

American Orthodox Jewry, Climate Change, and Other Environmental Issues: Religion, Science, and Politics

An analysis by [Nishma Research](#) and [Meisharim](#)
of a survey conducted in June, 2024



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I) Introduction and Methodology

A) Surveying American Orthodox Jewry about environmental issues

The objective of this study is to explore views about environmental concerns among the approximately three quarters of a million Americans who are Orthodox Jews. While much research has been done on environmental views of other groups, there has been no systematic study of the views of American Orthodox Jews. This study is a first effort to fill that informational gap.¹

The survey was conducted online, May 23 - June 9, 2024. It was anonymous and confidential; its text is shown in Appendix II. The Orthodox community was reached through email blasts sent to multiple lists: Queens, New Jersey and Westchester-CT Jewish Link; TalkLine Network; Five Towns Jewish Times; Jewish Charedi Network; The Sephardic List; SY (Syrian) Instagram; and the Nishma Research Opt-In Response List.

Since environmental topics are controversial among Orthodox Jews, the survey included two features to encourage responses, particularly from those with negative attitudes towards environmental matters. First, the survey's publicity included no reference to its subject matter. Second, it promised that \$100 gift cards – a high incentive payment – would be sent to ten randomly selected respondents; this was done.

Despite these features, approximately one quarter of those who started the survey did not complete it. However, their partial responses showed less Concern and the same percentage of Disengagement (these two terms are defined in Section I:D) about climate change and other environmental concerns than those who completed the survey.² This means that **American Orthodox Jewry is likely somewhat less concerned about environmental matters than indicated by this survey's results.**

As is true of all Orthodox community surveys, lack of a community census makes sample representativeness not fully knowable. Additionally, the most insular segment of the Haredi community is often “off the grid” and is therefore under-represented in all surveys. Since such insular Jews are generally unconcerned about environmental matters (Section II:A), this latter point is another reason why **American Orthodox Jewry is likely somewhat less concerned about environmental matters than indicated by this survey's results.**

B) Characteristics of respondents analyzed in this survey

This report presents and analyzes responses received from 879 American Jewish respondents who placed themselves³ into one of these Orthodox groups:

- “Sephardi (non-Ashkenazi) Shomer Shabbat” (44 respondents)

¹ Meisharim (Rabbi Barry Kornblau) and Nishma Research (Mark Trencher) thank, in alphabetical order, Professor Daniel P. Aldrich (Northeastern University, Boston), Rabbi Daniel Eisenberg (Sydney, Australia), Evonne Marzouk (Silver Spring, MD), Dr. Jay (Koby) Oppenheim (New York, NY), Dr. Rachel Pear (Jerusalem), Mark A. Sirota (New York, NY) and Professor Tanhum Yoreh (University of Toronto) for their substantial input.

² Compared to those who completed the survey, those who dropped out of the survey before identifying their sector of Orthodoxy are less likely to have a college level education in a basic science; are more likely to deny or not know about climate change's existence; are less Alarmed or Concerned (as defined in Section I:D) about global warming; are less concerned about other environmental issues; rely more on Hashem to protect the environment; and, more commonly reject two principal findings of contemporary science (evolution and the age of the Universe). These correlate with the views of those who did complete the survey who are less concerned with environmental matters (Section II).

³ Q23 & Q24, Appendix II. 64 American Orthodox respondents identified themselves as “Orthodox Other” with various self-descriptions. The latter are Alarmed or Concerned, and Doubtful or Dismissive, (as defined in Section I:D) about global warming at rates in between American Haredim and Modern Orthodox. This report omits their responses since they are small in number, not distinctive in their response pattern, and cannot be added to existing Orthodox subgroups.

- “Modern or Centrist Orthodox” (408)
- “Yeshivish, Litvish, Agudah” (247)
- “Hasidic, excluding Chabad/Lubavitch” (142)
- “Chabad/Lubavitch” (38)

399 Modern/Centrist respondents further identified themselves as

- "Liberal" (122)
- "Middle of the road" (181)
- "Machmir, tending toward yeshivish" (96) [*Machmir* is a Hebrew word connoting halachic stringency.]

This report focuses on the largest groups of respondents, corresponding to the largest American Orthodox subgroups: Modern/Centrist Orthodox, Yeshivish, and Hasidic (non-Chabad and Chabad). It sometimes groups Yeshivish and Hasidic respondents into a single group of 427 “Haredim.”⁴

The accuracy of results is $\pm 3\%$ for all respondents combined, $\pm 4\%$ for Modern Orthodox, and $\pm 4\%$ for Haredim. These accuracy levels are set at a 95% confidence level, meaning that there is less than a 5% chance that the true population statistic differs from the survey finding by more than the stated percentage.

As do other Nishma surveys of the American Orthodox community, this report calculates results about “American Orthodox Jewry” as a whole by reweighting respondent replies as 62% Haredim, 32% Modern Orthodox, and 6% shomer Shabbat Sephardim.

This report does not reweight its results by sex.⁵

The groups with the smallest number of respondents were Sephardim⁶ and Chabad. Because of these small numbers, this report does not include details about these groups; further study of these communities with a greater number of respondents is warranted.

C) Grouping respondents by Insularity

This report often presents responses from Haredi and Modern Orthodox respondents along the following scale of cultural/religious “Insularity”:

(most Insular)
 Hasidic (non-Chabad⁷)
 Yeshivish, etc.
 Modern Orthodox Machmir
 Modern Orthodox Centrist
 Modern Orthodox Liberal
(least Insular)

There are 788 respondents in these five groups.

⁴ “Haredim” more accurately describes certain Israeli Orthodox Jews. For convenience, this report adopts it to describe roughly similar groups of American Orthodox Jews.

⁵ Among Modern Orthodox and Haredim alike, more men (57%) than women (43%) responded to the survey. When these are reweighted to 50/50, the resulting proportion of those who are Alarmed and Concerned (27%) and Doubtful and Dismissive (53%) (as defined in Section I:D) about climate change matches that of Orthodoxy overall. Moreover, as shown in Section V:A, an American Orthodox Jew’s sex has little to do with their environmental views.

⁶ Special efforts to reach and increase the number of Sephardi respondents met with little success.

⁷ The responses of Chabad respondents differed notably from those of other Hasidic respondents and so are excluded from this group.

D) Categorizing attitudes towards climate change: *Six Americas*

To segment respondents according to their attitudes about climate change, this survey included four standardized questions from the Yale Program on Climate Change Communication (YPCCC). They ask 1) how **important** global warming is to the respondent, and 2) how **worried** s/he is about it; 3) how much s/he thinks it will **harm him/her personally**, and 4) how much she or he thinks it will **harm future generations**. YPCCC consolidates the 500 possible combinations of answers to these questions into six groups ("*Six Americas*") which it describes as follows:

- "The **Alarmed** are convinced global warming is happening, human-caused, an urgent threat, and they strongly support climate policies. Most, however, do not know what they or others can do to solve the problem.
- "The **Concerned** think human-caused global warming is happening, is a serious threat, and support climate policies. However, they tend to believe that climate impacts are still distant in time and space, thus climate change remains a lower priority issue.
- "The **Cautious** have not yet made up their minds: Is global warming happening? Is it human-caused? Is it serious?
- "The **Disengaged** know little about global warming. They rarely or never hear about it in the media.
- "The **Doubtful** do not think global warming is happening or they believe it is just a natural cycle. They do not think much about the issue or consider it a serious risk.
- "The **Dismissive** believe global warming is not happening, human-caused, or a threat, and most endorse conspiracy theories (e.g., "global warming is a hoax.")"



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⁸ Graphic: <https://climatecommunication.yale.edu/wp-content/uploads/2016/01/6-Americas-Cartoons-Slide-1-e1459619373734.png>

Among Americans, 28% were Alarmed; Concerned, 29%; Cautious, 15%; Disengaged, 6%; Doubtful, 11%; and Dismissive, 11%. (Fall, 2023)⁹

Among American Orthodox respondents¹⁰:

- 17% are Cautious (similar to Americans). **This report notes when a group has a distinctively high or low percentage of Cautious respondents.**
- Since only 3% are Disengaged, **American Orthodox Jews are likely as, or more, engaged about climate change than other Americans.** Given their small percentages among respondents, **this report does not analyze the views of the Disengaged.**
- Regarding the other four *Six Americas* categories, see “Greenness” (Section I:E), below.

Usage note: “Global warming” vs. “Climate Change”:

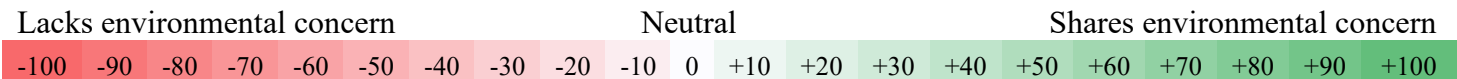
In common usage, the older term, “global warming”, and the more current term, “climate change”, are often used interchangeably. YPCCC’s questions and its *Six Americas* terminology continue to use “global warming” for consistency with years of its earlier research. For accurate comparison to YPCCC findings about other groups, **this survey also used “global warming” in these four questions. Otherwise, however, this survey’s questions and this report typically use the more comprehensive term, “climate change.”**

E) **“Greenness”**

This report uses the terms “Green” and “Greenness” as well as the color green *qualitatively*, to denote a **view or action** that reflects environmental concern. A coloration scale ranging from white to intense green denotes the intensity of that view or action. The color red and a similar red coloration scale denote lack of such concern.

The report also uses four of the *Six Americas* categories – Alarmed, Concerned, Doubtful and Dismissive – to calculate the overall “Greenness” of a group. The **quantitative Greenness of a group** is calculated by subtracting the percentage of its Doubtful and Dismissive respondents from the percentage of its Alarmed and Concerned respondents. (In Section III:C, for example, the Greenness of the “Modern Orthodox Liberal” group is calculated as 45% (Alarmed) + 25% (Concerned) – 12% (Doubtful) – 2% (Dismissive) = +56%.)

- The resulting scale of Greenness runs from +100% (the entire group is Alarmed or Concerned) to -100% (the entire group is Doubtful or Dismissive).
- This report typically illustrates Greenness scores by shading them green (dark green = +100%) and red (dark red = -100%). White = 0.



⁹ <https://climatecommunication.yale.edu/about/projects/global-warmings-six-americas/>

¹⁰ For details, see Section III:C

II) Summary and analysis of survey findings

A) American Orthodox views on environmental issues

Regarding American Orthodoxy's views of climate change, **Section III** shows that:

- **67% think that climate change is happening.**
 - The remaining one third of respondents are split evenly between those who i) think there is no evidence for it, ii) think it's a hoax, and iii) don't know their opinion about it.
- **20% think that humanity's actions, such as the burning of fossil fuels, are its primary cause;** 21% think its causes are mostly natural, and 26% think that its causes are roughly half human and half natural.

Views about the existence and causes of climate change correlate strongly with Insularity across all five Orthodox subgroups. For simplicity, the following examples primarily contrast Modern Orthodox Jews and Haredim:

- Compared to more Insular respondents, those who are less Insular are far more likely to think that climate change is happening, and that humanity is its primary cause. For example,
 - **84% of Modern Orthodox Jews but only 58% of Haredim think it is happening.**
 - **35% of Modern Orthodox Jews but only 12% of Haredim think humanity is its primary cause.**
- Similarly, compared to less Insular respondents, those who are more Insular are far more likely to think that the causes of climate change are mostly natural. For example,
 - **26% of Haredim but only 12% of Modern Orthodox Jews think its causes are mostly natural.**
- Finally, respondents of intermediate Insularity are the most likely to think that the causes of climate change are roughly half human and half natural. So,
 - **40% of Modern Orthodox Jews who are Centrist and Machmir think that humanity is roughly half responsible for climate change** but only 31% of religiously liberal Modern Orthodox and 20% of Haredim think this.

In terms of YPCCC's *Six Americas*, **one quarter of Orthodox Jewry are Alarmed or Concerned, while more than half are Doubtful or Dismissive.**

- **Respondents' *Six Americas* categories also correlate strongly with Insularity across all five Orthodox subgroups.** Some examples that contrast, for simplicity's sake, Modern Orthodox Jews and Haredim:
 - About half (46%) of Modern Orthodox Jews are Alarmed or Concerned, about twice as much as Haredim (27%).
 - Two-thirds (66%) of Haredim are Doubtful or Dismissive, more than twice as much as Modern Orthodox Jews (28%).
 - **Overall, Modern Orthodox Jews are 69% percentage points Greener** (as defined in Section I:E) **than Haredim.**

Orthodox Jews are **more concerned that climate change i) will harm *future* generations than that it ii) will harm them personally. Orthodox Jews also iii) worry about it more than they iv) deem it important.** Other Americans think similarly, but Orthodoxy holds these four views much less strongly than other Americans, with strength dropping as Insularity increases.

- Religiously liberal Modern Orthodox are an exception. They hold these views far more strongly than other Orthodox Jews, as well as more strongly than other Americans.

Regarding five environmental problems other than climate change, **Section IV** shows that:

- Respondents' greatest concern is **i) air pollution which worries half of Orthodoxy.**
 - Other Americans worry about it considerably more.

- **Only one third of Orthodoxy worries about ii) pollution of freshwater, iii) the condition of Earth's oceans; iv) tropical rainforest loss, and v) biodiversity loss** (extinction of plant and animal species).
 - Orthodoxy worries about these issues half as much as other Americans.
- Worry about all five issues correlates inversely with Insularity. For example, Modern Orthodoxy worries more about air pollution (67%) than Haredim (45%). It worries about the other four issues twice as much as Haredim (about 50% vs. about 25%).
- Respondents' views about these five issues correlate powerfully with their views about climate change.

B) Comparing American Orthodox environmental views to those of other groups

Compared to other Americans, this survey shows that American Orthodox Jewry is:

- 1) **More engaged** about climate change.
- 2) **Markedly less Green**.
 - Exception: Religiously liberal Modern Orthodox Jews are Greener than other Americans regarding climate change but not regarding other environmental concerns.

Regarding climate change and five other environmental issues, it also shows that American Orthodox Jewry is:

- 3) Likely **less Green** than indicated by this survey's results.
- 4) Arguably, likely **less Green** than Orthodox Jews living outside the United States.¹¹

To compare American Orthodoxy with other Americans, this analysis also documents that:

- 5) Americans are **less Green** than people in other countries around the world, including Israel.
- 6) Highly religious Americans are among the **least Green** Americans.
- 7) Among highly religious Americans whose environmental views are well documented, Evangelical Christians are generally the **least Green**.

Building on point 7, by comparing American Orthodoxy specifically with America's least Green religious group identified in available data, Evangelicals, this survey and analysis show that:

- 8) American Orthodox Jewry, and especially its more Insular subgroups, are less Green and more skeptical about science than American Evangelicals in the following seven areas:
 - a) *Importance/seriousness*: 34% of Evangelicals think that climate change is an extremely or very serious problem.
 - Excluding religiously liberal Modern Orthodox, **far fewer** Orthodox Jews consider it extremely or very important to them.
 - b) *Young people*: Compared to their elders, Young Evangelicals are **more Green**, considering climate change to be a more serious problem, and attributing it more to human activity.
 - The Greenness gap between Modern Orthodox Jews who are Elderly (low Greenness) and those who are younger (high Greenness) is very large.
 - By contrast, among Haredim, the Young are **less Green** than their elders.
 - c) *God will protect the climate*: 29% of American Evangelicals think that "climate change is not a serious problem because God is in control of the climate." (Among other Christian groups, fewer agree with this.)
 - **Far more** (46%) of American Orthodoxy agrees entirely (70% agree entirely or mostly) that humanity can rely upon God to protect and preserve the environment.

¹¹ Although this survey was circulated to American Orthodox Jews, nearly 200 non-American Orthodox Jews completed it. Compared to their counterparts outside the United States, American Haredim, Modern Orthodox, and shomer Shabbat Sephardim, generally, are less Alarmed and Concerned and more Doubtful and Dismissive about global warming; are less concerned about other environmental problems; and, more commonly agree with literalist interpretations of Genesis and/or reject two principal findings of contemporary science (evolution, and the contemporary age of the Universe). Additional study of the environmental views of Orthodox Jews who live outside the United States is warranted.

- Among Haredim, these figures are, respectively, 62% and 85%; Modern Orthodoxy, 16% and 42%.
- d) *Stewardship*: 86% of Evangelicals affirm stewardship of God's earth as a religious value.
 - **Far fewer** Orthodox Jews agree: 61% of Modern Orthodox, and 44% of Haredim.
- e) *Reducing red meat consumption*: 31% of Evangelicals already reduce red meat consumption.
 - 46% of Modern Orthodox already do so, but **fewer Haredim**, 20%, do so.
- f) *Age/Creation of Universe*: 32% of White Evangelicals say that scientists generally believe that the Universe was created in a Big Bang.
 - Regarding a related question (i.e., did Hashem create the Universe 13.8 billion years ago?), Orthodox Jewry is **more skeptical**, with only 10% (Haredim, 3%; Modern Orthodox, 21%) *unambiguously* agreeing.
 - Including *hybrid* answers (e.g., He created it in six eras, each lasting millions or billions of years), these figures are: Orthodoxy overall, 36%; Haredim, 11%; Modern Orthodox, 54%.
- g) *Evolution*: 18% of White evangelicals agree that "evolution is the best explanation for the origins of human life on earth."
 - Regarding a related statement (i.e., "Organisms existing today, including modern humans, are the result of evolutionary processes that have occurred over millions of years"), 17% of Orthodox Jewry strongly agrees and 30% agrees somewhat. Among Haredim, these figures are 6% and 14%; among Modern Orthodox, 37% and 60%. This means that Haredim are likely **more skeptical** about evolution than Evangelicals, as is American Orthodoxy as a whole when measured by strong agreement.

Together, these points indicate that **American Orthodox Jewry, and especially its most Insular subgroups, are among the least Green groups in the United States** which, in turn, is one of the least Green countries in the world.

C) **Factors correlating with the environmental views of American Orthodox Jewry**¹²

At the same time, this study also shows that **environmental views of American Orthodoxy's various subgroups vary greatly according to their religious and cultural Insularity**. To shed light on this, Sections V-VII seek correlations between the environmental views of American Orthodox Jews and (1) demographic factors relating to all Americans, (2) the views of Orthodox Jews on scientific questions, and (3) their religious perspectives on environmental matters.

- 1) American Demographic Factors: **Section V** compares views about climate change among various demographic sub-groups of respondents with the views of the same demographic groups of other Americans. Whether grouped by sex, age, political identification, Congressional District (a proxy for geographic location and/or socioeconomic factors), or inclination towards hoaxes, it finds that **environmental views of American Orthodox Jews differ, often markedly, from those of similarly grouped other Americans**:
 - Unlike other Americans, Orthodox women are *not* much Greener than men.
 - Unlike other Americans, young Orthodox Jews are *less* Green than older ones.
 - Elderly Modern Orthodox Jews are *far* less Green than other elderly Americans.
 - Orthodox Jews are *less* Green than other Americans living in their Congressional District.
 - Other than religiously liberal Modern Orthodox, Orthodox Jews are *less* Green than their American political peers, Republicans *more so* (i.e., *less* Green) than Democrats, as well as *increasingly so* (less Green) as Insularity increases.

¹² Since respondents' attitudes toward other environmental issues correlate so closely with their views regarding climate change (as shown in Section IV), for the sake of simplicity and clarity this report primarily analyzes respondents' attitudes towards climate change. Its broad conclusions also apply to respondents' attitudes towards other environmental problems.

- But Orthodox Jews believe climate change is a hoax *less* than other Americans do.
- 2) Views on Scientific Matters: Since climate change is a scientific issue, **Section VI** examines Orthodoxy's relationship to science in general. It also seeks specific correlations between respondents' Greenness, their level of education in basic sciences, and their views of **three scientific topics: 1) the age of the Universe, 2) the biological evolution of living organisms, including humanity, and 3) trusting climate scientists' understanding of the causes of climate change**. Accepted science regarding the first two topics conflicts with a literal interpretation of chapter one of Genesis. It finds that:
- **Views regarding all three scientific topics vary powerfully by Insularity.**
 - The disagreements of American Orthodoxy as a whole and its largest sector, Haredim, with accepted science regarding the first two topics (age of the Universe and evolution) are **among the most extreme in the United States**, and their distrust of climate scientists' understanding the causes of climate change is far greater than other Americans.
 - Modern Orthodoxy trusts accepted science more than Haredim. Compared to other Americans, its views vary considerably:
 - Modern Orthodox Jews affirm the scientific age of the Universe less than other Americans, preferring views that seek to harmonize Torah and science.
 - They agree with evolution a bit more strongly than other Americans.
 - They distrust climate scientists' understanding of the causes of climate change far more than other Americans.¹³
 - 90% of respondents did not firmly affirm accepted science that conflicts with chapter one of Genesis on one or both topics. They show great leering of science in general, as nearly half of this group would not trust, without verifying it, even a statement about chemistry in a science textbook that does not pose such a conflict. Willingness to trust such a statement correlates with degree of agreement with the two scientific statements that conflict with a literal reading of Genesis.
 - For Haredim and Modern Orthodox alike, **environmental views (Greenness) correlate with their degree of agreement with accepted science on these three scientific topics. For Haredim, environmental views also correlate with their highest level of education in basic science.**
- 3) Religious Views on Environmental Matters: Concluding these three sections analyzing the correlates of American Orthodox Jews' environmental views, **Section VII** examines respondents' **religious beliefs relating to the environment**. (See additional summary there.) It finds that:
- **Broad religious attitudes toward environmental matters correlate powerfully with Insularity.**
 - **These attitudes usually correlate with Greenness.**

Regarding specific attitudes, it also finds that:

- Half of Haredim consider **environmentalism to be an anti-Torah, secular religion**.
- By contrast, most Modern Orthodox Jews affirm **stewardship of Creation as a religious value**, although other religious and highly religious Americans affirm that value far more.
- Most American Orthodox Jews think that **humanity can rely upon God to protect the environment** (nearly all Haredim; large minority of Modern Orthodox), far more than other highly religious Americans.
 - Among the 70% of respondents who think humanity can entirely or mostly rely upon God to protect the environment, the vast majority rely on God's Providence. Solid minorities rely upon God's promise to Noah, and upon the Messiah to fix the world's problems.

¹³ Further study is required to elucidate why Modern Orthodoxy relates to these topics differently.

- Half of American Orthodox Jewry (majority of Haredim, minority of Modern Orthodox) agree that Jews' and gentile's **fulfillment of their respective mitzvot is the best way to protect the environment**. Strength of agreement correlates with Insularity.
- Most Orthodox Jews connect to God by **spending time in nature**, though this does not correlate with their environmental views.

D) Communal policy preferences

Section VIII shifts to Orthodox communal policy, analyzing respondents' views about how much Orthodox communal leaders and organizations should address climate change. Overall, respondents' **views on this question correlate powerfully with their Insularity and Greenness**.

- Few Haredim, therefore, would like climate change to be addressed more.
- By contrast, **40-50% of Modern Orthodoxy wants its 1) schools, 2) media, 3) regional and national institutions, 4) poskim, 5) local communities, and 6) local rabbis to address it more than at present**.

E) Behaviors and influences on behaviors

Section IX examines eleven behaviors and lifestyle choices that reduce greenhouse gas emissions, analyzing which behaviors respondents say they already do, might start or do more of, or oppose. (See additional details there.) Since these questions were not asked of those who think that climate change is a hoax, **the following figures likely slightly overstate support for, and understate opposition to, these behaviors**. It finds that:

- The number of such actions already taken correlates with Greenness, ranging from an average of 3-4 actions for Alarmed respondents to 0-1 actions among Doubtful and Dismissive ones.
- The number of such actions respondents are willing to consider starting or increasing also correlates with Greenness, ranging from 3-4 for Alarmed, Concerned, and Cautious to 0-1 among Dismissive.

The most popular individual actions are those with little or no correlation with Greenness; they face little opposition. **1) Insulating one's home, 2) switching it to renewable energy, 3) switching to a hybrid or electric car, and 4) cutting food waste** already have some traction among respondents, and one third to one half of respondents would consider starting or doing them more. Respondents' willingness to consider doing the remaining actions correlates strongly with their Greenness:

- The next most popular action, with little opposition, is reducing single-person car drives in favor of **5) public transportation, biking, or walking**. One third of Modern Orthodoxy already does so, and one third of Modern Orthodox and of Haredim are willing to consider starting or increasing this action.
- The next popular action among Modern Orthodox is **6) considering environmental factors in one's investments**. One half of Modern Orthodoxy already does so or is willing to consider starting or doing more. Few Haredim do this or would consider it.
- Half of Modern Orthodoxy **7) discusses climate change with friends** or might start or do so more. Fewer **8) discuss it with politicians** and influential people or would consider doing so.
- Half of Modern Orthodoxy already **reduced 9) red meat or 10) dairy consumption**, and another one quarter (red meat) to one third (dairy) would consider doing so. Few Haredim have done so or are willing to consider doing so, and many oppose doing so.
- **11)** Few have **reduced flying** or would consider doing so; many oppose doing so.

Having identified respondents' willingness to consider starting or increasing behaviors that reduce greenhouse gas emissions, **Section X** analyzes nine possible influences that might influence them to consider doing so. The survey did not pose these questions to respondents unwilling to consider any change. Since this group includes one fifth of Doubtful and half of Dismissive respondents, the following figures may overstate each factor's overall influence. It finds that:

- Each of the nine influences would likely impact half (often far more) of respondents.
- Strength of influence correlates with respondent's Greenness.
- **Halachic rulings from poskim** are the most powerful influence among Haredim (90%); they would also influence three quarters of Modern Orthodox.
 - Notably, such rulings would **even influence respondents who are Doubtful and Dismissive or more Insular**.
- Learning about **financial and health benefits** of such behaviors are among the top three influences.
- Other powerful influences include **encouragement from one's local rabbi, inquiries from one's children or grandchildren**, learning about **friends and neighbors** who do a behavior, and **one's child's school**.

F) Relative strength of factors correlating with environmental views of American Orthodox Jewry

As set forth in the analysis above, the survey shows numerous correlations – and the lack thereof – between the environmental views of American Orthodox Jews and (1) demographic factors relating to all Americans, (2) their views on scientific questions, (3) their religious perspectives on environmental matters, (4) their behaviors with strong impact on their greenhouse gas emissions, and (5) influences on their willingness to consider engaging in such behaviors.

Which of the factors in the first three categories¹⁴ independently correlate with a respondent's *Six Americas* category, and how strong are those correlations? A statistical analysis of respondents' replies shows that five factors independently correlate with a respondent's *Six Americas* category¹⁵.

The three strongest independent correlations are religious factors:

- 1) -0.41¹⁶: The **stronger** a respondent's **agreement that humanity can rely upon God to protect the environment**, the **LESS** Green is their *Six Americas* category; the weaker, the more Green.
- 2) -0.26: The **more religiously/culturally Insular** a respondent is, the **LESS** Green is their *Six Americas* category; the less Insular, the more Green.
- 3) +0.25: The **stronger** a respondent's **agreement with evolution**, the **MORE** Green is their *Six Americas* category; the weaker, the less Green.

The other two independent correlations are demographic factors relating to all Americans:

- 4) -0.24: The more **"rightward" a respondent's political identification**, the **LESS** Green is their *Six Americas* category; the more "left", the more Green.
- 5) -0.10: The older a **respondent**, the **LESS** Green is their *Six Americas* category; the younger, the more Green.

Simply put, these results mean that the *Six Americas* category of American Orthodox Jews – and, given the results of Sections IV, their attitudes towards other environmental concerns, as well – correlates **most strongly and consistently with elements of their Orthodoxy**: i.e., the intensity of their Providential faith

¹⁴ The survey did not ask the latter two groups of questions (about behaviors, and influences on behaviors) to respondents expressing strongly "non-Green" views: i.e., respondents who think climate change is a hoax, or who stated they are unwilling to consider starting or increasing any behavior that reduces greenhouse gas emissions. As summarized in Section II:E and described at length in Sections IX and X, respondents who were not asked these categories of questions constitute substantial portions of Doubtful and Dismissive respondents. Omitting so many respondents would have reduced the reliability of the regressions results for those categories and skewed the results for respondents as a whole. Therefore, the analysis excluded these two categories of questions.

¹⁵ See Appendix III for details about the statistical analysis.

¹⁶ As explained in Appendix III, the displayed numbers are regression coefficients; they are statistically significant at the high level of $p < 0.01$. The larger the magnitude of a coefficient, the stronger its correlation with respondents' *Six Americas* categories.

(God protects the environment), their cultural and religious insularity, and their view of a longstanding religion/science conflict (evolution).

These independent religious correlations, in turn, include other *dependent* religious correlations, including their views of other religion/science conflicts (i.e., age of the Universe; trust in climate scientists' understanding of the causes of climate change), and other broad religious attitudes (e.g., environmentalism as a secular religion or, conversely, stewardship as a religious value).

As shown in Appendix I, respondents state that their faith in God as well as their confidence in the environmental efficacy of traditional religious practices make them confident either that humanity cannot damage the environment; or that if the environment is damaged, it is due to failings of faith and moral behavior; or that God can or will fix environmental problems which, in their view, are beyond the scope of significant human influence. Appendix I also includes some respondents' explicit statements that their rejection of evolution is a factor that makes them, and presumably many other respondents, suspicious of science in general. Conversely, others' ability to come to religious terms with evolution presumably correlates with their confidence in scientific findings in general.

Respondents' **political affiliation** correlates with their *Six Americas* category as strongly as the latter two elements (Insularity and evolution) but markedly more weakly than the first element (Providential faith). The second chart of Section V:D shows the correlation between respondents' political affiliation and their Greenness. It also shows that while religiously liberal Modern Orthodox are slightly Greener than their American political peers, other Orthodox groups are less Green than their political peers. These gaps in Greenness increase with increasing Insularity and are generally larger among Orthodox Republicans than among Orthodox Democrats.

Age is the final correlate with respondents' *Six Americas* category: independent of the above factors relating to Orthodoxy and to American political affiliation, the younger a respondent, the Greener they are, and vice versa. Section V:B shows that this correlation does not obtain for Haredim, whose younger respondents are slightly *less* Green than their elders. Instead, it primarily reflects the strikingly low level of Greenness among Modern Orthodoxy's elderly, particularly relative to its middle aged and young.

III) Climate change: Causes and attitudes

A) Respondents' overall views on climate change and its cause¹⁷

	(Col 1) Earth is warming mostly due to human activities	(Col 2) Warming due to equal mix of human / natural	(Col 3) Warming mostly due to natural patterns	(Col 4) No solid evidence	(Col 5) Hoax	(Col 6) Don't know	(Col 7) Percentage of respondents who agree "Earth is warming mostly due to human activities " (Col 1) compared to 38% for other Americans
Modern Orthodox Liberal	52% ↑	31% ↓	8% ↓	5% ↓	3% ↓	1% ↓	+14%
Modern Orthodox Centrist	31% ↑	40% ↓	14% ↓	5% ↓	4% ↓	6% ↓	-7%
Modern Orthodox Machmir	22% ↑	40% ↑	13% ↓	8% ↓	8% ↓	9% ↓	-16%
Yeshivish	12% ↑	22% ↑	23% ↓	14% ↓	15% ↓	13% ↓	-26%
Hasidic (non-Chabad)	8% ↑	16% ↑	32% ↓	11% ↓	18% ↓	15% ↓	-30%
Other Americans ¹⁸	38%	34%	15%	7%	-	6%	
Modern Orthodox (all)	35%	37%	12%	6%	5%	5%	-3%
Haredim (all)	12%	20%	26%	12%	16%	14%	-26%
Weighted Orthodox	20%	26%	21%	10%	12%	11%	-18%

Most views correlate strongly with Insularity:

- Agreement that humanity is global warming's primary cause **increases** with decreasing Insularity. (Column 1)
 - Only Modern Orthodoxy's Liberal subgroup is Greener than other Americans on this point. (Column 7)
- Agreement with the following views **increases** with increasing Insularity:
 - Global warming is primarily due to natural patterns (Column 3)
 - No solid evidence for climate change (Column 4)
 - Climate change is a hoax (Column 5)
 - Don't know (Column 6)
- Agreement with the view that global warming is due to an equal mix of human and natural causes (Column 2) peaks among respondents with intermediate Insularity (Modern Orthodox Centrist and Machmir).

Unsurprisingly, **views similarly correlate with Greenness** among both Haredim and Modern Orthodox. (Data not shown.)

Views among other Americans

- Among other Americans, those with a high degree of religious commitment agree far less than Americans with medium and low levels of religious commitment that Earth is warming because of

¹⁷ Appendix II, Q6.

¹⁸ <https://climatecommunication.yale.edu/wp-content/uploads/2023/11/international-public-opinion-climate-change-2023-appendix.pdf> (p. 15 of pdf). Complete question: "Assuming climate change is happening, do you think it is...". Answer choices: "Caused **mostly by human** activities", "Caused about **equally by human activities and natural** changes", "Caused **mostly by natural** changes in the environment", "None of the above because **climate change isn't happening**", "Other".

human activity. Among major American religious groups, American evangelicals agree with this the least.¹⁹

Americans compared to other countries

- **Americans' rates of agreement on whether climate change is happening and whether humanity is its primary cause are among the lowest in the world.**²⁰

¹⁹ <https://www.pewresearch.org/religion/2022/11/17/how-religion-intersects-with-americans-views-on-the-environment/>. Pew's figures for agreement by religious commitment level are: 39% high, 50%, 70% low. Its national figures for views about Earth's temperature (warming mostly due to human activity, 53%; warming mostly due to natural patterns, 24%; no solid evidence of warming, 9%; not sure, 13%; p. 2 of https://www.pewresearch.org/wp-content/uploads/sites/20/2022/11/PF_2022.11.17_religion-climate_TOPLINE.pdf) differ from, and are not directly comparable to, the national figures in this Section's table, which are taken from YPCCC (ibid). This is because, in addition to Pew's four possible responses to its question, YPCCC and this study included a fifth possible response (equal mix of human and natural patterns); this study also included a sixth possible response (hoax).

²⁰ Ibid.; Sections 1.1 and 1.2.

B) Importance of global warming, worry about it, and concern it will harm one personally or others in the future:

As noted in Section I:C, respondents answered²¹ four standardized questions²² about global warming from the Yale Program on Climate Change Communication (YPCCC):

1. **How important** is the issue of global warming to you **personally**?
2. **How worried** are you about global warming?
3. How much do you think global warming will **harm you personally**?
4. How much do you think global warming will **harm future generations** of people?

	How important personally					How worried			
	Extremely	Very	Some what	Not too	Not at all	Very	Some what	Not very	Not at all
Modern Orthodox Liberal	32%↑	29%↑	23%↓	10%↓	7%↓	43%↑	39%↑	11%↓	7%↓
Modern Orthodox Centrist	13%	20%	31%↓	22%	14%	22%	35%	28%	15%
Modern Orthodox Machmir	9%	13%	34%↓	24%	20%	11%	31%	31%	26%
Yeshivish, etc.	3%	8%	20%↑	31%↓	38%	5%	17%	34%	44%
Hasidic (non-Chabad)	3%	5%	11%↑	30%	51%↓	4%	11%	30%↓	56%↓
Other Americans	19%	25%	24%	14%	18%	30%	33%	16%	21%

	Harm you personally					Harm future generations				
	Great deal	Mod erate	Little	Not at all	Don't know	Great deal	Mod erate	Little	Not at all	Don't know
Modern Orthodox Liberal	23%↑	42%↑	24%↓	10%↓	2%↓	66%↑	20%↓	9%↓	2%↓	3%↓
Modern Orthodox Centrist	12%	30%	30%↓	19%	9%	35%	25%↓	22%	9%	9%
Modern Orthodox Machmir	6%	18%	44%↓	28%	4%	23%	21%↑	30%↓	19%	7%
Yeshivish, etc.	4%	16%	19%↑	46%	15%	10%	20%	17%↑	36%	17%
Hasidic (non Chabad)	4%	8%	17%↑	61%↓	11%↓	8%	8%	15%	55%↓	14%↓
Other Americans ²³	23%	26%	17%	20%	14%	52%	14%	7%	12%	14%

The colors and arrows illustrate trends in respondent replies; they are not from YPCCC.

- **Answers to all questions correlate with Insularity** (visually, top left of each box is Greenest; bottom right of each box [excluding “Don’t know”] is least Green, or reddest.) As Insularity increases, respondents think global warming is less important, worry about it less, and think it will harm them and future generations less; and vice versa.
 - “Intermediate” answers (*somewhat* important, *little* personal and future harm) are most common at the center of Insularity scale; e.g., among Modern Orthodox Machmir.
- All groups think **harm from global warming will affect future generations more** than it will hurt them personally.
 - Religiously liberal Modern Orthodox are extremely concerned about its harming future generations.

Compared with other Americans, **religiously liberal Modern Orthodox** consider it more important, worry about it more, and think it will harm them and future generation more. All other groups consider it less important, worry about it less, and think it will harm them and future generations less.

²¹ Appendix II, Q3-5.

²² <https://climatecommunication.yale.edu/visualizations-data/sassy/>

²³ <https://climatecommunication.yale.edu/wp-content/uploads/2023/11/international-public-opinion-climate-change-2023-appendix.pdf>, part of <https://climatecommunication.yale.edu/publications/international-public-opinion-on-climate-change-2023/toc/4/>.

- Only 42% of highly religious Americans think climate change is an extremely or very serious problem, compared to 55% and 72% of Americans with medium and low degrees of religiosity, respectively. Among American religious groups, American Evangelicals agree with this least, 34%.²⁴
 - In response to a slightly different question, it is notable that, except for religiously liberal Modern Orthodox, other Orthodox subgroups think climate change is extremely or very “important to you personally” at rates lower than American Evangelical’s agreement that it is an extremely or very serious problem (34%) – Modern Orthodox Centrist, 33%; Modern Orthodox Machmir, 22%; Yeshivish, 11%; Hasidic (non-Chabad), 8%.

Americans compared to other countries

Since climate change is a global problem, it is fitting to compare Americans' views about it to the views of people in other countries around the world. Doing so shows that Americans are generally much less Green than people in countries around the world, including Israel. Specifically, the following data compare Americans' answers to YPCCC's four questions with responses of people in other countries.²⁵ The countries of the world are grouped by five major regions.

For all four questions, Americans are less Green than more than half of countries in every region of the world.²⁶ Americans are also less Green than Israelis. More extremely, Americans are the least Green among 23 countries in North, Central, and South America. Compared to 21 countries in Asia and the Pacific, Americans are in the lowest 10% percentile of Greenness. The rest of the details:

1. Climate change is extremely or very important personally to 44% of Americans (47% of Israelis), making it **LESS important to Americans than** to the populations of:
 - 23 of 23, or **100%** of countries in North, Central, and South America
 - 21 of 36, or **58%** of countries in Europe
 - 18 of 21, or **86%** of countries in Asia & the Pacific
 - 10 of 17, or **59%** of countries in Southwest Asia & North Africa
 - 17 of 17, or **100%** of countries in Sub-Saharan Africa
2. Climate change very much or somewhat worries 65% of Americans (73% of Israelis), **worrying Americans LESS than** to the populations of:
 - 23 of 23, or **100%** of countries in North, Central, and South America
 - 32 of 36, or **89%** of countries in Europe
 - 21 of 21, or **100%** of countries in Asia & the Pacific
 - 10 of 17, or **59%** of countries in Southwest Asia & North Africa
 - 16 of 17, or **94%** of countries in Sub-Saharan Africa
3. 66% of Americans (75% of Israelis) think climate change will harm future generations a great deal or a moderate amount. **Future harm from climate change concerns Americans LESS than** to the populations of:
 - 22 of 23, or **96%** of countries in North, Central, and South America
 - 28 of 36, or **78%** of countries in Europe
 - 19 of 21, or **90%** of countries in Asia & the Pacific
 - 14 of 17, or **82%** of countries in Southwest Asia & North Africa
 - 8 of 17, or **47%** of countries in Sub-Saharan Africa

²⁴ <https://www.pewresearch.org/religion/2022/11/17/how-religion-intersects-with-americans-views-on-the-environment/>

²⁵ Ibid.

²⁶ Except regarding personal harm among European countries, and future harm among countries in Sub-Saharan Africa.

4. 49% of Americans (59% of Israelis) think climate change will harm them personally a great deal or a moderate amount. **Personal harm from climate change concerns Americans LESS than** to the populations of:
- 23 of 23, or **100%** of countries in North, Central, and South America
 - 11 of 36, or **31%** of countries in Europe
 - 19 of 21, or **90%** of countries in Asia & the Pacific
 - 10 of 17, or **59%** of countries in Southwest Asia & North Africa
 - 17 of 17, or **100%** of countries in Sub-Saharan Africa

C) American Orthodoxy in the context of Global Warming's Six Americas

As further noted in Section I:C, YPCCC uses each respondent's answers to the above four questions to place them into one of six categories, Alarmed through Dismissive. The six columns on the left display the results for each subgroup, while the two columns on the right summarize them (greyed numbers are discussed below):

							Greenness compared to other Americans (+35%)	
	Alarmed	Concerned	Cautious	Disengaged	Doubtful	Dismissive	Greenness	Americans
MO Liberal	45%	25%	15%	0%	12%	2%	+56%	+21%
MO Centrist	22%	19%	25%	4%	22%	9%	+10%	-25%
MO Machmir	13%	13%	30%	1%	25%	19%	-19%	-54%
Yeshivish	5%	9%	19%	6%	26%	36%	-49%	-84%
Hasidic	4%	6%	6%	2%	28%	54%	-73%	-108%
Other Americans ²⁷	28%	29%	15%	6%	11%	11%	+35%	
Modern Orth.	27%	19%	23%	2%	19%	9%	+18%	-17%
Haredim	7%	9%	14%	4%	25%	41%	-51%	-86%
US Orthodox	14%	13%	17%	3%	23%	30%	-26%	-61%

57% of Americans are Alarmed or Concerned about global warming, 22% are Doubtful or Dismissive, for a total “Greenness” of +35% percentage points. 15% are Cautious.

The rightmost column shows that American Orthodoxy is **61% points less Green than other Americans** (lowermost cell), and that difference in Greenness varies strongly with Insularity (5 topmost cells).

- The second rightmost column shows that the **Greenness of Orthodox subgroups correlates strongly with Insularity**.

Modern Orthodoxy is **17% points less Green** and **8% points more Cautious** than other Americans.

- Its religiously Liberal subgroup is **21% points more Green** than other Americans.
 - Its percentage of **Alarmed (45%)** is **much higher** than other Americans (28%).
 - Its percentage of **Dismissive (2%)** is **much lower** than other Americans (11%).
- Its Centrist and Machmir subgroup are, respectively, **increasingly less Green** and **increasingly more Cautious**.

Haredim are **86% points less Green** than other Americans.

- Yeshivish are **84% points less Green** and Hasidim (non-Chabad) are **108% points less Green** than other Americans. Hasidim are more Dismissive and less Cautious than Yeshivish.

²⁷ Fall, 2023, <https://climatecommunication.yale.edu/about/projects/global-warmings-six-americas/>

IV) Environmental issues other than climate change

The survey asked, “How much do you personally worry about” these five major contemporary environmental concerns other than climate change (answer choices were: "A great deal", "A fair amount", "Only a little", or "Not at all"):

- 1) “Extinction of plant and animal species”
- 2) “Air pollution”
- 3) “Pollution of [waterways, such as] rivers, lakes, and reservoirs”
- 4) “The condition of Earth's oceans (plastic pollution, temperature, acidification, sea level rise, etc.)”
- 5) “The loss of tropical rain forests”²⁸

Percentage of respondents who personally worry “a great deal” or “a fair amount” about:

	Pollution of rivers, lakes and reservoirs	Condition of Earth's oceans	Air pollution	Loss of tropical rain forests	Extinction of plant and animal species
Other Americans	81%	75%	70%	67%	66%
Modern Orthodox - Liberal	66%	68%	76%	61%	60%
Modern Orthodox - Centrist	45%	52%	62%	36%	37%
Modern Orthodox - Machmir	31%	33%	61%	34%	27%
Yeshivish	29%	27%	42%	19%	18%
Hasidic (non-Chabad)	21%	16%	45%	18%	15%
Modern Orthodox - all	49%	53%	67%	44%	43%
Haredim - all	29%	26%	45%	22%	21%
Weighted Orthodox	37%	36%	53%	30%	29%

- **Air pollution** is respondents’ greatest concern. Still, all but religiously liberal Modern Orthodox worry about it less than other Americans.
 - Other Americans, by contrast, worry more about freshwater pollution and Earth’s oceans than about air pollution.
- **American Orthodox Jewry is less than half as worried** about four of these issues **as other Americans**.
- **For all issues, worry decreases with Insularity**, as per shading in above table.
- **On average, Haredim are one third as worried** about these matters **as other Americans**.
- **Modern Orthodox** are roughly twice as worried about these issues as are Haredim, but **generally far less worried than Americans**.

Views on climate change powerfully correlate with worry about the above other environmental problems, as the decreasing percentages in each column of this table show:

	Air pollution	Pollution of rivers, lakes and reservoirs	The condition of Earth's oceans	Extinction of plant and animal species	The loss of tropical rainforests
Alarmed (about global warming)	95%	92%	96%	89%	89%
Concerned	84%	62%	72%	52%	51%
Cautious	65%	39%	41%	28%	34%
Doubtful	34%	14%	11%	10%	11%
Dismissive	27%	15%	9%	5%	5%

²⁸ Appendix II, Q2.

V) American demographics and Orthodox environmental attitudes

Summary

Americans' attitudes towards climate change vary by sex (**women** Greener than men), age (**younger** Greener than older, **including among religious conservatives**), **Congressional District** (a proxy for geographic location and/or socioeconomic factors), political identification (**left** Greener than right), and **propensity to believe conspiracy theories**.

American Orthodox Jewry do not follow these patterns:

- *Women*: Haredi women are slightly Greener than its men, but the 6% point gap between them is **half as large** as the gap between American women and men. Modern Orthodoxy's women are slightly **less Green** than its men.
- *Age*: has **little impact** on the Greenness of Haredim, with its Young a bit **less Green** than its elders. Modern Orthodoxy's Greenest are **not its Youth** but its Middle Aged, whose **largest group are Cautious**. Compared to its Middle Aged, its Youth are a bit **less Green** and its Elderly are **far less Green**, and **far more so** than Elderly Americans are compared to Young Americans.
- *Congressional District*: Orthodox Jews are markedly **less Green** than other Americans living in their Congressional Districts.
- *Political identification*: religiously liberal Modern Orthodox are **more Green** than their American political peers but other Orthodox groups are **less Green** than their Americans political peers, Republicans **more so** than Democrats, as well as **increasingly so** as Insularity increases.
- *Hoax, conspiracy theories*: Orthodox Jews believe that climate change is a hoax **less than** other Americans.
 - Belief that climate change is a hoax increases with Insularity. Orthodox "climate hoaxers" are disproportionately men, Haredim, and Republican, and have lower levels of basic science education. Most also affirm another well-known science-related conspiracy theory.

A) Sex²⁹

	Alarmed + Concerned		Doubtful + Dismissive		Greenness		Net Greenness of women vs. men (percentage points)
	Men	Women	Men	Women	Men	Women	
Other Americans	52%	59%	24%	17%	+28%	+42%	14%
Modern Orthodox	46%	47%	28%	30%	+18%	+17%	-1%
Haredim	14%	16%	68%	64%	-54%	-48%	6%

American women are 7% more Alarmed and Concerned, and 7% less Doubtful and Dismissive than American men, for a total Greenness gap of +14%.³⁰

This gap is half as large (+6%) between Haredi women and men, and negligible among Modern Orthodox women and men.

²⁹ Appendix II, Q30.

³⁰ <https://climatecommunication.yale.edu/publications/global-warnings-six-americas-age-race-ethnicity-gender/>

B) Age³¹

This report groups respondents by age into three cohorts:

- 1) **“Young” - up to early 40s.** Includes "Gen Z" (born 1997 or later; people in their mid 20s or younger) and "Millennials" (1981-1996; late 20s to early 40s).
- 2) **“Middle Aged” - mid 40s and 50s.** Same as "Gen X"; born between 1965-1980.
- 3) **“Elderly” - 60 or older.** Includes “Baby Boomers” (born 1946-1964; in their 60s and 70s) and older generations.

Americans								Net Greenness of Young vs. older groups
	Alarmed	Concerned	Cautious	Disengaged	Doubtful	Dismissive	Greenness	
Young	30%	29%	18%	6%	10%	7%	+42%	
Middle Aged	26%	27%	19%	7%	10%	11%	+32%	+10%
Elderly	25%	28%	18%	5%	14%	11%	+28%	+14%

Haredim								Net Greenness of Young vs. older groups
	Alarmed	Concerned	Cautious	Disengaged	Doubtful	Dismissive	Greenness	
Young	7%	9%	12%	5%	27%	41%	-52%	
Middle Aged	7%	7%	18%	5%	22%	41%	-49%	-3%
Elderly	6%	11%	15%	2%	22%	44%	-49%	-3%

Modern Orthodox								Net Greenness of Young vs. older groups
	Alarmed	Concerned	Cautious	Disengaged	Doubtful	Dismissive	Greenness	
Young	34%	18%	20%	3%	19%	6%	+27%	
Middle Aged	26%	23%	33%	1%	15%	2%	+32%	-5%
Elderly	22%	18%	19%	3%	22%	17%	1%	+26%

American Greenness **decreases consistently with increasing age:**

- America’s Young are *more* Green than its Middle Aged and its Elderly (10% and 14%, respectively).
- This includes Young evangelical Christians, who also think climate change is a more serious problem, and attribute it more to human activity than their elders.³²

By contrast, among American Orthodoxy:

- Haredi attitudes about climate change **vary little by age**. Its Young are 3-4% *less* Green than its Middle Aged and its Elderly.
- Modern Orthodox attitudes about climate change **vary by age differently** from other Americans:
 - Its Young are 15% percentage points **less Green** than Young Americans and 5% points **less Green** than its Middle Aged.
 - Its Middle Aged are as Green as Middle Aged Americans (+32% each).
 - Its **largest group, Cautious** (33%), is 14% points **larger** than Middle Aged Americans (19%).
 - Its Elderly are +1% Green, 27% points **less Green** than American Elderly (+28%). They are 26% points **less Green** than Modern Orthodox Young, a gap 12% **larger** than the 14% gap between Young and Elderly Americans.

³¹ Appendix II, Q29.

³² <https://www.pewresearch.org/short-reads/2022/12/07/younger-evangelicals-in-the-u-s-are-more-concerned-than-their-elders-about-climate-change/>

C) Congressional District

To determine the extent to which Orthodox Jews vote according to their geographic location and/or socioeconomic factors, respondents are compared to others in their Congressional Districts.

63 respondents (7.5% of all respondents) are from northern NJ's **5th Congressional District**.³³ Compared to survey respondents and to American Orthodoxy overall, they are disproportionately Modern/Centrist Orthodox (57, or 90%). The others are Yeshivish (3), non-Chabad Hasidic (1), and Shomer Shabbat Sephardim (2).

Views about global warming in 5th Congressional District of New Jersey	All residents ³⁴	Orthodox residents	Net Greenness of Orthodox residents compared to their neighbors (percentage points)
It is happening	78%	83%	+5%
It is caused mostly by human activities	65%	35%	-30%
Worry about it	72%	49%	-23%
It will harm future generations	77%	60%	-17%
It will harm them personally	47%	41%	-6%

35 respondents (4.2% of all respondents) are from Lakewood, in northern NJ's **4th Congressional District**. The majority are Yeshivish (28), with handfuls of Modern/Centrist Orthodox (2), non-Chabad Hasidic (4), and Shomer Shabbat Sephardim (1).

Views about global warming in 4th Congressional District of New Jersey	All residents ³⁵	Orthodox residents	Net Greenness of Orthodox residents compared to their neighbors (percentage points)
It is happening	71%	54%	-17%
It is caused mostly by human activities	55%	14%	-41%
Worry about it	64%	17%	-47%
It will harm future generations	72%	20%	-52%
It will harm them personally	42%	14%	-28%

While the sample sizes by Congressional District are too small to have high statistical validity, the data suggest that American Orthodox Jews are markedly **less Green than others in their Congressional Districts** - Haredim more so and Modern Orthodox less so.

³³ Appendix II, Q28. This District includes Fair Lawn (Zip Code 07410), Bergenfield (07621), New Milford (07646), and Teaneck (07666).

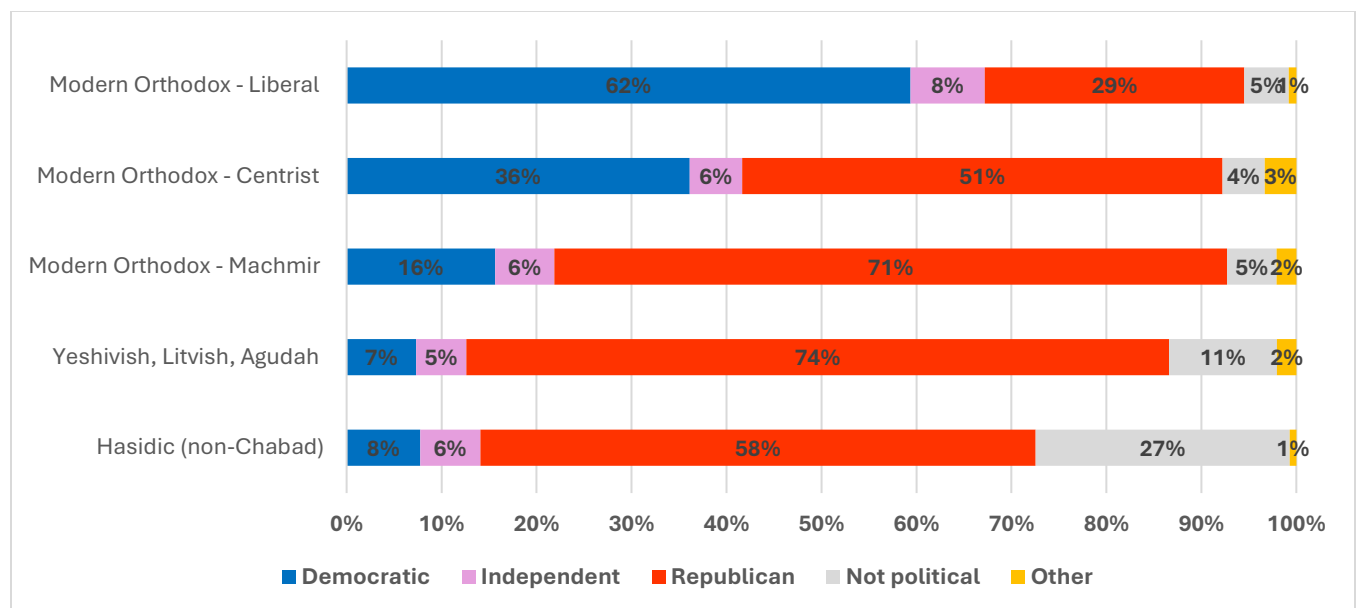
³⁴ <https://climatecommunication.yale.edu/visualizations-data/ycom-us/>; data from 2023.

³⁵ Ibid.

D) Political affiliation

Overall, Modern Orthodox respondents are 47% Republican, 39% Democratic, 7% Independent, and 7% "Not political" or "Other". For Haredim, these figures are 67%, 9%, 6%, and 18%. Focusing on the major parties only, this yields a Democratic/Republican split of 46%/54% for Modern Orthodox, and 11%/89% for Haredim. A few months after this survey, in September, 2024, Nishma Research found that a similar split – Harris/Trump preferences among Orthodox voters – was 55%/45% for Modern Orthodox and 7%/93% for Haredim.³⁶ Additionally:

- More than one quarter of Hasidic Jews identify themselves as non-political, 2.5 times higher than Yeshivish.
- Among Modern Orthodox respondents, the Young are more (+10%) Democratic (45%) than Elderly people (35%) and less (-7%) Republican (42%) than Elderly people (49%). Only 5% are non-political.
- Haredim identified themselves as MAGA Republicans one third as often as other American Republicans³⁷.
- Respondents' **political affiliation correlates powerfully with Insularity:**



In this chart, Democratic are those who identified themselves³⁸ as “Progressive Democrat”, “Moderate Democrat”, or “Independent, leaning Democrat”.

Similarly, Republican are those who identified themselves as “Independent, leaning Republican”, “Moderate Republican”, “Conservative Republican”, “Libertarian”, or “MAGA Republican”.

Among Americans, Democrats are far Greener (+81%) than Republicans (+27%).

³⁶ <https://nishmaresearch.com/assets/pdf/REPORT%20-%20Nishma%20Survey%20of%20Orthodox%20Jewish%20Political%20Attitudes%2009-30-24.pdf>, p. 15

³⁷ Nationally, 33% of Republicans identify as MAGA (2022: <https://theconversation.com/how-a-divided-america-including-the-15-who-are-maga-republicans-splits-on-qanon-racism-and-armed-patrols-at-polling-places-193378> and <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC10763974/>), but only 11% of Haredi Republicans who completed this survey [June, 2024] identified themselves as MAGA. That may be because fewer Haredi Republicans are, in fact, MAGA or because many Haredi Republicans became MAGA between the year of these two surveys (2022) and this survey (2024). Alternatively, the anti-environmental views of MAGA Haredim may have caused them to drop out the survey before completing it. The latter possibility seems unlikely since people who did not complete survey are markedly less Alarmed and Concerned about global warming than those who completed it (24% vs 33% of each group, respectively) but not notably more Doubtful and Dismissive (45% vs 47%), where one would expect MAGA's distinctively “anti-Green” views to be most pronounced.

³⁸ Appendix II, Q31.

While religiously liberal Modern Orthodox are more Green than other Americans with the same political affiliation, other American Orthodox groups are less Green than their American political peers, Republicans more so than Democrats, and increasingly so as Insularity increases:

							Net Greenness vs. political peers ³⁹	
	Alarmed	Concerned	Cautious	Disengaged	Doubtful	Dismissive	Greenness	
Democrats								
Other Americans	46%	35%	11%	4%	3%	1%	+77%	
MO Liberal	57%	30%	11%	0%	3%	0%	+84%	+7%
MO Centrist	40%	23%	25%	6%	6%	0%	+57%	-20%
MO Machmir	40%	33%	20%	0%	7%	0%	+67% ⁴⁰	-10%
Yeshivish	33%	28%	33%	0%	0%	6%	+56%	-21%
Hasidic	27%	36%	0%	0%	18%	18%	+27%	-50%
Republicans								
Other Americans	8%	19%	24%	5%	23%	21%	-17%	
MO Liberal	24%	8%	24%	0%	40%	4%	-12%	+5%
MO Centrist	11%	14%	22%	2%	34%	17%	-26%	-9%
MO Machmir	9%	2%	33%	2%	32%	23%	-44%	-27%
Yeshivish	2%	5%	18%	6%	26%	43%	-62%	-45%
Hasidic	0%	2%	5%	4%	32%	57%	-86%	-69%

Additionally:

- The Greenness of political independents is in between Republicans and Democrats.
- “Not political” respondents (who lean towards neither party) are as Green as independents among Modern Orthodox, and as Green as Republicans among Haredim.

³⁹ This chart consolidates several different respondent answers into two groups, “Republicans” and “Democrats”, as defined on the previous page, and compares all Orthodox Republicans and all Orthodox Democrats with all Republicans and all Democrats nationally. While comparing the Greenness of respondents who are, for example, “conservative Republicans” with all conservative Republicans nationally would be more precise, this is not possible because the *Six Americas* data does not exist for all conservative Republicans.

Nonetheless, <https://climatecommunication.yale.edu/visualizations-data/americans-climate-views/> (tab: “Politics & Climate Views”) provides data for three of the four YPCCC questions listed in Section III:B, allowing for a similar comparison. In 2023, for example, 20% of adult “conservative Republicans” (as opposed to “liberal/moderate Republicans”) were very or somewhat worried about global warming. Among Yeshivish respondents who are Republicans, 17 are MAGA, 88 conservative, 37 moderate, with 36 Independents who lean Republican. Of them, 1, 7, 8, and 11 are, respectively, either very or somewhat worried about GW, corresponding to 8.0% of Haredi conservative Republicans (or, if MAGA Republican respondents are included, 7.6%).

In short, then, conservative Republican respondents are, nationally, more than twice as worried about global warming than Yeshivish respondents who are conservative Republicans. The large gap of this more precise political comparison suggests that this chart’s more general comparison is on target.

⁴⁰ Given the small sample size of this group, 15, its anomalously high Greenness is not statistically significant.

E) Respondents who think climate change is a hoax⁴¹

19% of Americans believe that climate change is a hoax⁴². Two thirds of that percentage, **12% of American Orthodox Jewry (16% of Haredim; 5% of Modern Orthodox), consider it a hoax, with agreement increasing with Insularity:**

	Climate change is a hoax
Modern Orthodox Liberal	3%
Modern Orthodox Centrist	4%
Modern Orthodox Machmir	8%
Yeshivish	15%
Hasidic (non-Chabad)	18%
Modern Orthodox - all	5%
Haredim - all	16%
Weighted Orthodox	12%
Other Americans	19%

Additionally, American Orthodox “climate hoaxers” are disproportionately men, Haredim, Republican, and those with lower levels of science education; most also affirm another well-known conspiracy theory (about vaccines):

- Naturally, **88% of “climate hoaxers” are Doubtful (16%) or Dismissive (72%)** of climate change. They comprise 8% of all Doubtful respondents and 29% of all Dismissive respondents.
- They are **disproportionately men (64%, vs. 36% women)**, even when compared to the greater proportion of men (57% vs. 43% women) who completed the survey.
- They are **disproportionately Haredim (76%, vs 21% Modern Orthodox)** when compared to their proportion of the American Orthodox overall (62%; 32%; remaining 6% are Sephardim.)
- They are **disproportionately Republican (75%, including independents leaning Republican) vs. 12% “not political”; 7% independent; and 5% Democratic** (notably including only “Progressive Democrats”, but not other types of Democrats).
 - They **comprise 14% of Republican, 12% of “not political, 10% of independent**, but only 2% of Democratic respondents.
- They have a **disproportionately low level of science education.**
 - 8% concluded their science education in 8th grade or earlier, **55% in high school, 29% in college, 9% in graduate school.**
 - Among Haredim, **17% of those whose science education ended in 8th grade or earlier think that climate change is a hoax, 23%, whose science education ended in high school; 12%, in college; 9%, in graduate school.**
 - Among Modern Orthodox, **9% of those whose science education ended in high school think climate change is a hoax; 3% in college; 3% in graduate school.**
- **71% of them agree (37% strongly) that “the dangers of vaccines are being hidden by the medical establishment”**, indicating their tendency to agree with other science-related conspiracy theories.

⁴¹ Appendix II, Q6.

⁴² <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC9299316/>

VI) Aspects of how American Orthodox Jews relate to science, and their degree of correlation with Greenness

Summary

The relationship of American Orthodoxy to science is complex, but environmental attitudes of Haredim and Modern Orthodox Jews correlate powerfully with their agreement with accepted scientific views about 1) the age of the Universe, 2) the biological evolution of humanity, and 3) climate scientists' understanding of the causes of climate change. The environmental views of Haredim (but not Modern Orthodox Jews) also correlate with their 4) highest level of education in basic sciences (physics, chemistry, biology, or climate science).

- Although half of **Haredim** last studied one of the above sciences at a post-high school level, their overall disagreement with foundational views of modern science is among the most extreme in the world.
Environmental views of individual Haredim correlate powerfully with their highest level of science education, as well as with their agreement with the three scientific views listed above.
- **Modern Orthodox Jews** differ from Haredim in their relationship to science. More (70%) have studied one of the above basic sciences after high school, and more agree with accepted scientific views. Nonetheless, their level of **science education does *not* correlate with their environmental views, *nor* does it correlate consistently with their agreement with the above three scientific views.** (Correlation is positive for agreement with the age of the Universe, negative for evolution, and neutral for the causes of climate change.)
 - However, they are far more inclined than Haredim to agree, at least partially, with the accepted scientific age of the Universe. Their agreement with evolution is a bit stronger than other Americans, while their agreement with climate scientists' understanding of climate change's causes is weaker than other Americans.
- **Like Haredim, the environmental views of individual Modern Orthodox Jews *do* correlate strongly with their views about the three scientific issues** listed above.
- Among the 90% of respondents who either did not affirm the scientific age of the Universe or did not agree strongly with evolution, similar percentages would trust (45%) an unverified statement in a science textbook that poses no obvious conflict with Genesis, as would not trust (42%) it. Willingness to trust an unverified statement in a science textbook correlates with respondents' degree of agreement with the two scientific statements that conflict with a simple, literal reading of Genesis 1.

A) Highest level of education in basic sciences (physics, chemistry, biology, or climate science)⁴³

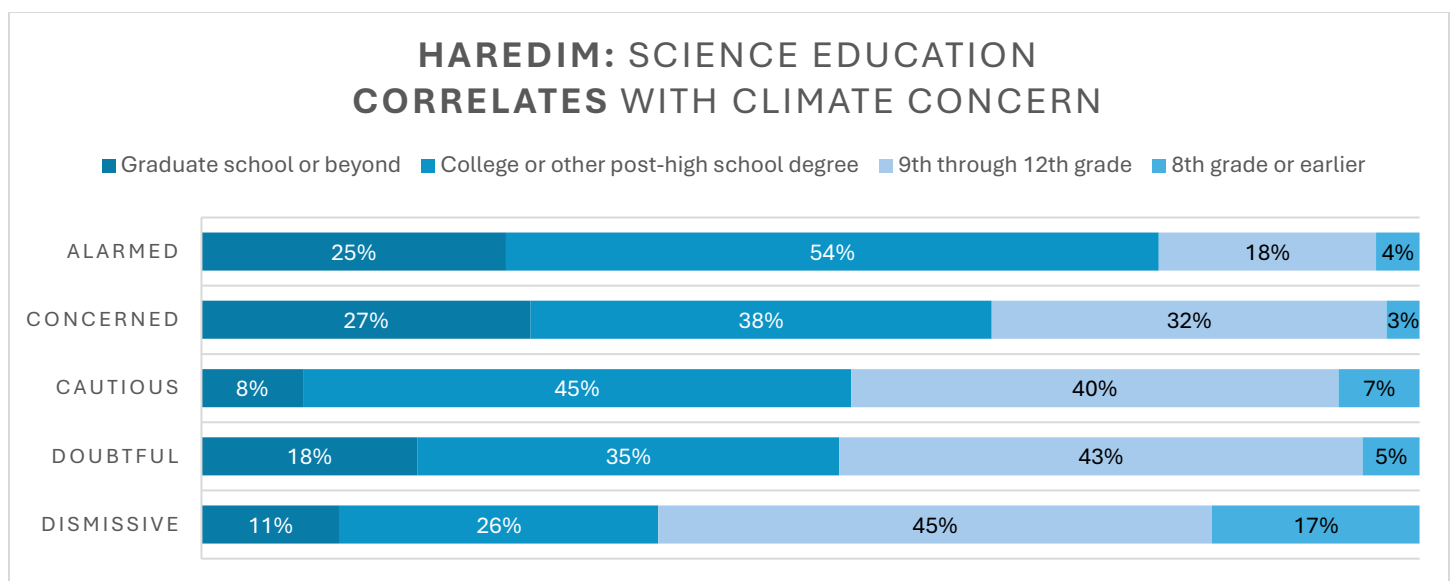
Respondents' highest level of formal education in the basic sciences strongly and inversely correlates with their Insularity, with Hasidim having the least science education, Modern Orthodox the most, and Yeshivish in between.

Among Modern Orthodox Jews, that trend is reversed, with religious Liberals' level of science education a bit lower than more Insular respondents.

99% of Modern Orthodox Jews studied one of these sciences in high school or beyond, whereas one quarter of Hasidim have no, or barely rudimentary, education in these topics.

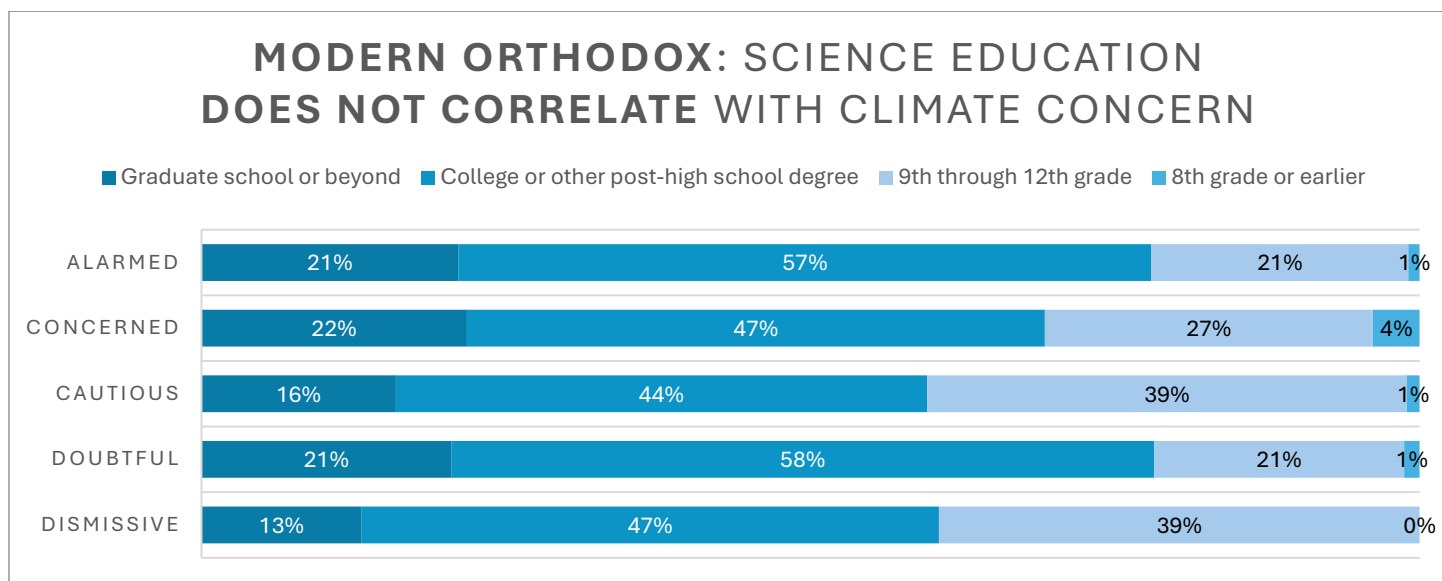
	8th grade or earlier	9th through 12th grade	College or other post-high school degree	Graduate school or beyond	High school or earlier	College or later
Modern Orthodox - Liberal	3%	31%	47%	20%	33%	67%
Modern Orthodox - Centrist	1%	27%	54%	17%	28%	72%
Modern Orthodox - Machmir	1%	26%	52%	21%	27%	73%
Modern Orthodox (all)	1%	28%	52%	19%	29%	71%
Yeshivish	2%	43%	39%	17%	44%	56%
Hasidic (non-Chabad)	23%	39%	27%	10%	63%	37%
Haredim (all)	10%	41%	34%	16%	50%	50%

Among Haredim, a respondent's highest level of education in physics, chemistry, biology, or climate science correlates powerfully with their attitude towards climate change; i.e., **Greener respondents have higher levels of science education and less Green respondents have lower levels of science education:**



⁴³ Appendix II, Q1.

Among Modern Orthodox, by contrast, there is **no clear correlation between their highest level of science education and their Greenness**. For example, Alarmed respondents and Doubtful respondents have the same levels of education in the hard sciences:



B) Age of the Universe, years since Creation

The scientific age of the Universe, currently estimated at approximately 13.8 billion years, is vastly longer than the traditional Jewish calendar's 5784⁴⁴ years since Creation.

49% of Americans think that "scientists generally believe that the universe was created in a single, violent event, often called 'the Big Bang'".

- Answers vary greatly by religious affiliation: religiously unaffiliated Americans, 67%; non-Christian religious Americans, 60%; White Catholics, 53%; White mainline Protestants, 50%; Hispanic Catholics, 41%; Black Protestants, 33%; White evangelical Christians, 32%.⁴⁵

This survey asked respondents, "How would you complete the following statement? Hashem created the Universe ...", and provided 4 replies: 1) "5784 years ago"; 2) "In six eras that were millions or billions of years long"; 3) "Approximately 13.8 billion years ago"; 4) "Other: Please describe ____".⁴⁶

⁴⁴ Respondents took the survey in spring, 2024/5784.

⁴⁵ Surveys about the age of the Universe phrase their questions differently. Some ask respondents to state their *own opinion*, while others ask respondents to state what they believe to be *scientists'* opinions. Some refer to the "Big Bang", while others specify 13.8 billion years, the current scientific consensus of the Universe's age. In principle, answers to questions phrased with different combinations of these options could vary, but in practice they seem to produce similar results. The cited result, **49% of Americans**, is from a **2023** survey that asked for views about scientists' opinions and referred to the "Big Bang"; <https://www.americansurveycenter.org/research/americas-crisis-of-confidence-rising-mistrust-conspiracies-and-vaccine-hesitancy-after-covid-19/>.

A decade earlier, in **2014**, a survey using different questions – asking for respondent's own opinion and referring to both the "Big Bang" and 13.8 billion years – found a very similar result: **46% of Americans** were at least somewhat confident that "the [U]niverse began 13.8 billion years ago with a big bang";

https://web.archive.org/web/20140423212615/http://ap-gfcpoll.com/main/wp-content/uploads/2014/04/AP-GfK-March-2014-Poll-Topline-Final_SCIENCE.pdf and <https://apnews.com/poll-big-bang-a-big-question-for-most-americans-3cf6a86a47744674bc0e0a06fa48c7e8>.

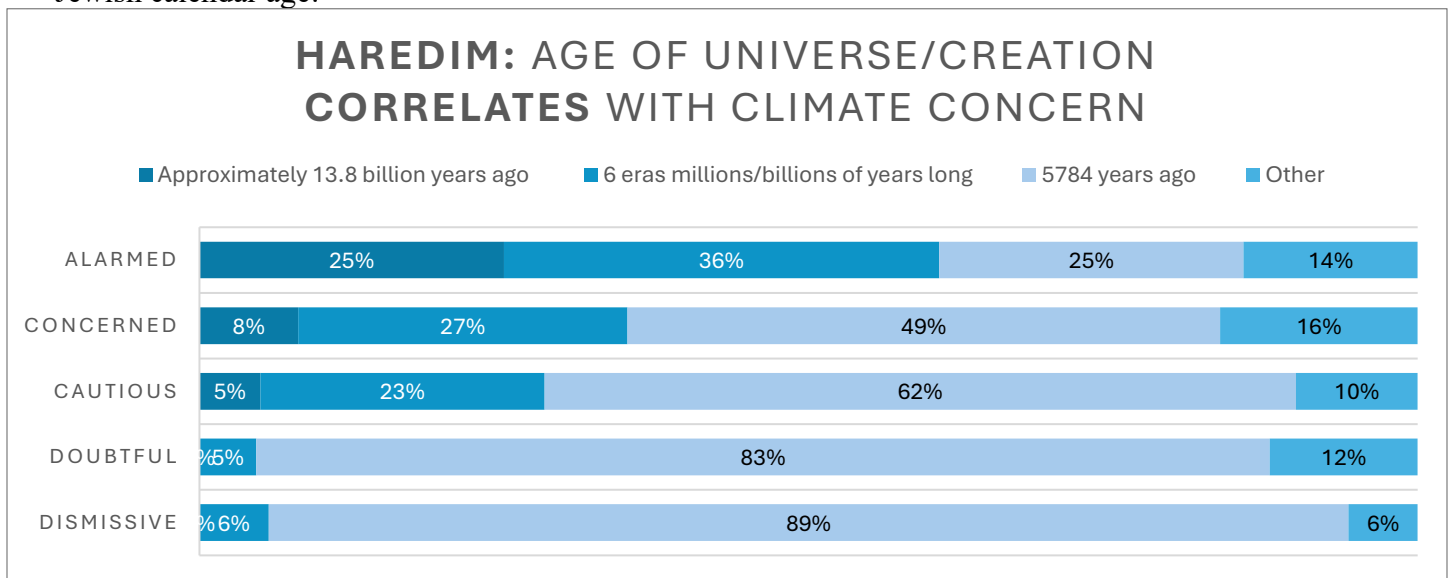
⁴⁶ Continuing with the distinctions in the previous footnote, this survey's question – Appendix II, Q19 – asked for respondent's own opinion and referred to 13.8 billion years, making it most directly comparable to the 2014 survey cited

- Half of the written responses to “Other” were hybrids of the traditional and scientific answers; most of the rest stated they didn’t know; small minorities stated that the answer is unknowable, or irrelevant to them. To capture this overlap, the “Hybrid Views” column in the table sums those who replied, “six eras over millions/billions years”, and one half of those who replied “Other”. (See **Appendix I** for text responses of those who replied, “Other”).

	Approximately 13.8 billion years ago	Hybrid Views (6 eras + 50% of Other)	5784 years ago	6 eras of millions or billions of years	Other
Modern Orthodox - Liberal	39%	45%	8%	36%	17%
Modern Orthodox - Centrist	17%	46%	31%	39%	14%
Modern Orthodox - Machmir	7%	36%	51%	30%	11%
Yeshivish	2%	21%	72%	15%	11%
Hasidic (non-Chabad)	4%	7%	86%	4%	6%
Modern Orthodox - all	21%	43%	29%	36%	15%
Haredim - all	3%	16%	76%	11%	10%
Weighted Orthodox	10%	26%	59%	21%	11%

- American Orthodoxy as a whole and especially its Haredi sector affirm the scientific age of the Universe far **less than other Americans**, including other American religious groups.
- Among Modern Orthodoxy, 21% accept the scientific view, 29% accept the traditional view, and 43% hold a hybrid view combining scientific and traditional ideas.
- **Views about the age of the Universe/Creation correlate powerfully with Insularity:** less Insular respondents agree more with the scientific age of the Universe while more Insular respondents agree with the traditional Jewish calendar age.

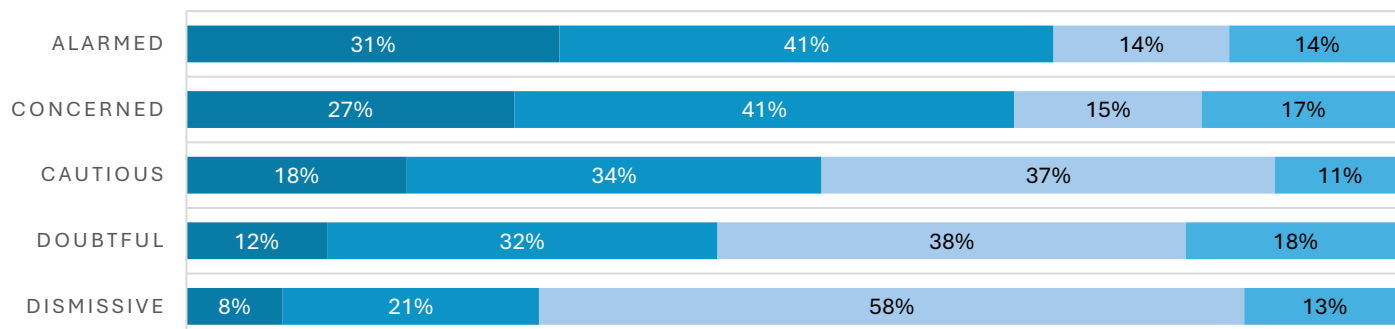
For American Modern Orthodox and Haredim, Greenness powerfully correlates with the degree of acceptance of the scientific age of the Universe: i.e., the Greener one’s view, the more likely one agrees that the Universe is billions of years old; the less Green, the more likely one agrees with the traditional Jewish calendar age:



above. As shown in previous footnote, this survey’s results are nonetheless comparable to the results of the 2023 survey and its religious denominational results.

MODERN ORTHODOX: AGE OF UNIVERSE/CREATION CORRELATES WITH CLIMATE CONCERN

■ Approximately 13.8 billion years ago ■ 6 eras millions/billions of years long ■ 5784 years ago ■ Other



C) Evolution

Summary:

The Biblical account of the creation of plant and animal species also differs radically from the contemporary scientific evolutionary account of the origin of all living organisms, including human beings. **American Orthodoxy as a whole and its Haredi sector agree with evolution far less than other Americans, including other religious Americans. Modern Orthodoxy agrees with evolution at a rate equal to the general American population, and religiously liberal Modern Orthodox Jewry agrees with it more strongly than them.**

61% of Americans agree (29% strongly) that “evolution is the best explanation for the origins of human life on earth.”⁴⁷ 86% of non-religious Americans agree, as do more than 70% of Catholics and 66% of mainline Protestants. Agreement is much lower among Black Protestants (44%) and White evangelicals (18%).

- **Americans’ acceptance of evolution is predicted most strongly by the absence of religious fundamentalism.** Secondary factors are far weaker, with predictive power one-half to two-thirds less than non-fundamentalism. In decreasing order, these factors include: level of civic scientific literacy; college science courses; highest educational degree attained; younger age; and political views (liberal Democrat is highest).⁴⁸
- Moreover, **Americans agree with evolution less than those in other developed countries.**⁴⁹

Religious Jewish Israelis agree with evolution even less than American Orthodox Jews, with 96%, 85%, and 58% of Haredi, Dati (“religious Zionist”), and Masorati (“traditional”) Jews, respectively, agreeing that

⁴⁷ <https://www.americansurveycenter.org/research/americas-crisis-of-confidence-rising-mistrust-conspiracies-and-vaccine-hesitancy-after-covid-19/> and <https://www.americansurveycenter.org/wp-content/uploads/2023/09/Survey-Center-on-American-Life-May-2023-American-Perspectives-Survey-Topline-Questionnaire-FINAL.pdf>

⁴⁸ *Public acceptance of evolution in the United States, 1985–2020*, <https://journals.sagepub.com/doi/10.1177/09636625211035919>, figure 2. Factors with even less predictive power are listed, as well.

⁴⁹ <https://www.pewresearch.org/science/2020/12/10/biotechnology-research-viewed-with-caution-globally-but-most-support-gene-editing-for-babies-to-treat-disease/> ranks the United States 15th among 20 developed countries, ahead of only Poland, Singapore, India, Brazil, and Malaysia.

“human beings and other living things have existed in their present form since the beginning of time”. Only 14% of Hilonim (“secular”, non-religious) agree, with 83% agreeing with life’s “evolution over time.”⁵⁰

Survey respondents stated their degree of agreement that “Organisms existing today, including modern humans, are the result of evolutionary processes that have occurred over millions of years”⁵¹:

	Strongly agree	Somewhat agree	Total agree	Neither agree nor disagree	Total disagree	Somewhat disagree	Strongly disagree	Don't know
Mod. Orth. Liberal	58%	21%	80%	10%	7%	3%	3%	4%
MO Centrist	34%	26%	60%	15%	20%	3%	17%	4%
MO Machmir	14%	21%	34%	15%	41%	10%	30%	10%
Yeshivish	5%	8%	13%	5%	75%	6%	69%	6%
Hasidic (non-Chabad)	6%	4%	10%	5%	73%	3%	70%	13%
Modern Orthodox (all) ⁵²	37%	23%	60%	13%	21%	5%	16%	6%
Haredim (all)	6%	8%	14%	6%	72%	4%	68%	8%
Weighted Orthodox	17%	13%	30%	9%	53%	4%	49%	8%
Other Americans	29%	32%	61%		37%	15%	22%	2%

- Overall, **30% of American Orthodoxy agrees with evolution**, placing it among the most rejectionist American religious groups.
- **Agreement with evolution decreases, and disagreement increases, dramatically with increasing Insularity among its subgroups.**
- Modern Orthodoxy’s agreement rate matches the American average, although its rate of strong agreement (37%) is higher than the American average.
- Only a small minority (14%) of Haredim agree, lower than even American Evangelicals.
- American Orthodoxy’s two largest sectors, Haredim and Modern Orthodox, each accept evolution more than their approximate Israeli correlates, (Israeli) Haredim and Dati’im (Religious Zionists).

For American Modern Orthodox and Haredim, Greenness powerfully correlates with the degree of agreement with evolution; i.e., the Greener one’s view, the more likely one accepts evolution, and vice versa:

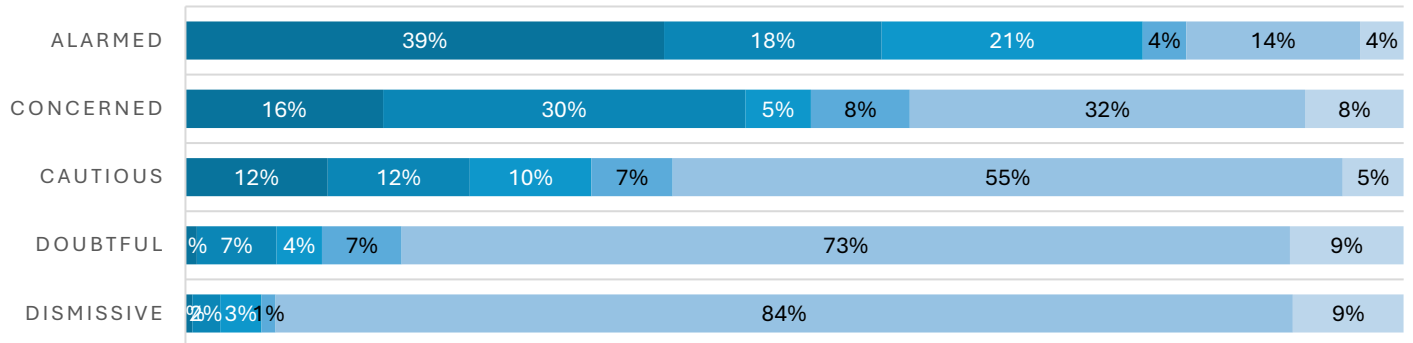
⁵⁰ Figures from 2016: <https://www.pewresearch.org/religion/2016/03/08/education-values-and-science/#wide-gulfs-among-jewish-groups-on-views-of-evolution>.

⁵¹ Appendix II, Q16. This is the first question listed in *Rutledge M. and Warden M., The Development and Validation of the Measure of Acceptance of the Theory of Evolution Instrument (MATE)*, a widely-accepted measurement of attitudes towards evolution, with the inclusion of “including modern humans” from its third question. [Pew's 2016 survey of Israeli attitudes](#) also included humans and other living things in its [question \(#13\) about evolution](#). For consistency with other questions in this survey and for clarity, it modified three of MATE’s responses as follows: “Agree” to “Somewhat agree”; “Undecided” to “Neither agree nor disagree”; “Disagree” to “Somewhat disagree”.

⁵² A spring, 2025, survey of Yeshiva University student attitudes about evolution found strikingly similar results: 35% strong agreement (compared to 37%, above) and 40% mild agreement, as well as 14% mild disagreement and 11% strong disagreement, or 25% total disagreement (compared to 21% above). The survey did not offer “don't know” or “neither agree nor disagree”, perhaps accounting for some of the discrepancies. <https://yucommentator.org/2025/04/commentator-survey-asks-students-about-religious-observance-hareni-president-berman-job-approval-and-more>

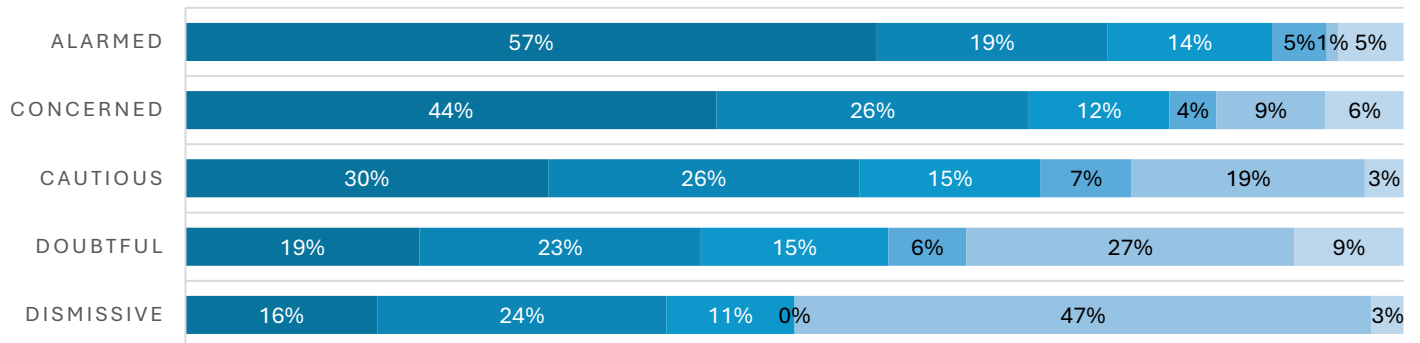
HAREDIM: AGREEMENT WITH EVOLUTION CORRELATES WITH CLIMATE CONCERN

■ Strongly agree ■ Somewhat agree ■ Neither agree nor disagree ■ Somewhat disagree ■ Strongly disagree ■ Don't know



MODERN ORTHODOX: AGREEMENT WITH EVOLUTION CORRELATES WITH CLIMATE CONCERN

■ Strongly agree ■ Somewhat agree ■ Neither agree nor disagree ■ Somewhat disagree ■ Strongly disagree ■ Don't know



D) Trust in an authoritative scientific statement that does not conflict with Genesis

Do views of conflicts between the accounts in Genesis and accepted science (about the age of the Universe and evolution) correlate with views about scientific statements that do not conflict with the Genesis?

To test this, the survey asked respondents who do not strongly agree with evolution or who do not agree with the scientific age of the Universe whether they would trust a detailed statement about chemistry appearing in science textbook without verifying it.⁵³

Overall, 45% of these 795 respondents⁵⁴ answered yes; 42%, no; and 13%, other:

	Yes	No	Other
Trust science textbook?	45%	42%	13%
Evolution			
Somewhat agree	53% ↑	37% ↓	10%
Neither agree nor disagree	49%	39%	4%
Somewhat disagree	48%	43%	10%
Strongly disagree	36%	49% ↓	16%
Age of Universe			
6 eras millions/billions yrs	56% ↑	36% ↓	9%
5784 years	38%	49% ↓	13%

- As the arrows indicate, **trust in an unverified science textbook statement about chemistry correlates positively with agreement about the age of the Universe and evolution:**
 - 38% of those who agree with the traditional Jewish calendar dating would trust the science textbook statement but many more, 56%, of those who hold a hybrid Torah/science view ("6 eras") would trust it.
 - Similarly, 36% of those who strongly disagree with evolution would trust the science textbook statement, with trust rising in tandem with increasing degree of agreement with evolution.
- **Appendix I** provides a sample of text responses of those who replied, "Other".

⁵³ Q20, Appendix II

⁵⁴ To keep the survey as brief as possible, this question was not posed to those "strongly agreed" with evolution and who also chose the scientific age of the Universe likely, on the assumption that such individuals would agree with scientific findings in general. In retrospect, answers from these additional 84 respondents would have provided further insight.

E) Confidence in climate scientists' understanding of the causes of climate change

62% of Americans think that climate scientists understand the causes of climate change.

The survey asked respondents who do not think that climate change is a hoax⁵⁵ how well they think climate scientists understand its causes⁵⁶:

	Very well	Fairly well	Total well	Not too well	Not at all well	Don't know	Hoax	Net Greenness ("Total well") compared to Americans (62%)
Modern Orthodox - Liberal	29%	45%	74%	15%	6%	5%	3%	+12%
Modern Orthodox - Centrist	13%	43%	56%	30%	10%	3%	4%	-6%
Modern Orthodox - Machmir	2%	34%	36%	42%	14%	8%	8%	-26%
Yeshivish	6%	20%	25%	31%	31%	13%	15%	-37%
Hasidic (non-Chabad)	3%	14%	16%	40%	26%	17%	18%	-46%
Modern Orthodox (all)	15%	42%	57%	28%	10%	5%	5%	-5%
Haredim (all)	5%	19%	25%	34%	28%	14%	16%	-37%
Weighted Orthodox	9%	28%	37%	31%	21%	11%	12%	-25%
Other Americans ⁵⁷	23%	40%	62%	26%	11%	2%		

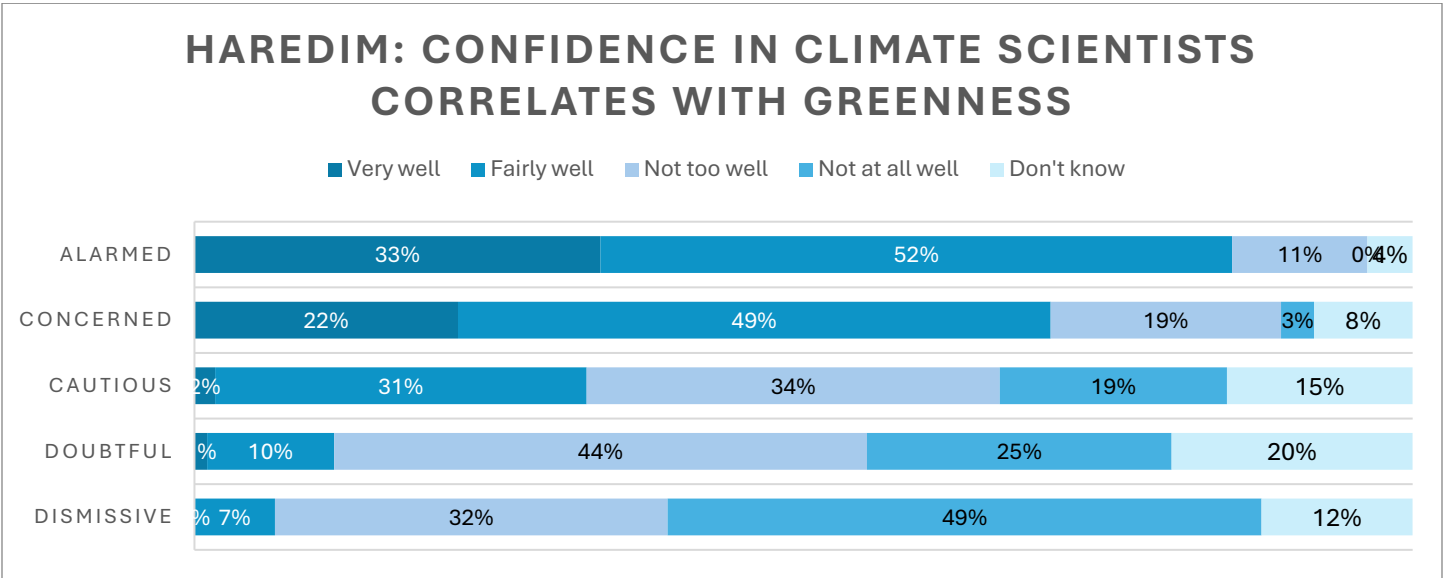
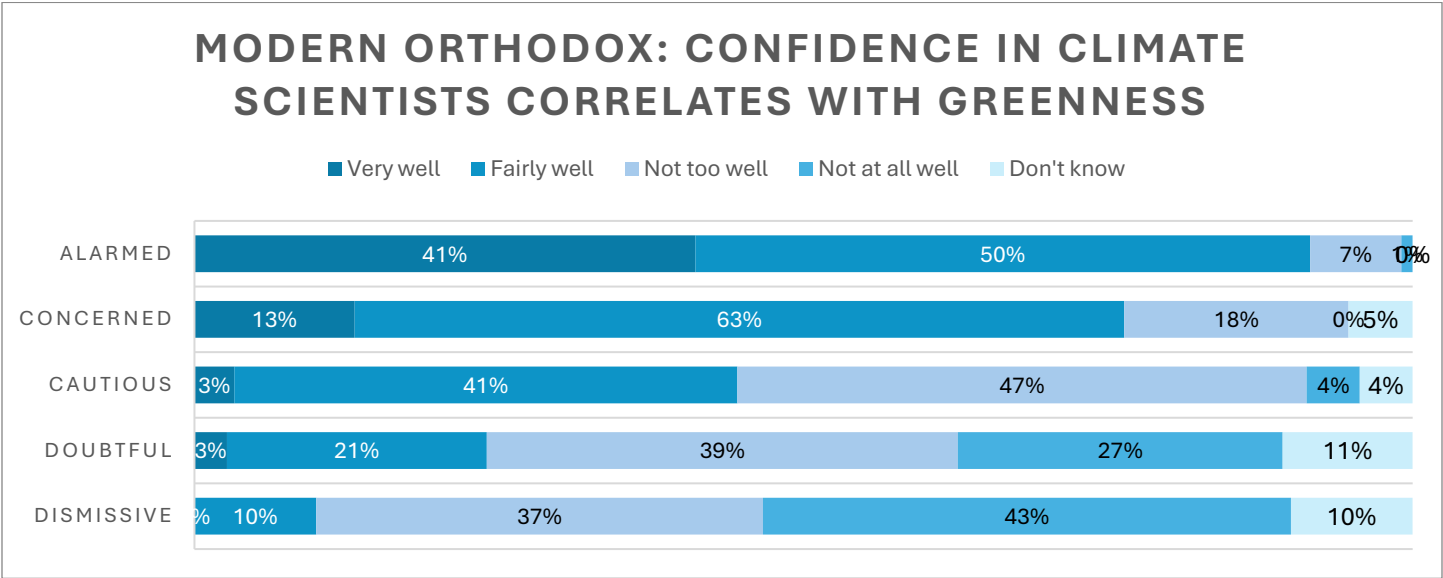
- **Compared to other Americans (62%), American Orthodoxy is far less Green (-25% points) regarding its confidence that climate scientists understand the causes of climate change very or fairly well (37%).**
 - Particularly among Haredim, and for American Orthodoxy as a whole, **Orthodox confidence in climate scientists is lower than these figures** since they do not include the views of those who think climate change is a hoax. For reference, the percentage of each group who think that climate change is a hoax is shown.
- **Confidence in climate scientists correlates strongly and inversely with Insularity.**

⁵⁵ This question was not asked to respondents who asserted that climate change is a hoax.

⁵⁶ Appendix II, Q21.

⁵⁷ The findings of ENV26 (b) of https://www.pewresearch.org/science/wp-content/uploads/sites/16/2023/10/PS_2023.10.25_climate-change-harms_TOPLINE.pdf and Q.9A of <https://www.americansurveycenter.org/wp-content/uploads/2023/09/Survey-Center-on-American-Life-May-2023-American-Perspectives-Survey-Topline-Questionnaire-FINAL.pdf>, both from 2023, are similar. Their averaged results are shown.

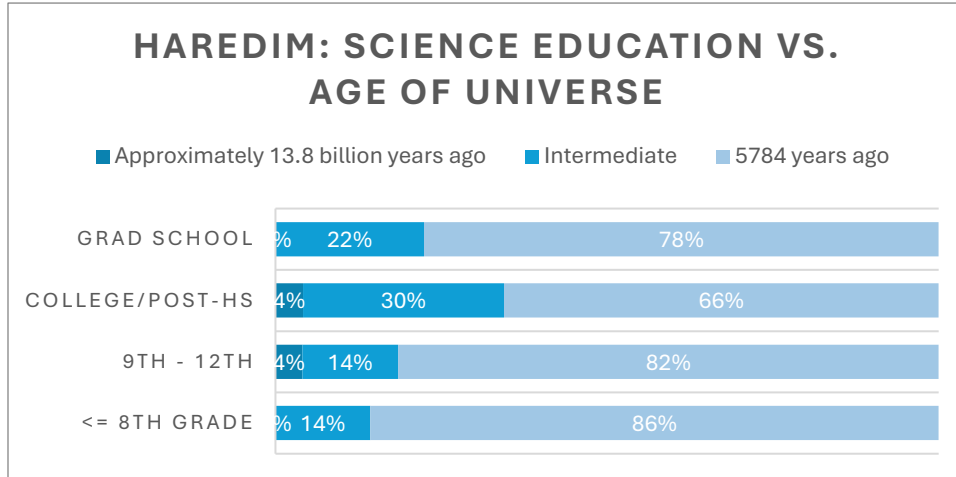
Among Modern Orthodox and Haredim alike⁵⁸, confidence in climate scientists’ understanding of the causes of climate change also correlates powerfully with their Greenness:



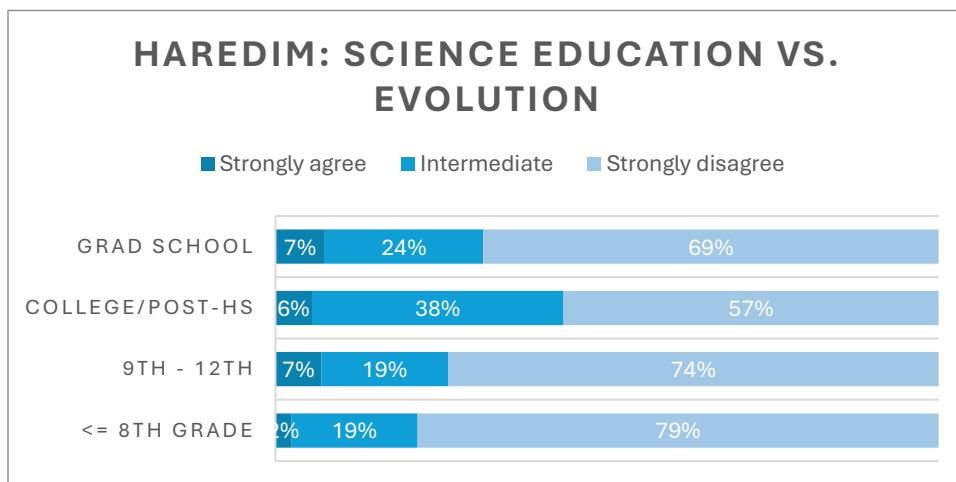
⁵⁸ This does not include “climate hoaxers”, 88% of whom are Doubtful or Dismissive regarding climate change.

F) How do respondent's level of science education correlate with acceptance of scientific vs. traditional views?

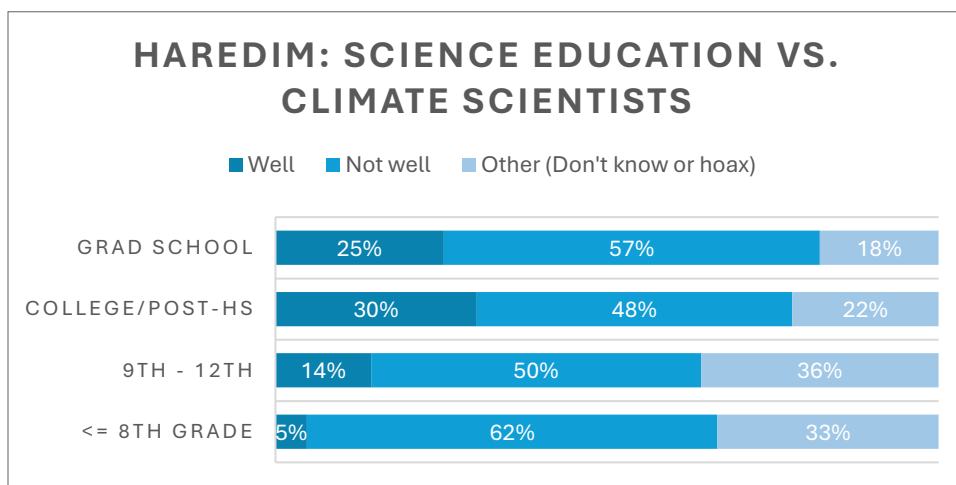
Among **Haredim** whose science education concluded before graduate school, increasing science education correlates with increasing rejection of traditional views and/or increasing acceptance of scientific views regarding the 1) age of the Universe, 2) evolution, and 3) climate scientists' understanding of the causes of climate change. For all three issues, **this effect reverses itself among the 16% of Haredim whose science education concluded in graduate school.**



The percentage of adherents to the traditional **dating of Creation** drops from 86% (highest hard science class. 8th grade or earlier) to 82% (9th - 12th grade) to 66% (college), although the trend *reverses* (78%) among those who have taken a graduate level class in the hard sciences.



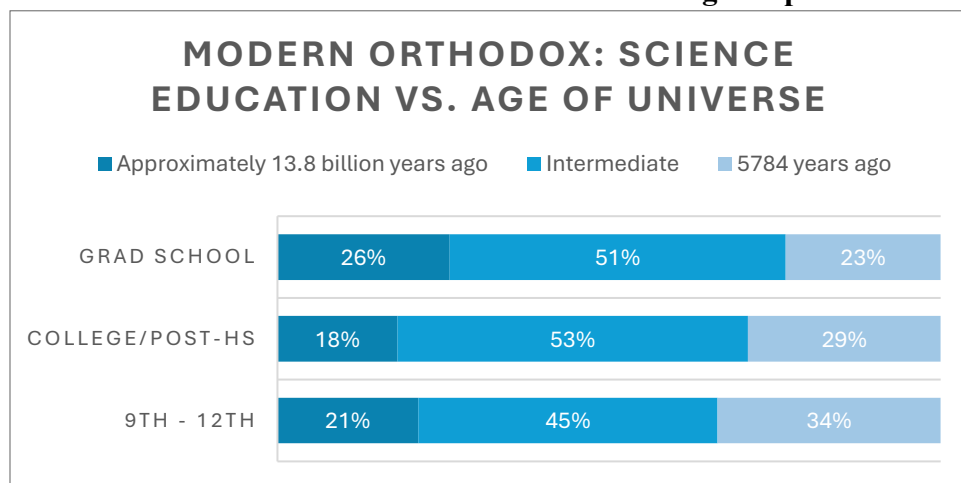
Similarly, the percentage of those who **strongly disagree with evolution** drops from 79% (8th grade or earlier) to 74% (9th through 12th) to 57% (college), again *reversing* (69%, graduate school or higher). **Strong acceptance of evolution** is lowest (2%) among those whose science education ended by 8th grade; 6% of other Haredim accept it.



Finally, the percentage of those who **think climate scientists understand climate change's causes very or fairly well** rises from 5% (8th grade or earlier) to 14% (9th through 12th) to 30% (college), again *reversing* (25%, graduate school or higher).

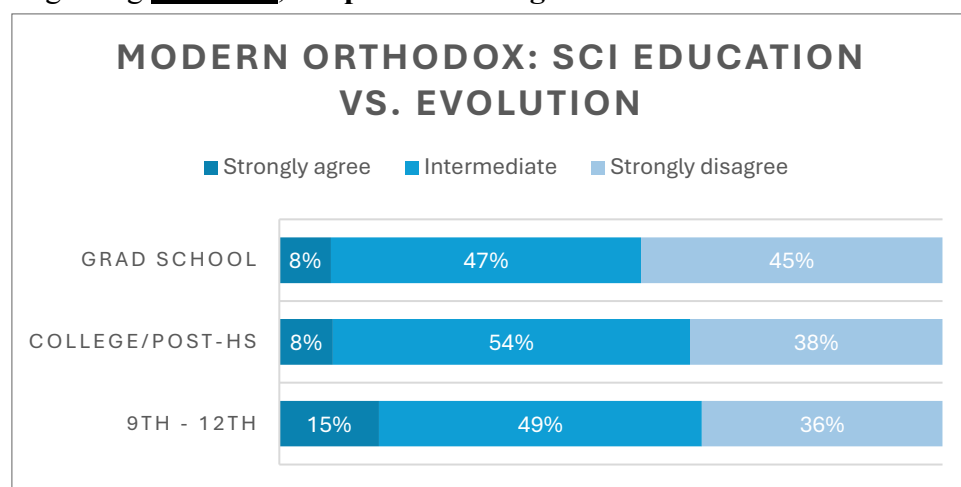
The correlations between increased science education with the scientific views of **Modern Orthodox Jews** vary. Increased science education correlates positively regarding the age of Universe, negatively regarding evolution, and not at all regarding acceptance of climate scientists' understanding of the causes of climate change.

Increased science education correlates with **decreasing acceptance of the traditional dating of Creation**, dropping from 34% (9th through 12th) to 29% (college) to 23% (graduate school or higher).

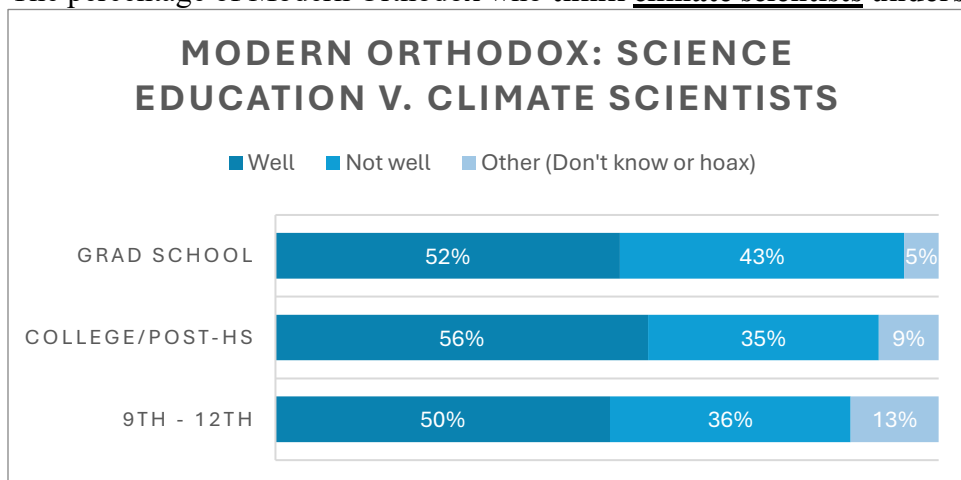


Acceptance of the scientific age of the Universe among Modern Orthodox with graduate school level of science is somewhat higher (26%) than those with post-HS level of science education (18%) and with 9th through 12th level of science education (21%).

Regarding **evolution**, the pattern among Modern Orthodox is *reversed*: higher level of science education correlates with greater rejection of evolution. For those whose **science education ended in high school, acceptance of evolution (15%) is *twice as high* than for those with college or graduate level science education (8% each).** Similarly, **strong disagreement with evolution *increases* with level of science education:** 36% (9th-12th grade), 38% (post-HS), 45% (graduate school).



The percentage of Modern Orthodox who **think climate scientists understand climate change's causes very or fairly well** does not vary by highest level of science education: 50% (9th through 12th), 56% (college), (52%, graduate school or higher).



VII) The intersection of American Orthodox religious beliefs and environmental problems

Summary:

The survey examined respondents' views about their religious perspectives on environmental matters, including: A spectrum of broad attitudes, two specific theological beliefs, and one's spiritual experience in nature:

- **Broad attitudes** regarding environmental matters **correlate positively with Greenness and negatively with Insularity**, with Haredim having negative attitudes while Modern Orthodox are more positive.
 - Half of Haredim think that **environmentalism is a secular religion**.
 - Half of American Orthodoxy, including both Haredim and Modern Orthodoxy, affirms a **religious duty to steward Creation**.
 - This is **far less than** other religious (80%) and **highly committed religious** (92%) **Americans**.
- **70%** of American Orthodox Jewry think that **humanity can rely upon God to take care of Earth's** environmental problems
 - Orthodoxy agrees with this **far more than other religious Americans** (maximum 29%, among Evangelicals).
 - Strength of agreement with this view **correlates with Insularity** (85% of Haredim agree; Modern Orthodox, 42%) and **inversely with Greenness**.
 - The vast majority of respondents who agree strongly with this view attribute it to Providence, and secondarily to God's promise to Noah and to confidence that the Messiah will solve these problems.
- **Half** of American Orthodoxy agrees that **observance of mitzvot by Jews and Noahide laws by gentiles** is the best way to protect Earth's environment.
 - Strength of agreement with this view **correlates** with **Insularity** (Haredim, 59%; Modern Orthodox, 28%).
 - Agreement with this view correlates **unevenly with Greenness**.
- Most American Orthodox Jews, Haredim and Modern Orthodox alike, **connect with God by spending time in nature**.
 - This connection does **not correlate with Greenness**, and correlates poorly with Insularity.
 - Those who connect with God by spending time in nature worry about climate change slightly more than those who don't.

A) General religious attitudes towards environmental matters

Respondents selected one or more of seven statements (or “None of the above”) reflecting possible religious attitudes towards the environment.⁵⁹

Four reflected **negative** attitudes, listed from most to least negative:

1. "Environmentalism is a secular religion that prioritizes nature and animals over people, and is in opposition to Torah thinking."
2. "Most environmentalists are anti-Israel or antisemitic."
3. "Torah wants us to focus on good things, not doomsday climate scenarios."
4. "I'm too busy with family, community, Torah, the Jewish people, and Israel to prioritize the environment."

Three reflected **positive** attitudes, listed here from least to most positive and religiously idealistic:

1. "Environmental matters are important to me, but they are unrelated to my Torah outlook."
2. "Being serious about Torah, mitzvot, and Jewish concerns means recognizing that the Borei Olam (Creator) gave us only one, beautiful world which we, as Jews, must do our share to steward, clean, and improve for ourselves and for future generations."
3. "If Jews and all people were to realize the long-term consequences of their actions, overcome greed, strengthen compassion, care about their health, and love their neighbors, then environmental sustainability would be a natural outcome"

The table on the next page shows that:

- Overall, **agreement with positive religious attitudes** toward the environment **correlates positively with Greenness, and negatively with Insularity**. Conversely, agreement with negative attitudes correlates negatively with Greenness and positively with Insularity.
 - Specifically, **Modern Orthodoxy** agrees with all the **positive** statements more than Haredim. Conversely **Haredim** agree with all the **negative** statements more than Modern Orthodox, with less than one fifth of Modern Orthodox agreeing with each one.
- Regarding specific attitudes:
 - Half of Haredim agree with the most negative view; i.e., that **environmentalism is an anti-Torah secular religion**.
 - Just under one half of Haredim and 6/10 of Modern Orthodox value **religious stewardship** of Creation. 66% of all Americans, 80% of religious Americans, 86% of Evangelical Americans, and 92% of highly committed religious Americans agree that “God gave humans a duty to protect and care for the Earth, including the plants and animals.”⁶⁰ American Orthodoxy Jewry thus considers religious stewardship of Creation to be a religious value **much less than do other religious Americans**.

⁵⁹ Appendix II, Q15.

⁶⁰ <https://www.pewresearch.org/religion/2022/11/17/how-religion-intersects-with-americans-views-on-the-environment/>;
<https://www.pewresearch.org/religion/2022/11/17/religious-beliefs-about-earth-and-the-environment/>

			Torah Jews should focus on good things, not doomsday climate scenarios.	Too busy with Jewish priorities to prioritize environment.	Environmental matters are important to me but unrelated to my Torah outlook.	Environmental sustainability results from all people understanding the long-term consequences of their actions, and having proper attitudes and behaviors towards ourselves and others.	Serious Torah Jews must do our share to steward the <i>Borei Olam's</i> world and to improve it for ourselves and future generations.	None of the above
Haredim								
Alarmed	21%	18%	21%	11%	25%	61%	71%	0%
Concerned	24%	19%	24%	30%	24%	62%	89%	0%
Cautious	23%	25%	27%	35%	20%	35%	67%	5%
Doubtful	50%	25%	40%	38%	21%	15%	39%	7%
Dismissive	69%	31%	41%	33%	9%	13%	24%	8%
All	49%	26%	36%	33%	16%	24%	44%	6%
Modern Orthodox								
Alarmed	8%	6%	8%	5%	18%	58%	80%	0%
Concerned	10%	14%	8%	13%	21%	40%	82%	3%
Cautious	17%	24%	16%	28%	29%	35%	62%	4%
Doubtful	28%	23%	26%	36%	17%	18%	44%	9%
Dismissive	55%	34%	32%	18%	13%	13%	26%	5%
All	19%	17%	15%	18%	20%	35%	61%	4%
Insularity								
Liberal	13%	11%	10%	11%	23%	43%	69%	2%
Centrist	17%	20%	13%	18%	23%	30%	59%	6%
Machmir	31%	22%	26%	30%	15%	38%	64%	5%
Yeshivish	46%	25%	33%	37%	15%	24%	49%	7%
Hasidic	58%	28%	45%	30%	17%	18%	29%	6%

(Percentages in each row add to more than 100% due to multiple responses.)

B) Can humanity rely upon God to protect and stabilize Earth’s environment?⁶¹ If so, why?

Summary:

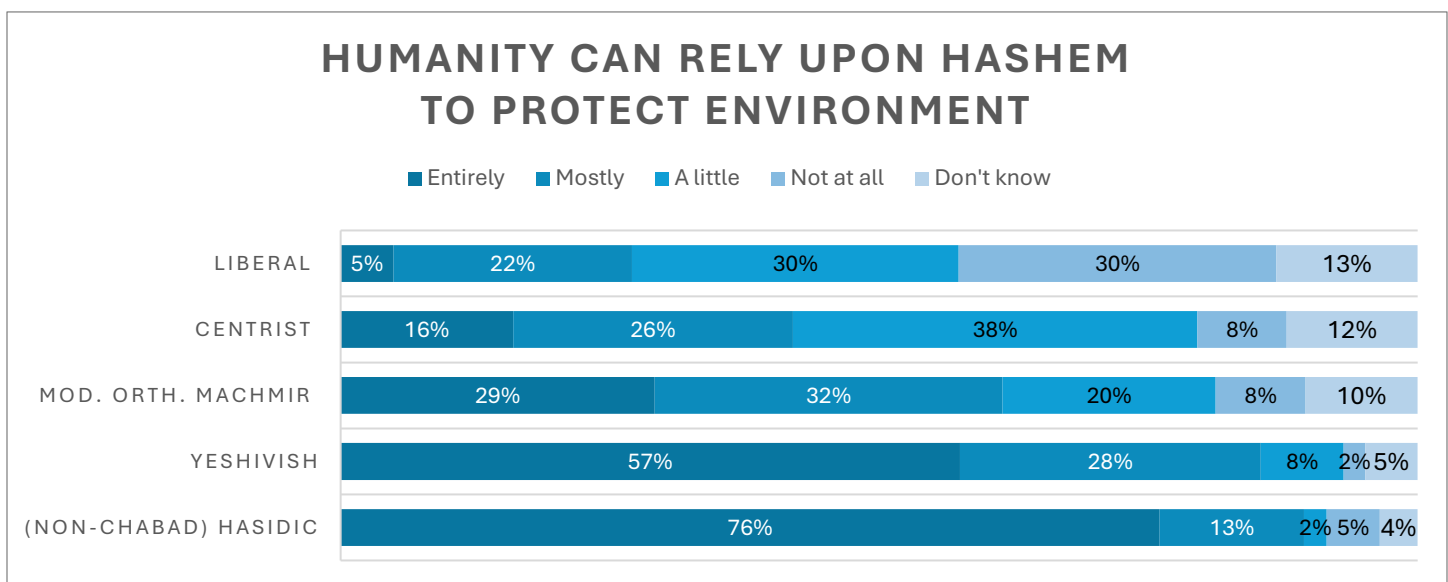
Far more American Orthodox Jews (70%) agree that God will take care of environmental problems than do other religious Americans (15% of all Christians; 29% of Evangelicals). Among both Haredim and Modern Orthodox, strength of agreement with this view correlates inversely with both Insularity and Greenness. The vast majority of those who agree mostly or entirely with this idea attribute it to God’s Providence; a third to a half of them rely upon God’s promise to Noah or upon the Messiah. **Appendix I** provides a sample of text responses of those who selected, “Other”.

11% of Americans entirely or mostly agree that "climate change is not a serious problem because God is in control of the climate."

- 15% of Christian Americans agree, including 8% of Catholics, 25% of all Protestants, and 29% of evangelical Protestants.⁶²

70% of American Orthodoxy agree that humanity can rely upon God to protect and preserve the environment, 46% entirely so.

- **Agreement correlates powerfully with Insularity:**



- 85% of American Haredim agree with this, 62% entirely so.
- 42% of American Modern Orthodox Jews (half as many as Haredim) agree with this, 16% entirely so.
 - 46% of Modern Orthodox think that humanity can rely upon God only “a little” (31%) or not at all (15%).

⁶¹ Appendix II, Q11.

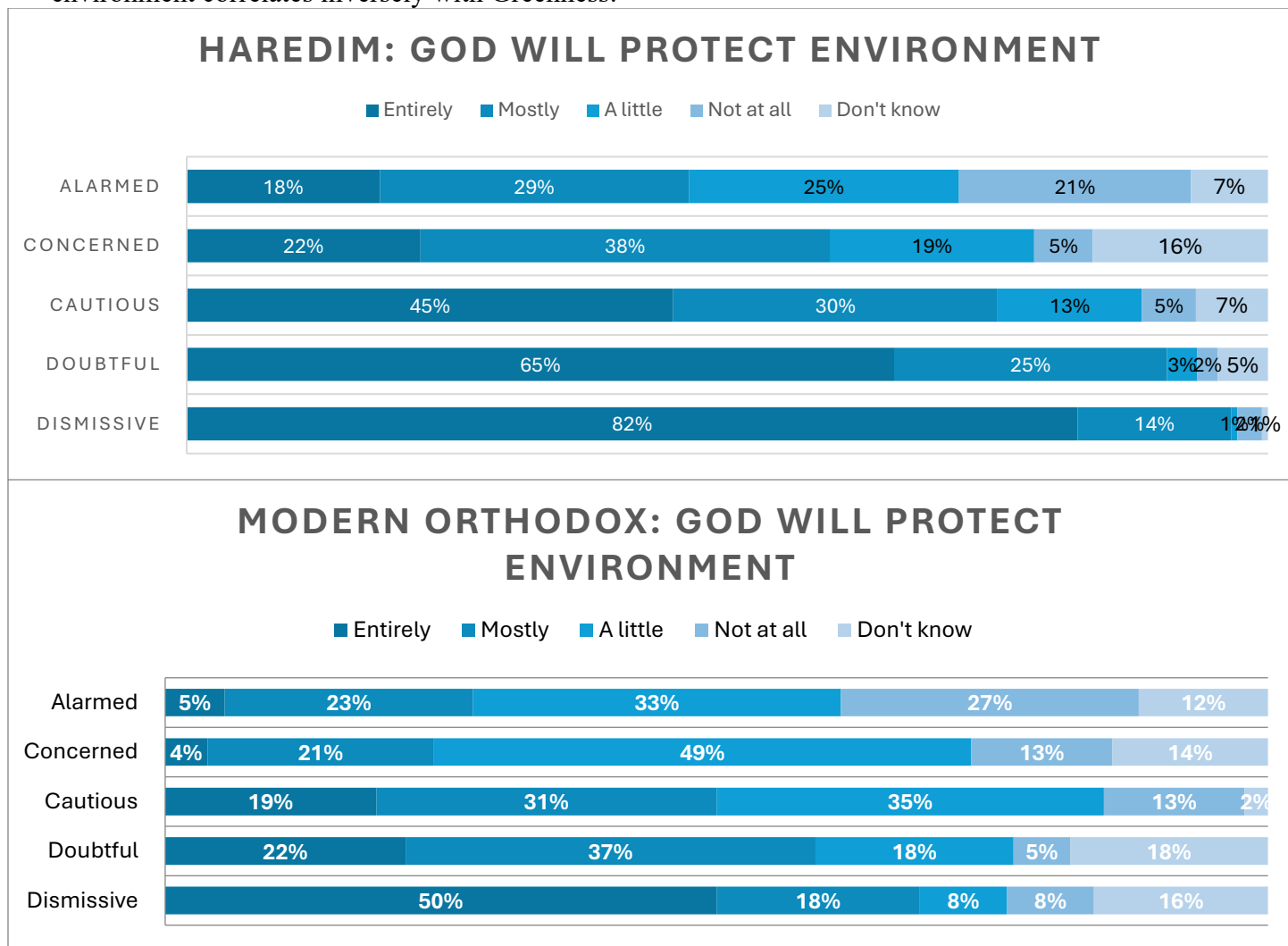
⁶² <https://www.pewresearch.org/religion/2022/11/17/how-religion-intersects-with-americans-views-on-the-environment/>

This survey presented those who think that humanity can entirely or mostly rely upon Hashem to protect the environment with three specific reasons for doing so, along with “Other” and a text box⁶³. The most common explanation chosen was, “His *hashgachah* (Providence).” “His promise to Noah” and “*Mashiach/moshiach* will redeem and fix the world’s problems”⁶⁴ are, respectively, next popular:

	Providence	Promise to Noah	Messiah
Mod. Orth. Liberal	82%	55%	42%
Mod. Orth. Centrist	90%	44%	35%
Mod. Orth. Machmir	92%	39%	37%
Yeshivish	93%	39%	36%
Hasidic (non-Chabad)	91%	32%	32%

- Reliance upon Providence is a bit less popular among religiously liberal Modern Orthodox than others.
- Reliance upon God’s promise to Noah or the Messiah decreases with increasing Insularity.

For Modern and Haredi American Orthodox Jews alike, willingness to rely upon God to protect the environment correlates inversely with Greenness:



⁶³ Appendix II, Q12.

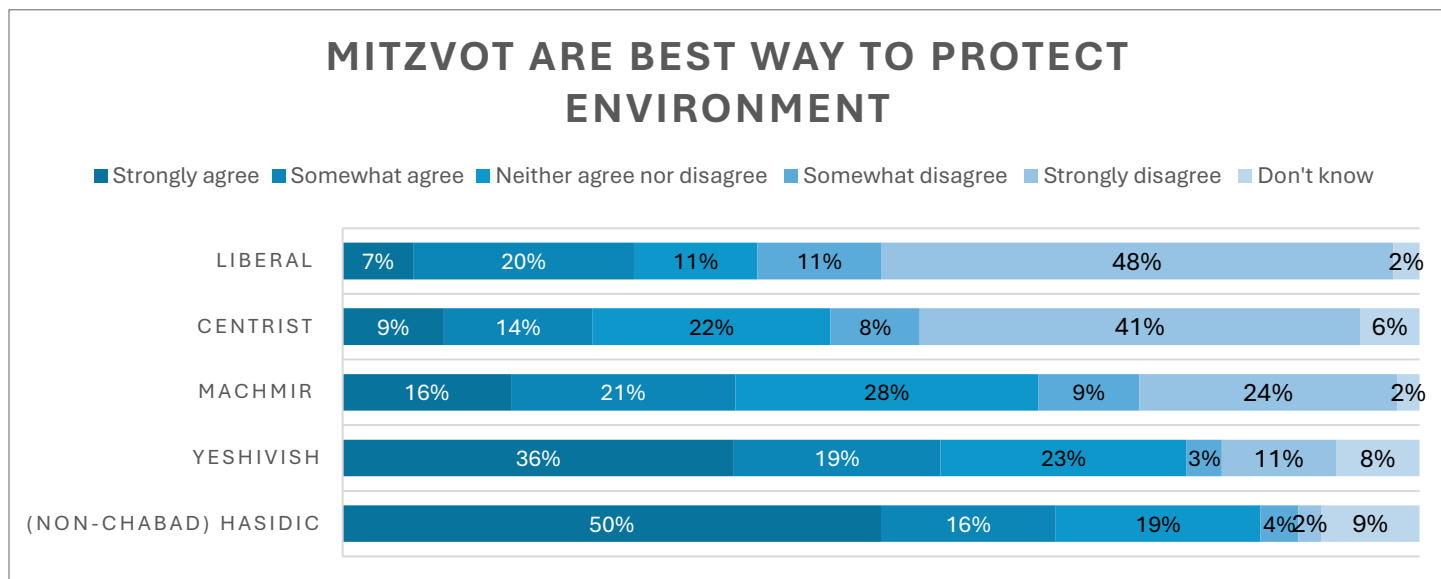
⁶⁴ <https://www.pewresearch.org/religion/2022/11/17/religious-beliefs-about-earth-and-the-environment/> discusses possible connections between messianic beliefs and environmental views among Christians and other Americans.

C) Is fulfillment of mitzvot the most important way to protect and stabilize the environment?⁶⁵

48% of American Orthodoxy agree that fulfillment of mitzvot by Jews and Noahide laws by non-Jews is the most important way to protect and preserve the environment, 30% strongly so.

- 59% of Haredim agree with this, 40% strongly so.
- 28% of Modern Orthodox Jews agree with this (half as many as Haredim), 10% entirely so.

Agreement correlates powerfully with Insularity:



The correlation between agreement with this statement and Greenness is uneven:

	Alarmed	Concerned	Cautious	Doubtful	Dismissive
Haredim agree	64%	59%	62%	51%	62%
Haredim strongly agree	29%	19%	35%	38%	50%
Modern Orthodox agree	27%	24%	26%	21%	55%
Modern Orthodox strongly agree	9%	5%	9%	9%	32%

- Agreement (strongly or somewhat) with the statement among Haredim does *not* correlate with Greenness. (First line)
 - *Strong* agreement by Haredim *decreases* with Greenness. (Bolded numbers, second line)
- Among Modern Orthodox respondents, agreement (strongly or somewhat) is even from Alarmed through Doubtful. (Third line)
 - Agreement and strong agreement are *sharply* higher among Modern Orthodox respondents who are Dismissive. (Fifth column, last two rows)

⁶⁵ Appendix II, Q14.

D) Connecting with God by spending time in nature⁶⁶

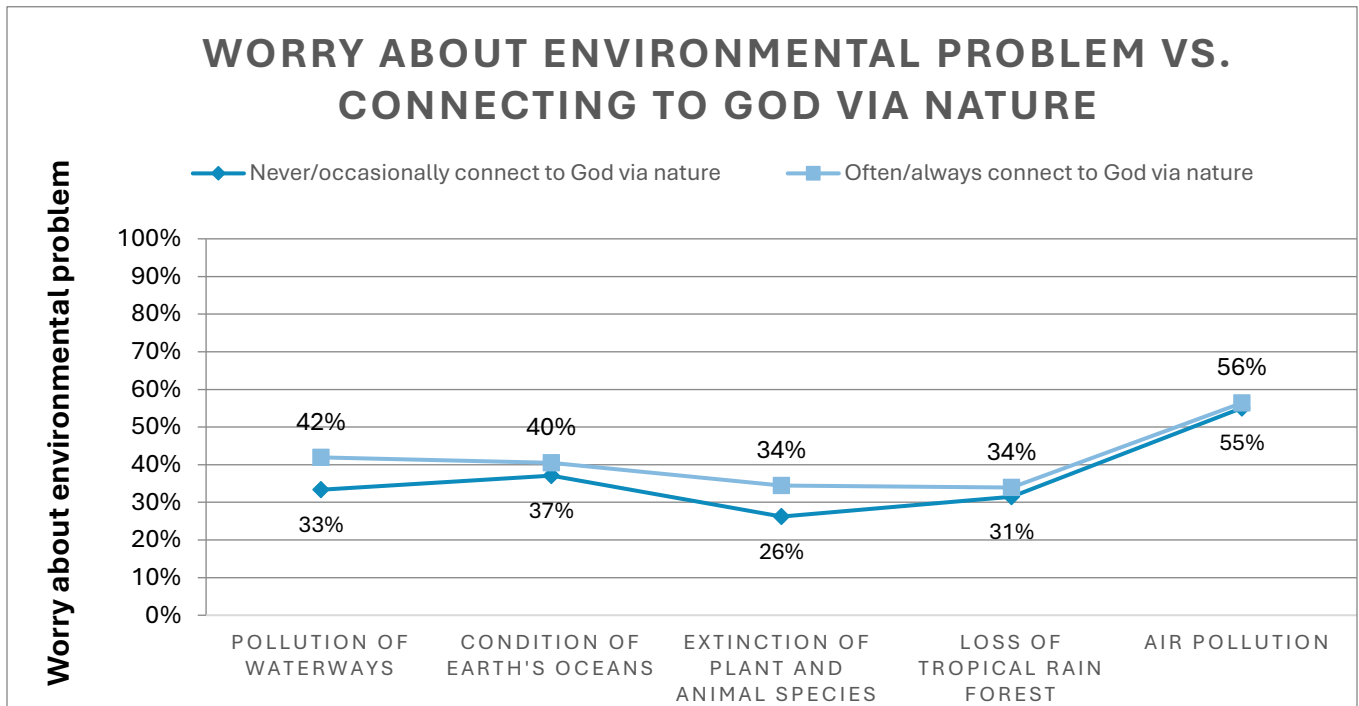
Spending time in nature sometimes or always helps most American Orthodox Jews feel closer to Hashem. This is true for 62% of Modern Orthodoxy (29% always) and 75% of Haredim (39% always).

- Finding religious value through spending time in nature **correlates somewhat with Insularity**; see bolded rise from Centrist Modern Orthodox through Hasidic.
- It **does not correlate with Greenness** for either Modern Orthodox or Haredim.

	Helps				
	Always	Often	(total)	Occasionally	Never
Modern Orthodox - Liberal	34%	33%	67%	25%	7%
Modern Orthodox - Centrist	20%	35%	55%	42%	3%
Modern Orthodox - Machmir	38%	30%	68%	30%	2%
Yeshivish	38%	36%	74%	24%	2%
Hasidic (non-Chabad)	45%	32%	77%	22%	1%
Modern Orthodox					
Alarmed	36%	34%	70%	23%	6%
Concerned	26%	31%	56%	40%	4%
Cautious	27%	33%	60%	38%	2%
Doubtful	22%	35%	56%	38%	5%
Dismissive	37%	29%	66%	32%	3%
Average	29%	32%	62%	34%	4%
Haredim					
Alarmed	43%	36%	79%	21%	0%
Concerned	27%	51%	78%	16%	5%
Cautious	42%	25%	67%	32%	2%
Doubtful	34%	38%	72%	27%	1%
Dismissive	48%	30%	78%	20%	2%
Average	39%	36%	75%	23%	2%

⁶⁶ Appendix II, Q10.

Those who often or always connect to God via spending time in nature are slightly more worried (sum of “great deal” and “fair amount” of worry) about environmental problems other than climate change than those who never or occasionally connect to God via nature:



VIII) How much should Orthodox communal leaders and organizations address climate change?

Respondents were asked whether the following six types of Orthodox communal leaders and organizations) should address climate change “More than they do now”, “Same level as now”, “Less than now”, or “I don’t know”:

- Your synagogue rabbi
- Prominent *roshei yeshiva* and poskim
- Your synagogue or local Orthodox community
- Yeshivot and day schools should teach about them, in grade-appropriate ways
- Regional and national Orthodox institutions
- Orthodox media like newspapers, magazines, podcasts, etc.⁶⁷

Respondents’ views powerfully correlate positively with their Greenness and inversely with their Insularity. The responses of Modern Orthodox and Haredim thus reflect the disparities in their respective levels of Greenness and Insularity:

	Modern Orthodox				Haredim			
	More	Same	Less	Don't know	More	Same	Less	Don't know
Schools should teach in grade-appropriate ways	50%	31%	10%	9%	20%	40%	22%	18%
Orthodox media	50%	31%	10%	10%	19%	37%	27%	17%
Regional and national Orthodox institutions	45%	34%	11%	10%	15%	39%	25%	20%
Prominent <i>roshei yeshiva</i> and poskim	43%	33%	10%	14%	15%	44%	20%	21%
Your synagogue or local Orthodox community ⁶⁸	41%	37%	10%	12%	14%	44%	22%	20%
Your synagogue rabbi	38%	40%	8%	14%	13%	44%	21%	22%

Among Haredim, only small minorities want its leaders and organizations to address climate change more than they presently do. Larger minorities want them to address it less.

Among Modern Orthodoxy:

- About one third are satisfied with the present level of attention to climate change while 40-50% want it addressed more.
- Half wants their media (newspapers, magazines, podcasts) to discuss it more.
- Just under half wants their national and regional institutions, *roshei yeshiva* and poskim, and synagogues to address it more.
- 38% of congregants want their synagogue’s rabbi to address it more than he presently does.

⁶⁷ Appendix II, Q13.

⁶⁸ <https://www.pewresearch.org/religion/2022/11/17/environmentalism-in-u-s-religious-congregations/> states:

- “Nearly half of all U.S. adults who attend religious services at least monthly (47%) say they never hear about climate change in sermons, while 44% say the topic is discussed some or a little bit. Just 8% of all U.S. congregants say the sermons at their house of worship mention climate change a great deal or quite a bit, and a similar share (6%) say they talk to their fellow congregants about the issue with such frequency. Regular attenders at religious services say that when sermons raise the issue of climate change, the theme they hear most often is that they have a duty to care for God’s creation.”
- “About six-in-ten mainline Protestants (62%) and Catholics (58%) who attend religious services say they have heard at least a little discussion about climate change in sermons. The issue has been a focus for leaders in these traditions, including [Pope Francis](#), as well as [Episcopalians](#), [Lutherans](#) and [Methodists](#). On the other hand, a majority of evangelical Protestant congregants (60%) say they have not heard climate change discussed in sermons at all.”

IX) Behaviors and lifestyle choices that reduce greenhouse gas emissions

The survey asked respondents whether they have taken or would consider taking or increasing eleven actions or behavioral changes that can reduce greenhouse gas emissions, grouped in five areas: energy usage at home, food, travel, discussing climate change, and investments.⁶⁹

- It did not ask these questions to respondents who think climate change is a hoax, so the **findings below likely slightly overstate engagement** regarding each behavior.

The number of behaviors that respondents do, or have already completed, correlates with Greenness:

	0	1	2 or 3	4 or 5	6 or 7	8 or more
Alarmed	7%	6%	29%	28%	22%	9%
Concerned	19%	19%	32%	22%	8%	0%
Cautious	22%	25%	41%	10%	1%	1%
Doubtful	40%	24%	25%	9%	2%	1%
Dismissive	56%	23%	17%	3%	0%	0%

- For each row, the greyed boxes show how many behaviors at least half of its *Six Americas* category do or have already completed: e.g., between 3 and 4 for Alarmed, 1 to 2 for Concerned and Cautious, and less than 1 for Doubtful and Dismissive.
- Most Dismissive respondents (56%) have done zero actions, while most Alarmed respondents (59%) have done 4 or more.

The number of behaviors that respondents are willing to consider starting or increasing also correlates with Greenness:

	0	1	2 or 3	4 or 5	6 or 7	8 or more
Alarmed	9%	4%	18%	35%	22%	12%
Concerned	2%	5%	16%	34%	35%	10%
Cautious	5%	11%	30%	31%	16%	6%
Doubtful	22%	18%	34%	22%	4%	1%
Dismissive	47%	19%	23%	10%	1%	0%

- As above, the greyed boxes in each row show how many behaviors at least half of its *Six Americas* category are willing to consider starting or increasing: e.g., between 3 and 4 for Alarmed, Concerned, and Cautious; 1 to 2 for Doubtful; and less than 1 for Dismissive.
- Half of Dismissive respondents are unwilling to consider starting or increasing any of the eleven behaviors, while about 70% of Alarmed respondents are willing to consider starting or increasing 4 or more.

⁶⁹ Appendix II, Q7 & 8.

Respondents' views toward different behaviors vary considerably. Those views are summarized here, listed in roughly descending order of acceptability:

Those involving energy usage at home face negligible opposition.

- 1) **Home insulation:** 30% have already done so; 50% would consider doing so. Correlates slightly with Greenness.
- 2) **Renewable electricity:** 11% have done so; 50% would consider doing so. Correlates with Greenness.

Food

- 3) **Cut food waste:** Negligible opposition. About half already do so (less than the 80% of Americans who do so); one third would consider starting or doing more. Correlates slightly with Greenness.
- 4) **Eat less red meat:** Correlates strongly with Greenness.
 - Modern Orthodox eat an average of 2.2 meals with red meat weekly. Nearly one half have already reduced consumption; one quarter would consider starting or doing more; some (10%) opposition.
 - Haredim eat 2.5 meals with red meat weekly. Few have reduced consumption; fewer are willing to consider doing so; strong (28%) opposition.
- 5) **Eat less dairy:** Far less common than reducing red meat intake, similar willingness to start or do more; greater opposition. Strong correlation with Greenness.

Travel

- 6) **Hybrid or electric car:** a small minority (13%) does so; one half willing to consider doing so; some opposition (12% of Haredim). Correlates with Greenness.
- 7) **Share car rides or travel by public transportation, bike or foot:** Modern Orthodox do these more (1 of 3) than Haredim (1 of 5) but one third of both are willing to start or do more; some opposition (15% of Haredim). Correlates with Greenness.
- 8) **Fly less:** small minority already does so; even fewer are willing to consider; one half say it doesn't interest or apply to them; strong opposition. Strong correlation with Greenness.

Discuss climate change

- 9) **Discuss with friends:** Correlates strongly with Greenness.
 - Modern Orthodox: 20% do so; 30% might start or do more; 40% are uninterested; some (11%) opposition.
 - Haredim: More oppose (25%) than total of those who do, or would do, it; half uninterested.
- 10) **Discuss with politicians and influential people:** Only Alarmed or Concerned do, or would do, so; strong opposition. Strong correlation with Greenness.

Investments

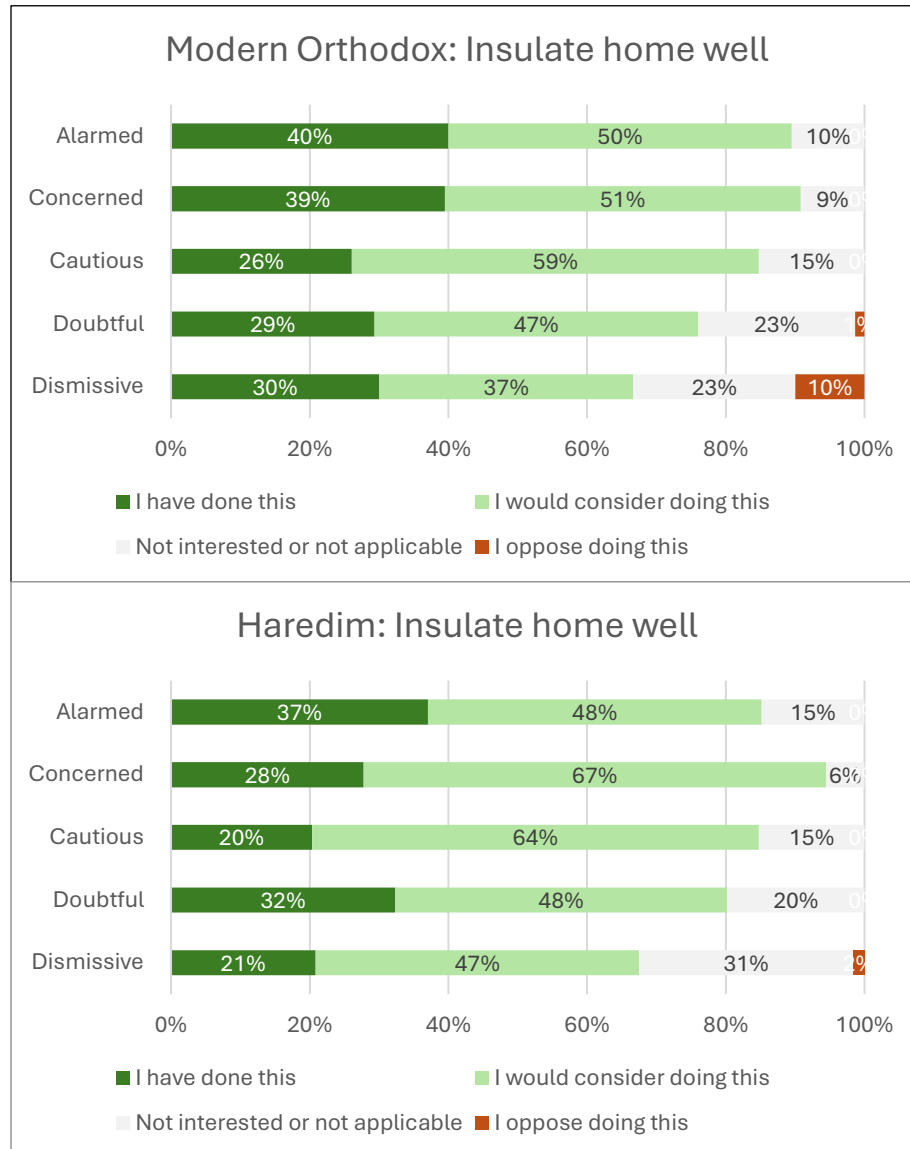
- 11) **Consider environmental factors when investing:** Minority of Alarmed or Concerned do so, many more (one third of Modern Orthodox) would consider it; strong opposition. Strong correlation with Greenness.

The beginning of Section X summarizes these behaviors in order of respondents' willingness to consider starting or increasing them.

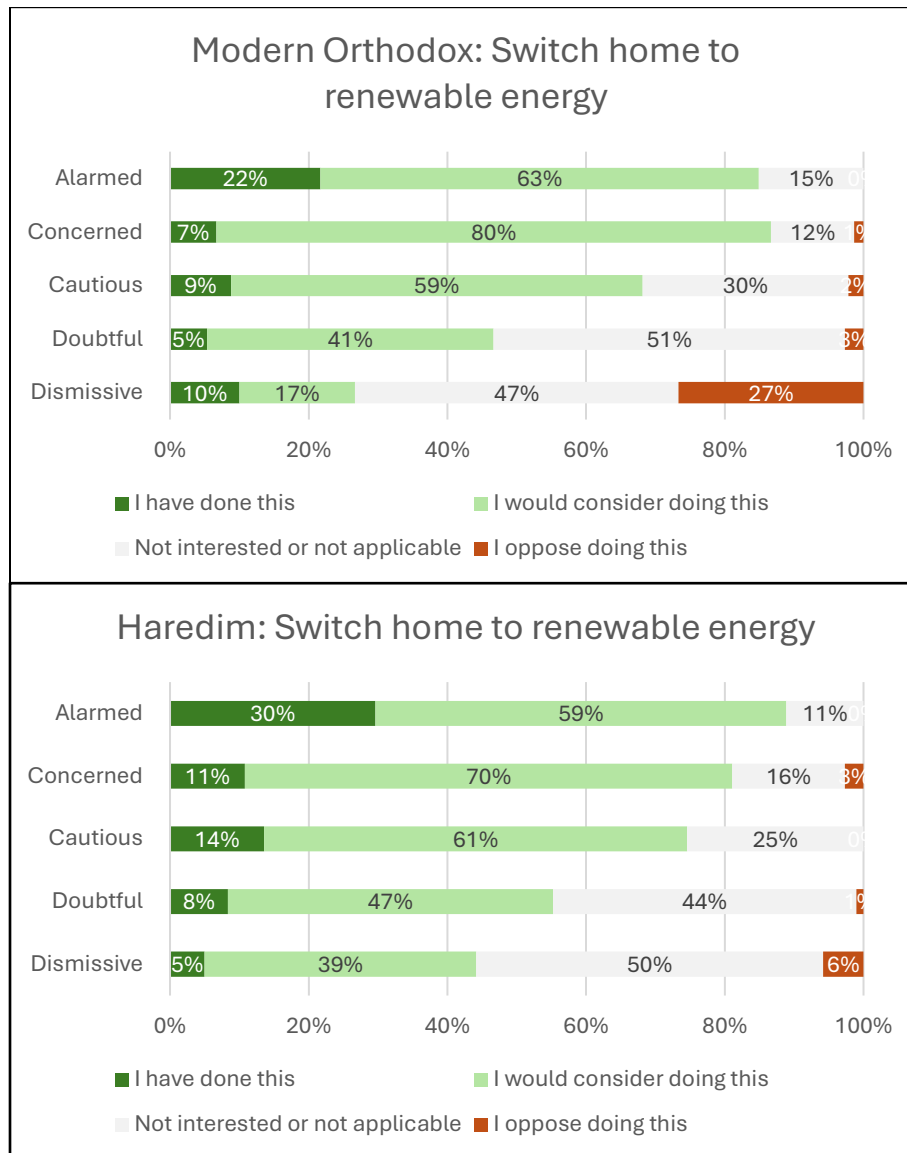
The introductory paragraphs in the following eleven sections include summary figures that are not displayed in their accompanying charts.

A) Energy usage at home

- 1) Sizeable minorities of Modern Orthodox (34%) and Haredim (26%) have already **insulated their home well**, and half of each would consider doing so. There is little indifference or objection to this action except among minorities of Doubtful and Dismissive respondents.

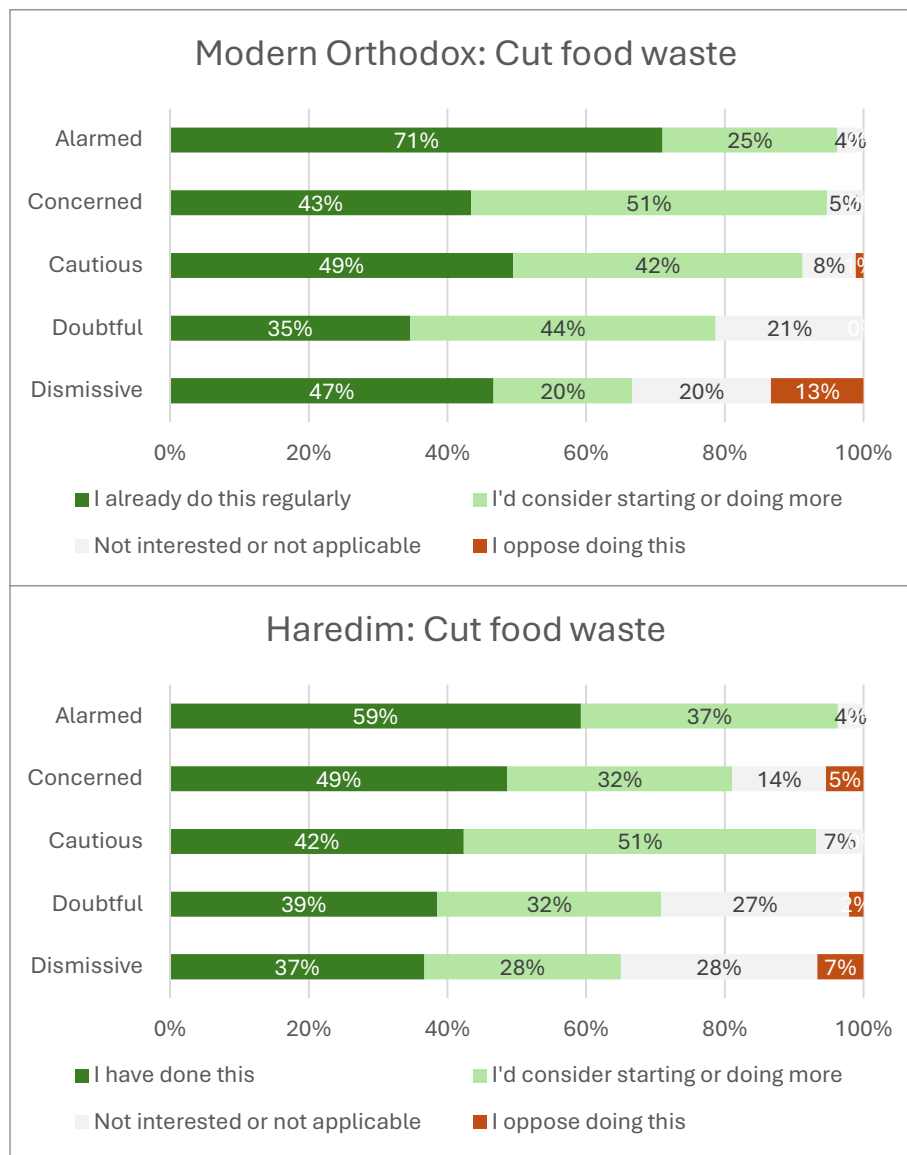


- 2) Only 11% of Modern Orthodox and Haredim have already **switched their homes to renewable energy**, but the majority of each (58% of Modern Orthodox, 51% of Haredim) would consider doing so. Only 3% of Modern Orthodox and Haredim oppose this switch.



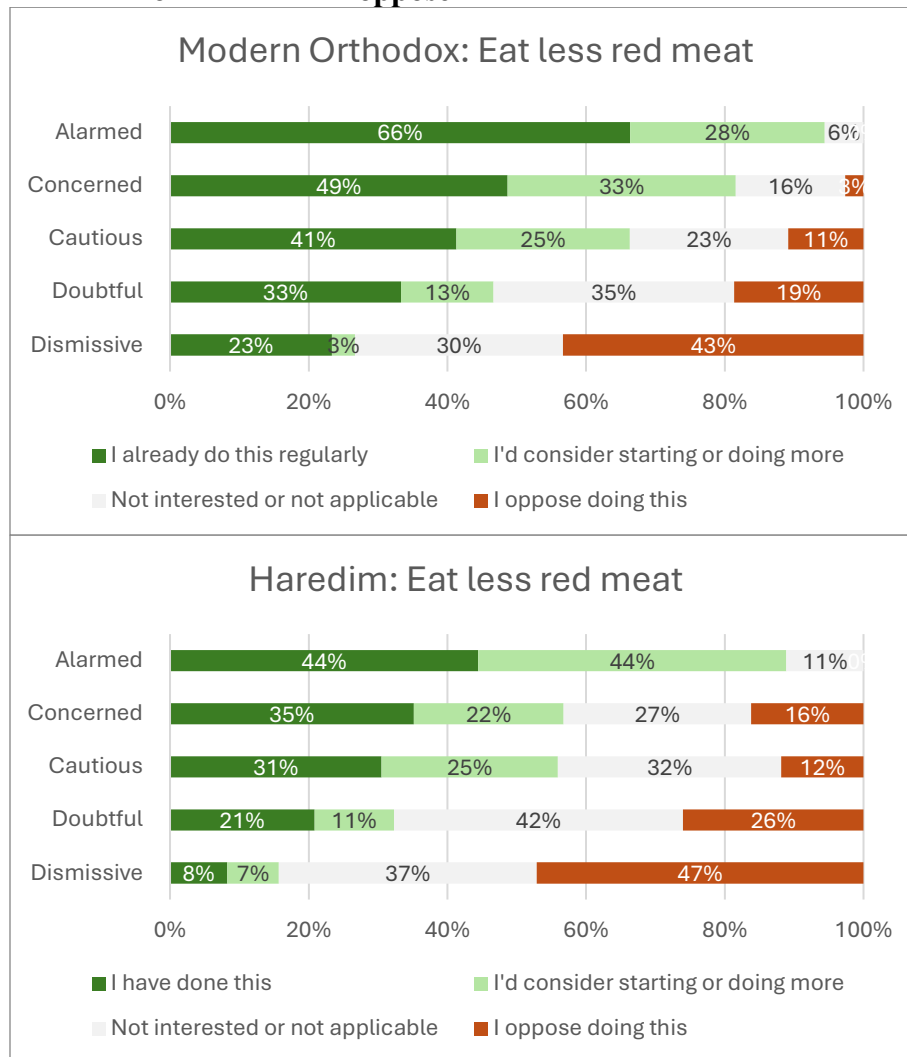
B) Food

- 3) 51% of Modern Orthodox and 41% of Haredim already **cut food waste**. This is far lower than other Americans (81%), regardless of religiosity or sect.⁷⁰ A third of each (Modern Orthodox, 38%; Haredim, 35%) would consider starting or doing it more. 10% of Modern Orthodox and 21% of Haredim are uninterested in doing so, and only a handful oppose it.



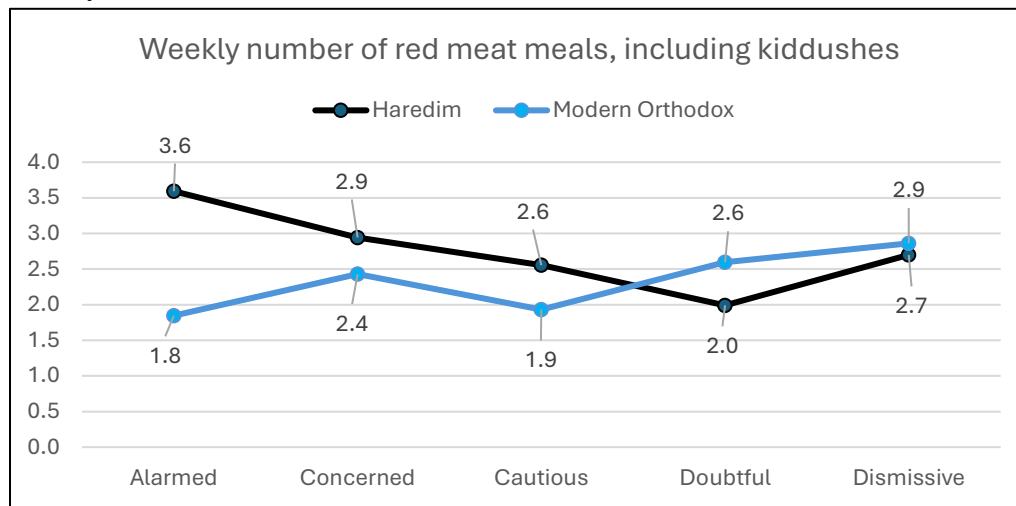
⁷⁰ <https://www.pewresearch.org/religion/2022/11/17/environmentalism-individual-actions-and-the-morality-of-energy-use/>

- 4) 46% of Modern Orthodox already **reduce red meat (beef, lamb, etc.) consumption**, and 24% would consider starting or doing it more. For Haredim, these figures (20% and 16%, respectively) are sharply lower. (40% of Americans already consume less meat; 31% of evangelical Protestants do so.⁷¹) 10% of Modern Orthodox and 28% of Haredim **oppose** this reduction.



⁷¹ Ibid.

Weekly number of meals with red meat⁷²



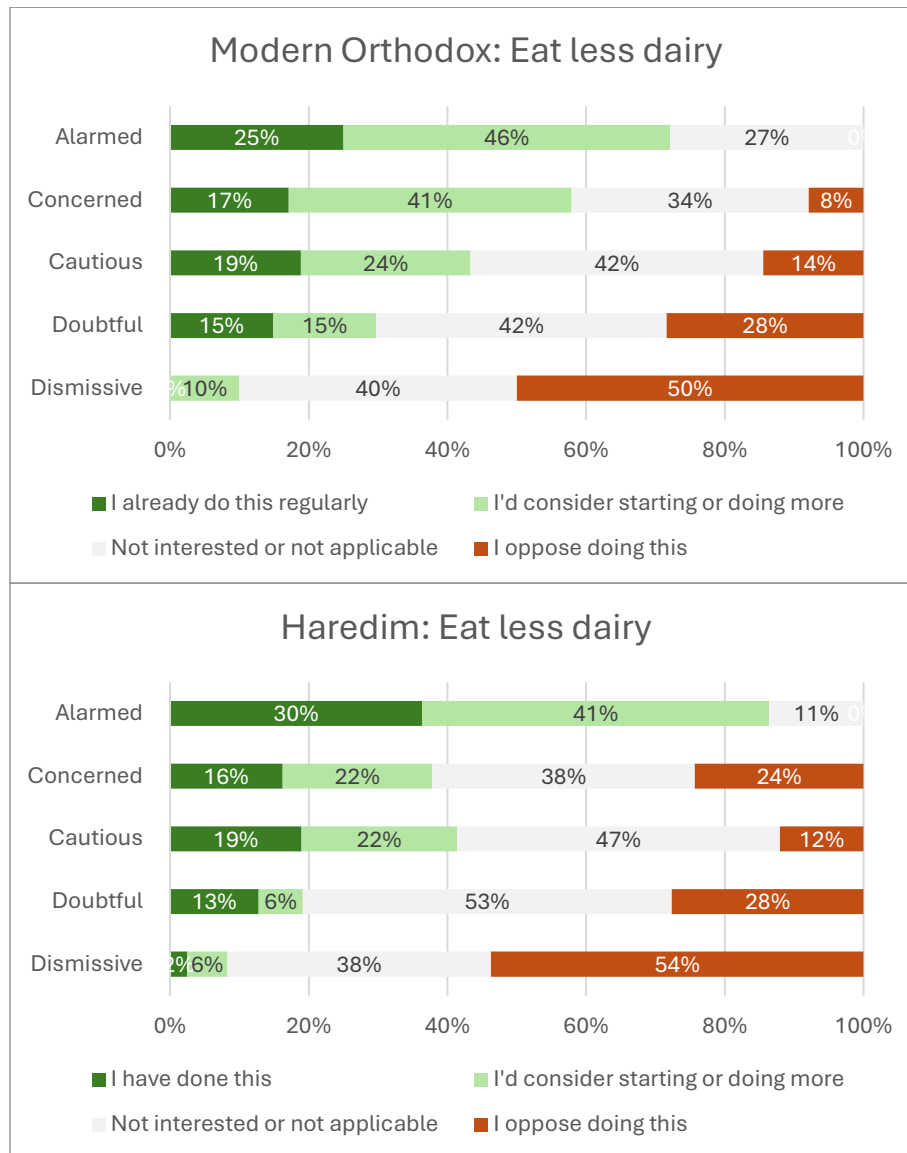
On average, **Modern Orthodox and Haredim** eat red meat (beef, lamb, etc.) at 2.2 and 2.5 meals, respectively, each week.

Among Modern Orthodox, the weekly number of meat meals generally correlates with Greenness.

Among Haredim, this correlation is reversed.

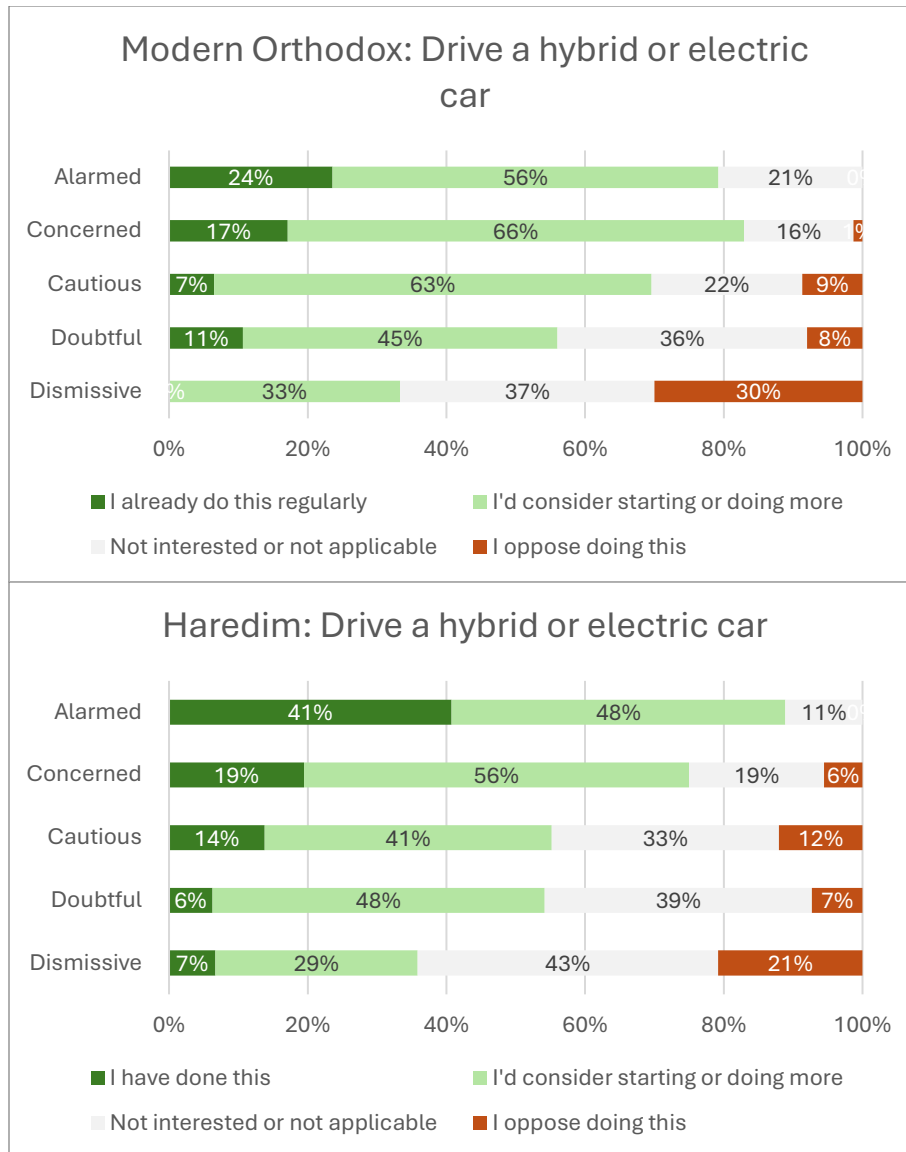
⁷² Appendix II, Q18.

- 5) **Reducing dairy product consumption** is much less common than reducing red meat intake. 18% of Modern Orthodox and 12% of Haredim already reduce dairy intake. 31% and 13%, respectively, are willing to start or do more. Opposition (15%, 34%) is higher than to reducing red meat consumption.

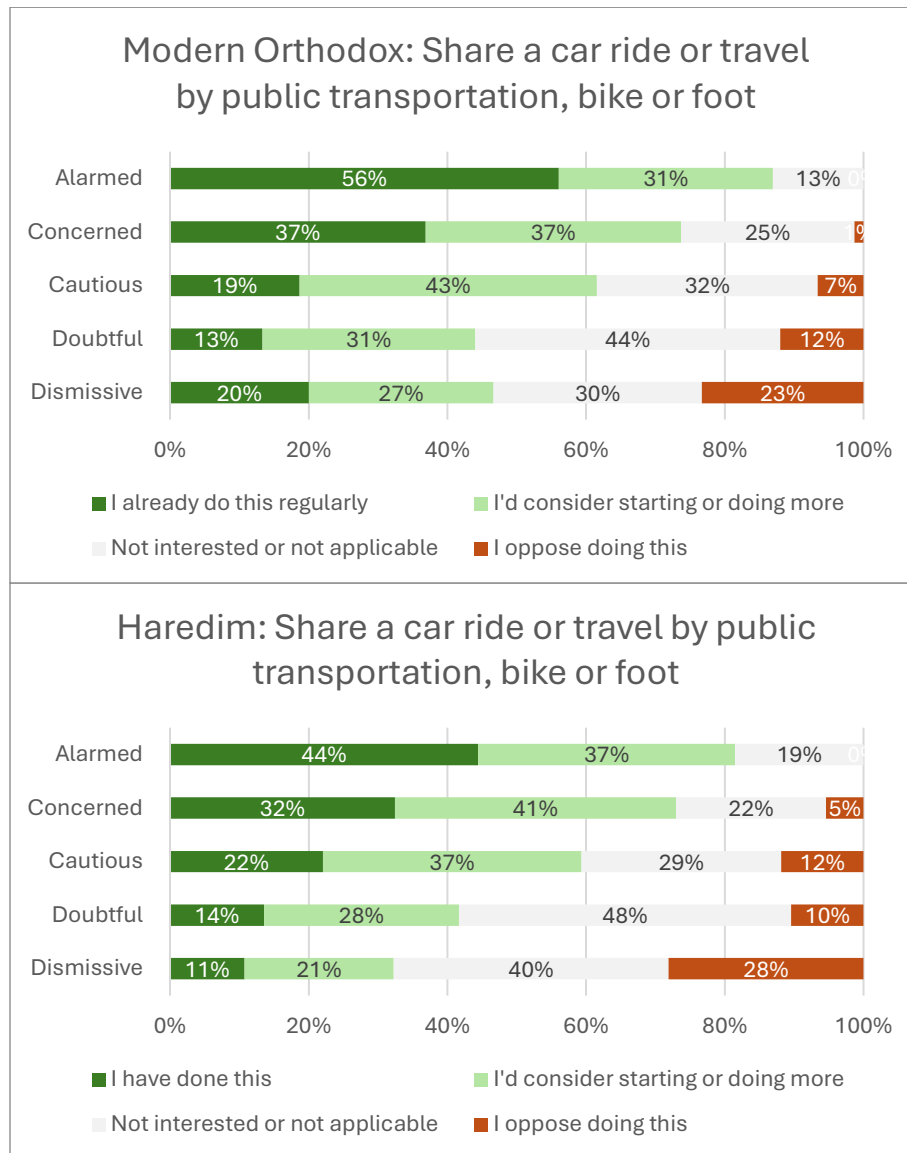


C) Travel

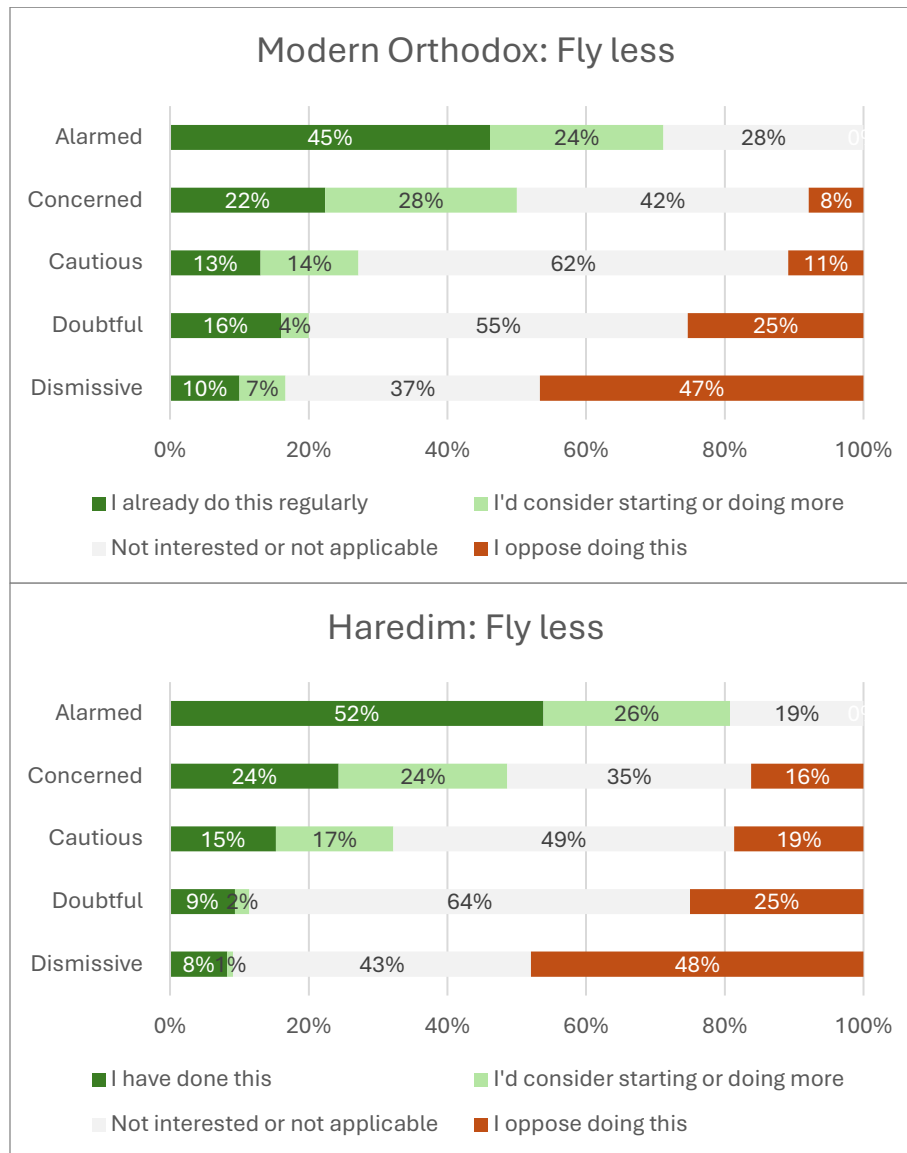
- 6) 14% of Modern Orthodox and 11% of Haredim already **drive a hybrid or electric car**. 55% and 43%, respectively, would consider doing so. Only a handful oppose doing so (Modern Orthodox, 6%; Haredim, 12%).



- 7) 32% of Modern Orthodox and 19% of Haredim already **share car rides or travel by public transportation, bike or foot**. 35% and 30%, respectively, would consider starting to do so, or doing so more. Only a handful oppose doing so (Modern Orthodox, 6%; Haredim, 15%).

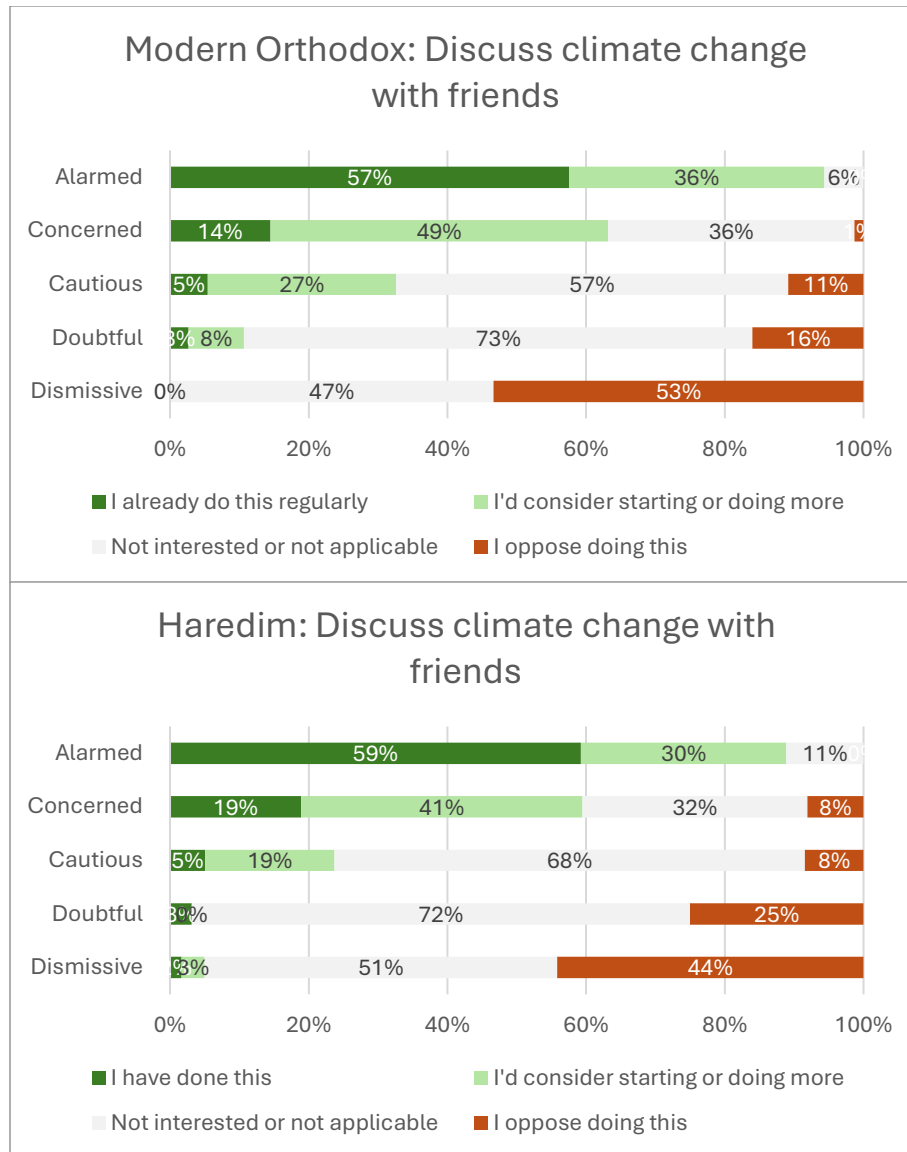


- 8) Few already fly less (Modern Orthodox, 24%; Haredim, 16%); even fewer (17% and 8%, respectively) would consider doing so, with nearly half (46%) saying it does not interest or apply to them; strong opposition (14% and 29%). Correlates strongly with Greenness.

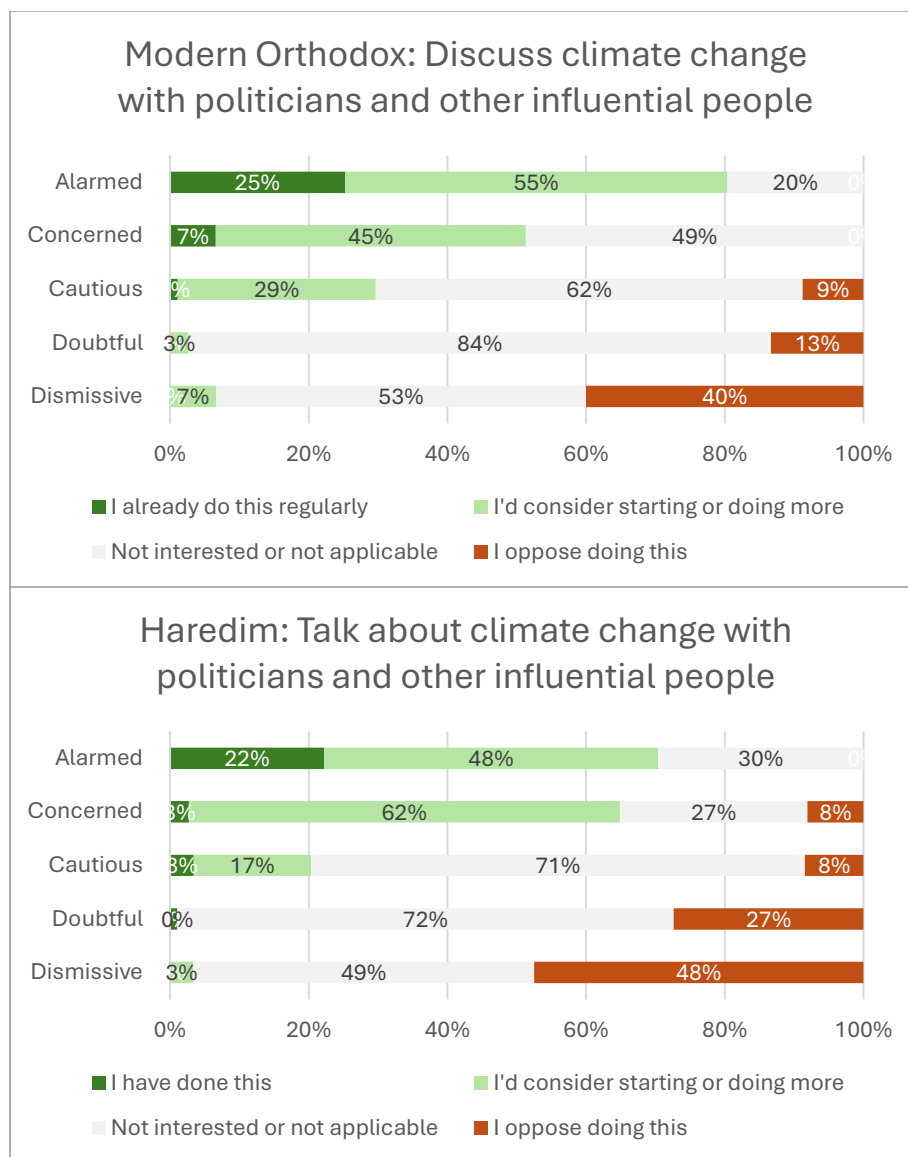


D) Discussing climate change

- 9) Few **discuss climate change with friends** (Modern Orthodox, 21%; Haredim, 9%); some (28% and 11%, respectively) would consider doing so, with around half saying it does not interest or apply to them; strong opposition (11% and 25%). Correlates strongly with Greenness.



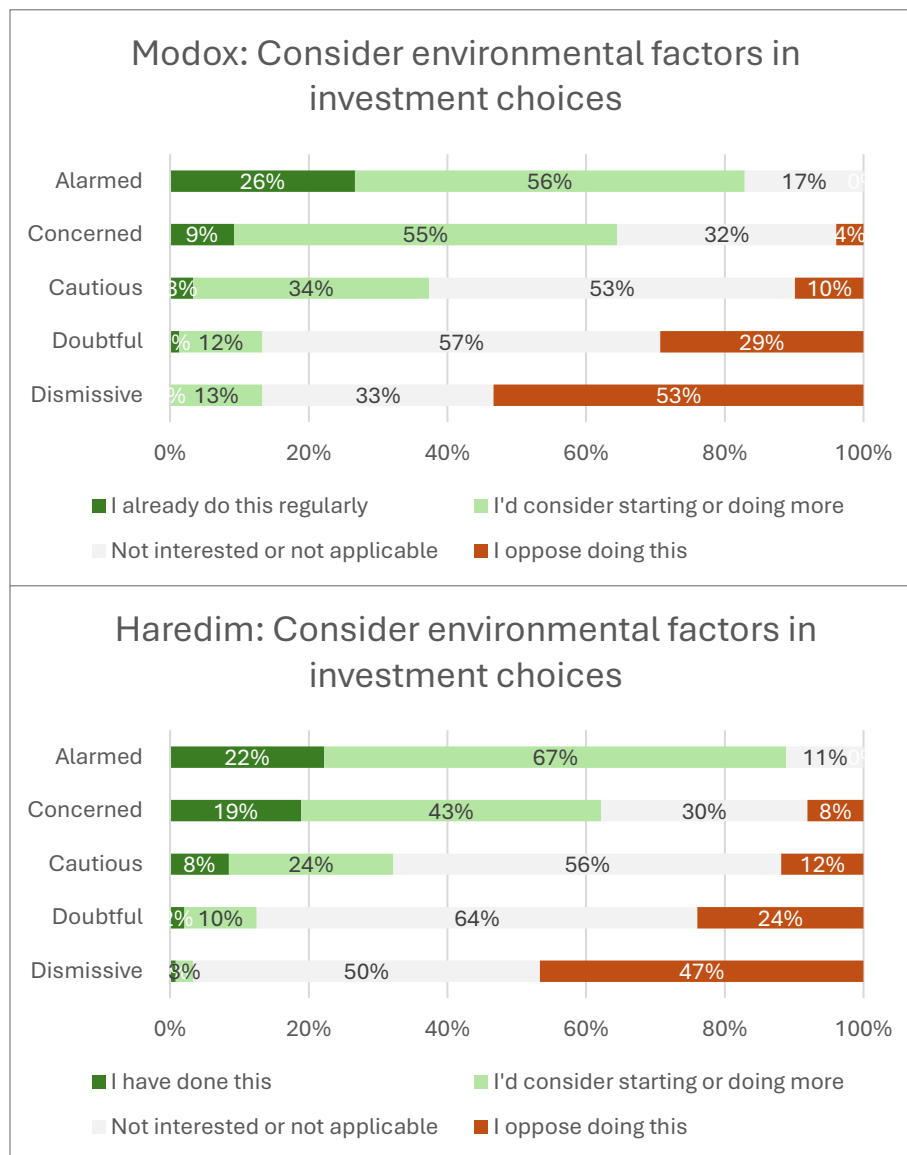
10) 10% of Modern Orthodox⁷³ but only 3% of Haredim have **discussed climate change with politicians and other influential people**. Some (Modern Orthodox, 32%; Haredim, 15%) would consider doing so; it does not interest or apply to more than half; strong opposition (8% and 27%, respectively). Correlates strongly with Greenness.



⁷³ This is a similar rate to all Americans: "**Eleven percent** of registered voters have contacted government officials to urge them to take action to reduce global warming at least once over the past 12 months. This includes 22% of liberal Democrats, 11% of moderate/conservative Democrats, 6% of liberal/moderate Republicans, and 2% of conservative Republicans."; <https://climatecommunication.yale.edu/wp-content/uploads/2024/08/climate-change-american-mind-politics-policy-spring-2024c.pdf>, p. 34.

E) Investments

11) Few (11%) Modern Orthodox consider **environmental factors when making investment choices** but more (38%) would consider doing so; 38% are uninterested and 13% oppose. Among Haredim, half (49%) are uninterested and 26% are opposed; only 19% are willing to consider it and only 6% already do so. Strong correlation with Greenness.



X) What would influence those willing to consider starting or doing more actions to reduce greenhouse gas emissions, to do so?

Summarizing findings from Section IX, these are the percentages of those respondents who do not think that climate change is a hoax who are **willing to consider starting or doing more** the following actions that reduce greenhouse gas emissions:

	Renewable electricity at home	Home insulation	Hybrid or electric car	Cut food waste	Consider environmental factors in investments	Ditch solo car: Share car rides or use public transportation, bike, or walk	Eat less dairy	Discuss with politicians & influential people	Discuss with friends	Eat less red meat	Fly less
Mod. Orth.	58%	50%	55%	38%	38%	35%	31%	32%	28%	24%	17%
Haredim	51%	52%	43%	35%	19%	30%	13%	15%	11%	16%	8%

Columns ordered according to % of Modern Orthodox willing to consider starting or doing more.

The survey posed these questions only to respondents who stated that they were willing to consider starting or increasing *at least one* of the eleven actions. As noted at the beginning of Section IX, however, such willingness correlates strongly with Greenness, so the **findings below may overstate how much each factor would influence** behavior of respondents overall.

- A) Respondents stated the likely impact (“very likely”, “somewhat likely”, “not at all likely”) of nine possible influences⁷⁴ on their behavior in areas they would consider starting or doing more of. Haredim and Modern Orthodox differ regarding the impact of these influences (figure shown is total of those who answered “very” or “somewhat” likely):

Haredim		Modern Orthodox	
87%	Halachic statements	94%	Health benefit
80%	Health benefit	85%	Financial benefit
73%	Financial benefit	77%	Child or grandchild inquiry
73%	Local rabbi	76%	Friend and neighbors
58%	Child or grandchild inquiry	74%	Halachic statements
57%	Friend and neighbors	69%	Local rabbi
53%	Non-rabbinic local Orthodox leader	65%	Neighborhood group
47%	Child’s school	63%	Non-rabbinic local Orthodox leader
47%	Neighborhood group	56%	Child’s school

- **All these influences** would likely impact the behavior of half (often much more) of respondents, with greater impact among Modern Orthodox than Haredim.
- **Practical benefits** (financial and health benefits) are among the three strongest influences for both groups.
- **Rabbinic influences** (halachic statements by poskim; encouragement by local rabbi) would strongly impact behavior in both groups. For Haredim, these influences (poskim, 87%; local rabbis, 73%) are as strong as practical benefits. For Modern Orthodox, they are (74% and 69%) a bit less influential than social influences.
- **Social influences** (interest from one’s children; learning what friends and neighbors are doing) are next in strength.
- **Neighborhood influences** (school; neighbor group; non-rabbinic Orthodox leader) are least strong.

⁷⁴ Appendix II, Q9.

B) Strength of influence correlates with Greenness:

Haredim

	Halachic statements	Health benefit	Financial benefit	Local rabbi	Child or grandchild inquiry	Friends and neighbors	Non-rabbinic local Orthodox leader	Child's school	Neighborhood group
Alarmed	100%	100%	100%	96%	96%	96%	96%	92%	100%
Concerned	97%	95%	92%	89%	92%	83%	81%	86%	78%
Cautious	94%	91%	85%	83%	76%	78%	76%	44%	65%
Doubtful	82%	79%	69%	70%	47%	50%	43%	42%	33%
Dismissive	79%	63%	54%	55%	32%	30%	24%	26%	19%
Total	87%	80%	73%	73%	58%	57%	53%	47%	47%

Modern Orthodox

	Health benefit	Financial benefit	Child or grandchild inquiry	Friends and neighbors	Halachic statements	Local rabbi	Neighborhood group	Non-rabbinic local Orthodox leader	Child's school
Alarmed	96%	91%	83%	88%	78%	76%	83%	80%	69%
Concerned	99%	92%	91%	88%	83%	78%	76%	70%	68%
Cautious	95%	89%	79%	75%	66%	66%	56%	56%	50%
Doubtful	85%	72%	57%	60%	72%	60%	45%	47%	42%
Dismissive	83%	61%	56%	33%	61%	39%	22%	22%	11%
Total	94%	85%	77%	76%	74%	69%	65%	63%	56%

C) As highlighted in **bold red**, **rabbinic influences** (statements by poskim, local rabbinic encouragement) significantly **impact even Doubtful and Dismissive** respondents, although only one third of Dismissive Modern Orthodox respondents say that local rabbinic encouragement would influence them.

D) **Rabbinic influence**, particularly statements by poskim, **also varies by Insularity**:

	Halachic statements by poskim	Local rabbinic encouragement
Modern Orthodox Liberal	64%	61%
Modern Orthodox Centrist	76%	72%
Modern Orthodox Machmir	83%	74%
Yeshivish	89%	74%
Hasidic (non- Chabad)	82%	69%

Appendix I: Text Responses

Text responses to Q12: Reasons humanity can rely on Hashem to protect the environment

63 respondents explained in words why humanity can rely upon Hashem to protect the environment.

- Most are Doubtful or Dismissive; some are Cautious; handfuls of the more concerned categories.
- Most are Yeshivish (31) or non-Chabad Hasidic (17); 15 are Modern Orthodox (Liberal, 1; Center, 5; Machmir, 9).
- **Most responses are straightforward assertions about God, His power, will, or goodness, and His ability to protect Earth.**

Here are some perspectives with additional **bolded** elements (duplicates, including across different Orthodox subgroup/*Six Americas* categories, are omitted):

Modern Orthodox Centrist/Concerned

- God is very big and **we are very small**

Modern Orthodox Centrist/Cautious

- We're in a **partnership** with Hashem
- If we do our **hishtadlus** Hashem will take care of the rest
- **It won't be fixed bulky reduction of activity, only by innovation which is a gift from Hashem"**

Modern Orthodox Machmir/Dismissive

- The **world will end** when He deems it is time.

Yeshivish/Cautious:

- **G-d protects fools.** He won't "magically" fix our mistakes, but I believe **He will give us the tools and wisdom to fix ourselves.**
- **He gave us the world to use.** He can make sure - in a blink - that it's healthy. **It'll look like science**

Yeshivish/Disengaged:

- If Hashem intends humanity to survive, He will make sure it happens. **Climate change is part of His plan** as well.
- We were not given **abnormal** responsibilities.

Yeshivish/Doubtful:

- G-d alone runs the world. Anyone who thinks that we have any control over it needs a trip in the deep sea during a storm. **We can't prevent a simple rain storm, how does anyone think we can have an impact on the temperature patterns of this planet???**
- Hashem gave us these resources for us to benefit from and use them to serve Him better. **As long as we use them reasonably, we won't be hurt** from that.
- How Hashem protects the world is often dependent on how humans act. **if we do not act properly, we cannot expect Hashem to protect.**

Yeshivish/Dismissive:

- **Hashem is destablizing the world due to the corruption and sins of alternate lifestyles**
- Hashem made a Torah with **mitzvos that we should focus on.** **Climate care is not one of them.** We do have to honor creation, however that does not mean being overly involved with the "environment".
- The premise is the **antithesis to orthodoxy**
- The **state of the world** follows the state of humanity, **specifically now the Jews**, see the **first perek of Mesillas Yesharim and the medrash he cites about Adam Harishon**
- We say rokah haaretz al hamayim. Hashem is in control. I also don't think that history started 5 minutes ago, and looking at weather patterns indicate that "climate change" is normal. And **warming cycles are actually a good thing, leading to more food being able to be grown, etc. I suspect the motives of those who try to spin that as a bad thing while flying on private jets**

Hasidic/Cautious

- In the macro the world will survive. It might be because of ideas that Hashem put into people's minds, but **the world on a macro level does not become the responsibility on the individual to worry about. If I was a world leader, or if there was a direct communal benefit, my responsibility would be different.**

Hasidic – Doubtful/Dismissive

- but **we obviously cant be negligent** and expect hashem to save us
- He wants a **Dirah BaTachtonim**
- [Hashem] takes care of us - **as long as we act responsible**

Text responses to Q19: Age of the Universe/Creation

91 respondents explained in words their view about the age of the Universe.

- Most are Doubtful or Dismissive; some are Cautious; handfuls of the more concerned categories.
- Most (56) were Modern Orthodox (Liberal, 20; Center, 25; Machmir, 11); there were also 26 Yeshivish and 9 Hasidic.
- As noted in Section VI:B, **half of these responses were hybrids of the traditional and scientific answers; most of the rest stated they didn't know; small minorities stated that the answer is unknowable, or irrelevant to them.**

Here are a few perspectives with additional or highly specific elements (duplicates, including across different Orthodox subgroup/*Six Americas* categories, are omitted):

Modern Orthodox/Alarmed

- ~13.8 billion for the universe, **5784 for the first humans with souls**
- **Every moment**

Hasidic/Dismissive

- there were various creation and destruction events as described in Midrash and Kabbalah, and as the Tiferes Yisroel understands scientific discovery to point to. **The most recent creation was 5784 years ago, but this was built upon earlier destructions.**
- Tradition tells that that the earth was created 5784 "years" ago but doesn't explain what a year was. **Obviously some things have gone extinct and climates have changed and shapes of land masses appear to have changed but why and how is rather speculative. Radioactive dating leaves much to be desired.**

Yeshivish/Concerned:

- Dr. Gerald Schroeder brilliantly reconciles these views using **relativity theory**

Text responses to Q20: Trusting a statement about chemistry in a science textbook

93 respondents explained in words whether they would trust a statement about chemistry in a science textbook, and why.

- Most are Doubtful or Dismissive; some are Cautious; handfuls of the more concerned categories.
- Most were Yeshivish or Hasidic (31 each); Modern Orthodox (Liberal, 7; Center, 14; Machmir, 10).
- **Most stated they didn't know, didn't care, or found it irrelevant; others said the answer is unknowable.**

Here are some perspectives with additional or highly specific elements (duplicates, including across different Orthodox subgroup/*Six Americas* categories, are omitted):

Modern/Centrist Orthodox Centrist/Doubtful

- I am not able to check it out, but **scientists don't really know the answer either**

Modern/Centrist Orthodox Machmir/Alarmed

- **Billion billion is incoherent** for a textbook

Modern/Centrist Orthodox Machmir/Disengaged

- I would trust it, but I also **instinctively did the math in my head** to verify it.

Modern/Centrist Orthodox Machmir/Doubtful

- One should never blindly follow information given over. If by checking you mean looking into research then yes. **If means until you can see and identify each atom and count the billions of them, one does not need to go to such an extreme**

Modern/Centrist Orthodox Machmir/Dismissive

- Such a statement appears to be a precise and specific claim, **but it's essential to approach it with a healthy dose of skepticism and scientific rigor**. Here's why: 1. Extraordinary precision: The number of molecules stated is incredibly precise, which raises eyebrows. Scientific measurements often involve uncertainties and rounding errors, so such exactness is unusual. 2. Lack of context: The statement assumes a specific temperature and pressure without defining what "standard" means in this context. Standard conditions vary depending on the field or application. 3. No reference or citation: The statement lacks any supporting evidence, reference, or citation to a credible scientific source. This omission makes it difficult to verify the claim. 4. Unusual unit: The use of "billion billion" instead of the more conventional scientific notation (e.g., 3.34×10^{22}) might raise concerns about the author's familiarity with scientific conventions. Given these factors, **it's essential to fact-check and verify the statement through reputable scientific sources, such as peer-reviewed articles or established scientific organizations**, before accepting it as true.

Yeshivish/Dismissive

- If it had a reliable source and was found in a standard science textbook, I would believe it. **If it was right next to a sentence about how humans originated from monkeys, I would wonder at the reliability of the scientists**. I take what are presented as scientific facts with a dose of healthy skepticism. Unfortunately, science can also be biased as it is a product of humans.
- In the past I would. Now I'm not so sure seeing how **agendas have taken over science...**

Hasidic/Dismissive

- I don;t trust science anymore as it's **hijacked by liberals with an agenda**.
- **i dont trust anything if its not in the torah or torah based.**
- i have beter do do with my time and i know tht **those numbers are changing daily**

Selection of text responses to Q32: Final thoughts

247 respondents from nearly all combinations of Insularity and *Six Americas* category offered final thoughts. Responses were assigned a random number. Skipping perfunctory comments (e.g., "No."), the responses with the lowest and the highest random number in each Insularity/*Six Americas* grouping are shown below.

All "final thoughts" text responses are shown in Appendix IV.

MO Liberal/Alarmed

- Male and Female are sexes, not genders. Man and Woman are genders.
- Climate change is no different from anything else. Hashem gave us free will. If we don't take care of each other and the planet, there will be consequences. We don't cross the street blindfolded and expect Hashem to save us. As for all the questions about which sustainable choices I'd make and what could influence my decisions, it's purely about which ones are applicable and what I have the means to do. (I also have to weigh factors like my own health needs, which is why cutting out animal products is not feasible option for me.)

MO Liberal/Concerned

- The idea that we should sit back and wait for a nait to help heal the world seems antithetical to our mesorah. Rabbis and leaders only don't speak out because they are scared of askanim openly ignoring them.
- Thank you for calling attention to this issue. It is good to know that frum people have at least some regard for science.

MO Liberal/Cautious

- Orthodox Judaism has moved greatly to the right so today's categories have very different meanings than the same words meant 50 -60- year ago!
- In public identity and practice I am Modern Orthodox. However, most would classify me as Orthoprax. Based on the evidence, I'm agnostic, so I wouldn't phrase the question, "Hashem created the universe..." that way. But the closest answer is still 13.8 billion years ago, so I chose that one.

MO Liberal/Doubtful

- I do not appreciate the teachers at my daughter's Orthodox elementary school teaching climate change in such a way that she has nightmares and panic attacks for over a week, thinking that California (where her grandparents live) is going to disappear into the sea.
- Global warming is happening, and human efforts to mitigate it will have a minimal effect. Therefore, the effort needs to be focused on how we can adapt to global warming and accommodate it, rather trying to prevent it. Far too much effort is put into trying to slow it down, and far too little effort is being put into recognizing that it is happening and how can we build seawalls etc to face the challenge. Also global warming celebrities, such as Greta Thunberg have to be severely condemned for their anti-Israel stands. If they really feel that global warming is an existential threat, then they need Israel's help as well everyone's help and they need to condemn BDS, etc..

MO Liberal/Dismissive

- Not driving on Shabbat does more for the environment than we know.

MO Centrist/Alarmed

- The environment is an issue I care deeply about but I feel most of my friends feel that global warming is a hoax and believe Donald Trump and don't believe in scientists
- Global warming is one of the most pressing challenges of our time

MO Centrist/Concerned

- I don't think meat consumption is inherently an issue. The earth has supported hundreds of millions and billions of bovines for a very long time. They created the Great Plains and the Savanna. It is when they are removed from the land into feedlots which breaks Nature's rhythms and degrades the animals, the land, and people. The solution is to eat animals that are raised like it was 100 years ago, not to completely remove beef from your diet. Same things goes for chicken and every crop and vegetable as well. Most crops are raised in terrible ways that degrade the soil, land, and ecosystems. You're not doing better for the Earth by eating lentils if they are farmed in ways that kill local animals, plants and ecosystems in their own ways. Also, global warming is too global for me to care about generally. I care about local ecosystems and local community. Seeing litter in rivers bothers me more than global warming. Also, I think humans are generally incompetent at big picture thinking, so I have no hope in that changing for the better for at least a millennium
- There is a lot of plastic waste in the religious community Kiddushes all have plastic ware and many kosher supermarkets stocks hundreds of types of plastic there should be a push to use either biodegradable or glass options and educate those on using non plastic

MO Centrist/Cautious

- The survey questions don't make sense. Some single selection questions should be multiselect.
- This survey seems unaware of the perspective that climate change is real and will have negative impacts, but the actions which cause climate change have positive impacts. (The same is true for water pollution and smog, just with more immediate negative impacts.) Businesses have a single-minded focus on the benefits of industry, and climate scientists have a single-minded focus on the harms. There is no easy calculation of "this is so bad" or "this is so good" that either opinion can be predominant, and authorities

and individuals should not be so arrogant to endorse a hardline pro- or anti- stance. We must simply take both needs into account and balance as well as we can on this gesher tzar.

MO Centrist/Disengaged

- Be brave in your own ideas and protect your environment
- I think the tone of the survey was completely biased towards acceptance of current climate change theory. The truth is (the real truth -- not the junk the academics and media tell us) that the earth is warming, but (1) the computer models are based on very subjective assumptions, (2) the statistical analyses are ambiguous, since measurement techniques are often also subjective. But, even if we accept that humans are causing global warming, the truth (again, the real truth) is that the US could stop burning every bit of fossil fuels tomorrow and the world would not stop warming. China, India, Russia and Brazil, none of which are bound by the Paris Accords, account for the vast majority of carbon emissions. If you want to make a case for going green, make it economic. If the world wants to believe in it, let's find real ways (not the botched attempts of recent US administrations) to encourage US businesses to develop green technology that is affordable and whose profits enrich America. But, let's also not pretend that any of this has anything to do with Torah.

MO Centrist/Doubtful

- Climate change alarmists believe that things will get stay the same/get worse unless we eat less meat, stop flying, etc. The survey does not capture what I think will solve climate change - human ingenuity. At the turn of the 20th century cities in the US were struggling with an environmental crisis - horse manure. However, human ingenuity invented the car (which granted made a n negative environmental impact, but a different one). I believe that inventions will mitigate, if not solve, climate change.
- Not clear to me why we have to 'actively' worry about the environment. There's very little the Jewish people (making up a small fraction of the global population) can do to affect this.

MO Centrist/Dismissive

- I am not a Climate Aficionado who worries about the climate constantly. Hashem will take care of our world as he has done until now. The restrictive policies that environmentalists are imposing on us will bankrupt businesses and individuals. The hatred of fossil fuels will also bankrupt our country and society. Secular Jews who do not believe in the Torah have made Liberalism and progressive politics their Torah. That's why they will only vote for fellow Democrats even when the Democrat party is rife with progressive antisemitites.
- you're look for specific results and tailor the questions to enable that regardless, i answered an best possible

MO Machmir/Alarmed

- Thanks so much for sending out this survey! Preserving Hashem's wonderful planet is essential!
- My perspective on global issues frequently does not align with my community.

MO Machmir/Concerned

- Environmentalism isn't antithetical to Torah observance, but it's not a high priority in the Orthodox world. We have so many other causes that are more immediate.
- I have some hesitations about schools teaching about the environment because I think the issue is highly politicized and I am not confident in our current ability to differentiate between politics and science about environmentalism. That said, I do think caring about the environment and its sustainability is deeply important from a tikkun olam Torah perspective

MO Machmir/Doubtful

- I found some of the questions and answers were written without enough nuance. For example the question about how much can we rely on hashem to fix the climate. That question assumes there is a false dichotomy that either god is involved in this world or he is not. Also some of the answer options were trying to fit into stereotypes of responses without nuance for trying to merge Torah and science, they were mostly either "science is 100% wrong" or "we must go to the extreme and fully trust the science"

- Several questions could have benefited from a N/A option. I am single and childless, so I really have no opinion about discussing this topic with my children or what their schools should/should not do.

MO Machmir/Dismissive

- Not all answers fit perfectly into the categories you provided
- Interesting survey but too oriented towards a woke issue

Yeshivish/Alarmed

- A very meaningful survey
- Addressing global warming demands a multifaceted approach that includes transitioning to renewable energy sources, promoting sustainable practices in industries and agriculture, enhancing energy efficiency, protecting and restoring ecosystems, and fostering international cooperation

Yeshivish/Concerned

- New York now has a monsoon climate.
- I not in a position to question climate change. These changes are the actions of Hashem and I'm not here to question them.

Yeshivish/Cautious

- I don't know what my take on global warming and environmentalism should be. On the one hand, it feels like there should be some level of hishtadlus even if it is Hashem's world. On the other hand, I would want to hear that from Roshei Yeshiva rather than concluding that on my own
- I think we should all be doing more to address climate change. We will all be negatively impacted if we don't.

Yeshivish/Disengaged

- None of the orthodox categories really fit me, as I lean Agudah and Yeshivish, with centrist modern orthodox upbringing, but that was too long to describe earlier.
- Interesting topic that rarely comes up in frum circles, except in an anti/negative manner (sadly.)

Yeshivish/Doubtful

- I don't have much of an opinion on these things because I have not researched them. I also imagine I would find it difficult to find a reliable, balanced presentation of the different views such that I could make an informed decision, and I am not willing to spend the time sifting through the one-sided presentations of both sides to arrive at what I think is closer to the truth, which is probably somewhere in between. My rabbei'im and, in my understanding, gedolei torah did not and do not spend their time on such things.
- As a God fearing Jew I firmly know and believe that Hashem is controlling the entire world. There's no reason to fear and be overly Concerned about how the world will be. Hashem will protect us. We will be fine. I listen to my Gedolim, Roshie Yeshiva, and Rabbanim regarding our obligation of hishtadlus or what is required of us to do the necessary steps to protect ourselves.

Yeshivish/Dismissive

- Not sure why Jewish research projects are spending money on climate change research, it seems frivolous in light of pressing needs of the Jewish community that need actual data
- I don't think I focus on any of these issues too regularly. I personally understand whatever climate change is occurring is going according to Divine Plan. On the one hand, we can't leave trash outside everywhere to make the Planet disgusting. But at the same time, attributing global climate change to mankind driving gasoline cars is a little extreme.

Hasidic/Alarmed

- Do Orthodox Jewish families create more plastic garbage than the rest of the population? Yes, absolutely. This needs to change!
- I hope it can be achieved globally

Hasidic/Concerned

- The time to act decisively is now
- There is much too much litter in my neighborhood. (albeit i don't think that contributes to climate change...) Although much/most of the litter can be attributed to sloppy handling of garbage disposal by

Landlords, Supers and Sanitation workers, yet i still think that parents are too lax in teaching children about proper manners, and that the litter, worse than just being an eyesore, is somewhat also causing a Chillul-Hashem. (Perpetuating the nasty term "dirty jew"...)

Hasidic/Cautious

- I think people's actions are affecting the environment negatively. At the same time, I believe that we should not go crazy in going green. G-d has a plan for the world and nothing humans can do can override him. Still, we must do our basic responsibility and not engage in practices which we clearly see that they harm the environment.
- If the survey was to match up the opinions of the the greater Jewish community on global warming, then it was somewhat one-dimensional. There are more nuanced details that will inspire the Chareidi's hashkafa. There is also clearly skewed information such as the carbon footprint on a holistic global level. However, if the goal was to survey how MO and Liberal beliefs align with secular liberal sentiments, this was a very clever survey.

Hasidic/Disengaged

- My questions on climate science are based on a (perceived) lack of proper application of scientific principles to research (fuzzy data, replicability, borne out predictions, and lack of transparency as to the uncertainty), as well as policy questions regarding proposed solutions.

Hasidic/Doubtful

- there is nothing humens can do for globel warming
- [Rabbeim] never address these topics so no idea what da'as Torah is. Assuming they assume it's liberal stupidity. Otherwise they would address it

Hasidic/Dismissive

- Live and Let G-D!
- I think there are more nuances about these issues than presented here, but you did a good job with a difficult subject.

Appendix II: Texts of survey materials

A Survey of the Orthodox Jewish Community

Questions are asked of all respondents, except where otherwise noted.

Asterisk indicates a required response.

EMAIL TEXT

Subject: Invitation to Survey of Orthodox Jews ... with TEN \$100 GIFT CARDS

You are invited to participate in a survey of the Orthodox community, on topics that affect people today and in the future. The survey takes about 12 minutes.

As appreciation for your time and effort, we will offer a **\$100 gift card** to ten randomly selected respondents.

Click [HERE](#) to find out more and to respond to the survey.

INTRODUCTORY TEXT

You are invited to participate in a survey of Orthodox Jews on topics that affect people today and in the future.

We want to hear from you! We encourage you to respond, so that we receive a full range of views. There are no right or wrong answers ... just share your thoughts, without consideration for what others may think. The survey takes about 12 minutes, and only some of the questions require a response (these are indicated by *), but we hope you will respond as fully as possible. All responses are anonymous.

As appreciation for your time and effort, **\$100 gift cards will be sent to ten randomly selected respondents** who choose to provide their email address upon completing the survey. You will also be able to sign up to receive the complete survey results. For both, your email address will be saved separately from your responses to preserve your anonymity.

If you have any questions, please email Mark Trencher at mark@nishmaresearch.com.
Thank you!

***Q1. What was the last grade that you had a class in biology, chemistry, environmental science, or physics? (Your best guess is fine.)**

- 8th grade or earlier
- 9th through 12th grade
- College or other post-high school degree
- Graduate school or beyond

***Q2. How much do you personally worry about ...**

- Pollution of rivers, lakes and reservoirs
- The condition of Earth's oceans (plastic pollution, temperature, acidification, sea level rise, etc.)
- Extinction of plant and animal species
- The loss of tropical rainforests
- Air pollution

Response Options: A great deal / A fair amount / Only a little / Not at all

***Q3. How important to you personally is the issue of global warming?**

- Extremely important
- Very important
- Somewhat important
- Not too important
- Not at all important

***Q4. How worried are you about global warming?**

- Very worried
- Somewhat worried
- Not very worried
- Not at all worried

***Q5. How much do you think ...**

- Global warming will harm you personally
- Global warming will harm future generations of people

Response Options: A great deal / A moderate amount / Only a little / Not at all / Don't know

***Q6. Which of these statements best represents your views on climate change?**

- Climate change is a hoax perpetrated by corrupt scientists and politicians.
- There's no solid evidence that the average temperature on Earth has been getting warmer in recent decades.
- Earth is warming mostly because of natural patterns in its environment.
- Earth is warming because of an about equal mix of human activity and natural patterns.
- Earth is warming mostly because of human activity such as burning fossil fuels.
- Don't know

[Ask if Q6 = response other than “climate change is a hoax ...”]

Q7. What are your thoughts on the following actions that reduce greenhouse gas emissions?

- Switch your home to renewable energy
- Insulate your home well

Response Options: I have done this / I would consider doing this / Not interested or not applicable / I oppose doing this

[Ask if Q6 = response other than “climate change is a hoax ...”]

Q8. What are your thoughts on the following actions that reduce greenhouse gas emissions?

- Cut food waste
- Eat less red meat (beef, lamb, etc.)
- Eat fewer dairy products
- Talk about climate change with friends
- Talk about climate change with politicians and other influential people
- Drive a hybrid or electric car
- Share a car ride or travel by public transportation, bike or foot
- Fly less
- Take into account environmental factors when making investment choices

Response Options: I already do this regularly / I would consider starting this or doing it more / Not interested or not applicable / I oppose doing this

[Ask if “I would consider doing this” selected for any item in Q7 or “I would consider starting this or doing it more” selected for any item in Q8.]

***Q9. For actions that reduce greenhouse gas emissions that you would consider starting, or doing more of, how likely are the following to influence you to do so?**

- Learning about the action's financial benefits
- Learning how the action might improve my or my family's health
- An inquiry from my child or grandchild
- A request from my child's school
- Learning why a friend or neighbor does it
- Encouragement from my local rabbi
- Encouragement from a non-rabbinic leader in my synagogue or Orthodox community
- Halachic statements from prominent roshei yeshiva or poskim
- Encouragement from a neighborhood group

Response Options: Very likely / somewhat likely / not at all likely

Q10. Does spending time in nature – sitting, walking, hiking, swimming, viewing natural scenery, davening/praying, gardening or farming, etc. – help you to love, connect with, or have awe of Hashem?

- Never
- Occasionally
- Often
- Always

***Q11. How much can humanity rely upon Hashem to protect and stabilize the environment nowadays?**

- Entirely
- Mostly
- A little
- Not at all
- Don't know

[Ask if Q11 = “entirely” or “mostly”]

***Q12. What are the reasons why humanity can rely upon Hashem? (Select all that apply)**

- His hashgachah (Providence)
- His promise to Noah
- Mashiach/moshiach will redeem and fix the world's problems
- Other [Text box]

***Q13. How much should Orthodox communal leaders and organizations address global warming and climate change?**

- Your synagogue rabbi
- Prominent roshei yeshiva and poskim
- Your synagogue or local Orthodox community
- Yeshivot and day schools should teach about them, in grade-appropriate ways
- Regional and national Orthodox institutions
- Orthodox media like newspapers, magazines, podcasts, etc.

Response Options: More than they do now / Same level as now / Less than now / I don't know

Q14. Please indicate your opinion of this statement: “To protect and stabilize the environment nowadays, the most important things are for non-Jews to fulfill their 7 mitzvot, and for Jews to carefully observe halachah, avoid immodesty and lashon hara, and the like.”

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree
- Don't know

***Q15. Which, if any, of the following generally reflects your thinking about the environment? (Select all that apply)**

- Environmentalism is a secular religion that prioritizes nature and animals over people, and is in opposition to Torah thinking.
- Most environmentalists are anti-Israel or antisemitic.
- Torah wants us to focus on good things, not doomsday climate scenarios.
- I'm too busy with family, community, Torah, the Jewish people, and Israel to prioritize the environment.
- Environmental matters are important to me, but they are unrelated to my Torah outlook.
- Being serious about Torah, mitzvot, and Jewish concerns means recognizing that the Borei Olam (Creator) gave us only one, beautiful world which we, as Jews, must do our share to steward, clean, and improve for ourselves and for future generations.
- If Jews and all people were to realize the long-term consequences of their actions, overcome greed, strengthen compassion, care about their health, and love their neighbors, then environmental sustainability would be a natural outcome.
- None of the above

***Q16. Please indicate your opinion of this statement: "Organisms existing today, including modern humans, are the result of evolutionary processes that have occurred over millions of years."**

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree
- Don't know

[Ask if Q6 = Climate change is a hoax]

***Q17. Please indicate your opinion of this statement: "The dangers of vaccines are being hidden by the medical establishment."**

- Strongly agree
- Somewhat agree
- Neither agree nor disagree
- Somewhat disagree
- Strongly disagree
- Don't know

Q18. In the past seven days, at how many meals or synagogue kiddushes did you eat red meat, like beef or lamb, etc.? (Your best guess is fine.) _____

***Q19. How would you complete the following statement?**

Hashem created the Universe ...

- 5784 years ago
- In six eras that were millions or billions of years long
- Approximately 13.8 billion years ago
- Other – Please describe _____

[Ask if Q16 (evolution) is not strongly agree or Q19 (age of the Universe) is not 13.8 billion years]

Q20. Imagine that you read this in a science textbook: "There are approximately 33,419,205 billion billion molecules, each consisting of 2 atoms of hydrogen and 1 atom of oxygen, in 1 liter of pure water at standard temperature and pressure." Would you trust such a statement without checking it yourself?

- Yes

- No
- Other _____

[Ask if Q6 = response other than “climate change is a hoax ...”]

***Q21. How well do you think climate scientists understand the causes of climate change?**

- Very well
- Fairly well
- Not too well
- Not at all well
- Don't know

***Q22. Which of the following do you read or view at least periodically? (Select all that apply)**

- Orthodox Jewish source(s), such as Jewish Press, Jewish Home, Five Towns Jewish Times, Jewish Link, Hamodia, Yeshiva World News, etc.
- Non-Orthodox Jewish source(s), such as local general Jewish newspaper, JTA, the Forward, JNS, etc.
- The Weather Channel
- None of the above

Q23. Which of the following best describes you? Would you say you are ...

- Sephardi (non-Ashkenazi) Shomer Shabbat
- Modern or Centrist Orthodox
- Yeshivish, Litvish, Agudah
- Hasidic, excluding Chabad/Lubavitch
- Chabad/Lubavitch
- Other Orthodox – Please describe
- Not Orthodox

[Ask if Q23 = Modern or Centrist Orthodox]

***Q24. How would you best describe yourself within the range of Modern/Centrist Orthodoxy?**

- Modern/Centrist Orthodox – Liberal
- Modern/Centrist Orthodox – Middle of the road
- Modern/Centrist Orthodox – Machmir, tending toward yeshivish
- Other _____

***Q25. Is your current Jewish observance different from how you grew up?**

- Yes
- No

[Ask if Q25 = Yes]

***Q26. How would you best describe your family's religious practices when you were growing up?**

- Not Jewish – You are a convert
- Non-Orthodox Jewish denomination (Conservative, Reform, Reconstructionist, etc.)
- Secular, unaffiliated, or “just” Jewish
- Sephardi - not Shomer Shabbat
- Sephardi - Shomer Shabbat
- Modern/Centrist Orthodox – Liberal
- Modern/Centrist Orthodox – Middle of the road
- Modern/Centrist Orthodox – Machmir, tending toward yeshivish
- Yeshivish, Litvish, Agudah
- Chabad/Lubavitch
- Hasidic, excluding Chabad/Lubavitch

- Other _____

***Q27. Where do you live?**

- United States
- Israel
- Canada
- Somewhere else

[Asked if Q27 = United States]

***Q28. What is your home address zip code?**

***Q29. Between which years were you born?**

- 1964 or earlier
- 1965-1980
- 1981-1996
- 1997-2001
- 2002-2006
- 2007 or later

***Q30. What is your gender?**

- Male
- Female
- Would rather not say

[Asked if Q27 = United States]

***Q31. Which of the following best describes your political views?**

- Progressive Democratic
- Moderate Democratic
- Independent, Democratic leaning
- Independent
- Independent, Republican leaning
- Moderate Republican
- Conservative Republican
- MAGA Republican
- Libertarian
- None, I am not political
- Other

Q32. Please share any final thoughts you might have on any of the issues covered in this survey.

FOLLOW-UP RESEARCH

We may do follow-up interviews, on Zoom, relating to the issues covered in this survey. If so, we will select people whose views, together, reflect the full range of answers to this survey. Interviewees will be paid approximately \$36 for a 20-minute interview or \$54 for a 50-minute interview.

Would you be interested in participating?

- Yes
- No

[If Yes is checked] ***Please enter your email address and/or cellphone number, so that we can contact you if you are selected to participate in the follow-up research. Note that this information will be used solely in connection with selecting and contacting participants for the follow-up research.** _____

As appreciation for your time and effort, \$100 gift cards will be sent to ten randomly selected respondents.

[] Please check here if you want to be eligible in our gift card drawing.

[] Please check here if you would like to receive a copy of the survey results.

[] Please check here if you are willing to receive email invitations to occasional future surveys of the Orthodox community, on various topics.

[Ask if any of the boxes are checked]

***Please enter your email address. Note that email addresses will be detached from the survey response data, in order to preserve anonymity. _____**

Thank You!

EXIT SCREEN

Thank you for taking our survey. Your response is very important to us.

[Ask if Q6 = response option other than 1 (hoax)]

For more information about actions to reduce greenhouse gas emissions, go to:

<https://drawdown.org/news/insights/whats-the-best-climate-action-you-can-take-you-tell-me>

You may close this web browser window or tab to exit the survey.

Appendix III: Details of Statistical Analysis

Professor Daniel P. Aldrich of Northeastern University carried out two types of statistical analysis on the survey results, each a common multivariate regression. **The figures displayed in Section II:F are the regression coefficients which resulted.** They measure how much a shift in *Six Americas* category corresponds with one unit of change in the variables analyzed. (Selection of those variables is discussed below.) The sign, + or -, indicates the direction of the shift.

A related result of these regressions is each variable's p value. A given variable is deemed to correlate independently and significantly if its p value does not exceed .01; therefore, variables with p values greater than .01 are not displayed in the main text. When $p < 0.01$, there's less than a 1% chance that the indicated pattern is random. In other words, one can be 99% confident that the pattern is not coincidental.

The first analysis, a standard ordinary least squares (OLS) approach, represents the *Six Americas* categories (excluding Disengaged as per Section I:E) *quantitatively*: 1, 2, 3, 4, 5. The second, an ordered probit (oprobit) represents these categories as *qualitatively* different from one another, yet still treats them as ordered (e.g., it considers "Concerned" as *between* "Alarmed" and "Cautious"). Results did not depend strongly upon the type of regression; **the OLS results are the ones shown in the main text.**

However, the two regression analyses did differ regarding one variable – respondents' **highest grade of science education**; therefore, this "non-consensus" variable is not shown. The first approach (OLS) found that it did not correlate independently (i.e., its p value exceeded .01). The second analysis (oprobit) found that it did correlate independently (p value < .01). Its coefficient in the oprobit regression, 0.13, indicates that the higher one's level of science education, the more green is one's *Six Americas* category, and vice versa. Section VI:A shows this correlation for Haredim but not for Modern Orthodox Jews. In the oprobit regression, the correlations for the other five, agreed-upon variables are the same or somewhat weaker (i.e., closer to zero) than the corresponding OLS coefficients.

The original data set included the responses of all 787 respondents in each of the five Insularity groups. Respondents were initially analyzed in three groupings: 1) in a single group; 2) in five groups, one for each Insularity level (i.e., Hasidim were analyzed independently, Modern Orthodox Centrist were analyzed separately, etc.); and 3) in two groups (one consisting of all three subgroups of Modern Orthodox; the other consisting of Yeshivish and non-Chabad Hasidic together). The latter two approaches produced similar results as the first, but with larger margins of error, so the first approach (all respondents together) was selected.

Additional data points about each respondent were analyzed but are not displayed. Some did not correlate significantly and independently (i.e., their p values exceeded .01) with a respondent's *Six Americas* category. These include: 1) sex, 2) trust of climate scientists' understanding of the causes of climate change, 3) views of the existence and causes of climate change, and 4) views about whether fulfillment of mitzvot is the best way to protect the environment.

Others were dropped due to collinearity (i.e., they correlated highly with other variables). These include: 1) agreeing that stewardship is a religious value; 2) caring about the environment but not for religious reasons; 3) agreeing that environmentalism is a secular religion.

As is common practice, the regression analyses **omitted replies from the 174 respondents who did not reply or replied "Don't know" to one or more** of the displayed questions.

Appendix IV: All replies to Q32 (“Final thoughts”)

Appendix I (pp. 67-71) presents samples of “final thoughts” respondents gave to Q32. All responses are below:

Insularity	Six Americas	Q32: Please share any final thoughts you might have on any of the issues covered in this survey.
MO Liberal	Alarmed	Male and Female are sexes, not genders. Man and Woman are genders.
MO Liberal	Alarmed	Nil
MO Liberal	Alarmed	<p>I am extremely happy to see this survey. I am, however, deeply sad to see the proliferation of Christian anti-sciencism among fellow yidden. I am not an uninformed person; I am a professor of both history and geography, and a lab instructor within the latter for coursework in Weather & Climate. But I also understand that the political religion of pro-Palestinianism (and a few other fellow traveler, similar "political religions") has forced many prominent environmentalists to take inescapably antisemitic stances against us. Consequently the Overton Window of our community has shifted both conservatively and anti-environmentally/scientifically. And so we now hear (I cannot say this enough) Christian-Protestant "climate change isn't real" ideas from yidden. We hear the denial of the point of yetzias mitzrayim, a Christian-Protestant view that "G-d will fix everything just you wait" rather than what a major poseik like [7th Lubavitcher] Rebbe z"l taught, which is that only the collective efforts of Am Yisrael, and others, altogether can achieve permanent lasting changes in Olam Hazeh. We now hear an abrogation of a chiyuv to consider the value and integrity of the natural world in rejection of the wisdom given to us by other poskim like Rav Kook! When I confront this borrowed theology, I respond always the same way: The Pentagon, which is disproportionately run by Republicans, has been warning that Climate Change is one of, if not THE, greatest threat(s) to American security and safety today... for decades. Republican experts, not just Democratic ones, have been saying this since the 1980's. Climate Change is not some political conspiracy theory, no matter how Progressives have tainted itâ€”they don't even care about it anyway. They decided that "All eyes [need be] on Rafah," rather than on the fact that Right-Wing Petroleum Economies like Qatar, Russia, and Iran are using Palestinianism to undermine Green Energy movements all over the world. They ignore the obvious ploy to turn Moderate people away from Green Energy by tainting the environmental movement with an image that "Environmentalists are just weird Leftists who support Far Right Islamist terrorist organizations." I am going to be blunt now in my conclusion and express explicitly what I believe in a way that is clear and direct and much more straightforward than I would normally be, but it is because you are asking my opinion. Are there people who are abusing environmentalism as a form of aesthetic purity test? Yes. Do environmentalism problems exist regardless? Also yes. Climate Change is one of two major (umbrella) threats to human life on this planet, and it is a betrayal of our sacred duty to maintain this verdant Olam Hazeh. Certainly for us who call ourselves Avdei HaShem, who profess to be Bnei Yeshurun and pride ourselves on our upright execution of the Law, who profess to yearn for Tzion and have Halakha that commands us to (re)beautify itâ€”it is a betrayal, and an engagement of a most selfishly convenient form of Modern avoda zarah, to borrow an escapist, transcendentalist theology that thinks humans have no function other than to praise a Lord and do nothing but destroy</p>

the world given to them. What are the mitzvos done by such people? Irony. They will not have a share in the world to come because they denied their children this world first by destroying it.

MO Liberal	Alarmed	Clearly the right wing of Judaism -- both religiously and politically are insufficiently Concerned about climate and how it will affect them and their grandchildren It's a sad state of affairs -- and contrary to Torah mandates.,
MO Liberal	Alarmed	I can't believe you have to ask these questions. I'm afraid to see the results.
MO Liberal	Alarmed	The issue of climate requires more attentions than we've paid to it in the past. The world evolution change is at the detriment of the universe climate.
MO Liberal	Alarmed	Everything is good, I don't have any further opinions
MO Liberal	Alarmed	As an observant Jew I believe that Hashem gave us this glorious Earth and everything in it and made it clear to us that it is our responsibility to take care of it and all of its inhabitants. The way that we are prioritizing greed over our long-term survival is insane.
MO Liberal	Alarmed	Ridiculous question about how much Hashem will deal with environmental issues.
MO Liberal	Alarmed	I support the promotion of circular economy and waste management, including recycling and resource-efficient utilization.
MO Liberal	Alarmed	Not many ideas
MO Liberal	Alarmed	The problem is it takes money for individuals to be "green" and I don't have it right now- to convert my house or drive an electric vehicle takes way too much money for regular people - the tax incentives are too complicated and insufficient
MO Liberal	Alarmed	We need to take action in conserving our environment
MO Liberal	Alarmed	As a retired Biomedical Researcher and Chemistry Professor, I have come to the conclusion that most Rabbeim, Roshei Yeshivos, and so called "gedolim" are clueless when they speak with great authority about climate change or global warming. They would need to actually study science before they can speak intelligently about this subject.
MO Liberal	Alarmed	Everyone must take action upon global warming and our environment
MO Liberal	Alarmed	Thank you for asking about this important topic.
MO Liberal	Alarmed	HaShem did not create us to be passive observers of the world, but active stewards. HaShem would want us to take steps to avert climate change. HaShem will not do this for us.
MO Liberal	Alarmed	n/a
MO Liberal	Alarmed	The climate change should not be harmful to human chemicals from factories should not be spread to the air and the waters because it very harmful Everything were created by God not to be destroy
MO Liberal	Alarmed	Climate change is no different from anything else. Hashem gave us free will. If we don't take care of each other and the planet, there will be consequences. We don't cross the street blindfolded and expect Hashem to save us. As for all the questions about which sustainable choices I'd make and what could influence my decisions, it's purely about which ones are applicable and what I have the means to do. (I also have to weigh factors like my own health needs, which is why cutting out animal products is not feasible option for me.)

MO Liberal	Concerned	The idea that we should sit back and wait for a nays to help heal the world seems antithetical to our mesorah. Rabbis and leaders only don't speak out because they are scared of askanim openly ignoring them.
MO Liberal	Concerned	Nothing to add
MO Liberal	Concerned	Growing up in a strictly observant household, going to a modern Orthodox Zionist Jewish day school while attending a Conservative synagogue, I find that today, the modern orthodox outlook is much more politically conservative and insular than during my formative years.
MO Liberal	Concerned	Climate but be good because it was created for humans to take care of not to destroy with harmful chemicals.
MO Liberal	Concerned	The issues you raised are all important, within the context of Orthodox Judaism. But some of the questions you posed seemed arbitrary and sometimes arguably irrelevant (at least to me). But I still answered the questions as if they were all important.
MO Liberal	Concerned	Not yet
MO Liberal	Concerned	Did not think it would be about climate change/environment. Expected something dealing with halachah or practices within my community.
MO Liberal	Concerned	Specific place to get those nutritient meat not specify
MO Liberal	Concerned	Thank you for calling attention to this issue. It is good to know that frum people have at least some regard for science.
MO Liberal	Cautious	no
MO Liberal	Cautious	Orthodox Judaism has moved greatly to the right so today's categories have very different meanings than the same words meant 50 -60- year ago!
MO Liberal	Cautious	Should asked more religious issues like faith than science
MO Liberal	Cautious	keep climate change debates outside shuts and yeshivas. period.
MO Liberal	Cautious	I believe that humanity will innovate a way out of the worst effects of a changing climate - via mechanisms like direct air carbon capture, increased use of renewable energy sources, larger capacity batteries, etc - eventually slowing and reversing climate change. I believe that Hashem will play a role in this, in much the same way that He plays a role in protecting Israel.
MO Liberal	Cautious	I understand that Global Warming might have consequences in the future but right now people are getting sick with the food that is poisoning us! Why is high fructose corn syrup not banned in the US, instead of cane sugar most food we eat has it. We are all going to end up with non-alcoholic fatty liver disease that might turn into cirrhosis. When will people wake up before it's too late?!
MO Liberal	Cautious	Interested to find out the overall results of the survey
MO Liberal	Cautious	In public identity and practice I am Modern Orthodox. However, most would classify me as Orthoprax. Based on the evidence, I'm agnostic, so I wouldn't phrase the question, "Hashem created the universe..." that way. But the closest answer is still 13.8 billion years ago, so I chose that one.
MO Liberal	Doubtful	I do not appreciate the teachers at my daughter's Orthodox elementary school teaching climate change in such a way that she has nightmares and panic attacks for over a week, thinking that California (where her grandparents live) is going to disappear into the sea.
MO Liberal	Doubtful	Very interesting concept, thanks for giving me the opportunity and hope to be given more chances to participate in the future! Good luck!!!
MO Liberal	Doubtful	Don't know a lot about climate change ge

MO Liberal	Doubtful	Orthodox lifestyle makes many habits suggested for reducing environmental impact very difficult. The amount of entertaining and holidays and other restrictions make additional lifestyle constraints less realistic.
MO Liberal	Doubtful	Science shows that the climate and earth's topography has been constantly changing. The climate change dogma is anti-human. (I drive a hybrid car bc it gets great mileage. I bought it 2/2021 bc I expected gas prices to skyrocket under the Biden green idiocy)
MO Liberal	Doubtful	Here are plenty of scientists that do not agree that there is a danger to the environment because of global warming but these views from reputable scientists are not allowed to give credence to. I believe that warming goes thru cycles for more years than we were collecting evidence. Now it's warmer, after some unknown amounts of timeâ€¦it will changeâ€¦again.
MO Liberal	Doubtful	Some of these questions are non applicable. I am 86 years old and I have seen radical changes in Jewish thinking. Both my religious and secular understanding of the sciences have changed over these past years. Your questions only refer to a specific period of time and do not refer as to how and why views have hardened or changed.
MO Liberal	Doubtful	Global warming is happening, and human efforts to mitigate it will have a minimal effect. Therefore, the effort needs to be focused on how we can adapt to global warming and accommodate it, rather trying to prevent it. Far too much effort is put into trying to slow it down, and far too little effort is being put into recognizing that it is happening and how can we build seawalls etc to face the challenge. Also global warming celebrities, such as Greta Thunberg have to be severely condemned for their anti-Israel stands. If they really feel that global warming is an existential threat, then they need Israel's help as well everyone's help and they need to condemn BDS, etc..
MO Liberal	Dismissive	Not driving on Shabbat does more for the environment than we know.
MO Liberal	Dismissive	I just woke up and at this time this is not really processing. I believe in God and I'm not Jewish toy knowledge.
MO Centrist	Alarmed	The environment is an issue I care deeply about but I feel most of my friends feel that global warming is a hoax and believe Donald Trump and don't believe in scientists
MO Centrist	Alarmed	We all have responsibilities to care for this earth. It is a gift from Hashem and not to take it for granted .
MO Centrist	Alarmed	Individuals should also start from themselves, reduce the use of high-polluting fuels such as coal and oil and gas, adopt clean energy, and reduce environmentally unfriendly behaviors such as driving and littering.
MO Centrist	Alarmed	We as observant Jews have an obligation to help perfect Hashem's world. We are caretakers in partnership with HaShem while we are alive. So we should be doing everything in our power to sustain and keep Hashem's world safe for future generations of people and His other creations.
MO Centrist	Alarmed	I hope that Hashem will Guard the Fools from their mistakes
MO Centrist	Alarmed	No
MO Centrist	Alarmed	interesting
MO Centrist	Alarmed	Global warming is real
MO Centrist	Alarmed	This survey is interesting, because the Orthodox world seems to have no interest in environmental issues.
MO Centrist	Alarmed	Global warming is one of the most pressing challenges of our time

MO Centrist	Concerned	I don't think meat consumption is inherently an issue. The earth has supported hundreds of millions and billions of bovines for a very long time. They created the Great Plains and the Savanna. It is when they are removed from the land into feedlots which breaks Nature's rhythms and degrades the animals, the land, and people. The solution is to eat animals that are raised like it was 100 years ago, not to completely remove beef from your diet. Same thing goes for chicken and every crop and vegetable as well. Most crops are raised in terrible ways that degrade the soil, land, and ecosystems. You're not doing better for the Earth by eating lentils if they are farmed in ways that kill local animals, plants and ecosystems in their own ways. Also, global warming is too global for me to care about generally. I care about local ecosystems and local community. Seeing litter in rivers bothers me more than global warming. Also, I think humans are generally incompetent at big picture thinking, so I have no hope in that changing for the better for at least a millennium
MO Centrist	Concerned	There is a lot of plastic waste in the religious community. Kiddushes all have plastic ware and many kosher supermarkets stock hundreds of types of plastic. There should be a push to use either biodegradable or glass options and educate those on using non-plastic.
MO Centrist	Concerned	No
MO Centrist	Cautious	The survey questions don't make sense. Some single selection questions should be multiselect.
MO Centrist	Cautious	Interesting topic to do a survey on.
MO Centrist	Cautious	Some of the options asked about how actions might change because of children. It's likely that not everyone taking this survey has children.
MO Centrist	Cautious	I was surprised by the questions on climate change.
MO Centrist	Cautious	The environment is important to me, especially when it comes to how we deal with our waste. Wastefulness is the opposite of gratitude and so it is anathema to me as a Jew.
MO Centrist	Cautious	This has been an ongoing discussion over fifty years. I feel it is time more Jewish institutions should get involved.
MO Centrist	Cautious	Interesting to see the range of options in all of the questions! Including many ideas I have not encountered before.
MO Centrist	Cautious	This survey seems unaware of the perspective that climate change is real and will have negative impacts, but the actions which cause climate change have positive impacts. (The same is true for water pollution and smog, just with more immediate negative impacts.) Businesses have a single-minded focus on the benefits of industry, and climate scientists have a single-minded focus on the harms. There is no easy calculation of "this is so bad" or "this is so good" that either opinion can be predominant, and authorities and individuals should not be so arrogant to endorse a hardline pro- or anti- stance. We must simply take both needs into account and balance as well as we can on this <i>gesher tzar</i> .
MO Centrist	Disengaged	Be brave in your own ideas and protect your environment
MO Centrist	Disengaged	Jewish community has gone too far right in all things and has accepted crazy theories instead of science. Hashem told us to follow science

MO Centrist	Disengaged	I think the tone of the survey was completely biased towards acceptance of current climate change theory. The truth is (the real truth -- not the junk the academics and media tell us) that the earth is warming, but (1) the computer models are based on very subjective assumptions, (2) the statistical analyses are ambiguous, since measurement techniques are often also subjective. But, even if we accept that humans are causing global warming, the truth (again, the real truth) is that the US could stop burning every bit of fossil fuels tomorrow and the world would not stop warming. China, India, Russia and Brazil, none of which are bound by the Paris Accords, account for the vast majority of carbon emissions. If you want to make a case for going green, make it economic. If the world wants to believe in it, let's find real ways (not the botched attempts of recent US administrations) to encourage US businesses to develop green technology that is affordable and whose profits enrich America. But, let's also not pretend that any of this has anything to do with Torah.
MO Centrist	Disengaged	none
MO Centrist	Doubtful	Climate change alarmists believe that things will get stay the same/get worse unless we eat less meat, stop flying, etc. The survey does not capture what I think will solve climate change - human ingenuity. At the turn of the 20th century cities in the US were struggling with an environmental crisis - horse manure. However, human ingenuity invented the car (which granted made a n negative environmental impact, but a different one). I believe that inventions will mitigate, if not solve, climate change.
MO Centrist	Doubtful	Cool survey thanks !
MO Centrist	Doubtful	The invitation to participate in the survey was misleading and disingenuous as there was no indication the survey was all about environmental issues,
MO Centrist	Doubtful	Na
MO Centrist	Doubtful	There are so many more important issues in my opinion facing Jews and the world than climate change.
MO Centrist	Doubtful	I have full confidence in Hashem's ability to send scientists who will, if necessary, find ways to deal with climate change. The "wise men" who told us in 2019-2020 there would be no vaccine against COVID for ten years were wrong. Scientists, inspired by the world's two best motivators--gold and glory--had it for us within months. I believe the same will be true for climate change technology. As long as China and other such countries are producing coal and not giving a fig for the kids of actions being demanded by eco-activists in the West, our re-cycling, giving up red meat (I do it because I like vegetables and don't want the extra calories of red meat), or worrying about renewables is nonsense/
MO Centrist	Doubtful	You have some sort of environmental agenda that's not transparent and you really should be more open about who this is for. I find it problematic .
MO Centrist	Doubtful	Not the biggest issue in our community
MO Centrist	Doubtful	Pray that Jews will come together through the Torah instead of progressive secularism.
MO Centrist	Doubtful	Global warming was caused by the conservationists. The clean Air act of 1970 reduced particulates and increased insolation without reducing carbon dioxide
MO Centrist	Doubtful	Improving the climate is wonderful. But considering that there have been at least 5 mass extinctions and a number of ice ages in the past, I can't worry too much about it. I'm more Concerned with what Hamas is doing in Gaza and what plans Iran and Turkey are considering.

MO Centrist	Doubtful	A bit long to finish the survey
MO Centrist	Doubtful	I am surprised that this is a topic selected for Nishma research. I am appreciative that there appears to be desire to look more deeply at this issue. I feel as though Yiddishkeit emphasizes mankind's respect in all relationships. While that primarily plays out visa vie interpersonal relationships between both Jews and Jews and Jews and non-Jews, it also feels important to acknowledge that we possess a strong measure of Hakaras haTov to the world in which we live. This recognition affords us another means of connecting to the Ribono shel Olamâ€” the One Whose world it is. There is an interesting tension I feel in approaching this topic. Climate change and other matters mentioned in this survey have become bastions of a liberal ideology whichâ€” especially post October 7â€” are difficult for me as an Orthodox Jew to throw my support behind. Overall, I would still say that the notion of l'Avdah u'Lishamra as described by Rav Aharon Lichtenstein May certainly apply to our religious views as it regards taking care of the earth we live on.
MO Centrist	Doubtful	Questions were too binary - environment is something we must take care of, but not to the exclusion of all other concerns
MO Centrist	Doubtful	I've taught Environmental Science at the college level. My thinking on climate change has changed drastically over the years. I no longer believe that most of it is due to humans and that much if not most is the result of natural cycles. A lot of money is being made off of scare tactics. The climate has always changed and always will. Adaptation and resiliency is what is needed, not EV's and heat pumps in places they don't belong such as northern US states.
MO Centrist	Doubtful	I found it rather frustrating that the survey completely ignored a very common view regarding climate change, that anthropogenic climate change is a real phenomenon that could potentially have negative consequences, but that the natural process of human innovation in the face of challenge is more likely to address it well and with fewer costs than personal practices like eating less meat or insulating our homes. I'm quite sure that this survey was mostly written by Barry Kornblau, who, while brilliant, well-meaning, and always trying to do things be-shalom, tends to forget that there can be multiple reasonable positions about things.
MO Centrist	Doubtful	Not clear to me why we have to 'actively' worry about the environment. There's very little the Jewish people (making up a small fraction of the global population) can do to affect this.
MO Centrist	Dismissive	I am not a Climate Aficionado who worries about the climate constantly. Hashem will take care of our world as he has done until now. The restrictive policies that environmentalists are imposing on us will bankrupt businesses and individuals. The hatred of fossil fuels will also bankrupt our country and society. Secular Jews who do not believe in the Torah have made Liberalism and progressive politics their Torah. That's why they will only vote for fellow Democrats even when the Democrat party is rife with progressive antisemitites.
MO Centrist	Dismissive	As it says in tehillim, "HaShomer Emet L'Olam"...that is my response to environmental cultists, Jewish ones and gentile ones. When HaShem is removed from society, only then can mankind delude itself into thinking it can control nature.
MO Centrist	Dismissive	The environment is the least of Our worries right now. We need to focus on behaviors and Bain Adam Lechavero

MO Centrist	Dismissive	you're look for specific results and tailor the questions to enable that regardless, i answered an best possible
MO Machmir	Alarmed	None
MO Machmir	Alarmed	Thanks so much for sending out this survey! Preserving Hashem's wonderful planet is essential!
MO Machmir	Alarmed	While the task may seem daunting, every action, no matter how small, counts toward building a more sustainable future. Education, innovation, and advocacy are crucial in driving meaningful change and ensuring that we leave a habitable planet for future generations
MO Machmir	Alarmed	My perspective on global issues frequently does not align with my community.
MO Machmir	Concerned	Environmentalism isn't antithetical to Torah observance, but it's not a high priority in the Orthodox world. We have so many other causes that are more immediate.
MO Machmir	Cautious	I believe the environment is very important however as the Jewish people are literally in a fight for our lives the environment has to take a backseat to more immediate, life threatening concerns.
MO Machmir	Cautious	No
MO Machmir	Cautious	Climate change has never been on the front burner for me. I keep hearing how warm the climate is, and then it snows. I worry much more about paying my mortgage and my kids tuition
MO Machmir	Cautious	The blurring between the natural and social sciences erodes the ability to faithfully rely on data
MO Machmir	Cautious	I was wondering where Judaism came in after the first few questions. I have not heard my rabbis discuss this issue from a halachik perspective
MO Machmir	Cautious	I am in favor of our Orthodox Jewish leadership highlighting the importance of taking care of our earth and our communities also by talking about health. We should be eating better and also reducing plastic disposables from our homes alongside trying to reduce landfill waste. But it shouldn't be an ideology. The leadership should guide us on how to live more simply, less materialism, natural foods, less waste, healthy.
MO Machmir	Cautious	None
MO Machmir	Cautious	Please add Fox Weather to your list of ways to get information on the environment!
MO Machmir	Cautious	Interesting topic, curious if frum Jews actually don't care as much as is assumed that they don't care
MO Machmir	Cautious	I have some hesitations about schools teaching about the environment because I think the issue is highly politicized and I am not confident in our current ability to differentiate between politics and science about environmentalism. That said, I do think caring about the environment and its sustainability is deeply important from a tikkun olam Torah perspective
MO Machmir	Doubtful	I found some of the questions and answers were written without enough nuance. For example the question about how much can we rely on hashem to fix the climate. That question assumes there is a false dichotomy that either god is involved in this world or he is not. Also some of the answer options were trying to fit into stereotypes of responses without nuance for trying to merge Torah and science, they were mostly either "science is 100% wrong" or "we must go to the extreme and fully trust the science"
MO Machmir	Doubtful	Do not think this issue should be primary among the other political issues we face.

MO Machmir	Doubtful	I didn't like how some questions were framed, in that they occasionally implied a false dichotomy. For example, we can fully depend on Hashem to protect the planet AND we have a personal obligation of hishtadlus. Hashem might not protect the planet in the ways we think are ideal, but that does not stop me from depending on Him and acknowledging that our fate is ultimately in His control. Hashem might be more likely to listen to our prayers and deal us blessings if we fulfill His mitzvos, the mechanics of which are beyond our understanding. But that only influences His will without changing it.
MO Machmir	Doubtful	Several questions could have benefited from a N/A option. I am single and childless, so I really have no opinion about discussing this topic with my children or what their schools should/should not do.
MO Machmir	Dismissive	Not all answers fit perfectly into the categories you provided
MO Machmir	Dismissive	I had little trouble answering questions except the one about trusting HaShem to control climate change. I was looking for a chance to comment that humans might do something to spoil the climate since Hashem gives humans free choice, but there is not enough proof that humans have done something to spoil the climate
MO Machmir	Dismissive	Surprised a Jewish survey is wasting time on climate change. It is about the 4000th most important thing facing the Jewish world today.
MO Machmir	Dismissive	Too much of it was about the environment. While protecting the environment is a good thing, we have far more pressing issues to address. Crime, anti semitism, the economy, the overall devaluation of traditional morals, etc
MO Machmir	Dismissive	Humans should not be meddling in areas that they cannot control.
MO Machmir	Dismissive	It concerns me why our views on climate change are being addressed. Is this about selling me a product or is this about try to influence our belief or even trying to influence beliefs in order to sell a product
MO Machmir	Dismissive	A lot of non-religious organizations have Tikun Olam Day - they do things like clean the beach or collect litter from the waterways. Seems to be a misconception, but I don't think the Orthodox communities spend enough attention on "litter" and cleaning up after ourselves. Respecting Hashem's world would not allow us to throw trash on the sidewalk or leave a social hall with papers and food we dropped on the floor and walk away from. Treating the environment respectfully is different than "climate change" discussions.
MO Machmir	Dismissive	Global warming is a hoax that the government created to create green energy job, in an effort to destabilize the hard working, blue collar, middle American worker. Global warming activists who want to ban coal and use electricity don't understand that the overwhelming majority of electrical plants run on coal. Torah observant Jews should consider the facts and not fall for these pseudoscience ideas
MO Machmir	Dismissive	I don't fear environmental disaster because I have trust in human innovation guided by god to solve problems
MO Machmir	Dismissive	Interesting survey but too oriented towards a woke issue
Yeshivish	Alarmed	A very meaningful survey
Yeshivish	Alarmed	Thank you for your inquiry. Its given me more points of reference to consider about the environment. I'm looking forward to read the survey results. Continued Hatzlocho in your work.
Yeshivish	Alarmed	No matter the position environmental protection is imperative

Yeshivish	Alarmed	The rise in global temperature is a big problem that people should pay attention to.
Yeshivish	Alarmed	Addressing global warming demands a multifaceted approach that includes transitioning to renewable energy sources, promoting sustainable practices in industries and agriculture, enhancing energy efficiency, protecting and restoring ecosystems, and fostering international cooperation
Yeshivish	Alarmed	None
Yeshivish	Concerned	New York now has a monsoon climate.
Yeshivish	Concerned	Science is constantly evolving and people should keep up with and be aware of what's going on in the world around them and globally. Schools should teach more about how to live better lives and work with the environment. Being or keeping healthy goes along with a Torah education
Yeshivish	Concerned	An issue that did not appear to be addressed in the questions was the significant role of large corporations in causing climate change. Yes, you mentioned things around investments, but that's about it. Personally, I have no problem accepting that climate change is a real thing, but I do not think that I have any significant personal responsibility responsibility, as the major factors causing it are completely outside of my control.
Yeshivish	Concerned	I'm wondering why the survey focused on global warming and climate issues.
Yeshivish	Concerned	I would like to see the results but I think the questions are tilted in a certain direction and are not objective.
Yeshivish	Concerned	I am curious about ultimate goal of this survey
Yeshivish	Concerned	There needs to be a lot more teaching of Torah based science subjects in the schools. There is no fact that is more demonstrable about the universe than the existence of its Creator.
Yeshivish	Concerned	I not in a position to question climate change. These changes are the actions of Hashem and I'm not here to question them.
Yeshivish	Cautious	I don't know what my take on global warming and environmentalism should be. On the one hand, it feels like there should be some level of hishtadlus even if it is Hashem's world. On the other hand, I would want to hear that from Roshei Yeshiva rather than concluding that on my own
Yeshivish	Cautious	Perception and beliefs on the person of colour.
Yeshivish	Cautious	I think they're important issues however there are far more important social issues to worry about...
Yeshivish	Cautious	We should always follow Gedolim that is the ratzon Hashem not scientists
Yeshivish	Cautious	More of science should have have come in.
Yeshivish	Cautious	climate science is driven by an agenda that is marxist at it's core. It is an inherently dishonest arena of science
Yeshivish	Cautious	Shmiras HaShabbos reduces more emissions than Al Gore's private jet; Bernie Sanders isn't Shomer Shabbos!
Yeshivish	Cautious	interesting topic. lifestyle considerations in our community often make it difficult to implement more sustainable practices
Yeshivish	Cautious	Seemed a rather biased survey.

Yeshivish	Cautious	Re red meat and other animal products, I'm in the process of giving up as strictly as possible but mostly for health reasons. In regard to Rabbinic emphasis or leading Roshei Yeshiva proclamation, I'm more inclined to listen to my Rav whom I know, than a generic proclamation from Roshei Yeshiva (that may or may not reflect their actual views, or the views of the activists who collected the signatures). I just have a hard time assuming my Rabbi would be sympathetic. I could definitely be wrong.
Yeshivish	Cautious	While there are important issues raised here I have other priorities and these aren't on top of my list right now
Yeshivish	Cautious	I view environmentalism/appreciation distinct from climate change. One can be aware of pollution and minimize our impact on this world, but at the same time climate change is a much more complex issue that is overly simplified (and politicized). I don't think my eating habits are moving the needle. Nor what kind of car I drive.
Yeshivish	Cautious	Worrying over the welfare of Am Yisroel takes precedence today over worrying about how climate change might affect us several decades or centuries in the future!
Yeshivish	Cautious	I personally recycle and participate in organic waste collection and try to reduce waste and paper use, etc. I do believe people should not pollute and reduce their carbon footprint; however, I think many problems of pollution and climate are a natural occurrence from population growth. Trees are being cut down to build needed housing. So while, I do a lot to not damage the world, I do believe Hashem has to help us by finding a good solution (such as life on another planet, etc.). I also feel that liberals concentrate on climate change and animal rights more than caring for the elderly or humans. Good luck with your survey.
Yeshivish	Cautious	I think there is so much we do not know on these topics
Yeshivish	Cautious	I believe that climate change is an issue but I don't think that it is my responsibility from a Torah perspective to be anxious about it.
Yeshivish	Cautious	N/a
Yeshivish	Cautious	I think we should all be doing more to address climate change. We will all be negatively impacted if we don't.
Yeshivish	Disengaged	None of the orthodox categories really fit me, as I lean Agudah and Yeshivish, with centrist modern orthodox upbringing, but that was too long to describe earlier.
Yeshivish	Disengaged	I found this to be an interesting survey on different topics. All the best.
Yeshivish	Disengaged	The actual dry facts on climate change are not available in a way that I could learn it like a sugya and develop a nuanced view. All of the source material that I see is slanted one way or the other.
Yeshivish	Disengaged	Interesting topic that rarely comes up in frum circles, except in an anti/negative manner (sadly.)
Yeshivish	Doubtful	I don't have much of an opinion on these things because I have not researched them. I also imagine I would find it difficult to find a reliable, balanced presentation of the different views such that I could make an informed decision, and I am not willing to spend the time sifting through the one-sided presentations of both sides to arrive at what I think is closer to the truth, which is probably somewhere in between. My rabbei'im and, in my understanding, gedolei torah did not and do not spend their time on such things.
Yeshivish	Doubtful	None

Yeshivish	Doubtful	There are tangible environmental issues that I believe need to be dealt with, such as the plastic filling up our ocean and the fact that our landfills will run out of space, but I don't believe that climate change should be up there at all as a major issue and yet it is the most politicized which is a huge turn off to me. I actually work in environmentalism, I am on the corporate social responsibility team and I calculate carbon emissions for my company, so I have to pretend to my coworkers that I believe in climate change, but I don't because the science is fuzzy and 'experts' disagree. I do believe in efficiency of resources, and like I said other tangible environmental issues and am personally bothered by excessive waste. In terms of educating our community on these topics, I don't know; it's very hard to raise large families without using a lot of plastics, I wouldn't want mothers to start feeling guilty.
Yeshivish	Doubtful	I am wondering what the motivation of this survey is. Global Warming has taken on a dogma/political movement status. If you ask about conservation, pollution, environmental toxins produced by industry, etc., it is easier to focus on issues. I wouldn't mind my grandchildren learning a bit of serious biology; but and Jews we have other things to focus on.
Yeshivish	Doubtful	None
Yeshivish	Doubtful	Global warming is a complex issue that is not yet completely understood by the scientific community and therefore care must be taken in what solutions are implemented.
Yeshivish	Doubtful	I think a lot of these questions were presupposing a certain level of environmental damage to the world/ from a biased view point. Not that there was anything wrong with that but it makes it a bit difficult to disagree
Yeshivish	Doubtful	What is the survey trying to get at? of course Hashem runs the world in every single detail.
Yeshivish	Doubtful	No
Yeshivish	Doubtful	I think it was a bad idea to mix question about attitudes on climate science with questions on philosophy about evolution They deserve distinct treatment
Yeshivish	Doubtful	I don't agree with how some of the questions and answers were phrased. Some were confusing and some were leading. It will be hard to get accurate data from those questions.
Yeshivish	Doubtful	Too much on environmental issues
Yeshivish	Doubtful	You can't quantify a person/people based on some generated questions. The questions in this survey were a good starting point though. Good luck.
Yeshivish	Doubtful	You should have asked about level of education. You might have inquired about my views on the sophistication of those talking about climate change. Most politicians are too stupid or ignorant to be entitled to views, most claimed experts are not, and most sophisticated scientists are hesitant to take public positions. In inquiring about some of the questions it might have been useful for you to know whether the background of the respondent was in data analysis or science and whether a finer differentiation among views on science and Torah might enable you to have a better way of understanding your respondents. Your question about childhood background wasn't comprehensive enough. I grew up in a Boro Park where a non-trivial set of my classmates were in an Orthodox environment but in homes that were certainly not Halachically observant in a contemporary sense; it might be useful to know how common this was,
Yeshivish	Doubtful	you covered it mostly
Yeshivish	Doubtful	None

Yeshivish	Doubtful	These are very interesting questions and I enjoyed reading and answering them. Hatzlacha rabba! I once watched a video about Al Gore in high school possibly and that was my main exposure to climate change.
Yeshivish	Doubtful	I don't trust politicians at all on climate science. The discussion has changed from simply carbon reduction, which would include nuclear power as a solution, to specifically renewables- this bait and switch shows that it isn't really about global warming, which latest research has shown to be more manageable.
Yeshivish	Doubtful	I appreciate that you only had 2 options for genders ;)
Yeshivish	Doubtful	As a God fearing Jew I firmly know and believe that Hashem is controlling the entire world. There's no reason to fear and be overly Concerned about how the world will be. Hashem will protect us. We will be fine. I listen to my Gedolim, Roshie Yeshiva, and Rabbanim regarding our obligation of hishtadlus or what is required of us to do the necessary steps to protect ourselves.
Yeshivish	Dismissive	Not sure why Jewish research projects are spending money on climate change research, it seems frivolous in light of pressing needs of the Jewish community that need actual data
Yeshivish	Dismissive	none
Yeshivish	Dismissive	Thank you
Yeshivish	Dismissive	The questions regarding who should discuss climate change and how often, seem to be geared towards the assumption that the discussion should be about the "problem of climate change". This caused me to answer the way I did. However, I do believe there needs to be more discussion to counter the idea of "man made" climate change and talk about how Hashem created the world with warmer and cooler cycles. Something that seems to be ignored in the discussion is how while heat does melt ice caps, it also causes water to evaporate which keeps the sea level from rising to dangerous levels. Hashem created a beautiful world for humans to use as needed. Animals are meant to be eaten, oil is meant to be used to fuel transportation and production etc... Yes, we should do our best to keep it a clean and pleasant place to live, but to be Concerned with "ruining the environment" and existential questions show a lack of emunah and possibly k'fira.
Yeshivish	Dismissive	Don't understand the point of this survey. Hashem created the earth and Hashem protects the earth and all its beings....
Yeshivish	Dismissive	Very disgusting survey.
Yeshivish	Dismissive	Idk what u guys are trying to do
Yeshivish	Dismissive	climate change is a cyclical phenomenon. All the liberals/leftists/anarchists and third-world leaders are just trying to get the US to send all our money to them as the "solution" to climate change
Yeshivish	Dismissive	Interesting shailos! I believe that caring about the environment is not contrary to the Torah as many posit but there has to be a middle ground between blatant ignorance and climate change fear mongers.
Yeshivish	Dismissive	The survey is flawed in that there is an assumption made (that there definitively is global warming driven by human activity) and the answers to the questions that follow assume that the answers to the questions agree with that premise. So if I eat less red meat it may be because of finances or dietary reasons, not because I think it's "better for the environment"

Yeshivish	Dismissive	The issue of climate change has become politicized, and decisions are being made that are not true scientifically based, but politically and from the "woke culture.
Yeshivish	Dismissive	complete waste of time
Yeshivish	Dismissive	<p>I didn't agree with the framing of a few of the questions. Specifically, while the meta-narrative of climate change is definitely a scientific fraud, most scientists are not corruptly manipulating scientific field work or analysis, but rather are themselves victims of the fraud. There are a lot of incentives, pressures, influence, from a variety of sources that all play a role in distorting science, some of it fraud, but a lot of it are the systemic inbuilt biases. For instance, because of the imbalance in funding and social acceptance within the research community, there is a lot of work being done to elucidate and discover new warming mechanisms in nature, but not to discover cooling mechanisms or self-contained feedback loops that can modulate excesses. This leads to models being programmed with lots of warming inputs but a dearth of cooling inputs. Regarding the fraud, instead of a whole disquisition, simply consider that the same data that in the 1970's was showing a cooling trend that led to a "scientific consensus" that we're heading for an ice age somehow now shows there was really a warming trend the whole time. This should be sufficient to demonstrate that the data is not remotely "objective", but rather at minimum is dependent to a very significant extent upon human calculations and input on top of the raw recorded data, so much so that decades of a trend in one direction can be retrospectively flipped to show the exact opposite trend. Climate change doesn't qualify as a scientific discipline in any event – science is a process of observation, hypothesis, and reproducible experimentation to verify theories. Climate change has none of that – they cannot predict anything specific, every model ever released failed to accurately predict even the near term temperature trends correctly, rather every single model overestimated the temperature to be hotter than even their warped adjusted datasets that falsely add warming into later years and lower the temperatures of earlier decades to create the "warming" trend. Consensus is not a scientific concept. It's also worth pointing out that climate scientists resolutely ignore other potential sources of warming and cyclical phenomena that can affect the climate, such as undersea volcanoes or the spectacular heterogeneity of the Sun's surface. It is tremendous hubris – something that is rather typical of modern day scientists in contrast to their predecessors from prior centuries or even the first half of the 20th century - that we can exert such control over the climate at all. The amount of carbon emitted throughout all of human history pales in comparison to one big volcano eruption. People don't have any sense of the scale of the Earth, and how insignificant humans and our actions are by comparison. Moreover, to pretend that there is no political movement nowadays that is at least trying to capitalize on crises in order to arrogate more power to centralized government control is to deceive yourself or be a remarkably stubborn ostrich. Public officials such as the UN Climate Czar have openly expressed that communism is a superior system of governance necessary in order to combat climate change. Furthermore, institutional science is now openly a corrupt cult of insanity - the fact that "science" holds that there are limitless genders, homosexuality is normal/healthy, trans the children, and so on is incontrovertible evidence to any Jew who is rational & follows the Torah that Science is clearly beholden to other considerations besides objective scientific</p>

inquiry about objectively observable phenomena in the physical universe. There are also far more scientists than people are aware that dispute the whole notion of climate change, including Nobel laureates. But they are mostly afraid to speak out publicly because of the climate of fear, reprisals and cancellation that they know will ensue should they openly buck the orthodoxy. This in itself also debunks the 'scientific' character of assertions made by people in the name of science that is the climate change narrative – where dissent is stifled and dissidents are quashed, there is de facto no honest debate taking place. There is no religious enterprise of safeguarding the planet. As a religious matter, the Torah actually states that the state of the physical world is dependent upon the moral virtue of humanity. Chazal tell us that in the Dor Hamabul, the animals themselves were corrupted because of the sins of that generation. So if someone wants to worry about the state of the planet, then start with making sure that you are living properly according to the Torah, which is hard enough.

Yeshivish	Dismissive	The false conceit of the environmentalists is that they think they can control the world.
Yeshivish	Dismissive	Believe global warming is a natural process that has occurred at different times in the past and are not directly caused by human actions
Yeshivish	Dismissive	I know what you are up to. May HKBH do you in as he's done to Charles Windsor. Omein.
Yeshivish	Dismissive	Waste of time
Yeshivish	Dismissive	Interesting topics. Some loaded questions in there.
Yeshivish	Dismissive	There were options for a set of questions that asked how often certain people talked about climate change. Currently, no one speaks about it. Secondly, I would like to point out that every major climate change prediction has not come true. I'm not shooting from the hip; my degree is in biology and I teach science for a living.
Yeshivish	Dismissive	I responded as best as I could.
Yeshivish	Dismissive	Green movement is only to protect the rich and wealthy The wealthy and social leaders will eat red meat when ever they want to They will have cars air conditioners gas stoves washers dryers etc All these things will be taken from everyone either by force or making it too expensive to own The green movement cares nothing for the earth. It only cares about controlling people and redistributing the wealth
Yeshivish	Dismissive	I have no thoughts but it is definitely a very intriguing survey.
Yeshivish	Dismissive	Most of my children's schools emphasize caring about the environment, not polluting, etc. And caring appropriately for animals. I have never experienced my children behaving like public school kids or woke climate scientists.
Yeshivish	Dismissive	I think "climate change" is a form of religion. There is not evidence that it is caused by man. While we are busy restricting farmers and gas stoves and combustion engines, our rivals are not in any way restricting themselves. Committing cultural suicide by banning fossil fuels will not "save" the planet, which isn't going anywhere anyway.
Yeshivish	Dismissive	The focus on global warming is a distraction from the real issues facing us today.

Yeshivish	Dismissive	<p>Honestly, I don't know that much about climate change. However, I have a few issues with the practical application of politicians' and other peoples' concerns. Firstly, to what extent should the possibility of maybe helping the environment on a small level in 500 years affect my everyday living now? Should I have to struggle to make ends meet paying ever-soaring gas prices just because we don't want to use natural oil here in the US? Should my Yeshiva have to pay thousands of dollars extra per year on paper goods just because styrofoam is less biodegradable? To what extent should our daily living now suffer? Secondly, I feel the politicians who propagate these ideas are tremendous hypocrites. If they believe what they hold, why do they fly on private jets which probably produce more pollution than any individual car in a year? Furthermore, why is it okay for Iran to produce oil (and specifically us to pay them for it) and China to run these run-down factories with underpaid works in sub-humane conditions that produce more pollution than anything yet we are happy to outsource everything we buy to them? If one preaches something, live by it. Something is very amiss here. I think it's just propaganda to get the politicians power. Therefore, I do not concern myself with these issues. Honestly, I am embarrassed that a Jewish organization is asking questions that indicate they ascribe to these ideologies. I do agree that we shouldn't pollute out rivers by pouring paint in them, or litter the streets. However, after doing basic Hishtadlus, Hashem runs the world. As long as we aren't negligent, everything will be okay. Thank you for taking the time to read my message.</p>
Yeshivish	Dismissive	I don't think I focus on any of these issues too regularly. I personally understand whatever climate change is occurring is going according to Divine Plan. On the one hand, we can't leave trash outside everywhere to make the Planet disgusting. But at the same time, attributing global climate change to mankind driving gasoline cars is a little extreme.
Hasidic	Alarmed	Do Orthodox Jewish families create more plastic garbage than the rest of the population? Yes, absolutely. This needs to change!
Hasidic	Alarmed	I hope it can be achieved globally
Hasidic	Concerned	Not too many other thoughts
Hasidic	Concerned	The time to act decisively is now
Hasidic	Concerned	There is much too much litter in my neighborhood. (albeit i don't think that contributes to climate change...) Although much/most of the litter can be attributed to sloppy handling of garbage disposal by Landlords, Supers and Sanitation workers, yet i still think that parents are too lax in teaching children about proper manners, and that the litter, worse than just being an eyesore, is somewhat also causing a Chillul-Hashem. (Perpetuating the nasty term "dirty jew"...)
Hasidic	Cautious	I think people's actions are affecting the environment negatively. At the same time, I believe that we should not go crazy in going green. G-d has a plan for the world and nothing humans can do can override him. Still, we must do our basic responsibility and not engage in practices which we clearly see that they harm the environment.
Hasidic	Cautious	If the survey was to match up the opinions of the the greater Jewish community on global warming, then it was somewhat one-dimensional. There are more nuanced details that will inspire the Chareidi's hashkafa. There is also clearly skewed information such as the carbon footprint on a holistic global level. However, if the goal was to survey how MO and Liberal beliefs align with secular liberal sentiments, this was a very clever survey.

Hasidic	Disengaged	My questions on climate science are based on a (perceived) lack of proper application of scientific principles to research (fuzzy data, replicability, borne out predictions, and lack of transparency as to the uncertainty), as well as policy questions regarding proposed solutions.
Hasidic	Doubtful	there is nothing humens can do for globel warming
Hasidic	Doubtful	Why are you so interested in the climate?
Hasidic	Doubtful	It's an interesting choice of survey for orthodox jews, if I had to give an overarching perspective of my opinion on climate change, it would be, I do believe the world is getting warmer, I don't believe it is solely because of human factors. We need to care for all of gods creations and we need to have faith that god has a plan.
Hasidic	Doubtful	I just think that hashem created his world in a beautiful way and makes no sense at all to think into global warming etc. he has this in plan as well and the same is with people who are self haters that are busy with "the machlokes in klal yisroel" while they themselves are self hating. this is hashems plan for us in golus and yes there are different chasduses and even within it does divide this is noty machlokes this is hashems perfect plan and every person has to think about his own doings "is this what hashem wants or not"?
Hasidic	Doubtful	All good stuff
Hasidic	Doubtful	I would want to know who's so board to make such crazy surveys?
Hasidic	Doubtful	I think global warming is irrelevant to us. I do appreciate clean air wherever people live. (I think it's healthy)
Hasidic	Doubtful	It's an interesting topic you chose given the amount of Other things that should really be our concern these days.
Hasidic	Doubtful	The issues in this survey do not take up much of my thinking, and I don't attach great importance to them.
Hasidic	Doubtful	Although climate change may be real to an extent, most of the hype, is mainly about financial gain and not actually about the environment
Hasidic	Doubtful	People who are into global warming usually believe that the world is billions of years old, so even if there is such an issue, you've probably got another 10K-100K years before it becomes a problem. Worry more about all the legal weed being exhaled into the environment and the drug addicts on the subway steps relieving themselves in public.
Hasidic	Doubtful	The issue of Climate Change and the environment is primarily political .
Hasidic	Doubtful	This seems to be an extremely biased survey, with the dangerous intention of infiltrating and brainwashing the Jewish community. Don't try it many have tried but all have failed with terrible results.
Hasidic	Doubtful	Rabi I'm never address these topics so no idea what da'as Torah is. Assuming they assume it's liberal stupidity. Otherwise they would address it
Hasidic	Dismissive	Live and Let G-D!
Hasidic	Dismissive	i dont belive in global worming look at the facts this year we had a colder winter then last year , andevenyou think its a tru thing , as humen we cant vchange it only hashem could
Hasidic	Dismissive	I am only interested in the environment or climate change subject if it helps save money
Hasidic	Dismissive	Shtissim MIT lokshen
Hasidic	Dismissive	great issue! I'm eager to hear what the resuilts are.

Hasidic	Dismissive	Birth control, family planning and unprotected hedonism have been forced upon the jewish community. Under the guise of mental health, govt programs and institutions are being used to manipulate social heirchy and family size
Hasidic	Dismissive	My views are Republican views, but I vote Democrat because I think it's better for Jews in the long term
Hasidic	Dismissive	Seems geared towards filling our minds with a specific agenda
Hasidic	Dismissive	Thanks
Hasidic	Dismissive	Please stop your association with yaffid.
Hasidic	Dismissive	Scientist's are fanatic believers in evolution even though it doesn't begin to make sense since it liberates them from following a higher moral lifestyle.
Hasidic	Dismissive	Global warming is not at all important. The Ribono Shel Olam has been running the world till now- and He doesn't need our help
Hasidic	Dismissive	The idea that people can harm or save the world does not belong in an orthodox survey
Hasidic	Dismissive	I Dont Exactly Identify Isreal To The Jewish Comunity As One.
Hasidic	Dismissive	pretty interesting range of questions
Hasidic	Dismissive	One must look at who is clamoring for "climate change"? Greta thunberg ×™×ž"×©, Omar, talib, AOC, ×™×ž×— ×©×ž×• ×•×—××"×• ...and then we know what NOT to champion! May they ALL perish together with Hamas, Hezbollah and all the other ×™×ž"×© enemies of Israel ×• ×ž×Ÿ ×××Ÿ ×™×"×™ ×"×!×•×Ÿ!
Hasidic	Dismissive	when you ask quistions from jews be more carefull that they should not be nichshel with cfira ×××××™×"×" like your quistions on ×'×"×™×• × ^a ×©×ž×™×• ×•×• ×"×Ÿ
Hasidic	Dismissive	Hashem runs the world
Hasidic	Dismissive	I think there are more nuances about these issues than presented here, but you did a good job with a difficult subject.
Hasidic	Dismissive	enjoy