Celebrating the Polish Immigrant Community: Strengthening Cultural Bonds and Representation in Westfield, MA

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Celebrating the Polish Immigrant Community:
Strengthening Cultural Bonds and Representation in Westfield, MA

A Thesis Presented

By

ALEXANDRA M. SMIALEK

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University of Massachusetts Amherst in partial fulfillment
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Celebrating the Polish Immigrant Community:
Strengthening Cultural Bonds and Representation in Westfield, MA

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DEDICATION

To my beautiful family from Poland to Westfield.

Thank you to my mom and dad, I could not have done this without your love and support. Thank you for giving me the honor of being your daughter and instilling that Polish pride.

&

Thank you to my big brother, Matt, and future sister-in-law, Annie, for believing in me from the very beginning. You two gave me the confidence I always needed.
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Without you all, I could not have imagined completing this research study in the way that I did. I learned so much from you and I will carry that with me forever. Thank you again.

To my family, especially my mom and dad, thank you for all that you do in my life. Seeing how proud you are of me makes this all worth it. I hope to never let you down. To my brother, Matt, you are a light and I am lucky to always have you in my corner. Babcia Marysia and dziadzius Emil, thank you for being just a phone call away and for reminding me to have faith. Babcia Helenka, thank you for being my biggest fan all the way in Poland. To my aunt Ania, uncle Olek, and cousin Peter, thank you for having faith in what I can accomplish. Annie, thank you for being the calm in the storm and bringing me back from moments of doubt. You all helped create a foundation that allowed me to not only accomplish this thesis, but so much more.

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ABSTRACT

CELEBRATING THE POLISH IMMIGRANT COMMUNITY: STRENGTHENING CULTURAL BONDS AND REPRESENTATION IN WESTFIELD, MA

SEPTEMBER 2017

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Immigrant communities are a part of every city and town in the United States. Sentiments towards immigrants, however, continue to vary, but in recent years, anti-immigrant sentiments have become more widely encountered, especially because of the recent presidential election (Southern Poverty Law Center, 2016). A lack of knowledge and representation of diverse cultures, along with recurring negative rhetoric, may influence how immigrant populations are received. This report argues that acknowledging culture and heritage can strengthen cultural bonds, create and celebrate a unique city identity, and improve cultural representation. The City of Westfield, Massachusetts, located in Hampden County, will be studied in this report. Amongst the several immigrant communities in the city, the Polish population is one that is present, but underrepresented. Through participant interviews, elements of place attachment, cultural representation, and cultural values will be studied. This research hopes to encourage greater cultural representation by enhancing place attachment and representation for present and future immigrant residents. This report will also aim to contribute to the greater studies and literature surrounding cultural planning by examining the importance of culture and heritage in the planning field and offering recommendations.
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CHAPTER 1
INTRODUCTION

Within the field of city and regional planning across the United States, cultural planning is often connected to the arts and urban renewal strategies. Literature surrounding cultural planning is, therefore, mainly focused on these topics (Currid (2007), Kloosterman (2012)). However, cultural planning, in the broader sense, addresses cultural representation and preservation of a group of people along with their traditions and identities (James (2013), Kliger et al. (1999), Lustanski (2009), Sapeha (2014)). In this study, cultural planning will be addressed through the cultural representation lens.

Cultural representation is shaped by the various groups of people present in cities and towns across the United States. These groups of people can belong to a certain race, ethnicity, religion, or other cultural identifier, and can also be made up of immigrant populations. Immigrant populations have been known to create cultural enclaves, like Little Italy and Chinatown, as a way to maintain their culture and identity. These large-scale enclaves may be a representation of how cultural planning can work if done correctly and equitably.

Cultural planning should not, however, solely focus on capitalizing on culture, but rather celebrating, acknowledging, and representing it. Not all immigrant populations, especially in less populated areas, can grow to the size of a Chinatown, but so long as there are immigrant populations present, there is a need to represent them regardless of their size and location. To do so, city officials, planners, and community groups can reach out to these populations to learn about their culture, listen to their experiences, and understand their values. This knowledge can then be applied to cultural planning practices like historic preservation or cultural celebrations at even the smallest scale.
Incorporating cultural planning practices can also create a more representative and inclusive community.

Complete representation and inclusivity can prove difficult due to the varying immigrant sentiments across the United States, as well as, those surrounding the recent presidential election (Southern Poverty Law Center, 2016). Immigrants and their culture can be received differently depending on a community’s perceptions, physical and social resources, and personal resident experiences. According to Peter Dizikes of MIT News, “Conventional wisdom holds that American attitudes toward immigrants are shaped by both economic and cultural considerations,” (2010). In times of greater economic prosperity, economic considerations, like immigrants taking American jobs, are not so much a concern; however, cultural considerations, especially those that highlight differences in values may create a divide between foreign-born and native-born residents. Cities and towns across the United States need to fill in these divides when possible.

As the research in this study suggests, one must reach out to each of the immigrant populations present in the community, learn about their individual experiences, inquire about their perceived representation, identify their attachment to places and spaces, and understand their values. There could be more to consider in order to properly celebrate and represent a cultural community, like an immigrant population. However, for the scope of this project, these four steps have been taken as they relate to one of the many immigrant populations, Polish immigrants and first-generation Polish-Americans, in the study area of Westfield, MA. The purpose of this research is to contribute knowledge to the cultural planning field by examining the importance of place attachment, representation, and values. Furthermore, this research aims to encourage
greater cultural celebration for Polish immigrant residents in the city of Westfield, Massachusetts.

The existing problem in Westfield is that the Polish community and Polish culture is present, but underrepresented. With a population of 41,480 individuals, approximately 1,700 are of single Polish ancestry and 3,500 are of some Polish ancestry (United States Census Bureau, 2015). Currently, within the city there are three Polish-related establishments, though they do not solely cater to the Polish immigrant population. These establishments include the Holy Trinity Church of Westfield, the Pierogi Café, and the Polish Deli. These three establishments are located along the boundaries of Westfield’s downtown area. The Holy Trinity Church offers a Polish mass, a monthly breakfast for the Polish community, and other Polish services related to the church such as confession, baptisms, weddings, and funerals. The Pierogi Café is a recently opened eat-in or take-out restaurant that offers several traditional Polish dishes. The Polish Deli is a small grocery store that has several Polish products ranging from sauces and snacks to deli meats. The Deli has also started to incorporate Russian and Ukrainian products due to the large presence of Russian and Ukrainian immigrants in the city. Aside from these three establishments, no other Polish representation is visible. It is also important to note that other immigrant populations are also underrepresented, but for the scale of this research study, only the Polish population will be studied.

In addition to the lack of representation of the Polish immigrant population in Westfield, the city has struggled to find a sense of identity. With a small and constantly changing downtown, alongside large suburban and rural areas, Westfield is a city that calls itself a town. Because there is no single image of the city, as it currently stands, this
research may help to further find an identity, perhaps one that is related to culture, by starting to incorporate the experiences of the underrepresented Polish immigrant population. Eventually, if all populations are represented equally, a more socially and culturally inclusive city identity may be created.

Prior to beginning data collection and analysis, the study’s preliminary research questions included:

1. Can the sharing of oral histories and cultural heritage aid in the representation and celebration of the Polish population in Westfield, Massachusetts?
2. How is the built environment impacting opportunities for inclusion of the Polish immigrant population? How do residents and visitors encounter it?
3. How can the city encourage living heritage and a celebration of Polish culture to strengthen the city’s cultural diversity?

However, as the research began evolving and the methodology was further formulated, the research questions developed into the following:

1. What are the elements of place attachment that Polish immigrants and first-generation Polish-Americans experience in Westfield?
2. How is the Polish community and their culture represented in the city of Westfield and how do Polish immigrants and first-generation Polish-Americans encounter it?
3. What are the core values of the Polish community in Westfield?

These research questions reflect the purpose and aims of the study as they relate to the Polish immigrant population in Westfield. Place attachment, cultural representation, and core values are all elements of an individual’s experience in a place. One-on-one semi-
structured interviews were conducted with Polish immigrants and first-generation Polish-Americans on these topics. In addition to developing an understanding about the Polish immigrant experience, this research also attempts to provide recommendations for city officials, as well as, the Polish immigrant population that would help to address the problem of underrepresentation.

This research study will first examine the background of the study area, Westfield, Massachusetts and will assess current demographics to provide context. Then there will be a review of relevant literature on the topics of place attachment, cultural representation, and core values. The literature review will be followed by an examination of relevant case studies focused on the Polish immigrant experience. The methods of the research study will then be outlined. Following the methodology, the findings of the research study will be presented. A discussion and interpretation of the findings will then be presented. Recommendations that focus on the study’s research questions and purpose will be offered before a conclusion that will mark the completion of the report.
CHAPTER 2
BACKGROUND

2.1 Brief History of Westfield

Westfield, Massachusetts had an early founding as a town in 1669 (City of Westfield, 2017). The city began with a strong agricultural industry, which lasted for approximately 150 years due to Westfield’s high quality sedimentary land. Early in the nineteenth century, what was once agricultural became industrial due to the shift in industries across the nation. Instead of its farmland, Westfield became known for making bricks, cigars, and whips (City of Westfield, 2017).

During the course of Westfield’s long history, many waves of immigrants resided in the area calling Westfield their home. Immigrant populations included those of Irish, Polish, Ukrainian, and Russian origin. As of 2015, there were almost 4,000 foreign-born residents in the city (United States Census Bureau, 2015). Many of these residents established themselves across Westfield, but often around the edges of the city’s downtown. Some immigrant populations continued to expand, while some grew smaller.

The Polish population, in particular, flourished in the twentieth century and it is common knowledge amongst Westfield residents that the neighborhoods surrounding the Polish Holy Trinity Church formed what was unofficially designated as “Little Poland.” The Church itself was built by Polish immigrants in the early 1900’s and was the cultural landmark for this area. In the 1980’s, there were several Polish bakeries and other service establishments in the area; however, shortly after, the presence of the Polish population began to decrease. The Holy Trinity Church and Parish School are all that is left of “Little Poland” though Polish families are still present in the neighborhood. Having the Church is a reminder of a once thriving cultural enclave.
2.2 Westfield Demographics

2.2.1 Population Growth

![Population of Westfield, MA (2010-2015)](image)

**Figure 1: Population Growth of Westfield, MA Data Source: 2010-2015 American Community Survey, U.S. Census Bureau**

The change in Westfield’s population has steadily been increasing for the past several years. As of 2015, the population has continued to trend upwards with a population of almost 42,000 people (United States Census Bureau, 2015). Westfield’s population size is significantly larger than its rural neighboring towns of Southwick, Russell, and Montgomery. However, the city’s population is smaller than the neighboring city of West Springfield.
2.2.2 Median Household Income

![Median Household Income in Westfield, MA (2010-2015)](image)

**Figure 2: Median Household Income in Westfield, MA (Adjusted for 2015 Inflation)**  
*Data Source: 2010-2015 American Community Survey, U.S. Census Bureau*

The median household income for Westfield had a dramatic increase between 2010 and 2014 by almost $10,000, however in the following year, median household income stabilized at $61,053 (United States Census Bureau, 2015). An increase in the median household income could be seen as a positive for the city’s residents and their financial quality of life.

However, even though there had been an increase in median household income over the past five years, unemployment rate for the city was 8.9% in 2015 (United States Census Bureau, 2015). Westfield’s unemployment was over one percent higher than the state of Massachusetts, which had an unemployment rate of 7.6% in 2015 (United States Census Bureau, 2015). This comes to show that though median household income may rise, issues like unemployment can still be a concern for the city.
2.2.3 Median Age

![Median Age in Westfield, MA (2010-2015)](image)

**Figure 3: Median Age in Westfield, MA Data Source: 2010-2015 American Community Survey, U.S. Census Bureau**

The median age for Westfield has remained consistent the past several years, staying between the ages of 36 and 39; however, as of 2013, the population seemed to be trending towards a slightly younger median age. In 2015, the median age for the city was 37 years old (United States Census Bureau, 2015). A younger median age may be a sign of a smaller aging population. The need for amenities and services may differ because of this.
2.2.4 Foreign-Born Resident Population

![Bar chart showing foreign-born population in Westfield, MA from 2010 to 2015.](image)

**Figure 4: Foreign-Born Population in Westfield, MA (2010-2015)**

The number of foreign-born residents in the city has slowly been increasing since 2010. In 2010, there were approximately 3,100 foreign-born residents in the city and as of 2015, there is almost 4,000. An increase of foreign-born residents may lead to a more culturally diverse city.

As of 2015, the foreign-born population includes six-hundred and thirteen individuals from Moldova, two-hundred and sixty-six from Russia, and nine-hundred and ninety-one individuals from Ukraine. Though there are residents from across the globe living in Westfield, over half of the foreign-born residents are from Eastern European countries (United States Census Bureau, 2015).
2.2.5 Population with Some Polish Ancestry

![Graph showing the number of residents with some Polish ancestry in Westfield, MA from 2010 to 2015.](image)

**Figure 5: Residents with Some Polish Ancestry in Westfield, MA (2010-2015)**

Between the years of 2010 and 2012, Westfield residents that identified as having some Polish ancestry increased, before decreasing in 2013 and 2014. However, in the following year of 2015, the number of residents increased by almost 500 individuals (United States Census Bureau, 2015). Overall, the trend of residents with some Polish ancestry seems to be relatively constant in the city.
2.2.6 Population with Single Polish Ancestry

Unlike the number of residents with some Polish ancestry in Figure 5, the number of residents with single Polish ancestry has continued to decrease since 2010. This decline can be representative of Polish immigrants and their families, likely first-generation Polish-Americans, leaving the city. The reason for that is unknown, however, there is still almost 1,700 Polish individuals that have remained in Westfield (United States Census Bureau, 2015).

Polish ancestry is very common in the United States. According to the International Diaspora Engagement Alliance, Poland ranks sixth in a list of the top-twenty of “America’s Largest Diaspora Populations” with an estimated population of 9,472,000 in the United States (2013). Though the size of the Polish population is not extremely large in the city of Westfield, Polish ancestry is a part of many individuals living in the United States and it is a culture some may want to tap into.
2.2.7 Polish Immigrant Population

![Bar chart showing the number of Polish immigrants in Westfield, MA from 2010 to 2015.](chart.png)

**Figure 7: Polish Immigrant Population in Westfield, MA (2010-2015)**

Though the decline of residents with single Polish ancestry is present in Figure 6, Figure 7 shows that the number of Polish immigrants in 2015 has increased since 2010. There were sixty-six Polish immigrants in Westfield seven years ago; however, there is now eight-one individuals (United States Census Bureau, 2015). Polish immigrants have continued to emigrate to Westfield even though the Polish population has decreased in recent years. Though the population decreased between 2010 and 2011, since then it has continued to trend upwards, perhaps showing that the number of Polish immigrants in Westfield will continue to grow.
2.2.8 Polish Speaking Households

In the city of Westfield, the number of Polish speaking households has remained constant after a significant increase in 2010. In 2010, there were one-hundred and forty-one households speaking Polish. The number of households continued to increase up until 2014 when two-hundred and twenty households spoke Polish at home. In 2015, there was a decrease, but the number of households still remained close to the trend. Regardless of this decline, which may mirror the decline in residents with single Polish ancestry, there are still almost 200 households that speak Polish in Westfield.

Figure 8: Polish Speaking Households in Westfield, MA (2010-2015)

American Community Survey, U.S. Census Bureau
CHAPTER 3
LITERATURE REVIEW

The peer-reviewed literature surrounding the topics of this research study fell into three major categories that included place attachment, culture and heritage, and the immigrant experience. Within these three categories, a variety of information and study spanning the globe is presented. This report will use the literature gathered, along with additional case studies in the following chapter, to better understand how a city can represent and celebrate the Polish immigrant population. In the following sections, several authors’ research methodology and findings will be presented and summarized.

3.1 Place Attachment

Place attachment is the connection between an individual and their environment. These connections can be emotional, social, or physical (Scannell et al., 2010). In this section, the literature review will expand on the topic of place attachment and the impact it has on the individual through the presentation of the following research studies.

Scannell and Gifford (2010) define place attachment through a three-pronged framework. Redaelli (2013) creates a framework for American local governments to utilize when assessing place in cultural planning initiatives. Gustafson (2001) explores the relationship between mobility and place attachment and how individuals experience both. Finally, Manzo and Perkins (2006) study the importance of place attachment in public participation and planning. Together, these works examine the elements and importance of an individual’s connection to place.

What defines place attachment and space is highly dependent on the context in which it is experienced or studied. Scannell and Gifford (2010) found that analyzing
place attachment through a “person-process-place” framework allowed for a more multi-dimensional definition (p. 2).

Their framework examined how an individual either personally or collectively in a group determined the meaning of place (p. 1). Additionally, the authors assessed how an individual’s psychological process affected place attachment (p. 3). The process included creating emotional bonds between person and place, constructing place, as well as, building spatial and emotional closeness (p. 3-4). The authors found that this framework could better assess place, improve research and data collection, and aid in conflict resolution, especially those related to land-use decisions (p. 8). With this new framework, the diversity of place attachment can be applicable in theory and practice (p. 8).

Along similar lines of thought, Redaelli (2013) assessed a framework of place as it related to cultural planning practices. This study focused on administrative boundaries as a way to look at a place’s cultural assets and its local population, therefore assessing place in political, cultural, and social contexts (2013, p. 33). This framework was applied to the city of Madison, Wisconsin through ArcGIS software that overlapped spatial and cultural data (p. 36).

Redaelli created an operational tool that could be used to better understand place by considering the political boundaries alongside cultural assets important to the community (2013, p. 40). This tool can help gather quantitative data in the cultural planning field, which often uses more qualitative assessments (p. 40). With this, local governments can implement the framework to determine the current conditions of their place for the future creation of a cultural plan (p. 41).
In addition to the practical definitions of place attachment, elements and relationships of place were also considered. Gustafson (2001) studied the relationship between place attachment and mobility by interviewing fourteen individuals who lived in Western Sweden. The author used semi-structured interviews that asked about places the respondents had lived in and places they felt were important (Gustafson, 2001, p.671).

Gustafson’s analysis found that issues of place attachment often related to mobility (2001, p. 672). With this, the author found that place mattered to respondents within two categories, which were determined to be either “root” or “route” attachments (p. 672). Some respondents felt emotionally and physically connected to places and were determined to have a “root” attachment to place (p. 672). Other respondents did not necessarily care for specific places, but rather movement and travel, as well as, the discovery of new places which reflected more of an attachment to “routes,” (p. 672). In both instances, the author found that forms of place attachment influenced an individual’s well-being and satisfaction (p. 681).

Manzo and Perkins (2006) studied the relationships that place attachment could have on the ability to connect to community participation and planning. The authors developed a model for integrating and understanding elements of place and the individual’s experience with it (2006, p. 335). The goal of this model was to bridge the gap between emotional connections to place and participation in planning (p. 335).

It demonstrated that the interaction of an individual in a place included elements of place attachment, sense of community, social capital, and place identity (2006, p. 347). The authors also found that strong bonds to place could encourage individuals to participate in planning, in turn, causing people to gain a sense of stewardship over places
that are important or valuable to them (p. 347). Furthermore, Manzo and Perkins found that emotional connections to place promoted collective action which encouraged a sense of community and belonging (p. 347). Building emotional connections between person and place was seen as crucial in creating a sense of place.

From the examination of these articles on place attachment, the research demonstrates that place is heavily influenced by social contexts and political boundaries. The research shows that place is strongly defined by the individual and their experiences. Furthermore, to successfully gain a sense of place, local support from the community and government is needed. In conclusion, place attachment is rooted in the individual, but supported and maintained within the individual’s community and city.

### 3.2 Culture and Heritage

This literature review explores the elements of culture and heritage and their role in planning within the following research studies. MacMillan (2010) audited citizen engagement in heritage planning and policy recommendation. James (2013) looked at the challenges to Indigenous participation in planning and preservation in Sydney, Australia. Kliger and Cosgrove (1999) assessed cross-cultural planning and decision-making with Indigenous people in Broome, Western Australia. Lusiani and Zan (2013) studied the various planning tools and practices in the field of cultural heritage planning. Brug and Verkuyten (2007) looked at societal models among ethnic minority and majority youth in the Netherlands. While Stevenson (2005) analyzed how culture is understood in planning contexts in Australia. Together, this group of literature helps to define what culture and heritage are and their applications in the planning field.
MacMillan (2010) examined a “local mechanism” for citizen engagement implemented in Nova Scotia, Canada (p. 90). This local mechanism included creating a citizen task force that organized and conducted a process of citizen consultation to create policy recommendations for heritage preservation (p. 90-1). The sample for this examination came from a pool of 1,300 community consultation participants (p. 91). Of these 1,300 participants, seventy-eight telephone interviews were completed on the topic (p. 91). Criteria for evaluation included representativeness, influence, deliberative opportunities, early involvement, transparency, and developing citizenship skills (p. 92).

After conducting the interviews, MacMillan found that the strategy for citizen engagement was highly regarded by those involved (2010, p. 104). The participants also determined the strategy to be an open process that was responsive to the thoughts and ideas presented (p. 104). It was also thought to be a process that offered satisfactory recommendations and those who participated in it, would be willing to participate again (p. 104). Though this study was not a representative sample, as the author had mentioned, it did prove that a model for citizen engagement could be well received and could be even more successful with greater and more inclusive outreach (p. 104).

Also related to citizen engagement, James (2013) explored the challenges related to the participation of Aboriginal people in urban planning and heritage preservation (p. 274). The author completed an empirical case study of Aboriginal participation in Sydney, Australia (p. 275). James assessed the official attempts made to address the “historical misrecognition” of the group which directly affected how they participated in policy decisions for their own city (p. 275). The sources of the author’s information were often official government documents and transcripts (2013).
The research completed by the author proved that cultural politics within an ex-colonial city, like Sydney, had several nuances and complexities in its struggle to make amends and give back, in part, some of the land and culture to the Aboriginal people (James, 2013, p. 284). The author also found that it was not necessarily the political space that had an impact on equal rights, access, and participation in planning, but local, national, and global processes that worked throughout the city (p. 284). Furthermore, James believed that a continued focus on culture alone would not be the most inclusive approach to political and decision-making processes (p. 285).

Similarly, Kliger and Cosgrove (1999) looked at cross-cultural planning and decision-making with Indigenous people, but in Broome, Western Australia. To best assess this relationship, the authors used Young’s theory of democracy and difference to develop a model of communication (p. 51). The model was used to analyze the impact of local government land-use decisions on the local Indigenous people (p. 51). The authors’ goal was to ensure that discussions between people became interrelated in the decision-making process (p. 51).

The authors’ found that Broome, Western Australia still had some improvements to make due to their limited representation of Indigenous people in decision-making processes (Kliger et al., 1999, p. 66). The authors recognized that the Aboriginal culture is inseparable from the land and therefore must be considered in decision-making (p. 66). Additionally, the authors found that movements and policies like the Native Title Act which created a group that was representative of Aboriginal culture and interests in Broome helped stimulate discourse (p. 66-7). The authors end by stating that legal and
political decisions could create a framework for developing stronger and more communicative decision-making (p. 67).

In a broader cultural planning context, Lusiani and Zan (2013) introduced papers that were selected on planning and heritage (p. 108). With the goal of expanding knowledge about the variety of uses and meanings of planning tools and practices in the cultural heritage field, the authors outlined the critical elements in five selected papers (p. 108). By addressing all five papers in one article, the authors created a comprehensive narrative on planning in cultural heritage and how it could be better understood (p. 108).

Lusiani and Zan found that in today’s planning field, the focus is often on issues related to inclusiveness and participation (2013, p. 108). Additionally, in regard to “who” participates in addressing these issues, the authors found them to be individuals in both the public and private sectors, at some capacity (p. 108). When looking at “how” these individuals were involved, it was found that the involvement varied from formal to informal (p. 108). The authors were certain however, that participation in the cultural heritage field was gaining momentum, which highlighted its importance in planning today (p. 112).

To further understand the impact of culture in the planning field, Stevenson (2005) looked at how culture was understood and negotiated in Australian planning processes (p. 37). First, the author needed to consider what influenced the development of cultural planning, as both an idea and strategy (p. 37). Stevenson analyzed importance cultural policy documents and other relevant documents from local government associations (p. 41). Furthermore, the author looked at cultural plans from councils across Australia, which included locations that were metropolitan, regional, and rural (p. 41).
Stevenson found a large degree of diversity between cultural plans, especially in their scope and focus (2005, p. 43). Several documents, however, had concerns related to place, heritage, diversity, education, and the economy (p. 43). There also seemed to be no single strategic approach and much of this was found to be related to how “culture” was defined (p. 43). The term had been difficult to define and this impacted how it was understood, supported, and used. Because of this, the author believed that a workable framework or definition should be created so that culture is more of a “something,” rather than “everything,” (p. 46).

The literature on culture also included studies focused on ethnic minority and majority group experiences. Brug and Verkuyten (2007) studied four models of multiculturalism and integration of culture into society in ethnic minority and majority youth (p. 112). The authors conducted questionnaires at ten secondary schools in the Netherlands and had eight-hundred and eighty-four participants (p. 118). The questionnaires were related to equality, national cohesion, and group identity (p. 119). The questionnaire also asked about four models that dealt with multiculturalism: the mosaic model, the melting-pot model, the assimilation model, and the segregation model (p. 120) The mosaic model defined a society in which distinct groups worked and lived together, but each maintained their own cultural identity (p. 120). The melting-pot model focused on the fusion of cultures so that differences are no longer visible amongst the population (p. 120). The assimilation model focused on minority groups giving up their culture and taking on the culture of the majority group (p. 120). Finally, the segregation model defined a society where each cultural group lived and remained separate from the other (p. 120).
The authors found that both ethnic minority and majority groups rejected the segregation model and had a “neutral” attitude for the melting-pot model (Brug and Verkuyten, 2007, p. 126). The minority group was more in favor of the mosaic model as compared to the Dutch youth, who were the majority group in this study. The Dutch youth were more in favor of the assimilation model (p. 126). The differences between how each group wanted to see their own culture and others represented and maintained was linked to each group’s identification (p. 126). However, the ethnic minority often had a stronger group identification (p. 127). Therefore, the authors believed that to better understand the feelings of ethnic minority and majority youth, ways to present culture in society and create a sense of identity must be considered because of the impact on how culture is experienced (p. 128).

From the examination of these articles on culture and heritage, the research demonstrates culture is still extremely hard to define and difficult to apply to policy recommendations and decision-making processes. The research shows that culture is critical to consider when working with Indigenous populations, as well as, ethnic minority and majority groups. Furthermore, culture and heritage is highly influenced by political decisions, so decision-makers must be aware of this when approaching planning. In conclusion, the social and political processes within a city influences how culture and heritage is received and fostered.

3.3 Immigrant Experience

The experiences of immigrants are rarely uniform and much of that is dependent on the community they are in and the policies that they encounter. The following research
studies will examine these experiences in several ways. Avenarius (2009) studied how dispersed settlement affected personal networks and social integration for immigrants from Taiwan. Sapeha (2014) analyzed immigrants’ satisfaction with their settlement experience in Canada by assessing economic, social, and area-level factors. Fanning, Haase, and O’Boyle (2010) studied the well-being, cultural capital, and social inclusion of immigrants in the Republic of Ireland. Marcu (2011) examined the feelings of belonging, sense of place, and identity among young Romanian immigrants in Spain. Ray and Preston (2009) assessed whether or not immigrants were socially isolated in Canadian cities. While Boehm (2007) looked at immigrant participation in local decision-making processes in Israel. Together, these articles offered a look at the experiences of immigrants after migrating and settling into a place.

Avenarius (2009) explored personal network structures amongst Taiwanese immigrants to understand their social integration (p. 31). To collect data on personal networks, the author conducted participant observation in public spaces where Taiwanese individuals were known to meet. The author also completed unstructured interviews (p. 32). The author identified sixty-two social organizations founded by immigrants from Taiwan that helped create a sample to interview from (p. 32). Avenarius’ data was based from sixty semi-structured interviews on the topic of personal networks. This data was then further analyzed (p. 33).

Avenarius found that immigrants from Taiwan experienced unexpected constraints to social interaction (2009, p. 45). One constraint included spatial structures such as the dispersed settlement of homes, which was not conducive to bridging gaps between ethnic neighborhoods or other social connections (p. 45). The author also found,
that, socially, women had greater potential to become integrated into communities as compared to men (p. 46). In summary, factors whether spatial or social directly affected the social integration of ethnic groups.

Sapeha (2014) also looked at the immigrant experience, but studied the economic, social, and area-level factors as they related to immigrant satisfaction in Canada (p. 891). The author used data from the Longitudinal Survey of Immigrants to Canada and the 2001 Canada Census profile data and had a sample of 11,003 individuals (p. 896). Measures of assessing satisfaction included a composite index that combined two questions asking about the individuals overall satisfaction with their experience in Canada and their expectations about life in Canada (p. 897). Factors that were also considered included economic factors, social factors, human capital factors, and demographics (p. 897-901).

After the assessment of the data, Sapeha found that the concentration of immigrants was statistically significant and negatively associated with the immigrants’ overall satisfaction with their settlement experience (2014, p. 902). Economic factors were found to be strongly associated with immigrants’ satisfaction, such that higher earnings led to higher levels of satisfaction (p. 902). The author also found that contrary to popular belief, immigrants who integrated with different “ethno-cultural” groups to their own tended to be more satisfied (p. 907). In the article, Sapeha portrayed the complexity of the immigrant experience and the need for cross-cultural interaction.

Fanning, Haase, and O’Boyle (2010) also looked at the immigrant experience, but focused specifically how well-being, cultural capital, and social inclusion. The authors method was to analyze survey data on child, family, and neighborhood well-being in the
Republic of Ireland (Fanning et al., 2010, p. 1). Well-being was focused on psychological well-being (p. 5). Regression analysis and multilevel models were used to interpret the relationships between the dependent and independent variables. The dependent variables included the characteristics of parents and adults, children, and neighborhoods (p. 7). The independent variables included a range of individual, family, neighborhood, and socio-economic factors (p. 7).

The authors determined that the immigrants’ psychological well-being did not necessarily relate to elevated levels of socio-economic well-being (Fanning et al., 2010, p. 8). Additionally, the authors found that immigrant children living in the study areas had drastically higher levels of well-being than native children (p. 13). Furthermore, immigrant well-being seemed to be higher than native Irish resident well-being (p. 21). This difference could prove the importance of having forms of specific cultural networks and resources, rather than solely relying on more generalized existing social ones (p. 22).

Marcu (2012) also studied the immigrant experience, but focused on belonging, sense of place, and identity among Romanian immigrants in Spain. To study this, the author conducted twenty-five in-depth interviews with second-generation young people who emigrated with their parents as infants, young people who graduated in Romania and emigrated to Spain for work, and young people who graduated in Spain or in other European countries and currently live in Spain (p. 211). The data was also considered in an appreciative analysis to engage the participants in conjunction with other theoretical frameworks (p. 211).

The author found that the young people who studied in Romania were frustrated because they had not found their place in the country; therefore, defining their sense of
place with difficulty and often referring to “home” as Romania or the world, not Spain (Marcu, 2011, p. 219). As for the young people who studied abroad or who were currently studying in Spain, they recognized their roots, but appreciated movement and saw themselves as “citizens of the world,” (p. 219). Finally, the Romanian immigrants’ children who were educated in Spain felt disoriented in their new home at first, but rebuilt themselves over time (p. 220). Together, these findings showed that a sense of belonging was on a spectrum and movement from place to place had the ability to change individual experience in personal ways.

To study the immigrant experience in Canada, Ray and Preston (2009) asked whether immigrants felt socially isolated in Canadian cities. The main source of data for this study included data from the General Social Survey, a sample telephone survey of Canadian residents conducted in 2003. This survey focused on aspects of social engagement like social networks and the extent of “neighboring,” (Ray et al., 2009, p. 222). “Neighboring” was defined as having contact with neighbors, providing mutual aid, feeling a sense of belonging, and having trustworthiness amongst neighbors (p. 222). The respondents were categorized into four groups which included recent immigrants, new-origin immigrants, postwar immigrants, and “Canadian born” (p. 223). The analysis of responses required bivariate and logistic regression (p. 224).

Ray and Preston found that amongst native- and foreign-born Canadians from Ontario, British Columbia, and Quebec, less than forty percent knew many or most of their neighbors (2009, p. 240). Additionally, the authors found that new-origin immigrants who had spent an extended period in Canada, were significantly less likely to trust their neighbors either somewhat or a lot (p. 240). The authors’ findings identified
the need for more research on immigrant social networks in order to better promote social inclusion (p. 241). Furthermore, the authors believed that neighborhoods were only one of many social networks that could have been considered when assessing the experience of immigrants (p. 241).

From the examination of these studies on the immigrant experience, the research and findings demonstrate that the experiences of immigrants are highly influenced by both small and large scale social networks. The research also shows that the immigrant experience is impacted by how both native- and foreign-born residents feel a sense of social inclusion. Furthermore, the identity of the individual and their cultural or ethnic community influences whether they feel the need to integrate into broader society. In conclusion, to understand how immigrants may feel in their new homes, one must be aware of the social environment they participate in and whether they feel a sense of belonging within it.

With the collection of all the literature studied, there was little discussion on the representation of culture. In the articles reviewed on place attachment, most were focused on how place was defined. While articles reviewed on culture and heritage were primarily focused on policy and public participation strategy frameworks. Furthermore, there was a lack of literature on how cities and towns could encourage the cultural celebration and representation of immigrant populations beyond citizen engagement. This research study will attempt to fill that gap by addressing how a city can celebrate and acknowledge culture with the input of an immigrant population. Ideally, this research will also offer recommendations that could be applied to cities and towns that have underrepresented immigrant populations.
CHAPTER 4
CASE STUDIES

Case studies that analyzed the experiences of Polish individuals, most often after displacement or immigration, were examined to create a greater context on the topic of the Polish immigrant experience. Most of the studies presented were completed in Europe, however, one was done in North America. These studies offer a more focused perspective on the experiences of the Polish community around the world.

In the late 1980’s, because of the end to communist rule in the nation, also known as the “Fall of the Iron Curtain,” there was an increased migration of Poles to surrounding nations. Because of this many Poles migrated to the Netherlands for long-term settlement. Karijn Nijhoff (2016) studied this settlement by interviewing Poles about their migration stories and how they were able to integrate into Dutch society. The study showed that before long-term settlement decisions were made, Poles did not have much attachment to the area, but trends changed and settlement became more permanent for the immigrants.

Attachment to place, as well as, social integration for Poles into Dutch society became important, though integration was not as clearly seen as was to be expected (Nijhoff, 2016). The Polish immigrants had built a strong connection to their new home in the Netherlands, while also maintaining a bond with their native country (Nijhoff, 2016). Poles in Canada had similar experiences, though Polish immigrants in Canada seemed to value integration more and felt that they could completely integrate into society while still be able to maintain strong ties to their traditions and customs (Lustanski, 2009, p. 39).

Though social integration into communities may feel necessary for immigrants, some nations struggle with creating an environment that is unified, but allowed for a
visible immigrant culture. In Spain, for example, specifically in the Sagrada Familia neighborhood, there was a cluster of Polish immigrants that lived there. However, though they were present, they were “invisible” due to factors like local policies and socio-economic characteristics that not only negatively impacted inter-ethnic relationships in the area, but limited the Polish immigrants’ ability to integrate with ease (Wladyka and Morén-Alegret, 2013, p. 146). These types of issues can alienate the immigrant community and create unnecessary boundaries between native- and foreign-born residents.

Social integration for Polish immigrants in these two case studies proved to be the primary concern. Issues that impacted their efforts were often outside of their control. Political influence, as well as, the influence of ethnic majority groups made assimilation or co-existing difficult. When approaching problems like these, cultural representation and place attachment can become difficult to encounter beyond the immigrants’ close social network. The goal should be to become more unified, so that all cultures, whether they are native to the country or not, can be experienced, celebrated, and acknowledged as equally important. This resonates with the goal of this research study.
CHAPTER 5
METHODS

5.1 Participants

In this research study, the interview participants were long-term residents of Westfield who were either Polish immigrants or first-generation Polish-Americans. Of the fourteen participants, thirteen emigrated from Poland and one was a first-generation Polish-American. All individuals, aside from one, were still living in Westfield. The recruitment of the participants began with creating flyers in versions of English and Polish (APPENDIX A-B). The researcher then further networked through the existing Polish establishments (Church, Café, and Deli) primarily with email exchanges, asking for participation and requesting for the research flyer to be distributed.

In order to recruit additional interview participants, due to a difficulty in finding participants, other lines of communication included calling potential participants directly and using social media. Once the initial contact was made through social media, communication continued through phone or email. The participants were not chosen at random because contact was made based on whether the researcher was able to acquire contact information and receive a response back. Participants were not chosen based on age, gender, religion, or any other personal identifier other than being of Polish nationality and over the age of eighteen to offer individual consent to participate in the study. Three of the interviews were held in Polish and eleven were held in both English and Polish.
5.2 Materials

The materials for this research study included a recruitment flyer in both English and Polish, as well as, an introductory email customized to each individual. Other materials included the interview questions (APPENDIX C-D), an interview consent form that was required to be signed to give permission participate in the study and be audio-recorded (APPENDIX E-F). An audio recorder and a list of the sixteen interview questions in both English and Polish were also used. NVivo software was used for analysis once the data was collected.

5.3 Data Collection Procedure

The researcher completed all semi-structured interviews in Westfield, Massachusetts. Some interviews took place in public settings, while others took place in the participants’ residences. The setting of the interview was chosen by each participant. Interview times varied between fifteen minutes to forty-five minutes. Prior to the interview, the researcher provided an interview consent form that outlined the expectations and process of the interview and requested the participant’s signature once the form was explained.

Once permission was given, the participants were asked to answer questions about place attachment, cultural representation, and core values. The participants were given an option to have the interviews held in English, Polish, or both languages and could stop the interview at any time. Data was primarily collected using an audio-recorder, but notes on paper were also taken to aid in analysis. After the interview, the audio-recorder was locked away in a cabinet alongside the interview consent forms. The researcher also
asked permission to contact the participants if any questions were to arise later in the study. The interviews were completed over four weeks and all data was kept anonymous and confidential to the fullest extent possible.

5.4 Data Analysis Procedure

Each interview was transcribed and each transcript was given a number that replaced the participants’ names to retain anonymity and confidentiality. The transcripts were then imported into an NVivo Pro software where they were prepared for coding. The coding categories were broken into four topics, which corresponded with the three research questions along with an additional coding category for recommendations. Coding was done through deductive and inductive reasoning. For deductive reasoning, statements in the interview transcripts required no inference when being placed into their category and were mostly objective in their meaning. For inductive reasoning, the researcher needed to analyze the data further based on observation and interpretation of the statements made in the transcripts. Once these categories were identified, along with their subcategories, analysis of the findings was completed and presented. Additional information on how each category was coded and analyzed is listed in the following sections.

5.4.1 Place Attachment

In the place attachment category, questions related to how the interview participants felt about Westfield and Poland, their personal experiences and memories in the city, any important places to the participants, and discussions surrounding amenities often used in the city were included. Scannell and Gifford’s (2010) “Person-Process-
Place” framework was referenced to help decide whether the statements from the interviews would fall into this category and how they would make up any subcategories.

5.4.2 Cultural Representation

This category included responses to questions that asked about places of cultural representation participants felt were present in Westfield, times of past representation in the community, size of representation, personal and community identity, and important elements of Poland and Polish culture. Cultural representation includes the demonstration of culture and heritage. This demonstration can vary from public celebrations of culture and heritage to more personal means that may include maintaining traditions, acknowledging history, and speaking a different language. Cultural representation in any case, however, is broad and most simply put, a way in which culture can be seen and experienced firsthand.

5.4.3 Core Cultural Values

To make up the core values category, only inductive coding was used because there were no specific questions in the interview that asked about values directly. Therefore, the researcher determined if a statement or topic would be included in the category based on context and language. Some language that referenced a value included terms like “important,” “love,” and “like.” If a topic seemed or felt important in the way it was spoken about, it was determined to be a value.
5.4.4 Recommendations

The recommendations category included responses to questions that asked for suggestions for Westfield and more specifically how to improve representation of the Polish culture. The subcategories that made up recommendations included city-wide suggestions for improvements (not related to Polish culture) and suggestions for greater representation of Polish culture. Much of the analysis required deductive coding, however, some inductive coding was necessary. These methods of categorization, along with data collection, helped present the findings in the following chapter.

5.5 Limitations and Challenges

As the study was created, some limitations and challenges were identified. Limitations included the researcher’s potential bias due to being a part of the Polish population that is being studied. As a first-generation Polish-American living in Westfield, the researcher has personally witnessed some of the experiences that may come along with being inadequately represented and acknowledged as an immigrant in the city. The researcher’s emotional attachment is therefore realized and will be considered during the entire research study. Though there is a bias, this has also provided the researcher with a network that was used to reach out to the Polish community. The researcher had already built relationships and gotten to know some of the individuals interviewed. Even with the researcher’s existing knowledge, this study will allow the researcher, and others, to learn more about the community’s personal experiences and stories and present them in the context of the cultural planning field. An additional limitation included the potential for human error in coding and calculations.
A major challenge encountered in this study was finding that an important community leader in the Polish immigrant community, the former priest of the Polish church, recently moved south to work for another parish. This priest held the closest and most direct line of communication to the individuals that were planned on being interviewed because of his role as a community leader and mentor. Though this presented itself as a challenge, working with the church was still able to occur. Additional challenges included encouraging the Polish immigrant population to open up and speak freely, as they seemed to rarely discuss topics surrounding the celebration of their culture, outside of their close-knit Polish community. This, however, also provided an opportunity to learn more when interview participants were willing to discuss such topics.
CHAPTER 6

FINDINGS

6.1 Place Attachment

In this section, research findings related to the topic of place attachment are presented. One of the study’s research questions was: “What are the elements of place attachment that Polish immigrants and first-generation Polish-Americans experience in Westfield?” The findings in this section help answer this question by exploring each interview participant’s experience with place, as it related to Westfield and their native country of Poland.

The interview questions that focused on place attachment and helped create and categorize the findings included:

1. Why did you decide to come to Westfield, Massachusetts?
2. Are you happy with that decision? Would have changed your mind knowing what you know now?
3. What was your first memory in Westfield?
4. What do you like most about Westfield?
5. What would you change about Westfield?
6. What places, besides your home, are of most importance to you in Westfield? Why?
7. What places do you go to the most in Westfield?
8. Do you miss Poland?
9. Does Westfield feel like home? If yes, how? If not, why?

The responses to these questions were presented in the following categories: Sentiments Towards Poland, Reasons for Missing Poland, Sentiments Towards Westfield, Reasons for Westfield Feeling Like Home, First Memories in Westfield, Important Places in Westfield, and Amenities Used in Westfield.
Among the fourteen interview participants, it was found that the ten missed Poland to some extent. The reasons for this are further explained in Figure 10. In addition to missing Poland, the country was regarded as a vacation spot, or place participants liked to visit by six of the individuals interviewed. Four participants believed that Poland was changed and was different from when they had previously lived there or visited. Other sentiments included participants stating that Poland was beautiful, had a unique culture, and a vibrant social lifestyle. However, three participants had stated outright that they did not miss Poland after moving to Westfield, Massachusetts. Place attachment to Poland fell on a spectrum of not missing Poland at all and being disconnected from it to feeling attached to certain elements of Poland, like its culture and atmosphere.
As was mentioned in Figure 9, ten participants stated that they missed Poland. Aside from the three who stated they missed Poland without any specific reason, seven attributed their missing of Poland due to their families. Most, if not all participants, still had family back in their native land. One interview participant had mentioned, “It’s not so much that I miss Poland as a place, but I miss family.” Additionally, two individuals stated that the reason they missed Poland was because of their past life there, meaning their upbringing and childhood, before moving to Westfield. Other reasons were found to include missing the social life in Poland and vacationing there. Family, however, was the most common reason for missing Poland after their migration.
Figure 11: Participants’ Sentiments Towards Westfield

Many of the interview questions related to Westfield in some way, therefore sentiments towards the city were likely to be expressed in the responses that were given. However, questions that were more directly related asked, “What do you like most about Westfield?” and “Does Westfield feel like home?” The responses to these two questions, in addition to others not stated here, created the findings seen in Figure 11.

All participants stated that Westfield felt like home to them. To understand why all participants felt like Westfield was their home, potential reasons as to why were further analyzed in Figure 12. In addition to participants feeling at home, nine individuals were happy with Westfield, though eight believed that the city should improve its downtown. In a related sentiment, five individuals believed the city needed renovations. Additional sentiments included finding Westfield to be quiet, nice, and familiar. Four individuals also talked about Westfield as if it were a town, or referenced it as being of
town size, though it is a city. Overall, sentiments were often more positive and supportive of the city.

As seen in Figure 11, all participants stated that Westfield felt like home. Several participants explicitly stated that Westfield felt like home or responded “Yes” to the question that asked, “Does Westfield feel like home?” However, some elaborated on their reasoning and that is shown in Figure 12.

Five participants described having their family in Westfield as their reason for feeling at home in the city while three participants stated that it was because Westfield was familiar and a place they had gotten to know well. Similarly, some participants referenced feeling comfortable in Westfield. Additional sentiments stated that Westfield offered a sense of safety and a feeling of happiness. The reasons presented also highlight important characteristics of a place, especially for individuals that may have emigrated.

Figure 12: Interview Participants’ Reasons for Westfield Feeling Like Home

As seen in Figure 11, all participants stated that Westfield felt like home. Several participants explicitly stated that Westfield felt like home or responded “Yes” to the question that asked, “Does Westfield feel like home?” However, some elaborated on their reasoning and that is shown in Figure 12.

Five participants described having their family in Westfield as their reason for feeling at home in the city while three participants stated that it was because Westfield was familiar and a place they had gotten to know well. Similarly, some participants referenced feeling comfortable in Westfield. Additional sentiments stated that Westfield offered a sense of safety and a feeling of happiness. The reasons presented also highlight important characteristics of a place, especially for individuals that may have emigrated.
A critical element of place attachment is memory of the individual in a place (Scannell and Gifford, 2010). During the interviews, participants were asked about their first memory in Westfield. Six participants recalled their first home or the home of their relative as their first memory in the city. Furthermore, two participants remembered the Holy Trinity Church and two recalled the downtown with one participant even stating, “I remember driving into Westfield and seeing the Holy Trinity Church…that is absolutely my first memory about Westfield.”

The memories of the downtown were less positive, often discussing the downtown as a place that needed improvement. One participant stated, “The city wasn’t developed…it was sad, gray, but in more recent years it finally got much better with new buildings and new businesses, new shops, everything looks much prettier...” Other memories recalled were those that talked about first experiences like driving a car, going to a new school, or visiting Stanley Park. These findings show how memories and the
nature of them, whether specific or broad drew connections between participant and place.

![Bar Chart: Important Places (Besides Home) In Westfield](chart)

**Figure 14: Important Places (Besides Home) In Westfield**

To better understand what places held value for the interview participants, a question asked, “What places, besides your home, are of most importance to you in Westfield? Why?” and “What places do you go to the most in Westfield?” The second question is further addressed in Figure 15; however, some responses related to both questions. The researcher asked participants to state places besides their home because it was assumed that their home would be an important place already. By eliminating “home” as a choice, the data could include more variety and move beyond what was likely known to be important. This was an assumption that was taken on before the question was asked.

Ten participants stated that the Holy Trinity Church was important to them. Five participants felt that the local stores were important and four had mentioned Stanley Park.

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Additional places of importance included homes of relatives, schools, and local amenities like the bike trail, library, and Westfield YMCA. Even so, it was clear that the Holy Trinity Church was a place of high importance for most of the respondents.

![Westfield Amenities Used by Participants](image.png)

**Figure 15: Westfield Amenities Used by Participants**

To further examine what places meant to the participants and to examine the purpose of those places, a question asked, “What places do you go to the most in Westfield?” The hope of asking this question was to determine what places were frequented, and in turn useful or meaningful to the participants. and why.

When asked specifically about what places the participants went to in the city, several had no response, while some even stated that they go outside of the city for reasons like shopping and entertainment. However, among the five participants that had direct responses to the question, the most discussed were the public schools that their children attended in the city. Other places mentioned included the library and local stores which were discussed by three participants. While the bike path, parks, and YMCA were
mentioned also mentioned. The amenities discussed are those that provide every day services, but highlighted individual needs, as well.

6.2 Cultural Representation

In the following section, the topic of culture and cultural representation will be discussed. The research question that guided this analysis was, “How is the Polish community and their culture represented in the city of Westfield and how do Polish immigrants and first-generation Polish-Americans encounter it?” To better understand how the participants felt about current and future cultural representation for the entire community and the individual, the following questions were asked:

1. As someone from the Polish community, how do you feel you are represented in this city?
2. Do you think the Polish community can be represented more in Westfield? How?
3. Do you feel comfortable openly sharing that you are a person from the Polish community?
4. What would you like to see more of regarding Poland and Polish culture in Westfield?
5. What do you want the city to know about Poland and the Polish culture?

These questions helped to further examine what cultural representation looked like in Westfield and what it meant to each of the interview participants. Some of the responses helped guide potential recommendations for the city and the Polish community, while others were categorized into Places of Polish Representation in Westfield, Places of Polish Representation Outside of Westfield, Size of Polish Representation, Pride and
Loss of Identity, and Important Facts to Know About Poland. Together these categories show the types of Polish representation, as well as, the varying degree of it in Westfield.

![Figure 16: Places of Polish Representation in Westfield](image)

To better understand the cultural representation of the Polish community in Westfield, a question asked, “As someone from the Polish community, how do you feel you are represented in this city?” Amongst the participants, two did not believe that the city had any places of Polish representation, while twelve participants felt as though they saw some representation in the city. Ten of those participants believed that the Holy Trinity Church, which currently offers Polish mass and church services, was a place that represented the Polish culture. The Pierogi Café and Polish Deli were also places of Polish representation and were mentioned by five participants. St. Joseph’s Church which has a Polish priest, but no Polish mass was mentioned by three participants as a place for Polish representation. Lastly, Polish food in grocery stores like Big Y was mentioned.
The three existing Polish establishments were the places most often discussed regarding the representation of Polish culture.

![Figure 17: Places of Polish Representation Outside Westfield](image)

In addition to Polish representation in Westfield, places of Polish representation outside of the city were also discussed, though no specific question asked about it. Most of the places described in Figure 17 were cities in Massachusetts and Connecticut that offered Polish festivals and celebrations or had a large Polish population. Nine interview participants talked about Holyoke, MA as a place where Polish culture was often represented because of the Annual Polish Festival. This Polish Festival used to be hosted by the Holy Trinity Church at Holyoke’s Pilsudski Park every summer. Additionally, four participants mentioned Chicopee, MA because of their large Polish population and their large historical museum called the Polish Center for Discovery and Learning. New Britain, CT was also mentioned because of its Polish festivals and extremely large and visible Polish population. Other cities that were discussed included Agawam, Ludlow,
and Springfield because of their Polish clubs and Polish schools. Many participants referenced these cities as places Westfield could look to for ideas regarding increased cultural representation.

### 6.2.1 Size of Polish Representation

In addition to places of cultural representation, the overall size of Polish representation in Westfield was also discussed. Participants were asked, “As someone from the Polish community, how do you feel you are represented in the city?” In Figure 16, findings showed how and where participants saw Polish representation in Westfield. Within their statements, it was found that twelve participants believed that there was little to no Polish representation in the city. Aside from the existing Polish establishments, interview participants had difficulty finding other forms of representation as could be seen in Figure 16. One participant responded with, “…I don’t think we are very represented at all.” Another participant stated, “I honestly don’t think I am represented as a member of the Polish community.”

The lacking or non-existent Polish representation in the city was referenced nineteen times. Potential reasons for this will be discussed in Chapter 7.
Cultural representation was also discussed as it related to personal representation in the ways individuals shared who they were. The participants were asked, “Do you feel comfortable openly sharing that you are a person from the Polish community?” This question referred to personal identity as a Polish person. All fourteen participants felt comfortable sharing they were Polish, some even used the word “proud” to describe it. A participant stated, “I am a Polish woman, this is my only attribute that shows that I am different than others here, that I am from Poland.” Another participant stated, “We’re very proud and our kids are, too. They really, truly are, everywhere they go.”

Most of the participants mentioned that they were proud of being Polish or were happy and/or comfortable sharing that they were; however, some further elaborated as to why. Interview participants referenced feeling a sense of pride because of how they saw that pride in their children. Others were proud because of their history as a person from Poland, how they managed to keep of traditions, and speaking the Polish language. One
participant even stated that they were proud of being Polish because it was a unique attribute. Having pride in their Polish identity was unwavering amongst the participants.

![Participants' Potential Reasons for Loss of Identity](image)

**Figure 19: Participants’ Potential Reasons for Loss of Identity**

Though personal pride was found amongst the participants, as a collective Polish community, there seemed to be a loss of identity. This was identified when eight participants noted a loss of a community-wide Polish identity, meaning that as a group, the Polish identity was not at the same level as personal identity and this had changed over time in the city.

One participant said, “…I am not really very strongly connected with the Polish community. You know, I really do my own Polish thing, I speak Polish to my kids, I am proud to be Polish, but on the other hand, I feel the need of being assimilated with [the] American community…” While another stated, “…Polish people don’t want to feel Polish and…there are no organizations where Polish people organize themselves in
Polish groups, there is not a day or a moment where you can meet with other Polish people that is nice and welcoming to you."

To better understand the potential reasons for this loss of identity, the interview responses referencing cultural pride and identity were further analyzed. Participants attributed the loss of identity to the decreasing size of the Polish community. It was recognized by one participant that the lack of in-flow of Polish immigrant could be a reason for this. Additionally, four participants believed that the loss of identity was due to the Polish immigrants’ quick assimilation into American culture. Others attributed the loss to the lack of visibility and representation in Westfield. Some participants also believed that the loss of traditions from generation to generation could have had an impact. These reasons, together or on their own, negatively impacted the community-wide identity and there was no further discussion as to how it could be strengthened once again.
Participants were also asked about what they wanted others to know about Poland and Polish culture in order to offer a more accurate representation. Seven participants wanted others to know about the history of Poland, especially of the country’s experiences under the many rules and invasions it had endured over several centuries. Seven participants also wanted people, no one person, to reevaluate their current perception of Poland since the participants often found that people saw Poland and Polish people in a negative or stereotypical way due to the media and a general lack of knowledge of Poland. For example, one participant discussed the international incident where concentration camps were said to be “Polish concentration camps” though they only existed in Poland and were not made or controlled by Polish individuals.

Additionally, five participants wanted others to know about Poland’s great atmosphere and its dramatic change and development. Other topics included culture and food, as well as, considering Poland’s past hardship. In addition to these responses, some
participants decided to leave the question unanswered and those responses were not included in Figure 20 above.

6.3 Core Cultural Values

The last section of findings identified the core cultural values of the Polish immigrant and first-generation Polish-American community. The research question that guided this analysis asked, “What are the core values of the Polish community in Westfield?” Because there were no interview questions related to this question specifically, therefore these findings are more subjective. Elements that played a role in determining whether something was valuable or not to the participant included inflection of voice when talking about a topic during the interview, choice words that suggested a value like “important” or “love,” and context of the topic discussed.

Core cultural values are very personal to each individual and the way they could be presented may vary, as well. Some interview participants talked about values, even without knowing they were, when they responded to questions like “What places, besides your home, are of most importance to you in Westfield?” and “What would you change about Westfield?” These questions had the ability to showcase what was important or what mattered to the participant. The core cultural values that were found in the interviews with the Polish community are shown in Figure 21.
In the participants’ responses, it was found that there were certain intangible and tangible items that were important to them. These items held value to the individual, as well as, the Polish community and its culture. Figure 21 outlines these values based on the number of times they were referenced in each interview.

The most referenced core cultural value for the Polish participants was family as it was referenced thirty-one times. A sense of community was also valuable to the participants and was referenced twenty-six times. Additional values included Polish food, the Polish Holy Trinity Church, the Polish language, and nature. Other values, though mentioned less often, included Polish traditions, Polish music, and schools/education. All the core values were center in social and cultural contexts as many of them were directly related to a sense of community, as well as, Poland and Polish culture.

**Figure 21: Identified Core Cultural Values for the Polish Community**

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CHAPTER 7
DISCUSSION OF FINDINGS

To better understand the findings and what they mean in the context of this research study, further discussion and interpretation will be presented. The findings in Chapter 6, along with the discussion in this chapter, will work to examine how place attachment, cultural representation, and core values impact the planning field and working with immigrant populations. Recommendations supported by the study’s findings and discussion will be presented in the next chapter.

7.1 Place Attachment

The elements of place attachment were analyzed alongside Scannell and Gifford’s (2010) definition. Scannell and Gifford defined place attachment as a connection shaped by the person, the psychological process, and the physical place (2010, p. 2). The Polish immigrant community most often connected to and encountered the person and process elements of place (p. 2). Responses about place attachment often related to varying levels of social and personal connection to Westfield and Poland.

These personal connections can be specific to an individual or to a group, the findings showed that the Polish immigrant community had a stronger connection to an individual Polish identity than a community one and place attachment was therefore more likely formed by the individual. Furthermore, the participants seemed to be more attached to Westfield.

The Polish participants place attachment to Westfield likely involved “person” elements of place, which include the individual’s personal experiences and memories. These elements of place drew social connections between the participant and the city.
Furthermore, the participants also encountered “process” elements of place that focused on the individual’s psychology and included an individual’s feelings to a place, their bonding to a place, and their ability to create a social identity within that place (Scannell, et al., 2010, p. 3-4). These “process” elements of place drew emotional connections between the participant and the city. With both social and emotional connections, the participants found ways to create place attachment.

The discussions in the interviews were greatly related to social and emotional to the city and much less focused on the physical or built environment. This could be seen in how the participants discussed their sentiments towards their native land of Poland and their current home in Westfield. It was found that the participants had strong connections to both Poland and Westfield as they described their sentiments towards each place, however, as can be seen in Figures 9 and 11, participants were more descriptive towards Westfield than they were of Poland. Participants talked longer and more specifically about Westfield and referenced Westfield as their “home,” while Poland was more often talked about briefly or as a place the participants liked to visit from time to time.

Also, when discussing Westfield, the responses showed a stronger personal and emotional connection. The terms used included “happy,” “love,” “like,” and “safe.” Terms used to describe Poland were more general and focused on the perception of the country without any specific area or place being discussed, like “visiting,” “changed,” and “beautiful.” However, some participants did show an emotional connection to Poland when they mentioned that they missed it.

When participants discussed missing Poland, it is important to recognize that the primary reason for missing Poland was not the place itself, but rather the family and
friends that still lived there. This also demonstrates that the participants were possibly more attached to the people in Poland than they were to the physical place. This trend of being more tied to people than place was made evident in many of the interview responses. When discussing why Westfield felt like home to the participants, five individuals stated that it was because of their family and though this is not a representative sample, it did show social connections to place. This social attachment could also be seen as the participants recalled their first memory in Westfield and most often remembered their family home.

The emotional and social elements of place, originally framed by Scannell and Gifford’s “person” and “process” elements of place, were what strengthened place attachment for the Polish immigrants and first-generation Polish-American. Though physical elements of place were discussed, they were rarely a topic of focus. The participants showed greater emotional connection to their new home in Westfield, but often attributed that connection to their families. Whether it was when participants discussed their sentiments, memories, or even places that were important to them, emotional and social connections were prevalent in the conversation. Family was clearly an important social element of place, while a developed personal attachment to Westfield proved to be the an important emotional one.

7.2 Cultural Representation

The perception and experiences with Westfield’s cultural representation of the Polish community varied from individual to individual and was evident in the loss of
community identity. There were, however, some experiences with cultural representation that all, or most of, the interview participants encountered.

Participants recognized that representation rarely went beyond the three existing Polish establishments. However, what was found to be a great representation of the Polish culture was the individual themselves. All interview participants were representative of their culture and their heritage in some way. In this study, that representation could be seen through the pride in their Polish identity. All the interview participants were proud of their Polish identity and some saw that pride in their children, as well. Pride does not automatically mean representation in all instances, however, by openly sharing their Polish identity, perhaps they are a representation of the Polish culture and may be acknowledged or recognized for it.

Though self-identity was strong amongst the participants, it was also found that the community-wide Polish identity was not. When discussing this loss of community identity, many attributed it to the loss or decreasing size of the community itself, as well as, the quick assimilation of Polish immigrants in Westfield (Figure 19). This loss of community-wide identity could also attribute to the lack of representation in Westfield. In addition to this, there may also be a lack of desire to be represented, as was seen by some of the participants’ remarks regarding community identity.

Since cultural representation has been limited in the city, participants may have taken it upon themselves to be their own representation, in whatever what they saw fit, and because everyone represented themselves differently, a lack or loss of an all-inclusive community identity came as a result. This can also be caused by the concentration of Polish representation which is limited to the church, occasionally the
Polish Deli and Pierogi Café, and within family homes. These pockets of representation do not spread or expand which also affects visibility.

Furthermore, participants expressed never really discussing the topic of cultural representation in Westfield. So, perhaps, the loss of community identity really shaped how representation presented itself in Westfield. Posing the question if the community itself is not a strong whole, how can it work on sharing itself with others? New Britain, CT and Chicopee, MA are examples of a strong community-wide identity and the representation in these places is exponentially of greater scale. A scale that would likely not be seen in Westfield.

The findings showed that a large scale cultural representation may not be what the Polish community needs or desire. As it stands, each participant’s experience with representation is very individualized and dependent on how they represent themselves culturally. Each participant does this differently, whether that was keeping it personal and more internalized or openly sharing it with those outside of the community. Even still, participants did have recommendations for greater cultural representation and those will be presented in the next chapter.

### 7.3 Core Cultural Values

The findings showed that values ranged from family to Polish traditions and offered a glimpse into what was/is important to the Polish community. The values were also found relate to elements of place attachment and cultural representation. As mentioned previously, the single most referenced value was family. Family was discussed in several different contexts and most often in regard to how place attachment
and connections were maintained in both Westfield and Poland. Family seemed to be at the core of all discussions of place. What connected the participants to place was family and family was also how they represented and maintained their culture.

As immigrants, thirteen of the participants experienced substantial displacement, likely leaving them without a strong sense of place; however, having a family may have helped counterbalance that feeling. It offered a sense of security and comfort that the participants no longer had in Poland and maybe had difficulty finding in Westfield. Perhaps having family nearby allowed the participants to find their place easier.

In addition to family, there were four values that were deeply rooted in the representation of the Polish culture and Polish community. These values included sense of community, the Holy Trinity Church, food, and language. The way participants discussed sense of community was often related to the church, friends, and the Polish community back in Poland. It is important to note that the community discussed in the context of values differed from the city-wide identity community. Community as a value was described as a personal sense of community, in terms of the individual’s own network, whether that was in the church, amongst their school friends, or other groups. Some participants desired a greater Polish sense of community, however, most of the conversation was often unrelated to the Polish community as a whole.

The Holy Trinity Church, Polish food, and the Polish language were also values of representation. The Church was identified as the greatest source of cultural representation by the participants. The Church represents the Polish community in several ways. Firstly, the Roman Catholic religion is practiced there and religion is integral to the Polish culture, therefore, it is no surprise that the Church holds value to the participants.
The Church also has masses in Polish and offers several Polish services. It provides a sense of community that the participants care about while also preserving the Polish culture and its traditions. The Church is a landmark for the Polish community and a strong representation of it. The desire to preserve traditions and culture went beyond the Church and this was evident in the discussions surrounding valuing Polish food and the Polish language. Food and language can help maintain Polish culture and tradition, even on an individual scale which is important when lacking a community-wide identity. The risk of it being loss is lessened. Together, the core cultural values presented in this section help show what is important to the Polish community and how it may fit into the contexts of place attachment and cultural representation.

The discussion of the findings has shown the complexity of the results. The elements of place attachment the participants seemed to encounter were often social and emotional which led them to be more connected to people than the physical environment. Participants experienced little to no cultural representation beyond the three existing Polish establishments, but had pride in their own Polish identities which acted as personal representations of the Polish culture. Furthermore, core cultural values were related to both place attachment and cultural representation, but were mostly focused on family. Together, these results show that each participant had their own personal relationship to Westfield and the Polish culture and this was likely due to a loss of a community-wide Polish identity.

When applied to the field of planning, these varying results can prove difficult to approach or solve. Since so much of the immigrant experience is individualized, it is hard to identify patterns and trends, but were still able to be identified. For example,
understanding that Polish immigrants are more attached to the people and experiences in their life, than they are to the places they live in shows the importance of providing social networks and resources within the city. Fostering these connections must begin within the community to ensure accurate representation. Cultural representation was also found to be critical to the Polish immigrant community; though in a different way than was to be expected. Planners may look towards improving cultural representation at a community-wide level to be as inclusive as possible; however, some communities may not desire such representation. In cases like the Polish community in Westfield, it may not be about greater representation, but stronger existing ones. Finally, understanding the core cultural values of the Polish community can help identify what needs to be supported in the city.

Knowing what is important to the Polish community can aid in helping preserve and sustain the culture and heritage in the long run. The knowledge gained from this research study may be useful in approaching planning practices and decisions, but it is important to recognize that reaching out to a specific population and getting to know them does not always need a tangible result or action. Allowing the individual’s voice to be heard, offering them a place to discuss diverse topics, and listening to their stories helps create a more informed planner. A planner that is informed about the public they serve and represent. That way, when decisions and recommendations are made, they are aware of those who may be impacted and can ensure adequate representation of their interests and beliefs. Such recommendations, influenced by these discussions, will be presented in the next chapter.
CHAPTER 8
RECOMMENDATIONS

Following the discussion of the study’s findings, there can be several ways to approach improving or sustaining the elements of place attachment, cultural representation, and core cultural values. Recommendations will be presented for planners, as well as, the Polish community in Westfield, MA. This research study focused primarily on understanding how to better represent and celebrate the Polish immigrant community; therefore, recommendations, supported by the study’s findings and discussion, will be relevant to that focus.

The Polish community interviewed in this study discussed the loss of a community-wide Polish identity due to assimilation, lack of in-flow of Polish immigrants, and the community’s tendency to keep to themselves. Populations like this will likely be encountered in every city or town, so planners need to be flexible in the scale of representation and the reason for it.

As was mentioned previously, finding participants for this study proved difficult. This could have been because of the Polish community’s need for privacy or the feeling that the topic of representation did not need to be discussed. To better know why, further study would be needed, but if this were to be the case, the planner should be understanding of this. Sometimes, groups of individuals are happy as they are and have no desire to be involved in public participation and planning; however, that does not mean that they should not be represented. It is not the planner’s role to ignore these populations when making decisions, but rather be cognizant that there is a group of people, like the Polish immigrant population in Westfield, that may not feel the need to be involved and still advocate for them, if any situation impacting them arises. Simply
learning about groups of people within the city creates a sense of accountability between groups and a need for action does not necessarily have to come from it. Additionally, though some individuals may not want to be involved and offer suggestions, as can be seen in this research study, there may be some that do.

**Figure 22: Participants’ Suggestions for Greater Polish Representation**

Though some participants felt that the lack of representation of the Polish community was a result of the loss of community identity and would be hard to improve, some participants offered up some suggestions of their own. These suggestions would require the cooperation of both the planning department, as well as, the Polish community. The most discussed suggestion was to host downtown events which could include a food festival or food fair. Westfield has had food festivals in the past, however, representation of the Polish culture was limited and had the potential to expand. Encouraging culturally-specific vendors from within the city and outside of it to join
together in a cultural food festival could help increase representation, of not only the Polish community, but others, as well.

Another suggestion included finding individuals within the Polish immigrant community to take on leadership positions. Currently, there is no specific individual or group of individuals that spearheads efforts related to Polish representation. This could be because of many reasons, but if the community could find people that were willing to organize and manage events, while working towards better cultural representation, other suggestions like the Polish Club and Polish School could become a reality. This, however, would require greater involvement of those within the Polish community.

During the interviews, it was made clear that some individuals within the community do not want to be involved and choose to keep their Polish to themselves. For individuals that may feel this way, the city may want to offer resources that individuals can tap into personally and at their own leisure without solely providing large-scale group events. Such resources could be public documents translated into the Polish language, as was mentioned by one participant, or greater access to Polish books in the public library. Smaller efforts like these can help further representation without requiring a community-wide event that some in the Polish community would not be interested in. A way to approach cultural representation in the planning field is for the planner and community leaders within the immigrant population to work together and advocate for each other.

The largest suggestion for representation, that also related to place attachment and core cultural values, was to look at strengthening the current representation instead of creating more of it. Because there is such a varying opinion on how the Polish community can and should be represented, it is possibly a more effective approach to
work on strengthening what already exists. To do this, this city can look to the Holy Trinity Church and its Parish School. The Church was the most often mentioned place for cultural representation in Westfield because of its role as a place of Polish culture, tradition, and religion. The Church was also mentioned as a value and as a place that immigrants were attached to. A resource that exists beside this cultural landmark is the Parish School building that is only used for meetings, monthly get-togethers, and once a week religious education classes.

The building is structurally large and not all of its space is used. With the help of the planning department and the Polish community, together the groups involved could turn both the Church and the Parish School into one stronger cultural landmark. The Church would remain a church, but the school could become a resource for those in the Polish community, as well as, those who are not. Part of the building could become an event space or social area for those that want to get together as a community. Another part of the building could become a museum that honors the community’s Polish history and heritage. Another part of the building could be designated as a Polish library with access to Polish media and other resources not readily available to the community in the Polish language.

Having multiple uses within the building would help create a place that suits everyone’s needs. People who want to connect as a community would have their space, while those who want to keep to themselves have the chance to do the same. There would be no pressure to participate in every event and the building could be open to all to further spread awareness and knowledge about the Polish culture and community. Planners and those who would want to be involved from the Polish community could
work towards looking at grants and other funding to help make this feasible and cost-efficient, especially because no additional structures would have to be built. The building would have the space to include many of the suggestions presented by the participants, while also remaining achievable through planning and other public processes.

The recommendations presented could be approached incrementally and in different ways depending on public feedback and use. Further examination of resources, as well as, more specific plans of engagement and implementation would need to be considered. Even still, cultural representation within the city of Westfield can be made suitable for all those in the Polish immigrant community and other residents, too.
CHAPTER 9
CONCLUSION

When beginning this research study, the goal was to better understand the Polish immigrant experience in Westfield, Massachusetts. Through semi-structured interviews, findings were presented in the contexts of place attachment, cultural representation, and core cultural values. All three contexts helped to frame the Polish immigrant experience and proved the diversity of these experiences. Each individual interviewed had their own story and their own personal connections and ideas as they related to place, culture, and values. Even though they were all different, there were some similarities and these similarities helped show what could be important to the Polish immigrant community as a whole like having family nearby, maintaining pride in their identity, and holding onto traditions.

These types of conversations were yet to be held in Westfield, MA, so new knowledge was gained in the process. The conversations turned into ideas and strategies to better represent the Polish community. With that alone, this study moved forward the idea that everyone deserves to be acknowledged. Knowing more about the city’s population and their background can help planners become better advocates for those they serve. The process of getting to know the public requires citizen engagement and study that may often be difficult to accomplish, but the end result is knowledge. Even if there is no desire for engagement or if there is significant participation fatigue, such efforts do not go unnoticed because they validate each individual’s experience whether native- or foreign-born. Being accountable to every single community member will ensure better representation and inclusion. Engaging with the Polish immigrant community started a discourse within Westfield about visibility, sense of place, and
values. The conversations held in this study may spark an interest in a certain topic that was mentioned, they may encourage further participation in the future, and they may help to understand perspectives while offering an opportunity to talk. Immigrant groups, like any other group, have a stake in the city they live in and learning more about them will prove that role not only to the immigrants themselves, but to those around them.
APPENDIX A
RECRUITMENT FLYER (ENGLISH)

Part of the
Polish Community?

Please Participate in a 30 Minute Interview with
University of Massachusetts, Amherst
Graduate Student, Alexandra ‘Ola’ Smialek

Talk About:
Your Experiences in Westfield, MA
& Representation of Polish Culture in the City

Purpose of Study: The purpose of this study is to learn about
the experiences of Polish immigrants and first-generation
Polish-Americans in Westfield, MA in order to encourage better
representation and understanding of their culture and heritage
in the city.

Your Contributions Will Aid In A
Master’s Thesis Report!

Thank you!

Any Questions? Call Ola Smialek at 413-454-2082 or email at asmialek@umass.edu
Należysz do Polskiej Grupy?

Proszę wez udział w tym badaniu naukowym ze studentką studiów magisterskich na Universitecie w Amherst (UMass Amherst) Alexandra (Ola) Smiałek (na 30 minut).

Rozmowa będzie o:
Twoich doświadczeniach w Westfield, MA & reprezentacji Polskiej Kultury w mieście.

Celem tego badania naukowego jest poznanie rozmnych doświadczeń Polskich Emigrantów i pierwszej generacji Amerykanów polskiego pochodzenia w Westfield, MA w celu poprawieniu reprezentacji i zrozumienia ich kultury i dziedzictwo kulturowe w mieście.

Wasze odpowiedzi będą ważna pomoca w obronie pracy magisterskiej!

Dziekuje serdecznie!

Masz pytanie? Zadzwoń do Oli Smiałek #413-454-2082 lub email na asmialek@umass.edu
APPENDIX C
INTERVIEW QUESTIONS (ENGLISH)

Interview Questions:

1. (If not born in U.S.) When did you immigrate to the United States from Poland?
2. Why did you decide to come to Westfield, Massachusetts?
3. Are you happy with that decision? Would have changed your mind knowing what you know now?
4. What was your first memory in Westfield?
5. What do you like most about Westfield?
6. What would you change about Westfield?
7. As someone from the Polish community, how do you feel you are represented in this city?
8. How would you like to see Polish representation in the City? Why or why not?
9. Do you think the Polish community can be represented more in Westfield? How?
10. What places, besides your home, are of most importance to you in Westfield? Why?
11. What places do you go to the most in Westfield?
12. Do you feel comfortable openly sharing that you are a person from the Polish community?
13. Do you miss Poland?
14. If you were born here, does Westfield feel like home? If yes, how? If not, why?
15. What would you like to see more of regarding Poland and Polish culture in Westfield?
16. What do you want the city to know about Poland and the Polish culture?
APPENDIX D
INTERVIEW QUESTIONS (POLISH)

Pytania:

1. (Jezeli nie jetes urodzony/a w U.S.A) Kiedy wyemigrowoles z Polski do U.S.A?
2. Dlaczego zadecydowales/as przyjechac do Westfield?
3. Czy jestes zadowolony/a z tej decyzji? Czy podjelabys taka sama decyzje wiedzac to co teraz wiesz?
4. Jakie bylo twoje pierwsze wrazenie po przyjezdzie do Westfield?
5. Co najbardziej ci sie pododbało w Westfield?
6. Co zmienilabys w Westfield?
7. Jako Polak jak czujesz sie reprezentowana w mieście Westfield?
8. Jak widzisz Polska reprezentacje w Westfield? Wdzisz, czy nie widzisz?
9. Czy uważasz, ze Polska społeczność może być lepiej zareprezentowana w Westfield? Jesli tak to w jaki sposob?
10. Jakie miejsca (z wyjatkiem twojego domu) maja najwieksze znaczenie dla ciebie w Westfield i dlaczego?
11. Ktore miejsca odwiedzasz najczesciej i dlaczego?
12. Czy swobodnie i bez zazenowania przyznajesz sie ze jestes Polakiem?
13. Czy tesknisz za Polska?
15. Co chcialabys wiecej widziec w Westfield co reprezentuje ciebie jako Polaka i Polska kulture?
16. Co bys chciała zeby miasto Westfield wiedzialo wiecej o Polsce i Polskiej kulturze?
APPENDIX E
INTERVIEW CONSENT FORM (ENGLISH)

Consent Form for Participation in a Research Study (Interview)

**Researcher:** Alexandra ‘Ola’ Smialek (Researcher)  
Dr. Flavia Montenegro-Menezes (Faculty Sponsor)

**Study Title:** Celebrating the Polish Immigrant Community: Strengthening Cultural Bonds and Living Heritage in Westfield, MA

1. WHAT IS THIS FORM?
This form is called a Consent Form. It will give you information about the study so you can make an informed decision about participation in this research. If you decide to participate, you will be asked to sign this form and you will be given a copy for your records.

2. WHO IS ELIGIBLE TO PARTICIPATE?
Subjects must be at least 18 years old to participate and must be a part of the Polish community living in Westfield, Massachusetts (Polish immigrant or First-Generation Polish American).

3. WHAT IS THE PURPOSE OF THIS STUDY?
The purpose of this study is to better understand and learn about the experience of Polish immigrants and first-generation Polish-Americans in Westfield, MA in order to encourage better representation and understanding of their culture and heritage in the City and in the field of planning.

4. WHERE WILL THE STUDY TAKE PLACE AND HOW LONG WILL IT LAST?
The study will take place wherever the participant feels most comfortable. The location will be determined between the researcher and the participant before the interview. Also, a time that works for both the participant and researcher will be chosen before the interview. The interview will last approximately 30 minutes. The researcher may contact the participant after the interview to clarify any questions or statements made during the interview.

5. WHAT WILL I BE ASKED TO DO?
If you agree to take part in this study, you will be asked to participate in a 16-question interview with the researcher (Alexandra ‘Ola’ Smialek). If given permission, the interview will be audio-recorded to ensure complete data collection. The questions that will be asked are related to the topic of representation of the Polish community in Westfield, Massachusetts, as well as, questions related to your experience as an individual in the Polish community in Westfield. Examples of the questions include: “How would you like to see Polish representation in the City?” and “What would you like to see more of regarding Poland and Polish culture in Westfield?” During the study, you may skip any question you feel uncomfortable answering or stop participating in the interview altogether.

6. WHAT ARE MY BENEFITS OF BEING IN THIS STUDY?
You may not directly benefit from this research; however, I hope that your participation in the study may help in bettering the representation of the Polish community in Westfield, Massachusetts in turn encouraging more socially and culturally inclusive planning practices and public awareness.

7. WHAT ARE MY RISKS OF BEING IN THIS STUDY?
I believe there are no known risks associated with this research study; however, a possible inconvenience
may be the time it takes to complete the study.

8. HOW WILL MY PERSONAL INFORMATION BE PROTECTED?
The following procedures will be used to protect the confidentiality of your study records. Study records will include audio-recordings, consent forms, and interview transcripts. The researcher will keep all study records, including any codes to your data, in a secure location. The audio-recorder, recordings, and consent form will be kept in a locked cabinet in the Main Office of the Researcher’s Degree Program at the University of Massachusetts, Amherst. Research records will be labeled with a code. A master key that links names and codes will be maintained in a separate and secure location. The files and audiotapes will be destroyed 3 years after the close of the study. All electronic files (interview transcripts) containing identifiable information will be password protected. Only the members of the research staff will have access to the passwords. At the conclusion of this study, the researcher may publish their findings. Information will be presented in summary format and you will not be identified in any publications or presentations. All information presented will remain anonymous.

9. WHAT IF I HAVE QUESTIONS?
Take as long as you like before you make a decision. We will be happy to answer any question you have about this study. If you have further questions about this project or if you have a research-related problem, you may contact the researcher Alexandra ‘Ola’ Smialek at asmialek@umass.edu or 413-454-2082. If you have any questions concerning your rights as a research subject, you may contact the University of Massachusetts Amherst Human Research Protection Office (HRPO) at (413) 545-3428 or humansubjects@ora.umass.edu.

10. CAN I STOP BEING IN THE STUDY?
You do not have to be in this study if you do not want to. If you agree to be in the study, but later change your mind, you may drop out at any time. There are no penalties or consequences of any kind if you decide that you do not want to participate.

11. SUBJECT STATEMENT OF VOLUNTARY CONSENT
When signing this form, I am agreeing to voluntarily enter this study. I have had a chance to read this consent form, and it was explained to me in a language which I use and understand. I have had the opportunity to ask questions and have received satisfactory answers. I understand that I can withdraw at any time. A copy of this signed Informed Consent Form has been given to me.

Participant Signature: ___________________________ Print Name: ___________________________ Date: ___________________________

By signing below, I indicate that the participant has read and, to the best of my knowledge, understands the details contained in this document and has been given a copy.

Signature of Person Obtaining Consent: ___________________________ Print Name: ___________________________ Date: ___________________________

Audio-Recorded Interview:

☐ I allow this interview to be audio-recorded.

☐ I DO NOT allow this interview to be audio recorded.
APPENDIX F
INTERVIEW CONSENT FORM (POLISH)

Zgoda na wzięcie udziału w badaniu opinii publicznej (kwestionariuszu)

Ankieter: Alexandra ‘Ola’ Śmiałek (Ankieter)
Dr. Flavia Montenegro-Menezes (Promotor uniwersytecki)

Tytuł badania: Polska społeczność: wzmacnianie więzi kulturowych i dziedzictwa w Westfield, MA

1. Czym jest ten formularz?
Jest to umowa, w której zawarte są informacje o badaniu. Jeśli zdecydujesz się wziąć udział, konieczny będzie podpis. Kopia umowy będzie dla Ciebie.

2. Kto może brać udział w badaniu?
Osoba musi mieć ukończone minimum 18 lat i być członkiem polskiej społeczności mieszkającej w Westfield (osoby które albo wyemigrowały z Polski albo są pierwszym pokoleniem Polaków urodzonych i zamieszkałych w USA).

3. Jaki jest cel tego badania?
Celem jest lepsze zrozumienie i poznanie doświadczeń Polskich emigrantów w Westfield, MA aby poprawić i ulepszyć ich reprezentację oraz bliżej poznać ich dorobek kulturowy w historii naszego miasta.

4. Gdzie odbędzie się badanie i jak długo potrwa?

5. O co będziesz pytany/ pytana?

6. Jakie korzyści odniesiesz z tego badania?
Mam nadzieję, że udział w wywiadzie pomoże w lepszej reprezentacji polskiej społeczności w Westfield, jak również pomoże zmienić postawę społeczeństwa oraz zachęci do socjalnych i kulturowych projektów w przyszłości.

7. Czy istnieje jakiekolwiek ryzyko związane z wzięciem udziału w badaniu?
Uważam, że branie udziału w wywiadzie nie ponosi za sobą żadnego ryzyka.

8. Jak będą chronione informacje osobiste?
Następujące procedury będą zachowane by zapewnić tajność informacji:
Dokumentacja, nagrania, umowa oraz zapisy wywiadów będą przechowywane przeze mnie w bezpiecznym miejscu, zamknięte w głównym Biurze Researcher Program Degree na UMASS Amherst. Badania będą oznaczone kodem. Wszystkie nagrania, wywiady, dokumenty będą zniszczone 3 lata po zakończeniu badania. Wszystkie elektroniczne dokumenty będą chronione hasłem i dostępne będą tylko dla członków przeprowadzających badanie. Wszystkie informacje będą anonimowe.

9. Czy masz jakieś pytania?
Z przyjemnością odpowiem na jakiekolwiek pytanie związane z tym badaniem. Jeśli masz jakieś pytania lub uwagi, proszę o kontakt ze mną na mój adres e-mail: Alexandra “Ola” Smialek asmialek@umass.edu, lub proszę zadzwonić na numer telefonu: 413-568-6815. Jeśli masz pytania związane ze swoimi prawnymi jako obiekt wywiadu proszę skontaktować się z University of Massachusetts Amherst Human Research Protection Office (HRPO), numer telefonu to (413) 545-3428, a adres e-mail to: humansubjects@ora.umass.edu.

10. Czy mogę wycofać się z badania?
W każdej chwili, nawet po udzieleniu odpowiedzi na pytania zawarte w badaniu, możesz wycofać się z badania i nie ponosisz żadnych konsekwencji. Każda decyzja jest osobistym wyborzem. Ciało badanie jest oparte na dobrowolnym udziale.

11. Umowa i zgoda.
Poprzez podpis na tej formie, dobrowolnie zgadzasz się na udział w badaniu. Oznajmiasz, że: zaznajomiła/łeś się z formularzem umowy w takim języku, jaki rozumiesz i używasz; miałaś/eś możliwość zadania pytań i uzyskałaś/eś satysfakcjonującą odpowiedź; rozumiesz, że możesz wycofać się z wywiadu w każdej chwili oraz otrzymałeś kopię tego dokumentu.

____________________________
Podpis Uczestnika:

____________________________
Wydrukuj Nazwisko:

____________________________
Data:

Poprzez podpisanie poniżej, ja wskazuję ze uczestnik zapoznał się i rozumie detale zawarte w tym formularzu i dostali/la kopię.

____________________________
Podpisk Ankietera:

____________________________
Wydrukuj Nazwisko:

____________________________
Data:

Nagranie magnetofonowe wywiadu:

☐ Wyrażam zgodę na nagrywanie tego wywiadu.

☐ NIE wyrażam zgody na nagrywanie tego wywiadu.
Certification of Human Subjects Approval

Date: March 22, 2017
To: Alexandra Smialek, Landscape Arch Regional Plan
Other Investigator: Flavia Montenegro-Menezes, Landscape Arch Regional Plan
From: Lynnette Leidy Sievert, Chair, UMASS IRB

Protocol Title: Celebrating the Polish Immigrant Community: Strengthening Cultural Bonds and Living Heritage in Westfield, MA
Protocol ID: 2017-3733
Review Type: EXPEDITED - NEW
Paragraph ID: 6,7
Approval Date: 03/22/2017
Expiration Date: 03/21/2018
OGCA #: 

This study has been reviewed and approved by the University of Massachusetts Amherst IRB, Federal Wide Assurance # 00003909. Approval is granted with the understanding that investigator(s) are responsible for:

Modifications - All changes to the study (e.g. protocol, recruitment materials, consent form, additional key personnel), must be submitted for approval in e-protocol before instituting the changes. New personnel must have completed CITI training.

Consent forms - A copy of the approved, validated, consent form (with the IRB stamp) must be used to consent each subject. Investigators must retain copies of signed consent documents for six (6) years after close of the grant, or three (3) years if unfunded.

Adverse Event Reporting - Adverse events occurring in the course of the protocol must be reported in e-protocol as soon as possible, but no later than five (5) working days.

Continuing Review - Studies that received Full Board or Expedited approval must be reviewed three weeks prior to expiration, or six weeks for Full Board. Renewal Reports are submitted through e-protocol.

Completion Reports - Notify the IRB when your study is complete by submitting a Final Report Form in e-protocol.

Consent form (when applicable) will be stamped and sent in a separate e-mail. Use only IRB approved copies of the consent forms, questionnaires, letters, advertisements etc. in your research.

Please contact the Human Research Protection Office if you have any further questions. Best wishes for a successful project.
BIBLIOGRAPHY


