify two core concepts that emerged from the data I collected: attachment to place and environmental engagement. Both of these core concepts were at least partially supported by existing psychological literature, as was the theory I developed that there is a relationship that exists between my two core concepts. I also was able to identify other trends that emerged within those core concepts and explore those as well, such as Jewish diasporic identity and the role of music in place attachment. I was also able to collect data on the existing tools that the Jewish communities in the Twin Cities might already possess to address climate change, as well as wants and needs for the future. Because this was a community engaged project, I would like to return the data I have collected to these communities and offer a

resource detailing some of the themes that emerged in my study as areas of strength and concerns that members of the community shared, as well as potential pathways towards strengthening community resilience and power based upon these themes.

Resource for Jewish Communities

Over the course of my study examining the relationships that Jewish people in the Twin Cities have to place and the environment, I was also able to collect data from my 11 participants on what tools they believe their Jewish communities have to address climate change, what tools they perceived their communities need to better address climate change, and concerns that they have for their communities and beyond as the effects of climate change grow more severe. The results of this study are not intended to be entirely generalizable to a community, but may be useful to consider while looking towards strengthening community resilience and using community strengths and resources to support vulnerable populations within and beyond our communities. Some of these ideas may also already be in the process of being implemented or have been part of Jewish tradition long before the completion of this study, so these results may also be interpreted as validation of already existing efforts as well as areas to strengthen in the coming years.

Firstly, the strengths that participants identified their Jewish community to be equipped

N	Tools
5	Music
5	Ritual/religious practices
4	Mutual aid/networks of care
4	Money
4	Therapy/co-counseling
3	Organizing power
2	Awareness
2	Community spaces

with are shown in the table to the left. Many people reported multiple times that music was a tool that helped them foster community, feelings of groundedness, and was also useful in processing collective traumas through shared song. This is a tool that requires limited resources, which may make it easier than other tools to focus on to further increase community resilience. The nature of music being moldable and changeable also makes this tool applicable to other communities, and communal song is a tool that Jewish community leaders in

music can (and already have) share with others beyond the Jewish community to strengthen feelings of connectedness.

It appears as though community members believe that there is considerable wealth within the community that could be (or has been) invested in the betterment of the Twin Cities community, whether through mutual aid, political organizing, or climate resiliency planning. However, there also appears to be a gap in communication, goals, and beliefs between progressive, climate-engaged Jews and the more mainstream, established Jewish community. Conscious efforts to bridge this gap, and develop more of a collective identity might help streamline community wealth into progressive, sustainable initiatives.

Concerns that Jewish community members have regarding a climate-changing future, as well as potential directions to address concerns, are shown in the tables below. Unfortunately, many of the concerns expressed by community members, as well as some of the community needs identified (i.e. dissolution of capitalism) cannot be addressed solely by a Jewish community's efforts, and require structural change in larger society.

N	Concern
6	Mental health
5	Weather/climate related disasters
4	Physical health
4	Climate migration
4	Feelings of powerlessness
4	Movement burnout
3	Physical inaccessibility
2	Division between mainstream and progressive community
2	Lack of justice focus in environmental efforts
2	Uncertainty in direction

N	Community needs/wants
4	Stronger movement organizing
4	Healing from generational trauma
3	Stronger supports for managing grief
3	Older generation engagement
3	Dissolution of capitalism
2	Stronger religious emphasis on community/environmental care during services and sermons
2	Jewish identification with the climate crisis

Mental and physical health concerns, burnout, feelings of powerlessness, and physical accessibilities can all be at least partially addressed through Jewish faith-based institutional and grassroots actions. Addressing climate concerns and offering outlets to express anxieties and sadness over climate change as a part of religious services or support offered by synagogues may help reduce some isolative and burdening feelings of guilt and fear through fostering faith-based comfort. Concerns of physical inaccessibility and climate related disasters may also be partially addressed through religious institutions: ensuring accessibility for those with disabilities or who may be prevented from accessing a space for any other reason (such as by investing in ramps, designing community and religious spaces with disability access as a priority, and offering online alternatives to attending in-person services and events) is important in strengthening overall community resilience and can be addressed on a local, synagogue-level scale. Disabled people can be particularly vulnerable to climate change impacts and natural disasters, and taking responsibility for the wellbeing of disabled Jewish community members to ensure their safety and wellbeing during times of crisis is one way that the closeness and smallness of the Twin Cities Jewish community can protect vulnerable populations when larger governmental and social services are overwhelmed. Additionally, transforming synagogues and Jewish community spaces into climate resiliency hubs during climate-related disasters and instability—places where shelter, food, and resources can care for large numbers of people at once—is another way to increase community resilience for Jewish people and non-Jewish neighbors alike.

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