

How We Faced a Pandemic: Narrative Approaches to Disaggregating Asian Pacific
American COVID-19-Related Experiences through a Cultural, Place-Based Lens

Nola Liu

A thesis

submitted in partial fulfillment of the
requirements for the degree of

Master of Urban Planning

University of Washington

2022

Committee:

Jeffrey Hou

A.Gita Krishnaswamy

Program Authorized to Offer Degree:

Department of Urban Design and Planning

© Copyright 2022

Nola Liu

University of Washington

Abstract

How We Faced a Pandemic: Narrative Approaches to Disaggregating Asian Pacific American COVID-19-Related Experiences through a Cultural, Place-Based Lens

Nola Liu

Co-Chairs of the Supervisory Committee:

Jeffrey Hou

A.Gita Krishnaswamy

Department of Urban Design and Planning

The Department of Health Systems and Population Health

The COVID-19 pandemic has fueled xenophobic and anti-Asian racism against Asian Pacific American (APA) communities in particular, which has led to increased incidents of anti-Asian hate and violence, escalated by racist language used by public officials and members of the media. In Washington state, a huge influx of anti-Asian sentiments and attitudes are especially apparent in Seattle's Chinatown-International District (C-ID) neighborhood. Unfortunately, data often lumps APA communities into one monolithic community which can generalize the APA COVID-19 experience. The project aimed to create disaggregated data through the analysis of 32 stories representing 18 different racial and ethnic identities to show examples of how

COVID-19 has affected different APA communities in King County, Washington. The stories were analyzed through a cultural and place-based lens to reflect on an individual's sense of place which, in essence, is how someone connects and responds to a place. Connection to a place matters as many of the stories highlight how individuals and organizations stepped in to form mutual-aid and community support networks largely because of their connection to not only their APA heritage, but also to the C-ID neighborhood, specifically. The final project was visualized and made digitally accessible using ArcGIS StoryMaps. When these personal narratives are placed next to one another, they intertwine, overlap, and further inform one another, which not only highlights the individual experience, but also shows how they can connect with the collective experience.

The project was completed in collaboration with the Wing Luke Museum, a community-based museum dedicated exclusively to the history of APA communities located in Seattle, Washington's Chinatown-International District (C-ID) neighborhood. The final project serves as a digital supplement to the Wing Luke Museum exhibit, Community Spread: How We Faced a Pandemic, which launched on May 7, 2021. A link to the published project can be found here: [**https://storymaps.arcgis.com/stories/fc23a79ab4ee49279ee5ada9ee7f91a4**](https://storymaps.arcgis.com/stories/fc23a79ab4ee49279ee5ada9ee7f91a4).

Acknowledgements

I would like to first acknowledge the land in which I study and work on is the traditional home of the Duwamish, Tulalip, Muckleshoot, and Suquamish tribal nations. Without them I would not have access to this working, teaching, and learning environment. I take the opportunity to thank the original caretakers of this land who are still here.

I would also like to acknowledge that the pandemic has been marked by an alarming increase in violence within the Asian Pacific American (APA) and Black communities. In response, an increased surge in Stop Asian Hate and Black Lives Matter Movements have been present to bring to light the daily reality of racism faced by these communities. This project is dedicated to the continuous fight for racial justice and emphasizes the importance of centering community voices and to not make assumptions about a person or a group of people based on their race; instead, get to know a person and their experiences.

I am incredibly lucky to have such an extensive team who got me to where I am today with this project. The opportunity to center APA stories was of personal significance as someone who identifies as Chinese American. It was an honor to have had the chance to listen and learn from the perspectives of 32 APA individuals. Thank you to all the interviewers who facilitated rich conversations and the interviewees who were willing to share their life history and experience in relation to the novel Coronavirus disease of 2019 (COVID-19). Because of the project's topic, it was extremely important for me to have committee members who also identify as Asian and I am grateful to have had the chance to work with my committee, A.Gita Krishnaswamy and Jeffrey Hou, in this process. A special thank you to Anjulie Ganti who connected me to the Wing Luke Museum, who was my community partner in this work. Through the Wing Luke Museum, I had the amazing opportunity to be supervised by Mikala Woodward, who has provided invaluable insight and guidance. Thank you to the Wing Luke Museum's Community Advisory Committee, who has guided me in developing my final project deliverable and keeping me accountable in maintaining the integrity of the stories I share. Thank you to Matt Stevenson and Tricia Caparas who assisted in the technical and visual design portion of my final project deliverable. Thank you to Lynly Beard who assisted me in my research for this work. A huge thanks to my friends, peers, and both my public health and urban planning graduate programs who have all supported me throughout this graduate school experience.



Most importantly, thank you to my family who has always reminded me to be proud of my Chinese roots and cultural heritage and who have supported every stage of my life's adventures. This work has been a rewarding end to my academic journey.

Positionality Statement

My ability to conduct this work was afforded to me by my privilege as a graduate student at the University of Washington. I navigated this work through an insider-outsider perspective as I am someone who identifies with the Asian Pacific American (APA) community, but may not identify specifically with the events and histories experienced by the people whose stories were part of this project. I did my best to be thoughtful and mindful throughout this process keeping my positionality in mind, but I acknowledge that my process is not perfect and it is filtered through the lens of my privileges and biases.

The content presented is by no means a comprehensive portrayal of all the lived experiences of the APA community in King County, WA, but it was informed by individual, community, and the Washington state's understanding of the novel Coronavirus disease of 2019 (COVID-19) experience thus far.

Table of Contents

Abstract	3
Acknowledgements	5
Positionality Statement	6
Table of Contents	7
List of Figures and Tables	9
Glossary of Terms	10
List of Abbreviations	11
Chapter 1. Introduction	12
1.1 Public Health and Urban Planning are Critical to COVID-19 Response and Recovery	
1.2 Connecting Culture with Place and Health	
1.3 Project Overview: Project Purpose, Research Questions, and Learning Objectives	
Chapter 2. Literature Review	23
2.1 COVID-19 Racial and Ethnic Health Disparities	
2.2 COVID-19 Health Disparities Among Asian Pacific Americans	
2.3 Narrative Approaches to Understanding Asian Pacific American COVID-19 Related Experiences	
Chapter 3. Methodology and Methods	39
3.1 Project Methodology	
3.2 Project Methods	
Chapter 4. Findings and Analysis	65
4.1 Demographic Overview	
4.2 Connection to Research Questions	
Chapter 5. Discussion	81
5.1 Observations and Reflections	
5.2 Limitations	

Chapter 6. Conclusion	86
6.1 Future Work and Recommendations	
6.2 Closing Thoughts	
References	92
Appendices	
Appendix A: One-page summary of Project Proposal to the CAC	97
Appendix B: One-page summary of digital storytelling platforms examples to the CAC	98
Appendix C: Embedded Google Forms for Story Contributions and for Receiving Feedback on Project Deliverable to the CAC and the Public	99
Appendix D: Print Version of the Final Project Deliverable	102
Appendix E: Complete Table of Components of Each Interviewee’s Story for the Oral History Map	114

List of Figures and Tables

Figure 1. Different scales of Sense of Place

Figure 2. Neighborhood Boundaries

Figure 3. Wing Luke Museum logo

Figure 4. Essential workers are predominantly APA individuals, specifically Native Hawaiian and Pacific Islanders when data is disaggregated

Figure 5. Research Design Framework: summary of the interplay between the essential grounded theory methods and processes

Figure 6. How to Analyze an Oral History Model

Figure 7. Screenshot of an interview waiver that each person received and signed. In addition, verbal consent was also collected prior to the oral history recording

Figure 8. COVID-19 Exhibit Messages and Themes Created by the CAC

Figure 9. Sample Powerpoint Slides of Prototype Presentation

Figure 10 . Screenshots of the front page of the project deliverable as displayed in mobile form (left) and as displayed on a desktop computer (right)

Figure 11. Screenshot of Oral History Map from Project Deliverable

Figure 12. Screenshot of a Selected Story from The Oral History Map

Figure 13. Screenshot of iMovie Editing Process for the Oral History Map

Figure 14. Murals of Chinatown-International District Map

Figure 15. Collage of Photographs of Some of the APA Individuals Interviewed

Table 1. Project Deliverable Milestones

Table 2. All Stories that were included in the Project Deliverable

Table 3. Initial Codes along with affiliated color and definition of each code

Table 4. Subcategories of each Initial Code

Table 5. Design Specifications for the Project Deliverable

Table 6. Components of each Interviewee's Story for the Oral History Map

Table 7. List of Murals of the Murals of Chinatown-International District Map

Glossary of Terms

Asian Pacific American: Asian Pacific American (APA) is the term used by the Wing Luke Museum to describe Asian Americans, Native Hawaiians, and Pacific Islanders and will be the term used throughout this report when discussing the general Asian community collectively. The three distinct categories have a different relationship with the US both historically and economically:

- Asian Americans arrived as either immigrants or refugees
- Native Hawaiians are indigenous people that predate the United States and are not immigrants and refugees with the right to self-determination and self-governance
- Pacific Islanders are persons having origins in the original peoples of American Samoa, Guam, the Northern Mariana Islands, the Polynesian Islands, the Micronesian Islands, and the Melanesian Islands. Pacific Islanders are from United States unincorporated territories or insular areas; the Freely Associated States or from independent island nations which are one of four political divisions of the United States

Communities of color: In this report, the term communities of color refer collectively to Black, Hispanic, Asian, American Indian and Alaska Native, and Native Hawaiian or Pacific Islander populations in the US

List of Abbreviations

Listed in alphabetical order. Abbreviations are also explained throughout the report.

AARP: American Association of Retired Persons

ACRS: Asian Counseling Referral Services

ADDRESSING: cultural framework which takes into consideration ten dimensions of cultural influences: **A**ge and generational influences, **D**evelopmental and acquired **D**isabilities, **R**eligion and spiritual orientation, **E**thnicity, **S**ocioeconomic status, **S**exual orientation, **I**ndigenous heritage, **N**ational origin, and **G**ender

AI/AN: American Indian and Alaska Native

APA: Asian Pacific American

CAC: Community Advisory Committee

CDC: Centers for Disease Control and Prevention's

C-ID: Seattle's Chinatown-International District

COVID-19: novel Coronavirus disease of 2019

COVID-NET: Coronavirus Disease 2019-Associated Hospitalization Surveillance Network

NHPI: Native Hawaiian and Pacific Islander

NIH: National Institutes of Health

OMB: Office of Management and Budget

PPP: Payment Protection Program

RCI: cultural framework, which stands for **R**ace and ethnicity, **C**ulture, and **I**mmigration and transnational ties

SARS: Severe acute respiratory syndrome

US: United States

Chapter 1: Introduction

1.1 Public Health and Urban Planning are Critical to COVID-19 Response and Recovery

News that the novel Coronavirus disease of 2019 (COVID-19) was officially declared a national emergency in the United States (US) was released on March 14, 2020 (Federal Emergency Management Agency [FEMA], 2020). Since then, there have been drastically different levels of risk and vulnerability, and emergent support across the US in response to the health crisis of COVID-19 (Raza et al., 2021). A growing body of evidence on a local, state, and national level show that the COVID-19 pandemic has disproportionately affected health outcomes particularly for communities of color at every stage--risk of exposure to COVID-19, number and severity of positive COVID-19 cases, access to testing and care, hospitalizations, and deaths (Lee & Gibson, 2020; Artiga et al., 2020; Moore et al., 2020; Washington Center for Equitable Growth, 2020). Furthermore, long before health officials had confirmed the first cases of COVID-19 in the US, acts of discrimination and xenophobia targeting specifically against Asian Pacific Americans (APA) were rising rapidly, escalated by racist language used by public officials and members of the media when discussing COVID-19 (Raza et al., 2021). The influx in anti-Asian sentiments and attitudes is just one example of how social, economic, and environmental conditions, also known as the social determinants of health, can also influence health (Office of Disease Prevention and Health Promotion [ODPHP], n.d.).

Effective community development strategies, which can be broadly defined as a range of place-based efforts to improve the physical, economic, and social environment of places such as affordable housing, small business development, and social cohesion, is a way to address the different social determinants of health (Blatchford & Young, 2019). Mutual aid and community support efforts that formed in response to anti-Asian racism and discrimination present in Seattle's Chinatown-International District neighborhood can be seen as one form of a

community development strategy that is truly driven by the community and centered around the community's needs (Springer, 2020). However, these efforts are not happening in every neighborhood, so it is also important to consider how a place can also influence health in relation to the COVID-19 pandemic. Places are made up of different physical, social, and cultural features, often interconnected, that can create opportunities or challenges for people navigating COVID-19. For example, places that have far more indoor than outdoor gathering spaces can increase the risk of COVID-19 transmission due to likelihood of crowding or may discourage social gatherings leading to increased social isolation which may affect one's mental health. Another example is the walkability of streets and neighborhoods can either maximize or hinder access to resources such as COVID-19 testing sites and hospitals. Therefore, the connection between a place and health outcomes show that knowledge from both urban planning and public health fields are critical to understand what helps communities survive, withstand, and even thrive during the COVID-19 pandemic.

1.2 Connecting Culture with Place and Health

The Role of Culture in Understanding Health

Culture also plays a crucial role in health outcomes and the integration of culturally relevant solutions has been marked by a growing recognition of the concept of community psychology. Community psychology emphasizes that "individual risk factors and health behaviors are better understood in social and environmental contexts in which individuals are embedded..encompassing belief systems, values, norms, traditions, and practices" (Okazaki & Saw, 2011; Aronowitz et al.,2015). Putting culture into the context of community psychology requires that researchers and practitioners pay close attention to local practices, social interactions, and shared meanings when conducting any form of community-based work (Okazaki & Saw, 2011). The lens of cultural reflexivity is central to inquiries about how and why people act in certain ways and not in others (Okazaki & Saw, 2011). Two common shortcomings

that tend to happen are 1) to “ignore cultural practices that are locally produced and social ties that are unobserved by outsiders”, and 2) to “forget that the types of practices that the researcher or practitioner views as legitimate and normal are not absolute truths, but are locally produced, reflecting the viewpoints of those in positions of cultural and institutional authority that can change over time or across places” (Okazaki & Saw, 2011). Without practicing cultural reflexivity, then unequal power relations are created and culture is taken for granted by those who have authority to classify and explain the behaviors of communities they do not identify with (Aronowitz et al.,2015). Historically, cultural explanations for APA experiences can be stigmatizing as they have also been used to “classify, exoticize, and pathologize” communities that are different than their White counterparts (Aronowitz et al.,2015). Cultural-community frameworks such as ADDRESSING which takes into consideration ten dimensions of cultural influences: **A**ge and generational influences, **D**evelopmental and acquired **D**isabilities, **R**eligion and spiritual orientation, **E**thnicity, **S**ocioeconomic status, **S**exual orientation, **I**ndigenous heritage, **N**ational origin, and **G**ender and the RCI framework, which stands for **R**ace and ethnicity, **C**ulture, and **I**mmigration and transnational ties can be used to comprehensively integrate cultural factors into research methods and practice (Aronowitz et al.,2015).

The Role of Place in Understanding Culture

There is a standard distinction in cultural geography between “space”, considered as a pre-existing grid of physical locations, and “place”, a specific location given meaning by people’s practices, language, and beliefs (Myers, 2006). Therefore, understanding a person’s cultural connections to a space is what makes it a place. In environmental psychology, how a person perceives a place includes place attachment and place meaning (Myers, 2006). Place attachment reflects a bond between people and places, and place meaning reflects symbolic meanings people ascribe to places (Myers, 2006; Hashemnezhad et al., 2013). Place attachment and place meaning is what makes a “space” a “place” and the transition between

“space” and “place” is known as sense of place (Myers, 2006; Hashemnezhad et al., 2013). In short, sense of place is the lens through which people experience and make meaning of their experiences in and with place (Hashemnezhad et al., 2013).

Different people can perceive the same place in different ways and it also varies over the course of one’s lifetime depending on a person’s satisfaction, identification, and attachment to a place (Hashemnezhad et al., 2013). A person’s sense of place can be categorized into four levels

(**Figure 1**): 1) A **lack of sense of place** is where people are geographically familiar with their place but have no emotional connection, 2) **Belonging to a place** occurs when a person

develops an emotional connection with the place, 3) **Attachment to a place** is when a place becomes meaningful and significant to people and integration with the place

occurs, 4) **Sacrifice for a place** is when

your relationship is at a point where you are willing to invest your own resources such as

money, time, and talent and therefore play a much active role in a place (Hashemnezhad et al., 2013).

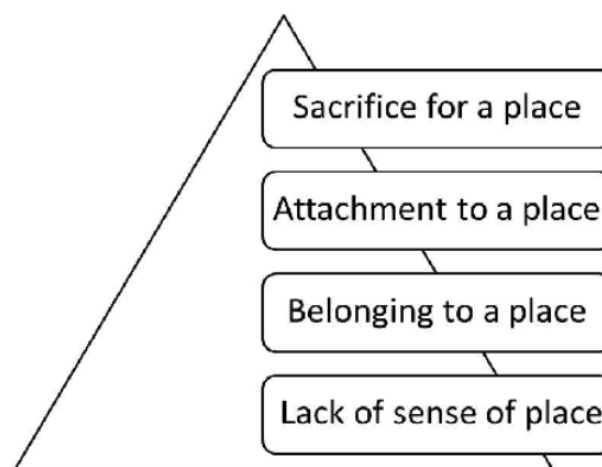


Figure 1. Different scales of Sense of Place (Hashemnezhad et al., 2013)

The Connection of Culture, Place, and Health Among Chinatowns

In Washington state, a huge influx of anti-Asian sentiments and attitudes are especially apparent in Seattle’s Chinatown-International District (C-ID) neighborhood. Chinatowns are known for its deeply-rooted social institutions, cultural influence, and perseverance through periods of turmoil and is a prime example of a resilient system creating a significant sense of place for generations of APA communities residing there (Goyette, 2019). In the mid-1800s, the first wave of Chinese immigrants arrived in the US seeking economic opportunity during the

Gold Rush to build the transcontinental railroad (Goyette, 2019). Chinatowns formed in the west coast in a similar fashion as ethnic settlements formed by European immigrant groups. However after the railroad was complete, white laborers including the European immigrant groups who were paid lower wages than White workers, were worried about losing their jobs and began blaming Chinese laborers (Goyette, 2019). Anti-Chinese attacks increased and led to the first US restricted immigration law explicitly based on race, the Exclusion Act of 1882 (Washington Center for Equitable Growth, 2020; Srinivasan & Guillermo, 2000; Wang et al., 2020). In response to the Exclusion Act, Chinatowns evolved into places of safety and service to Chinese immigrants who were not protected by American citizenship (Goyette, 2019). In preserving community spaces and connections throughout Chinatowns, tight knit formal and informal social networks such as community organizations, like family associations and clansmen associations, and strong political engagement have played a key role in the Chinatown neighborhoods' ability to resist gentrification and support overall community health (Goyette, 2019). Exclusionary laws aimed at Chinese immigrants led to an increase in other APA immigrants such as Japanese and Filipino immigrants allowing Chinatown neighborhoods to expand beyond just serving Chinese communities (National Park Service [NPS], 2018).

The Significance of Seattle's Chinatown-International District Neighborhood

The C-ID has been the focal point of the city's APA community since the early 20th century (NPS, 2018). The C-ID neighborhood, shown in **Figure 2**, is roughly bounded by South Main Street, 5th Avenue South, South Weller Street, and Interstate 5 (Chinatown-International District Business Improvement Area, 2020). Within the C-ID make up informal sub-neighborhoods: the Japanese formed a substantial community to the north of Chinatown known as "Japantown", Filipinos who came to Seattle as laborers and farm workers in the 1920s and 1930s established residences and businesses south of Chinatown named "Manilatown", and in the 1980s, thousands of new immigrants from Vietnam, Laos, and Cambodia established their own thriving

commercial center named “Little Saigon” around the intersection of Jackson Street and 12th Avenue on the eastern margin of the C-ID (Goyette, 2019). In 1973, Seattle established the International Special Review District to preserve the area’s Asian culture and history and to protect it from unwanted development (NPS, 2018). The Seattle Chinatown Historic District is listed in the National Register of Historic Places and sits within the larger International Special Review District (NPS, 2018). Since 1973, a variety of place-based projects have been launched to revitalize the C-ID including: Hing Hay Park, a public park and community gathering place (south intersection of King Street and Maynard Avenue), the Wing Luke Museum (719 South King Street), and the Uwajimaya Village, a mixed-use development anchored by Uwajimaya, the largest Asian grocery and speciality store in the pacific northwest (corner of 7th Avenue and Lane Street) (NPS, 2018).



Figure 2. Neighborhood Boundaries (Chinatown-International District Business Improvement Area, 2020). *This image does not include all landmarks mentioned in the paragraph above.*

With the mass uncertainty surrounding COVID-19, many neighborhoods and community groups

have stepped in and formed mutual-aid networks due to the insufficient government response in certain areas (Springer, 2020). Among various academic research, news media, and local and regional community reports, there has been a shared source of relief thanks to the many community-based organizations that rapidly pivoted programming to provide indispensable culturally and linguistically tailored services to their communities in crisis, connecting individuals to essential food, health care, and unemployment resources (Goldfarb, 2021). There is an immense amount of mutual aid within C-ID that reflects on the strong connection among culture, place, and health such as volunteers delivering weekly groceries, organizations hosting online cooking classes with seniors, and residents volunteering to be part of neighborhood safety patrols in the evenings (Springer, 2020; Gupta, 2020; Secaria, 2020).

1.3 Project Overview: Project Purpose, Research Questions, and Learning Objectives

Project Purpose

Because of the heightened level anti-Asian sentiment during the COVID-19 pandemic, the purpose of this project is to further understand APA community members' response to the COVID-19 pandemic on an individual level and collective level in relation to place through the use of oral histories, photographs, and videos. Taking time to understand an individual's sense of place will not only help further inform the distinctive character of a place, but also help understand that person's unique experience. Unfortunately, existing data often lumps APA communities into one monolithic community which can generalize the APA COVID-19 experience and not reflect the unique differences that are present across different racial and ethnic identities. Because of the current lack of disaggregated data, community stories will be used as the primary data source for this project. This project will specifically look at the experiences of APA communities in King County, Washington as Washington state has the seventh largest Asian American population (more than 604,000 people) and the third largest

Pacific Islander population (70,000 people) in the nation with nearly 88 percent of the APA population living in the greater Puget Sound area, which includes King County (Washington State Commission on Asian Pacific American Affairs [CAPAA], 2019).

The project was completed in collaboration with the Wing Luke Museum, an APA museum located in Seattle's Chinatown-International District (C-ID) neighborhood. Generally speaking, museums are often only thought of as places that collect and display objects (Diaz & Paneto, 2020). While valid in many ways, this view omits the human element of museums as storytellers (Diaz & Paneto, 2020). The final project deliverable was aimed to further enhance the museum's storytelling capability by developing a digital storytelling platform to supplement the Wing Luke Museum's COVID-19 exhibit, *Community Spread: How We Faced A Pandemic*, which launched on May 7, 2021. Digital storytelling, the practice of combining narrative with audio and/or visual content that centers around a specific experience or event, is a powerful tool to share individual stories (Davey & Benjaminsen, 2021).

This project will further serve the Wing Luke Museum by providing additional assistance in reviewing existing qualitative story data that has been collected by the Wing Luke Museum and other partner organizations, but has not been analyzed. In addition, because of the ongoing pandemic, the project also aimed to create a stronger online presence to engage people in layered experiences that are often done in-person. Finally, the project aimed to explore new ways to digitally story tell by using ArcGIS StoryMaps, which the Wing Luke Museum currently does not use. The final deliverable is by no means intended to be a comprehensive portrayal of lived experiences, but it is intended to be a conversation starter informed by individual, community, and the state understanding of the COVID-19 experience thus far among APA community members.

About the Wing Luke Museum



Figure 3. Wing Luke Museum Logo
(Wing Luke Museum, 2020)

The Wing Luke Museum is named for Seattle City Council member Wing Luke, the first Asian American elected to public office in the Pacific Northwest (Wing Luke Museum, 2020). Wing Luke suggested the need for a museum in the Chinatown-International District in the early 1960s to preserve the history of the rapidly changing neighborhood (Wing Luke

Museum, 2020). The Wing Luke Museum operates a 60,000 square foot facility that contains a dozen galleries with permanent temporary exhibits, preserved historic spaces, archives/collections, and gathering/performance spaces (Wing Luke Museum, 2020). The museum's mission is to "connect everyone to the dynamic history, cultures, and art of APAs through vivid storytelling and inspiring experiences to advance racial and social equity" (Wing Luke Museum, 2020). The museum is unique in that the exhibits are created in collaboration with community members, through a community-centered exhibit development process facilitated by staff called the Community Advisory Committee (CAC) (Wing Luke Museum, 2020a). The museum also offers guided neighborhood tours, educational and community programs, and online access to collections and curriculum resources (Wing Luke Museum, 2020a). The museum's staff, Board, volunteers, and membership are a diverse multi-generational group representing many ethnic and cultural backgrounds, including a range of APA communities (Wing Luke Museum, 2020). The Wing Luke Museum is the only community-based museum in the U.S. dedicated exclusively to the history of pan-Asian Pacific Americans (Wing Luke Museum, 2020).

Research Questions

The primary research questions for this project are as follows:

- How have different APA communities in King County, WA been affected by COVID-19 pandemic?
- How do different APA communities build community strength and resiliency during the COVID-19 pandemic?
- How can different APA experiences be shared in an engaging and accessible way that does not generalize the APA COVID-19 pandemic experience?

Literature review was also complete in support of answering the primary research questions by exploring the following sub-research questions:

- What health outcomes has COVID-19 had on the APA community? Specifically, what are the disproportionate health outcomes of this particular population? What are the limitations to further understanding these different health outcomes?
- How have APA communities been affected from past global pandemics? What are the similarities and differences with past global pandemic impacts in comparison to the current COVID-19 impacts on the APA community?
- What are the common methods for collecting, preserving, and sharing information of APA-specific COVID-19 data, experiences, and events?

The sub-research questions were explored in “Chapter 2. Literature Review” of this report. The first section of the literature review, “COVID-19 Racial and Ethnic Health Disparities”, expands on what is currently known about the disproportionate health burden amongst communities of color. The second section, “COVID-19 Health Disparities Among Asian Pacific Americans”, concentrates specifically on APA data and factors that may contribute to their health disparities in relation to past global pandemics and the current COVID-19 pandemic. Both sections summarize what is currently known and not known on a national level and within Washington state. Finally, the third section, “Narrative Approaches to Understanding Asian Pacific American COVID-19-related Experiences” further expands on storytelling as an information source.

Learning Objectives

In order to fulfill the Masters in Public Health requirements portion, the following Council on Education for Public Health (CEPH), a nationally recognized accrediting body for both schools of public health and public health programs, competencies were met during the process of completing this project:

CEPH Competency 1: Interpret results of data analysis for public health research, policy, or practice

- Competency 1 was fulfilled through the analysis of qualitative story data obtained through the Wing Luke Museum in the form of 30 oral histories and 2 Photo Voices. Information can be found in “Chapter 4: Findings and Analysis” of the report.

CEPH Competency 2: Discuss the means by which structural bias, social inequities, and racism undermine health and create challenges to achieving health equity at organizational, community and societal levels.

- Competency 2 was fulfilled in the overall project which explored the APA experience within the context of COVID-19 and touches on issues such as xenophobia, anti-asian discrimination and hate, as well as its relationship with Black Lives Matter. Information is explicitly discussed in “Chapter 2: Literature Review” and “Chapter 4: Findings and Analysis” of the report.

CEPH Competency 3: Assess population needs, assets, and capacities that affect communities’ health.

- Competency 3 was fulfilled through literature review of existing information and through the analysis of 32 APA stories to understand APA-specific needs, assets, and capacities in relation to COVID-19-related health. Information can be found in “Chapter 2: Literature Review”, “Chapter 4: Findings and Analysis”, and “Chapter 5: Discussion” of the report.

CEPH Competency 4: Apply awareness of cultural values and practices to the design or implementation of public health policies or programs.

- Competency 4 was fulfilled through the project methodology and methods of maintaining the integrity of the stories being told, shared, and visualized by learning best practices of collecting and analyzing qualitative story data. Information can be found in “Chapter 3: Methodology and Methods” of the report.

CEPH Competency 5: Select communication strategies for different audiences and sectors.

- Competency 5 was fulfilled through working with the CAC throughout the project process and through the development of the final project deliverable by using ArcGIS StoryMaps to explore a visually interactive way to engage audience members in a virtual way due to social distancing requirements of the COVID-19 pandemic. Information that describes these processes in more detail can be found in “Chapter 3: Methodology and Methods” of the report.

Because this was a joint project between the Department of Urban Design and Planning and the Department of Health Systems and Population Health, an overall learning objective was to use this project as an opportunity gain more experience in ways public health and urban planning intersect and are interdependent on one another when exploring ways to improve community health and development.

Chapter 2: Literature Review

2.1 COVID-19 Racial and Ethnic Health Disparities

Local, state, and national level data show that communities of color are experiencing a disproportionate burden of negative health outcomes related to the COVID-19 pandemic (Lee & Gibson, 2020; Artiga et al., 2020; Moore et al., 2020; Washington Center for Equitable Growth, 2020). Data collection has been scattered and unstandardized across states and territories, but federal and national public health agencies have been able to use available state and territory data to produce comparable, nationwide data (Goldfarb, 2021). For example, the Centers for Disease Control and Prevention's (CDC) COVID Data Tracker, which are narrative interpretations and visualizations from the extensive data used to track the pandemic on a daily basis, show the racial and ethnicity trends of COVID-19 Weekly Cases and Deaths per 100,000 population between March 2020 to present (Centers for Disease Control and Prevention [CDC], 2021). The COVID Data Tracker shows that nationally, populations categorized under American Indian/Alaska Native and Hispanic remain consistently the highest in COVID-19 weekly cases and deaths per 100,000 population (CDC, 2021). In addition, the Kaiser Family Foundation (KFF), a nonprofit organization focusing on national health issues, analyzed federal data sources of reported COVID-19 cases, deaths, hospitalizations, and testing by race and ethnicity that was available as of early August 2020 to produce high-level takeaways and trends that reflect the disproportionate burden amongst communities of color (Lee & Gibson, 2020; Artiga et

al., 2020). According to one of their analyses published in September 2020 in partnership with Epic Health Research Network, communities of color were more likely to test positive for COVID-19 and to require a higher level of care at the time of diagnosis compared to White patients (Lee & Gibson, 2020). The study analyzed Epic electronic health record data for roughly 50 million patients from 53 health systems representing 399 hospitals across 21 states to find the following trends (Lee & Gibson, 2020):

- While differences in testing rates across different races and ethnicities were not significant, *communities of color were more likely, compared to White patients, to be positive when tested and to require a higher level of care* (i.e. requirement of oxygen or ventilation at the time of diagnosis) at the time they tested positive for COVID-19 (Lee & Gibson, 2020). The study found that “Hispanic patients were over two and a half times more likely to have a positive result (311 per 1,000) and Black and Asian patients were nearly twice as likely to test positive (219 and 220 per 1,000, respectively) compared to White patients (113 per 1,000)” (Lee & Gibson, 2020).
- *Black, Hispanic, and American Indian and Alaska Native patients had significantly higher rates of infection, hospitalization, and death compared to White patients* (Lee & Gibson, 2020). For example, in another study published by the Kaiser Family Foundation, data from Coronavirus Disease 2019-Associated Hospitalization Surveillance Network (COVID-NET) showed that “from March through July 18, 2020, age-adjusted hospitalization rates due to COVID-19 for Black, Hispanic, and American Indian and Alaska Native people were roughly five times higher than that of White people” (Artiga et al., 2020).
- *Asian patients exhibited the highest relative risk in COVID-19 related hospitalization and death even after controlling for certain sociodemographic factors and underlying differences in health across race* (Lee & Gibson, 2020). The study found that among

patients who tested positive for COVID-19, Asian patients were at the highest risk relative to White patients, followed by Hispanic and Black patients (Lee & Gibson, 2020).

The CDC also examined county-level trends across 205 counties that they identified as hotspots, which are defined using “algorithmic thresholds related to the number of new cases and the changes in incidence”, and found a disproportionate incidence of COVID-19 among communities of color (Moore et al., 2020). Their findings showed that “Hispanic persons were the largest group by population size (3.5 million persons) living in hotspot counties where a disproportionate number of cases among that group was identified, followed by Black persons (2 million), American Indian and Alaska Native (AI/AN) persons (61,000), Asian persons (36,000), and Native Hawaiian and Pacific Islander (NHPI) persons (31,000)” (Moore et al., 2020).

COVID-19 Racial and Ethnic Health Disparities in Washington State

The Washington State Department of Health developed a recent report published on January 10, 2022 which described “the counts and age-adjusted rates per 100,000 population in Washington by race and ethnicity for confirmed or probable cases, hospitalizations, and deaths” for the entire time period from the start of the pandemic through when the report published (Washington State Department of Health [WSDOH], 2022). Overall, the report emphasized on a trend that was not as present on a national scale--*NHPI populations were facing a significantly higher burden with a case rate of COVID-19 four times higher than that of White populations, hospitalization rates are 10 times higher, and death rates from COVID-19 are nearly six times higher* (WSDOH, 2022). Additional trends specific to COVID-19 related cases, hospitalizations, and deaths are below:

COVID-19 confirmed or probable case rates trends:

- “[NHPI] and Hispanic populations have the highest age-adjusted confirmed or probable case rates while Asian and multiracial populations have the lowest case rates” (WSDOH, 2022).
- “Confirmed or probable case rates for [NHPI] and Hispanic populations are approximately three times higher than case rates for Asian and multiracial populations” (WSDOH, 2022).
- “Confirmed or probable case rates for Black populations are approximately two times higher than case rates among Asian and multiracial populations” (WSDOH, 2022).

COVID-19 hospitalization rates among confirmed or probable cases trends:

- “Hospitalization rates among confirmed or probable COVID-19 cases are the highest for [NHPI] populations and lowest for multiracial populations” (WSDOH, 2022).
- “[NHPI] hospitalization rates among confirmed or probable COVID-19 cases are seven times higher than White populations” (WSDOH, 2022).
- “Hispanic hospitalization rates among confirmed or probable COVID-19 cases are two times higher than White populations” (WSDOH, 2022).
- “Hospitalization rates among confirmed or probable COVID-19 cases for Black and [AI/AN] populations are two times higher compared to White populations” (WSDOH, 2022).

COVID-19 death rates among confirmed or probable cases trends:

- “White populations have the lowest death rates among confirmed or probable COVID-19 cases of all race/ethnicity groups” (WSDOH, 2022).

- “[NHPI] populations have death rates among confirmed or probable COVID-19 cases that are approximately five times higher than White populations” (WSDOH, 2022).
- “[AI/AN] and Hispanic populations have death rates among confirmed or probable COVID-19 cases that are approximately two times higher than White populations” (WSDOH, 2022).
- “Black populations have death rates among confirmed or probable COVID-19 cases that are about 1.5 times higher than White populations” (WSDOH, 2022).

While literature around COVID-19 racial and ethnicity data continues to grow and research continues to improve over time, there are still significant gaps and limitations. While federally reported data provide more standardized race/ethnicity categorizations, it remains not standardized across states allowing there to be room for high shares of unknown race and ethnicity data and inconsistencies that limit comparability of data across states (Goldfarb, 2021). As of April 28, 2021, race and ethnicity data were missing for 39% of reported COVID-19 cases and 17% of deaths nationally (Ndugga et al., 2021; Yi et al., 2021). An even larger proportion of race and ethnicity data amongst fully vaccinated people, 58%, was also missing (Ndugga et al., 2021). In Washington State, there is about 25% missing race and ethnicity reporting for confirmed or probable COVID-19 cases and hospitalizations (WSDOH, 2022).

Among existing COVID-19 studies, most studies frequently evaluate Black and Hispanic populations and less studies frequently assess COVID-19 disparities among APA populations in the United States (Mude et al., 2021). In terms of data collection, Asian Americans and Hispanics are more likely to be classified as “other” in hospital discharge data and Asian Americans frequently only include East Asians (Ndugga et al., 2021). Health data on APA communities were deficient pre-pandemic as well (Yi et al., 2021). Between 1992 and 2018, only 0.17% of clinical research funded by National Institutes of Health (NIH) focused on APA

participants (Yi et al., 2021). Although health disparities have not been as evident for APA populations in national data, health disparities in infection, hospitalization, and death rates for APA populations are evident in state or local data as seen with NHPI data in Washington (Mude et al., 2021). Therefore, data with poor quality race and ethnicity classifications is especially problematic because current reporting may underestimate COVID-19 disparities due to missing data and misclassification of race/ethnicity and affect decision making about resource allocation, funding decisions, and policymaking, such as on vaccine prioritization to specific racial and ethnic groups (Ndugga et al., 2021; Yi et al., 2021).

2.2 COVID-19 Health Disparities Among Asian Pacific Americans

The lack of disaggregated data is the root reason why data around the effects COVID-19 has on APA communities is less evident (Washington Center for Equitable Growth, 2020). While Asian Americans, Native Hawaiians, and Pacific Islanders are three distinct ethnic groups, historically, they have been grouped together by the government's Office of Management and Budget (OMB) (Chin et al., 2021). It wasn't until 1997, when this grouping was separated into two categories: "Asian" and "Native Hawaiian and Other Pacific Islander" for census collection, which is still quite general (Chin et al., 2021). These events are also shared experiences across other communities of color and contribute to the general lack of disaggregated data across races, in general, with data outcomes often categorized by broad racial categories such as "Black or African American," "Hispanic or Latino," or worse, "Other" (Moore et al., 2020). Aggregated data oversimplifies the ethnically diverse (including multi-racial and multi-ethnic community members) Asian Pacific American community with vast sociodemographic backgrounds and immigration histories that should be accounted for in assessments of their health (Chin et al., 2021; Srinivasan & Guillermo, 2000).

Unfortunately, even when data is available that demonstrate disparities, especially in APA

populations, the data is often interpreted through a lens of the “model minority” myth, which presumes that Asians are inevitably on their way to becoming “predominantly financially well-off professionals who have achieved greater academic and socioeconomic success, encountering few if any problems” (Washington Center for Equitable Growth, 2020; Yi et al., 2021). The myth obscures a wide-range of experiences across different ethnicities who fall within APA community and creates a division among other communities of color and ultimately contributes to the increasing invisibility of the APA experience, as well as an ignorance of the oppressions APA communities may share with other communities of color (Washington Center for Equitable Growth, 2020; Srinivasan & Guillermo, 2000). There is a need to address systems-level implicit and explicit biases when looking at APA data and how the biases play a large role in how data is currently being collected, interpreted, and/or reported (Yi et al., 2021).

Factors Contributing to COVID-19 Transmission and Stress Among APA Communities

Xenophobia and Ant-Asian Discrimination: Unfortunately, the ongoing COVID-19 pandemic has brought increased incidents of racism, discrimination, and violence against Asian Pacific Americans, particularly in the US, with reports of hate crimes of over 100 per day (Wang et al., 2020). A report published by the nonprofit Stop AAPI Hate documented 3,795 self-reported anti-Asian incidents from March 2020 to February 2021 with Asian women reporting 2.3 times more than Asian men (Wang et al., 2020). Among the incidents recorded, 68% were verbal harassment, 20.5% were shunning, 11.1% were physical assault, 8.5% were civil rights discrimination, and 6.8% were online harassment (Wang et al., 2020). Xenophobia exists even among government leaders who have referred to COVID-19 as the “Chinese virus” and “Wuhan virus” which goes against the World Health Organization’s recommendations of discouraging the practice of naming diseases after geographical locations, individuals, culture, population, industry, or occupation (Wang et al., 2020).

APA communities have long been historically marginalized and homogenized during public health crises (Srinivasan & Guillermo, 2000; Wang et al, 2020). For some, there is a long history of discrimination, including internment, limited rights with regard to buying and owning land, lack of citizenship, and having to regularly deal with the common assumption that they are not “real” Americans or “full-fledged” US citizens” (Washington Center for Equitable Growth, 2020; Srinivasan & Guillermo, 2000; Wang et al, 2020). Racism and xenophobia were not only expressed in past pandemics such as the 2003 severe acute respiratory syndrome (SARS) that was associated with Chinese Americans, but it is also institutionalized into federal and state’s immigration laws and practices such as the 1882 Chinese Exclusion Act which banned an entire ethnicity from immigrating to the U.S. and was not repealed until six decades later (Washington Center for Equitable Growth, 2020; Srinivasan & Guillermo, 2000; Wang et al, 2020). These events may also be contributors to a lack of confidence the APA community has in US government and institutions, which in turn leads to lower census return rates and hence, less accurate information (Chin et al., 2021).

Overrepresentation Among Frontline and Essential Workforce: APA individuals are also at high risk for COVID-19 transmission, in large part due to their overrepresentation in the essential workforce (**Figure 4**)--approximately two million APA individuals are essential workers in the US (Chin et al., 2021). When examining COVID-19 case fatality among health care workers, APA rates are still three times higher than the rates for White health care workers (Chin et al., 2021). For example, Filipino American nurses, who make up four percent of the nursing workforce, have been the largest non-white ethnic group among healthcare workers to die from COVID-19 (31.5% of the COVID-19 related deaths) (Chin et al., 2021). In California, 80% of Asian health care worker deaths identified as Filipino American (Chin et al., 2021).

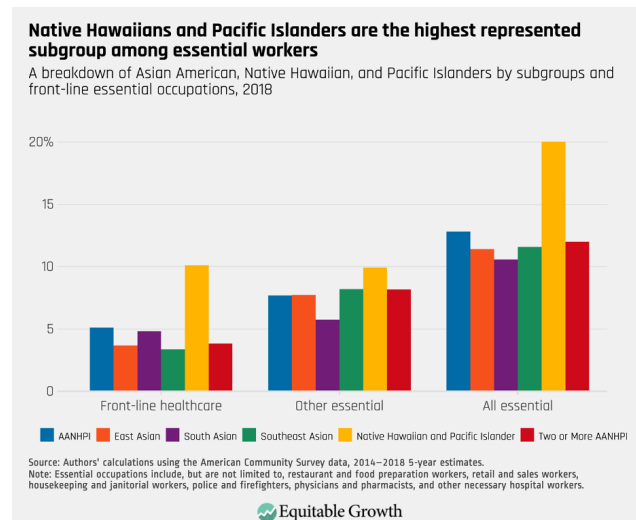
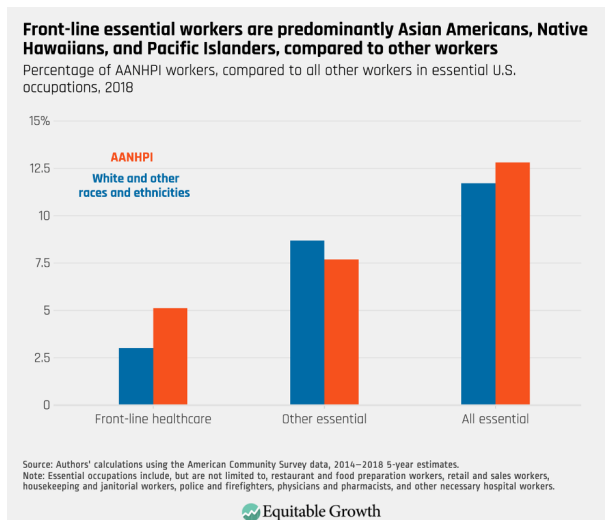


Figure 4. Essential workers are predominantly APA individuals, specifically Native Hawaiian and Pacific Islanders when data is disaggregated (Washington Center for Equitable Growth, 2020).

Multigenerational Households: Cultural factors, such as intergenerational residency and close-knit familial social structures, can also increase the risk of COVID-19 transmission especially when there is a need for social distancing. For example, Chinese-Americans, Japanese-Americans, and Filipino-Americans, are more likely than their white counterparts to live in three generational households (Wang et al., 2020). An American Association of Retired Persons (AARP) survey also found 43% of APA individuals provide support to elderly family members compared to 19% of White Americans (Chin et al., 2021). When data is aggregated, rates of health care use may seem high among APA individuals, but the rates are actually higher among only those who are highly acculturated to the US and lower for others who are not (Chin et al., 2021). Culture, therefore, plays a crucial role in health outcomes and aggregating data may lead to ignoring nuanced needs such as offering culturally relevant services through providers that are both bilingual and bicultural (Chin et al., 2021).

Businesses are disproportionately distributed among some of the sectors most acutely financially affected by the pandemic: APA-owned businesses make up 26% of food and

accommodation industry, 17% of the retail trade industry, 13% of healthcare and social services, and 11% of education services (Chin et al., 2021). In August 2019, APA unemployment went from the lowest rate in the country at 2.8% to one of the highest at 10.7% in August 2020, only recently stabilizing at 4.1% as of March 2021 (Chin et al., 2021). Among unemployed women, APA women had the highest rates of long-term unemployment at 44% compared to other racial/ethnic groups (Chin et al., 2021). There are many barriers to financial aid. In general, businesses owned by communities of color face greater barriers to obtaining a Payment Protection Program (PPP) loan—a federal loan meant to help small businesses during the pandemic, with 75% of Asian-owned businesses having “close to no chance of receiving a PPP loan through a mainstream bank or credit union,” according to the Center for Responsible Lending (Chin et al., 2021). Approximately 30% of APAs have limited English proficiency, creating a barrier to care and government relief resources (Chin et al., 2021). Asian community-based organizations also report that many immigrant clients are eligible to receive public benefits, but are afraid to accept them due to fear of becoming a public charge (Chin et al., 2021). In addition, undocumented households have been unable to receive stimulus aid checks and unemployment insurance throughout the pandemic because of their residency status (Chin et al., 2021).

2.3 Narrative Approaches to Understanding Asian Pacific American COVID-19-Related Experiences

Factors that contribute to COVID-19-related health disparities vary widely within and among APA communities. Ultimately, having disaggregated data for APA communities is the most effective way to understand and respond to the distinct needs of these diverse communities and identify unique barriers to access of services and resources at the local, state, and federal level during COVID-19 response and recovery (Washington Center for Equitable Growth, 2020; Yi et al., 2021). However, it will take time to reach the steps required to invest and create an

improved and standardized data collection and reporting practice across local, state, and federal levels. Additionally, traditional quantitative and qualitative research practices may lump APA individuals into one monolithic community and/or neglect or lack capacity to collect enough data to produce reliable findings on underrepresented APA ethnic populations (Chin et al., 2021). The definition of "data" is also narrowly defined as published literature or well-structured qualitative and quantitative data findings from surveys, focus groups, and interview--which deprioritizes community narratives by design (Yi et al., 2021).

Equal weight, if not more, should be placed on community stories that directly reflect lived experiences, which can be considered as primary and first hand sources (Chin et al., 2021; Tsui & Starecheski, 2018). Storytelling is already practiced in many communities, particularly indigenous communities as a way to pass down beliefs, values, and place-based wisdom (Wilcox et al., 2012). When applied as a form of research communication, storytelling can open a space beyond the traditional "homogenized [science] writing voice" (Davey & Banjaminsen, 2021). Stories have the potential to uncover systemic complexities, and as such, they also have the potential to challenge established knowledge and practices of knowing and doing (Davey & Banjaminsen, 2021). Storytelling can be used as an effective tool in disaggregating APA narratives and organically integrating culture into better understanding how different communities experience COVID-19 in relation to their place (Wilcox et al., 2012). We should therefore examine how different individual stories interact and how they are retold to inform a broader group or community (Childs, 2008). Finding research methods that are grounded on the expertise and knowledge of populations themselves is key to learning more about the unique experiences experienced by different Asian Pacific American ethnicities (Okazaki & Saw, 2011). Narrative and story-based methods, otherwise known as narrative inquiry, is a qualitative research approach that focuses on the use of stories as data (Wilcox et al., 2012; Savin-Baden & Van Niekerk; 2007; Clandinin, 2007). The idea of narrative inquiry is that stories are collected

as a means of understanding experience as lived and told, through both research and literature. Data sources in narrative inquiry could include field notes of shared experiences, journal records of participants, interviews (usually unstructured), storytelling, letter writing, autobiographical and biographical writing, and oral histories (Clandinin, 2007).

Oral Histories as a Source for Gathering Information

Among the listed data sources for narrative inquiry, oral histories are most commonly used to gather and preserve comprehensive historical information about significant events, like the current COVID-19 pandemic, through an individual's experience (Tsui & Starecheski, 2018; Oral History Association, 2009). The practice of oral histories are distinguished from other forms of recorded interviews by its content and extent. Oral history interviews seek an in-depth account of personal experience and reflections, with sufficient time allowed for those sharing their story to do so in their own words, with their own voice, and through their own understanding of what happened and why (Tsui & Starecheski, 2018; Oral History Association, 2009). In the field of public health, oral histories have been mostly used for research and interventional purposes in order to educate populations about health-protecting practices, advocate for improved clinical care, and reflect on public health efforts to combat infectious disease (Tsui & Starecheski, 2018). Despite these applications, oral histories are rarely recognized for their potential to contribute to public health research and practice (Tsui & Starecheski, 2018).

Best Practices for Conducting Oral Histories

The Oral History Association is the most cited source for understanding the principles, rights, technical standards and obligations for the creation and preservation of oral histories. There are four key steps of oral history work: preparation, interviewing, preservation, and access. With these steps in mind, best practices apply to the interviewee, to the interviewer, and to the public, as well as mutual obligations between sponsoring organizations and interviewers (Oral History

Association, 2009). The best practices below highlight a few that are most relevant to the project and are directly worded from The Oral History Association's Principles and Best Practices website (Oral History Association, 2009).

1. Responsibility to Interviewees

- "Interviewees should be informed of the purposes and procedures of oral history in general and of the aims and anticipated uses of the particular projects to which they are making their contributions" (Oral History Association, 2009).
- "Interviews should be conducted in accord with any prior agreements made with the interviewee, and such agreements should be documented for the record" (Oral History Association, 2009).
- "Interviewers should work to achieve a balance between the objectives of the project and the perspectives of the interviewees. They should be sensitive to the diversity of social and cultural experiences and to the implication of race, gender, class, ethnicity, age, religion, and sexual orientation. They should encourage interviewees to respond in their own style and language, and to address issues that reflect their concerns. Interviewers should fully explore appropriate areas of inquiry with the interviewee and not be satisfied with superficial responses" (Oral History Association, 2009).
- "Interviewers should guard against possible exploitation of interviewees and be sensitive to the ways in which their interviews might be used. Interviewers must respect the rights of interviewees to refuse to discuss certain subjects, to restrict access to the interview, or, under extreme circumstances, even to choose anonymity. Interviewers should clearly explain these options to all interviewees" (Oral History Association, 2009).

2. *Responsibility to the Public and to the Profession*

- “Interviewees should be selected based on the relevance of their experiences to the subject at hand” (Oral History Association, 2009)
- “Interviewers should strive to prompt informative dialogue through challenging and perceptive inquiry. They should be grounded in the background of the persons being interviewed and, when possible, should carefully research appropriate documents and secondary sources related to subjects about which the interviewees can speak” (Oral History Association, 2009).
- “Interviewers should be sensitive to the communities from which they have collected their oral histories, taking care not to reinforce thoughtless stereotypes nor bring undue notoriety to them. Interviewers should take every effort to make the interviews accessible to the communities” (Oral History Association, 2009).
- “Oral history interviews should be used and cited with the same care and standards applied to other historical sources. Users have a responsibility to retain the integrity of the interviewee’s voice, neither misrepresenting the interviewee’s words nor taking them out of context” (Oral History Association, 2009).
- “Interviewers and oral history programs should conscientiously consider how they might share with interviewees and their communities the rewards and recognition that might result from their work” (Oral History Association, 2009).

3. *Responsibility for Sponsoring and Archival Institutions*

- “Institutions sponsoring and maintaining oral history archives have a responsibility to interviewees, interviewers, the profession, and the public to maintain the highest technical, professional, and ethical standards in the creation and archival preservation of oral history interviews and related materials” (Oral History Association, 2009).

- “Subject to conditions that interviewees set, sponsoring institutions (or individual collectors) have an obligation to: prepare and preserve easily usable records; keep abreast of rapidly developing technologies for preservation and dissemination; keep accurate records of the creation and processing of each interview; and identify, index, and catalog interviews” (Oral History Association, 2009).
- “Sponsoring institutions and archives should be made known through a variety of means, including electronic modes of distribution, the existence of interviews open for research” (Oral History Association, 2009).

Digital Storytelling as a Source for Information Dissemination

Because oral histories may range from 20 minute to two hour long (or more) recorded interviews, oral histories in its original form may not be the best way for sharing information to the public. Digital storytelling is the practice of combining narrative with digital audio and visual content that centers around a specific experience or event, a turning point, and ends with how the person reflects upon and interprets the experience or event in relation to their own life situation (Davey & Benjaminsen, 2021). It typically takes form as a 3- to 5-min-long film (Davey & Benjaminsen, 2021). Digital storytelling is often cited for its research communication potential and is becoming an emerging arts-based research method to allow findings to be disseminated and understood by the general population (Davey & Benjaminsen, 2021). Digital stories can be created in a participatory manner through immersive workshops, where participants develop and share stories through group story circles, reading, and/or telling their stories aloud to participants to share experiences and to receive feedback (Wilcox et al., 2012). Digital storytelling can increase the visibility of research beyond the confinement of academic publications and its participatory and co-productive nature has the potential to break down power hierarchies that are often present when using conventional research methods (Wilcox et

al., 2012; Childs, 2008). By uniting the finished stories together, a rich, detailed, and nuanced tapestry of voices emerge providing context and depth to localized narratives and collective experiences (Wilcox et al., 2012).

Ethical Considerations for Narrative Research Methods

If not used carefully, and with great sensitivity, narrative research--particularly within historically silenced or marginalized communities--can be used to reify, objectify, essentialize, and/or further marginalize individuals and communities (Wilcox et al., 2012). As a result, some narrative methods are in danger of becoming strategies that allow researchers and practitioners to say what they want to say in a particular context, rather than really listening to what is being said (Wilcox et al., 2012). When conducting narrative-based interviews, such as oral histories, we are engaged in a dual conversation--one conversation with the person sharing their story and one in our own head where we are constantly engaging in a meta-analysis of the story (Wilcox et al., 2012). Questions such as "What is really going on here? What is the meaning? How might I get more? What am I missing?" are typical questions that come up in qualitative research to ensure we are capturing comprehensively (Wilcox et al., 2012). However, this practice can sometimes hinder the person interviewing to actively listen. Best practices can be learned from ethnographers, "who explore specific groups--cultures or societies--from the point of view of the group members, and without fully becoming a member of the group" (Myers, 2006). It is also important to keep in mind that the people sharing their story may also choose their responses in terms of whom their talking to and how they want to present themselves to the other person (Tsui & Starecheski, 2018). Combining active listening with self-reflexivity, that is, the "explicit examination of how a researcher's own skills, experiences, and background may have influenced the research process", can help enhance transparency and increase the legitimacy and credibility when disseminating stories as research findings (Davey & Benjaminsen, 2021; Tie et al., 2019).

In summary, some important points to consider when undertaking narrative research are to:

- Actively listen to participants' stories (Myers, 2006; Savin-Baden & Van Niekerk, 2007; Clandinin, 2007)
- Be aware of the mutual construction of the interview process (both the interviewer and participant can influence how the story unfolds) (Davey & Benjaminsen, 2021; Myers, 2006; Savin-Baden & Van Niekerk, 2007; Clandinin, 2007)
- Acknowledge that people are both living their stories in an ongoing experiential text and telling their stories in words as they reflect on life and explain themselves to others (Myers, 2006; Savin-Baden & Van Niekerk, 2007; Clandinin, 2007)

Chapter 3: Methodology and Methods

3.1 Project Methodology

Generally, oral history researchers apply a Grounded Theory approach, or some version of it, when analyzing oral histories (Tie et al., 2019). Grounded Theory is an inductive, comparative methodology that aims to construct an explanatory theory generated directly from the data (Tie et al., 2019). This methodology is appropriate when little is known about a topic (Tie et al., 2019). For this project, a grounded theory methodology is most appropriate to avoid overgeneralizing and to avoid making sweeping assumptions about the experiences of APA individuals and communities in King County, WA since not much is known through literature.

Grounded theory studies are generally focused on social processes or actions--they ask about what happens and how people interact (Sbaraini et al., 2011). Grounded Theory has several distinct methodological genres: traditional Grounded Theory; evolved Grounded Theory; and constructivist Grounded Theory (Tie et al., 2019). The goal of traditional Grounded Theory, developed by Glaser, is to generate a conceptual theory "that accounts for a pattern of behavior

that is relevant and problematic for those involved” (Tie et al., 2019). Evolved Grounded Theory, is founded on symbolic interactionism, which is a sociological perspective that relies on the symbolic meaning behind people’s actions, and stems from work associated with Strauss, Corbin and Clarke (Tie et al., 2019; Sbaraini et al., 2011). Symbolic interactionism addresses the subjective meaning people place on objects, behaviors or events based on what they believe is true (Tie et al., 2019). Constructivist Grounded Theory, developed by Charmaz, focuses on how participants’ construct meaning in relation to the area of inquiry (Tie et al., 2019).

Grounded theory studies begin with open questions, and researchers presume that they may know little about the meanings that drive the actions of their participants (Sbaraini et al., 2011). As presented in **Figure 5**, Grounded Theory research designs begin with a purposive sampling strategy where there is an initial collection of select participants and/or data sources that the researcher knows can inform the research question (Tie et al.,

2019; Sbaraini et al., 2011). The researcher collects, codes and analyses this initial data before further data collection/generation is undertaken.

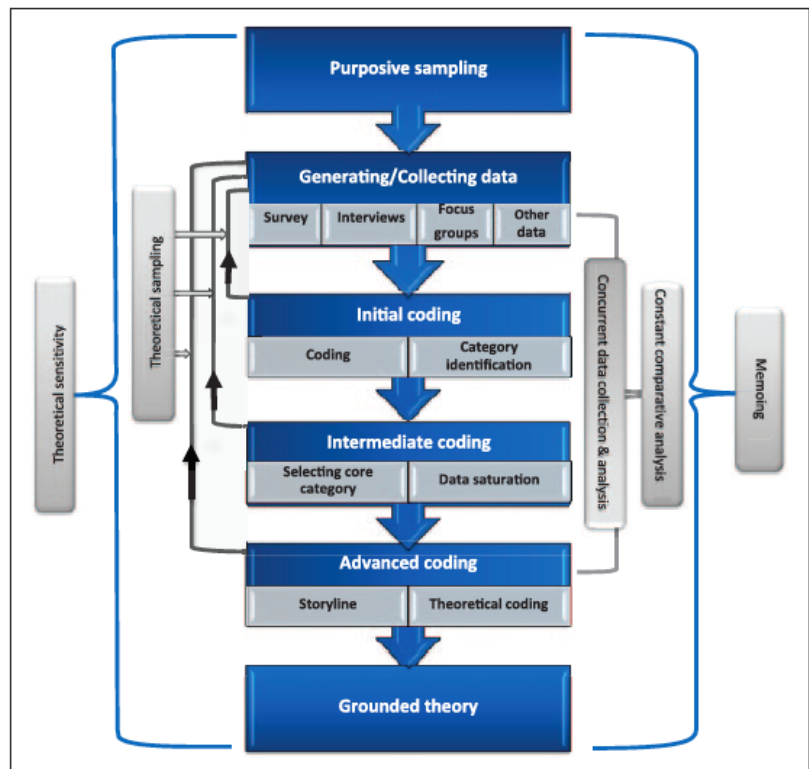


Figure 5. Research Design Framework: Summary of the Interplay between the Essential Grounded Theory Methods and Processes. (Sbaraini et al., 2011)

Constant comparative analysis is an analytical process used in Grounded theory during the coding and analysis stages, continually reassessing meaning to ascertain 'what is really going on' in the data (Tie et al., 2019; Sbaraini et al., 2011). Through coding, you define what is happening in the data and begin to grapple with what it means (Tie et al., 2019). Coding occurs in stages:

- Initial Coding: the researcher generates as many important words or groups of words as possible inductively from early data (Tie et al., 2019)
- Intermediate Coding: as more data gets collected, initial codes are then compared to other codes and are then collapsed into categories through constant comparative analysis (Tie et al., 2019)
- Advanced Coding: codes will begin representing stories of many, reduced into highly conceptual terms. Storyline is a tool that can be used for theoretical integration as a 'strategy for facilitating integration, construction, formulation, and presentation of research findings through the production of a coherent grounded theory' (Tie et al., 2019)

A similar approach has been done to analyze oral histories. Since oral histories lack a clear and well-developed analysis method, Firouzkouhi and Zargham-Boroujeni (2015) aimed to introduce an ethical and objective approach to analyze oral history data (**Figure 6**). The analysis stages are:

- Data gathering through interviews with the oral witness and first-level coding (Firouzkouhi & Zargham-Boroujeni, 2015).
- Second-level coding and determining the subcategories: The data with close conceptions are extracted from and studied on the initial codes and set next to one another to form the sub-categories (Firouzkouhi & Zargham-Boroujeni, 2015).
- Third-level coding and determining the main categories (Firouzkouhi & Zargham-Boroujeni, 2015).

- Connecting the main categories to each other and writing the narrative (Firouzkouhi & Zargham-Boroujeni, 2015).

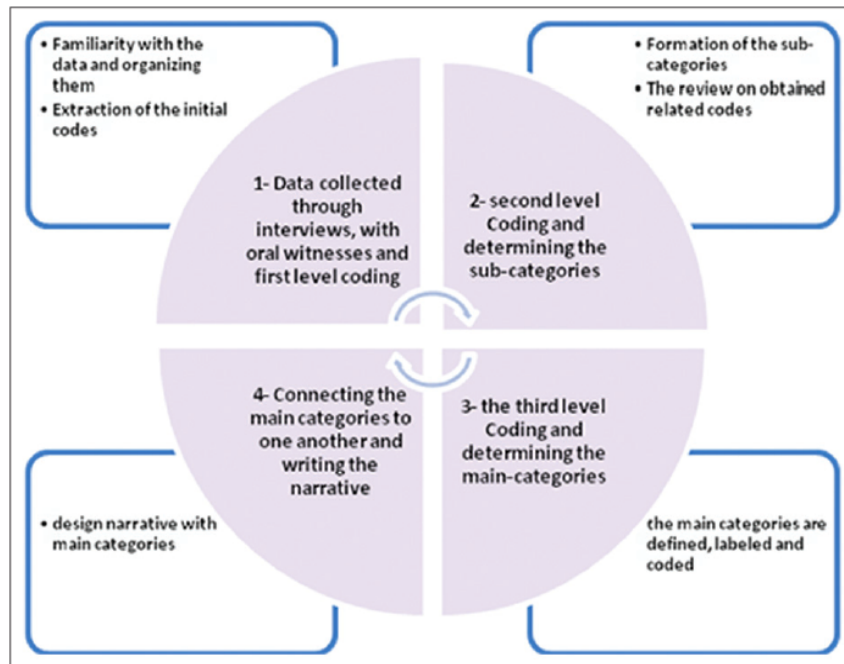


Figure 6. How to Analyze an Oral History Model
(Firouzkouhi & Zargham-Boroujeni, 2015).

After each interview, the researcher listens to the responses many times, in order to determine the applicable portions for planning and addressing the next interview to achieve the final objective (Firouzkouhi & Zargham-Boroujeni, 2015). This iterative process involves inductive and deductive thinking. Strategies that aid in this iterative process include memo writing provide detailed records of the researchers' thoughts, feelings, and what they've learned from the data to essentially build a historic audit trail to further build out the theoretical concepts (Tie et al., 2019; Firouzkouhi & Zargham-Boroujeni, 2015). These notes help the researcher to recall the expressions/emotions of the interviewee when writing the narrative (Firouzkouhi & Zargham-Boroujeni, 2015). Applying theoretical sensitivity is the ability to know when you identify a data segment that is important to your theory (Tie et al., 2019). Applying these

strategies support in fleshing out each major focused code, examining the situations in which they appeared, when they changed and the relationship among them (Sbaraini et al., 2011). Conducting Grounded Theory research requires a balance between keeping an open mind and the ability to identify elements of theoretical significance during data generation and/or collection and data analysis (Tie et al., 2019).

3.2 Project Methods

The Wing Luke Museum's exhibits are created through a community-based exhibit development process called the CAC (Wing Luke Museum, 2020a). The CAC consists of 20+ volunteers who are not only deeply connected to the Asian Pacific American community in the greater Seattle area, but also bring experience in public health, social services, community activism, creative arts, and journalism, among other skills into shaping the exhibit (Wing Luke Museum, 2020a). The CAC was informed through each phase of the project deliverable process to be updated, provide feedback, and to serve as an accountability system to ensure that the stories incorporated into the final deliverable are displayed with integrity and reflect/represent the APA community in the greater Seattle area.

Timeline

The project began October 2020 and is scheduled to be complete by March 2022 in three phases: Data Collection, Data Analysis, and Data Visualization. Annotated literature review was completed by January 2021, stories were collected between April 2020-February 2021, a draft of an initial StoryMap was created in April 2021 with a final version being completed in November 2021. A complete report of the experience was complete by March 2022. Because the project heavily relied on the CAC's process and feedback, milestones were set and met based on the CAC meeting times. The CAC met monthly for two hours, consisting of 8-15 members at each meeting, led by the lead community partner supervisor of this project, Mikala Woodward, who is the Senior Exhibit Developer and Oral History Manager of the Wing Luke

Museum. An outline of project’s milestones in accordance with the CAC meetings are shown in

Table 1.

Table 1. Project Deliverable Milestones. Rows that are shaded gray mean that no project specific milestones were met that day.

CAC Meeting Date	Project Deliverable Milestones
Thursday, August 6, 2020:	Initial meeting to brainstorm major themes and events related to APA experiences of the pandemic.
Tuesday, September 22, 2020	Review of high-level themes that were pulled from the extensive brainstorm list formed on Thursday, August 6th meeting (refer to Figure 5) which served as a skeleton for the museum’s physical exhibit and as initial codes for the project deliverable.
Tuesday, November 10, 2020	Introduced a 1-page project proposal to the CAC about the project deliverable. (Appendix A.)
Tuesday, December 8, 2020	Introduced a 1-page summary of examples of digital storytelling platforms that can be used for the project deliverable. (Appendix B)
Tuesday, January 12, 2021	Presented a powerpoint presentation on an initial prototype of the project deliverable (refer to Figure 9).
Tuesday, February 9, 2021	
Tuesday, March 9, 2021	
Tuesday, April 13, 2021	Review a draft iteration of the project deliverable for feedback. <i>The complete version was emailed to the CAC members after completion and review from the Wing Luke Museum for additional feedback. Google forms were also embedded in the project deliverable as a way to contribute stories and give feedback</i> (Appendix C).

Phase 1: Data Collection

The Wing Luke Museum provided existing data sources, oral histories, which were collected before the start of this project and during the project’s completion. Through the museum’s structured oral history collection process, each story was already given consent (**Figure 7**) to be used and transcripts were approved by the person who was interviewed, which allowed the project scope to focus specifically on analysis and the production of the final deliverable.



INTERVIEW WAIVER

I hereby grant to the Wing Luke Museum of the Asian Pacific American Experience permission to use the contents of our interviews, whether recorded or otherwise, for such scholarly and educational purposes as the Wing Luke Museum of the Asian Pacific American Experience shall determine, including print, digital, and online publication; video and audio productions; exhibition; tours, lectures, and other public presentations.

I understand that the recordings, notes, photographs and documents created or assembled as part of this interview will become the property of the Wing Luke Museum of the Asian Pacific American Experience, which shall make them available for use by researchers and members of the public, or may loan or donate them to public libraries or other museums.

Unless noted below, I also grant permission for my interview recordings and/or transcriptions to be made available online through the Museum's web site.

This agreement is subject to any special conditions listed below.

Special conditions:

Figure 7. Screenshot of an interview waiver that each person received and signed. In addition, verbal consent was also collected prior to the oral history recording.

There were a total of 32 stories that were all given permission to the Wing Luke Museum to use for this project and the exhibit (**Table 2**). 17 of the oral histories were collected by University of Washington undergraduate students as a capstone project for their SPH 491/492 course in partnership with the Wing Luke Museum during Spring Quarter 2020. Nine of the oral histories were collected by Mikala Woodward. Three oral histories were collected by Erica Chung, who is also a CAC member for this exhibit, as part of her personal project on understanding the effects the pandemic has had on the Korean community in Washington. One oral history was conducted by the student conducting this project. The last two stories were not oral histories, but Photovoices, which features photographs and short captions written by different University of Washington custodians about their pandemic experiences as part of The UW Custodian Project shared by Evalynn Fae Taganna Romano. Since there is potential that this project deliverable can be used as a model of visualizing different story formats, the two photovoices were incorporated as a test to see how it can be integrated. Photovoice was not explored in as

much depth as oral histories for this project, so they are not mentioned as frequently throughout the report. The stories were purposively sampled to meet three criteria in order to stay in scope of the key project questions:

- Criteria 1: Stories are shared during early COVID-19 pandemic time period (Collected stories are from April 2020-January 2021)
- Criteria 2: Stories are shared from a person who identifies as part of the APA community
- Criteria 3: Stories shared must have some relationship with the C-ID neighborhood (this criteria was later expanded to be inclusive of all King County)

Table 2. All Stories that were included in the Project Deliverable

Interviewee	Interviewer (Affiliation)	Date of Oral History
Yin Yu and Rachtha	Jefferson Nguyen (UW)	4/26/20
Diane Le	Luyi Wang (UW)	5/1/20
Tony Au	Lauren Lee (UW)	5/3/20
Tracy Lai	Delenn Whitehead (UW)	5/4/20
Eric Chan	Kathy Nguyen (UW)	5/4/20
Henry Liu	Ramziya Amini (UW)	5/4/20
Stanley Shikuma	Anas Ismaiel (UW)	5/7/20
Daysha Arthur	Sophia Anderson-Kundig (UW)	5/7/20
Robin Shen	LaVera Shields (UW)	5/7/20
Julie Ellington	Monica Nobbay (UW)	5/8/20
Hieu Pham	Jessica Nguyen (UW)	5/8/20
Ming-Ming Tung Edelman	Danisha Jefferson-Abye (UW)	5/8/20
Carina A. del Rosario	CJ Hon (UW)	5/8/20
Cindy Domingo	Timothy Khoa Nguyen (UW)	5/8/20
Chen Dien	Sandy Phan (UW)	5/9/20
Sami Hilario	Sierra Craig (UW)	5/13/20
Blake Nakatsu	Angela Ngo (UW)	5/18/20

Sharon Chang	Mikala Woodward (Wing Luke Museum)	5/27/20
SD	The UW Custodians Project	n/a
LR	The UW Custodians Project	n/a
Celina Hayashi Macadangdang	Mikala Woodward (Wing Luke Museum)	11/25/20
David True	Mikala Woodward (Wing Luke Museum)	12/4/20
Tony Ngo	Mikala Woodward (Wing Luke Museum)	12/6/20
Prenz Sa-Ngoun	Mikala Woodward (Wing Luke Museum)	12/10/20
Monyee Chau	Mikala Woodward (Wing Luke Museum)	12/11/20
Kim Sauer	Erica Chung (Individual-CAC)	12/30/20
Lori Wada	Erica Chung (Individual-CAC)	12/30/20
Sung Kye Park	Erica Chung (Individual-CAC)	12/31/20
Kalei'okalani Matsui	Mikala Woodward (Wing Luke Museum)	1/15/21
Dao Mai	Mikala Woodward (Wing Luke Museum)	1/19/21
Nathan Vass	Mikala Woodward (Wing Luke Museum)	1/21/21
Lei Ann Shiramizu	Nola Liu (Student)	1/27/21

Phase 2: Data Analysis

There were two main goals for data analysis that align with the primary research questions of this thesis project:

- A) Identify each person’s unique COVID-19 experiences in relation to their race/ethnicity
- B) Identify any common themes, experiences, opinions, and/or feelings about the pandemic that are shared across each person (these are considered common if shared across 50% or more of the total number of people interviewed)

Initial codes were formed deductively from two sources that were developed prior to the start of the project. First, oral histories that were collected during Spring 2020 followed an interview guide which included six standard COVID-19 related questions, which were also used for the oral histories collected later on:

- How did you first hear about COVID-19? How did the news affect you/your community at first?
- How has COVID affected your [work life/activism/personal life/parenting -- whatever the focus is for this particular person]?
- What have been your hardest challenges around COVID-19?
- What resources have you drawn upon to face these challenges? Do they/how do they relate to your ethnic/cultural heritage?
- Any positive things that have come out of this? Lessons you want to carry forward?
- How do you think COVID will change/has changed you/your community going forward?

While additional questions were asked that were unique to the individual being interviewed and/or based on how the conversation was flowing, these six questions remained consistent throughout all the transcripts which guided initial coding. Second, because this project serves as a complement to the Wing Luke Museum's COVID-19 exhibit, initial codes were also formed from the CAC's exhibit messaging and brainstorming process that took place in August/September of 2020. Broad themes and messages including health impacts, social and economic disruptions, the rise in xenophobic/racist discrimination, and the creativity and resilience of APA communities as they respond to the crisis, were finalized in the light green bubbles in bold font in **Figure 8**. The project also used the broad themes and messages formed from the CAC as an outline for the final deliverable to ensure that these identified topics are expanded upon.

WING LUKE MUSEUM

COVID-19 EXHIBIT (Title TBD)

On display 4/1/21 – 2/20/22

DRAFT Messages & Themes 9/22/20

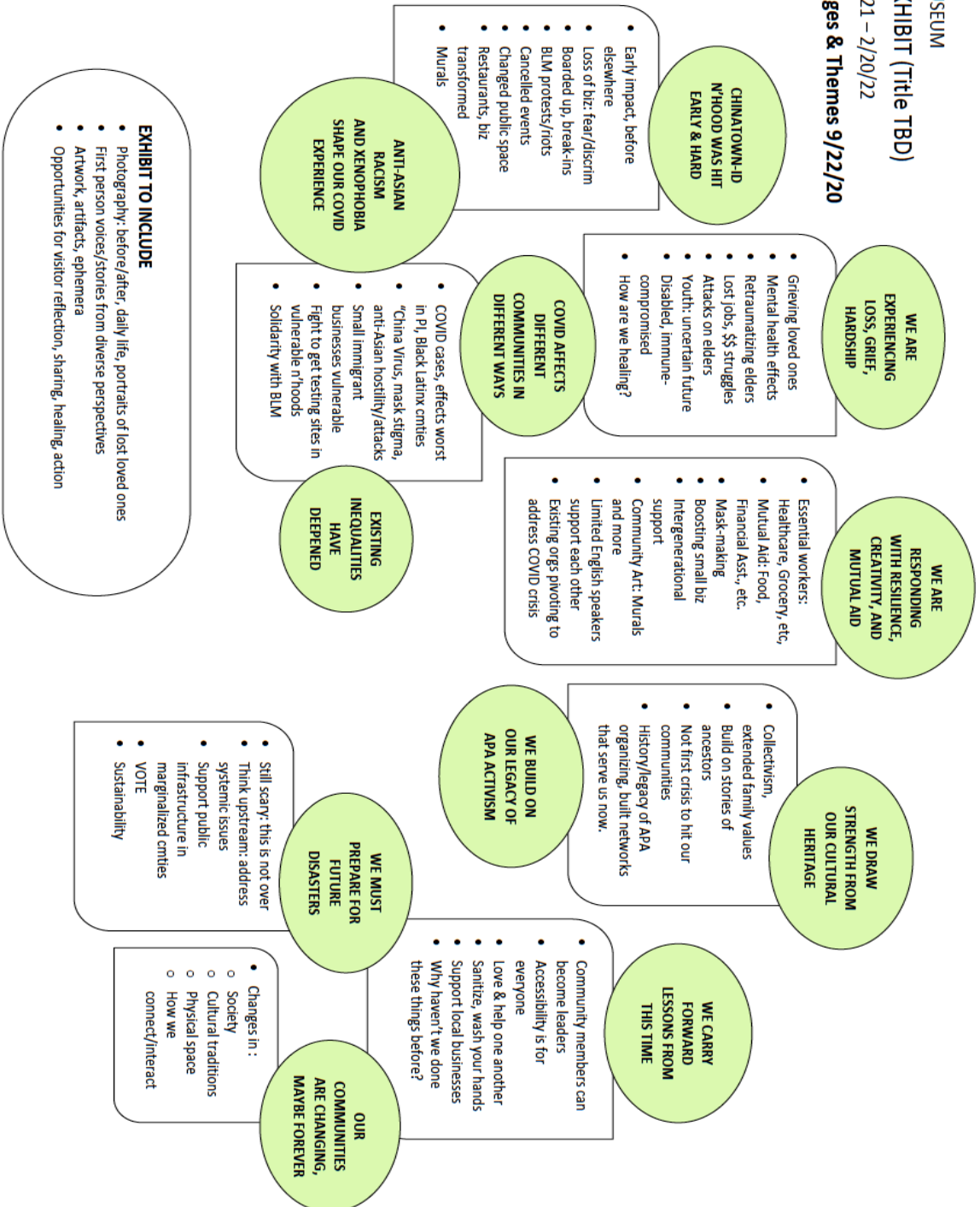


Figure 8. COVID-19 Exhibit Messages and Themes Created by the CAC

First-level or initial codes were color-coded and organized in excel (**Table 3**). Because these initial codes were quite broad, what this initial analysis did is essentially take away any information within the transcripts that was not directly related to COVID-19. The code, “COVID-19 Connection to C-ID”, is quite specific because it was called out as a place to highlight during the CAC brainstorm message/theme meeting that took place in September 2020. The code, “Background/Biographical”, was created to assist with writing introductions about each individual for the final map and was not used for analysis.

Table 3. Initial Codes along with affiliated color and definition of each code.

Code	Code Color	Definition
Background/Biographical		<p>Includes information about their identities: where they were born, upbringing, family, age, race, ethnicity, profession.</p> <p>Example: <i>“So my parents were born and raised in Cambodia. They immigrated to Seattle 1980 after fleeing the Khmer Rouge genocide. We’ve been in Seattle, my whole life. Their first apartment was on Olive Way in Capitol Hill. After a couple years, they moved into an apartment in the Beacon Hill neighborhood and eventually into a house in south Beacon Hill.”</i></p>
Individual Experiences with COVID-19		<p>Includes positive and negative experiences that have affected their work life/personal life/whatever is the focus for this particular person.</p> <p>Example: <i>“...been working every freakin’ day for the past 45 days for like 13 hours straight. My dad’s been working every day for like 16 hours straight. My uncle and aunt too, my mom, my wife, everybody. It sucks cause no one...it’s just...it’s a big cluster confusion right now because you have people collecting unemployment and you have people that don’t want to work. It just sucks right now.”</i></p>
COVID-19 Connection to the C-ID		<p>Includes any mention of COVID-19 in relation to the words “Chinatown-International District”, “C-ID”, “Chinatown”, and/or “International District”</p> <p>Example: <i>“Well, early on, even before the lockdown occurred businesses and the Chinatown international district had been severely hit because as soon as the virus became a big thing, because of its association, and you know people like the president talking about “Chinese virus”, and everything Chinese kind of became everyone was afraid to go. So, even before the lockdown, business in</i></p>

		<i>the restaurants in the Chinatown ID area had dropped drastically.”</i>
COVID-19 Collective/Community Support		Includes information regarding support received or given to a group, organization, and/or community during the pandemic. Support can include government aid, mutual aid, donations, etc.. <i>Example: “There’s been a lot of individuals or organizations who have wanted to show some support to the senior population. So, the vendor who donated like 100 bags of rice and 100 bottles of vitamin C supplements to like International House, they did it out of their own good will. And they reached out to me to see if I could help them with the delivery process. And I did.”</i>
Anti-Asian Hate and Racism		Includes any mention of the words “anti-asian hate”, “racism”, “violence”, or information regarding anti-asian experiences or observations made during the pandemic. <i>Example: “There have been a lot of recent hate crimes in the neighborhood and, although I haven’t witnessed any firsthand, the word spreads fast in the neighborhood. So, sort of like, people aren’t encouraged to go out at the moment, but even after people are allowed to dine in and all that, people are still kind of worried.”</i>
Lessons to Carry Forward from COVID-19		Includes any mention of lessons learned and takeaways to bring to the future in relation to pandemic experiences. <i>Example: “I think, personally, don’t take your family for granted. Your family and or your immediate support network. I think like staying in touch with parents, elders, grandparents aunts, and uncles is really important, like your cousins, people who you haven’t stayed in touch with very much, I think this is a good opportunity to like sort of recenter your support network and continue to stay in touch with people who would be able to support you in an emergency, whether that be your family or like really good friends. I think continuing to build trust within your community to be able to rely on others for support and to be able to support others in times of need.”</i>

Second-level or intermediate coding was done inductively through reading and listening to the transcript text under each of the initial code categories and identifying any frequently mentioned themes. When listening to the transcripts, any emotions (crying, joy, frustration) was noted and placed greater emphasis on as a theme. Another tab was created on the excel spreadsheet to

break the initial codes down into more specific subcategories. The following subcategories were created from this level of coding (**Table 4**):

Table 4. Subcategories for each Initial Code

Initial Code	Sub-Categories
Background/Biographical	N/A
Individual Experiences with COVID-19	<ul style="list-style-type: none"> ● Connections of the experience in relation to their own racial/ethnic/cultural identity ● Loss of social connection with family members and friends ● Business pivots (i.e. shutting down, delaying grand openings, changing in-person to online take out)
COVID-19 Connection to the C-ID	<ul style="list-style-type: none"> ● A community that shows up and looks out for one another especially from youth ● Concerns for safety of elderly community ● Concerns for local small businesses ● A strong presence of mutual aid ● Presence of Anti-Asian Discrimination and Hate
COVID-19 Collective/Community Support	<ul style="list-style-type: none"> ● Obstacles in receiving financial aid for small businesses (i.e. language access, culturally appropriate materials) ● Public art as a form of mutual aid ● Online community support efforts (i.e. Support the C-ID) ● Grocery and food deliveries ● Mask Donations ● Community organizing groups (i.e. PARASOL)
Anti-Asian Hate and Racism	<ul style="list-style-type: none"> ● Solidarity with Black Lives Matter ● Anti-Blackness in Asian community-complicated history between Black and Asian Americans ● Connecting COVID-19 to historical racist and discriminatory events ● C-ID neighborhood
Lessons to Carry Forward from COVID-19	<ul style="list-style-type: none"> ● Redefining support ● Not take family and friends for granted ● Government response to COVID-19 (comparison with other countries) ● The pandemic has further exemplified existing inequities in society (unlearning and relearning)

At this point, there was enough disaggregated coded information to form a robust narrative around the experiences of individuals and the greater shared collective experiences of APA communities.

Phase 3: Data Visualization

Instead of videos, which are the most common form of digital storytelling, storytelling through mapping was chosen to combine narrative with digital audio and visual content within the context of place. As previously mentioned, geographical place is an important factor in shaping a person’s life experience, so storytelling through mapping was a way to paint a holistic picture of the individual and collective APA experience (Srinivasan & Guillermo, 2000; Chin et al., 2021). With assistance from Matt Stevenson of CORE GIS, who specializes in spatial analysis and web mapping, platform options to create the storytelling map was narrowed down to three options which were shared with the CAC during one of the monthly meetings (**refer to Appendix B**). ArcGIS StoryMaps was chosen for a number of reasons: 1) the platform focuses on the creation of stories with custom maps that is easy to publish and share on different mobile devices, 2) the platform provided multiple design options to storytell beyond mapmaking, 3) the mapmaking component was simple and did not require any technical coding or skills making it easy for the Wing Luke Museum to build upon, and 4) transferring the final deliverable over to the Wing Luke Museum is a simple process with this platform.

Design

Design details including fonts and colors were done in collaboration with Tricia Caparas who was the lead designer in the Wing Luke Museum’s COVID-19 exhibit to ensure alignment of this digital story with the physical exhibit (**Table 5**):

Table 5. Design Specifications for the Project Deliverable

Font	Montserrat
Colors	Reds:

	PMS 186 - #C8102E / 200-16-46
	PMS 187 - #A6192E / 166-25-46
	PMS 188 - #76232F / 118-35-47
	Yellows
	PMS 110 - #DAAA00 / 218-170-0
	PMS 130 - #F2A900 / 242-169-0
Dark Gray	
PMS 425 - #545859 / 84-88-89	

The development of the final deliverable went through several iterations. A prototype shown in **Figure 9** was made in January 2021 with Microsoft Powerpoint and Terraced to the CAC for feedback keeping in mind that data analysis was still being completed during this time, so the themes presented may change.

1.A comprehensive map that shows all the different stories together

- The user can click on the different dots (oral histories) if they want to explore without a narration

Topic: COVID-19 Affects Different Communities in Different Ways

Goal of this section:

- show existing inequalities have deepened
- Anti-Asian racism and xenophobia have shaped our COVID-19 experience

I can customize the icon shape and design! When you click on a dot a pop up will appear with the oral history.

Map can be zoomed in and out so you can see the stories in the greater context of King County

2. Disaggregated maps that are filtered based on a Key Message/Theme

- The map will only show specific dot (oral history) that includes content that relates to that theme as you scroll down

Themes

1. C-ID was hit early and hard
2. We are experiencing loss, grief, and hardship
3. We are responding with resilience, creativity, and mutual aid
4. We draw strength from our cultural heritage
5. We carry forward lessons from this time to prepare for the future

Each layer will show at a time as you scroll down to read about each theme

Figure 9. Sample Powerpoint Slides of Prototype Presentation

Once all the data was collected and analyzed, a storyline was outlined to help lay out how to display the information. The next iteration integrated 10 stories and was designed directly on the ArcGIS StoryMaps platform and was presented to the CAC in April 2021. The CAC provided the following feedback: 1) final version must be mobile friendly, 2) individuals featured are showcased respectfully as many are well known figures in the APA community, 3) include resources on public health information regarding COVID-19, particularly on a neighborhood level. Feedback given by the CAC was incorporated into the final version completed in November 2021 (**Figure 10**). The final version includes eight sections and google forms were embedded in Section 6: Share your Story as a way for the audience to contribute their own stories and give feedback (**Appendix C**) :

- Section 1: Welcome!
- Section 2: APA Community + COVID-19
- Section 3: Mapping Different Experiences
- Section 4: Mutual Aid through Art
- Section 5: Lessons to Carry
- Section 6: Share your Story
- Section 7: About the Creator
- Section 8: Acknowledgements

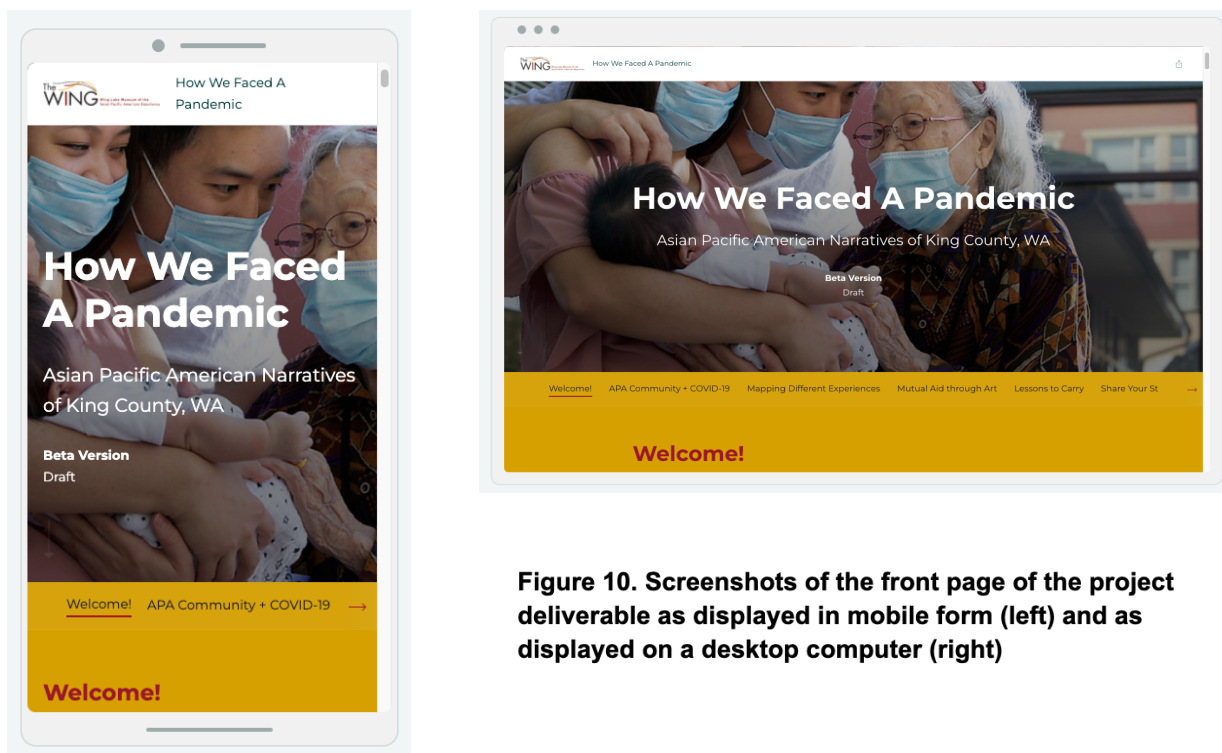


Figure 10. Screenshots of the front page of the project deliverable as displayed in mobile form (left) and as displayed on a desktop computer (right)

A link to the published project deliverable can be found here:

<https://storymaps.arcgis.com/stories/fc23a79ab4ee49279ee5ada9ee7f91a4>. A PDF version can be found in **Appendix D**. Another version was created in December 2021 which removed any external hyperlinks at the museum’s request to ensure internet safety so that when displayed in the physical exhibit, it does not lead to visitors freely clicking on random websites.

Mapping

Two interactive maps were created in the final project deliverable. The Oral History Map was the core piece of this project and displays all 32 stories (**Figure 11**). The final design includes the user to see all 32 interviewees on the left side and their linked place of significance on the right. When you click on an individual a more detailed description of who they are (“About”) will show up followed by a written description of the “Place of significance” (**Figure 12**). When an interviewee is selected, the map on the right side will immediately zoom to the geographic marker that represents the person’s “Place of Significance”.

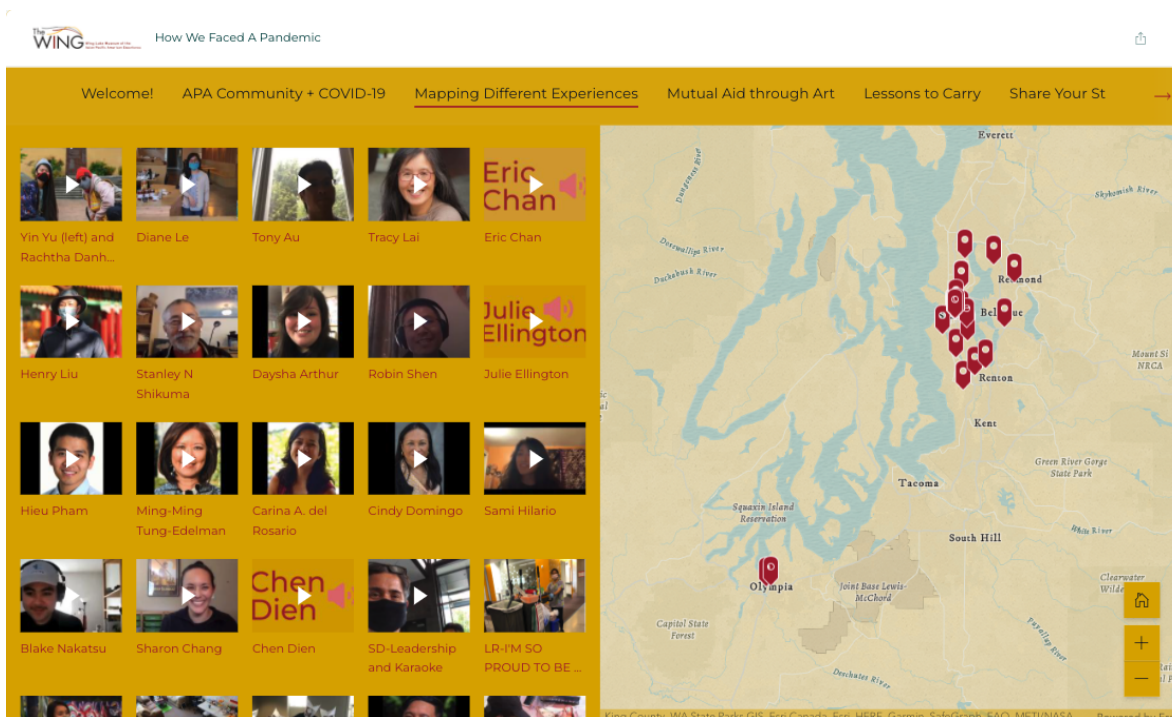


Figure 11. Screenshot of Oral History Map from Project Deliverable

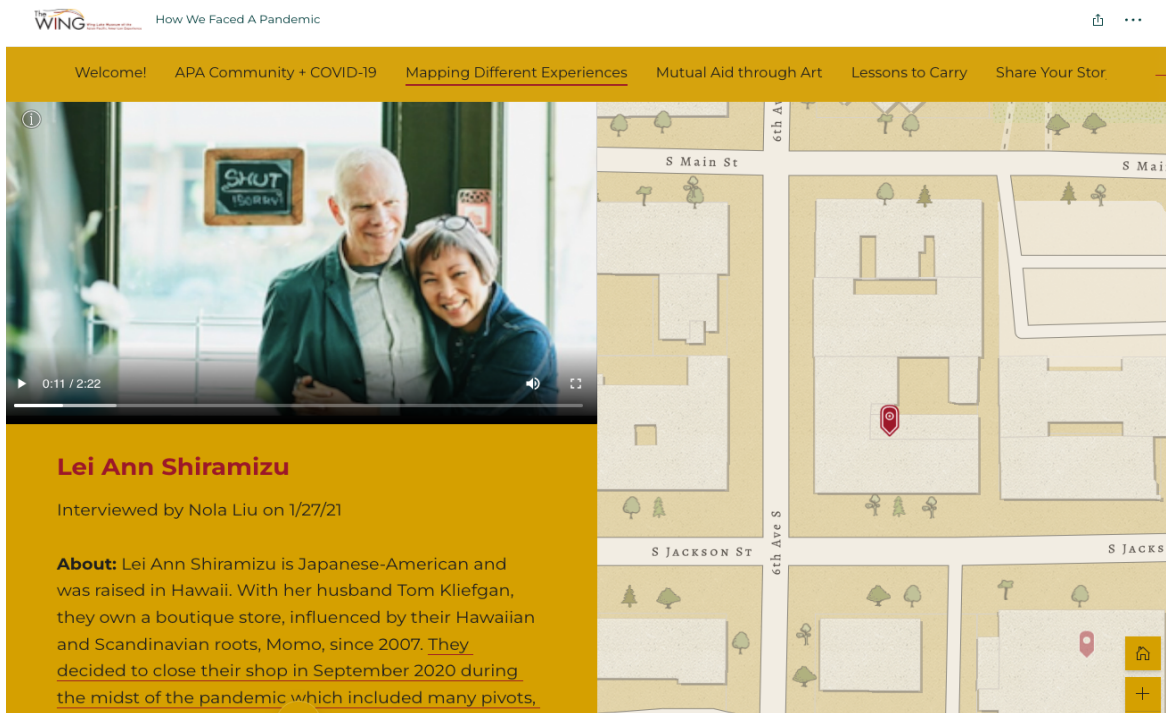


Figure 12. Screenshot of a Selected Story from The Oral History Map

The visual component of each interviewee's story in the Oral History Map Each is a 1-3 minute video that combines audio with an image of the person or the person's name if a photograph was not available. The videos were created through iMovie as shown in **Figure 13**. Audio clips were selected from the coded transcripts that highlighted each individual's unique experience. Multiple quotes were selected for each individual and combined together to form a traditional digital storytelling narrative which focuses on a specific experience or event, a turning point, and ends with how the the person reflects upon and interprets the experience or event in relation to their own life situation.²²

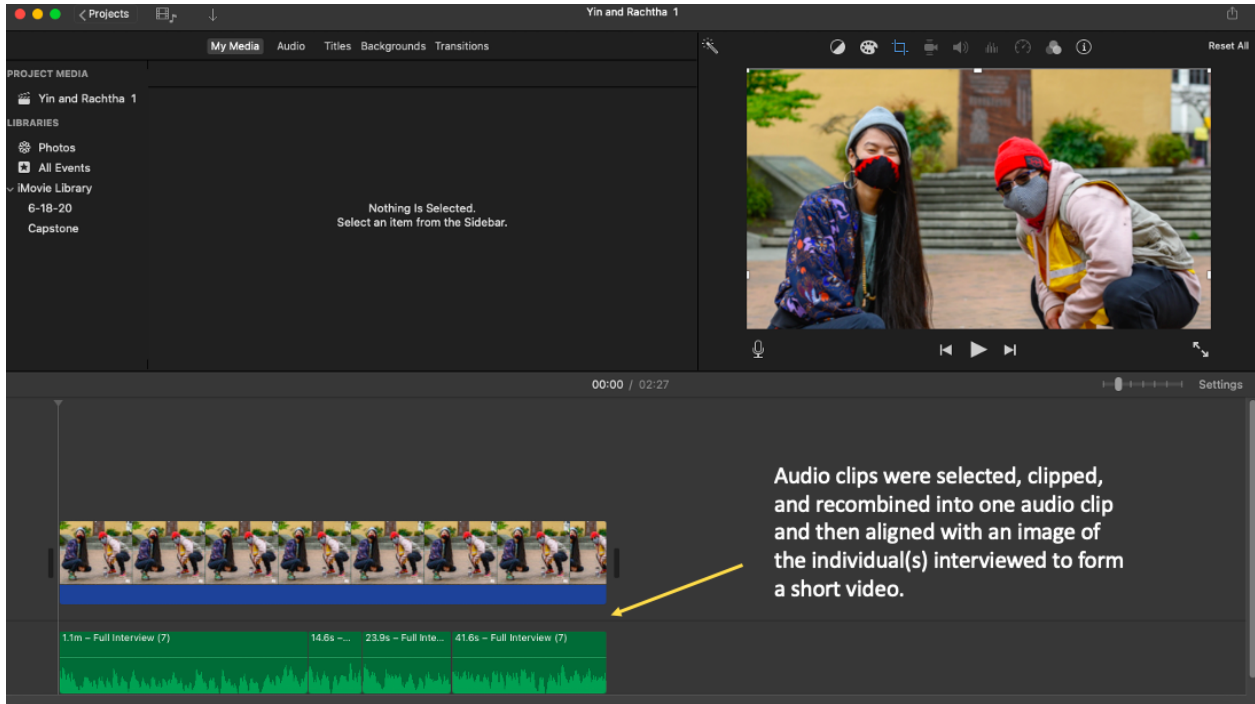


Figure 13. Screenshot of iMovie Editing Process for the Oral History Map

Table 6 includes a few examples of the individuals interviewed and quotes used for the Oral History Map. A complete table of each individual interviewed can be found in **Appendix E**.

Table 6. Components of each Interviewee's Story for the Oral History Map

Interviewee	Key Identifiers	Place of significance	Pull-Out Quotes for Oral History Map
Eric Chan	Cantonese	Jade Garden Restaurant, 424 7th Ave S, Seattle, WA 98104	<p><u>Quote 1:</u> "We're scared because right now there's only enough money to pay my family. So if we open back up we have to pay employees, have to pay more expenses. I don't know if we can cover that. So it's like, so what do you do? Do you just continue doing to-go then where you just work like horses and dogs—like, you work like a—I work 13 hours a day, I work until my arms and knees ache and stuff. And that's just enough for us to get by."</p> <p><u>Quote 2:</u> "I can't even get yeast, yeast to bake bread and steam stuff, like my steamed bread and stuff so. I can't—I can't—I'm not making enough like I used to. And seafood is being—it's really expensive now. We got notices from our supplies that pork meat is going to go up by like 20 cents. Shrimp is going to go up by a lot. And, you know, we sell a lot of shrimp dumplings at our restaurant like a lot of ha gow dumplings and pork shu mai has shrimp in it. Pork shu mai has pork in it as well. So all those are going up really high because there's not enough people out there like farmers. There's not enough farmers out there."</p>

			<p>There's not enough people out there tending to the slaughterhouses to slaughter the animals. There's not a lot of people out there farming and milling the yeast out there so we're all short on that. And on top of that, you don't have enough people moving supplies. Right?"</p> <p><u>Quote 2:</u> "There's a Facebook group believe it or not, which is like stupid I think to talk about a Facebook group but it really has given me hope, like it keeps me going....It's called "Support the ID" on Facebook. And there's over 20,000 people in it. When I joined there was only 1000 people but you know every time we make a post in there, people would show a lot of love and it was really crazy to see the community come together and show love like that. So that was really surprising."</p>
Chen Dien	Vietnamese	Coffeeholic (Columbia City location), 3700 S Hudson St, Seattle WA 98118	<p><u>Quote 1:</u> "This is our dream coffee shop, so we've been dreaming about opening this for a few years now. And in our dreams, on opening day there would be a line and this and balloons and banners and all that stuff."</p> <p><u>Quote 2:</u> "but now it's not even about the money anymore, it's about everyone's safety and I want to give everyone a good experience when they come in here. It's not about me making a lot of money or not, some people get mad because we keep changing it but I tell them that we have to be flexible during this pandemic."</p> <p><u>Quote 3:</u> "I feel like it's pretty easy because Seattle is pretty much open and diverse. And there's also a lot of Vietnamese people. We don't have a lot of difficulties, but sometimes it's kinda hard to run a business with an Asian background and then there's so many people like us asian people. They come to support us, especially during this time. There's a lot of racism, and ignorance around like Chinese brings the virus. When we first opened business during this time, a lot of people came to show us support. But there's still a lot of people who are not happy with that, and they send me all the hate messages. Every week, saying "you are bringing so many asian people into my neighborhood, I'm going to report you until you close" something like that."</p> <p><u>Quote 4:</u> "We always wanted to give back to the community but we didn't have a chance to because it's just me and my wife...Our friends reached out to us and asked us if we still have some milk and coffee or any of that stuff left. We said yeah and the milk is gonna be bad so they decided if we wanted, we can reach out to the hospital and we can do some donations to them. So that's when we started raising the funds and then we used that money to not just serve people coffee but use the funds to buy them spring rolls and all that stuff for the frontline workers"</p>
Sami Hilario	Filipino	Thai Curry	<u>Quote 1:</u> "the mental part was definitely a struggle. And

		<p>Simple, 406 5th Ave S, Seattle, WA 98104</p>	<p>then also hearing about China Town too, like that hurts a lot, because I think I heard someone broke the windows of like a few of the restaurants. And that's what really got me 'cause then we're stuck in our house, I'm stuck here, but my neighborhood and where I feel like I belong is also there, and so I'm just trying to find a way in any of the tools that I have, like art is the only thing I always have had. And it's like, I can finally use it, I guess.”</p> <p><u>Quote 2:</u> “I think we treated our art murals as like a first responder kind of thing (laughter). It's like this is what we can do this person's window just got broken and just put a board up, let's go ahead and just, you know, write either their name, or put a little character.”</p> <p><u>Quote 3:</u> “whenever we did a mural, we kind of tried to do a few callouts to like this, the history of the spots they are in, or even to just the restaurant owners. ”</p> <p><u>Quote 4:</u> “Fifth and Jackson was the Thai simple curry and we did an elephant with like, a sun and a moon on it. And so, that one was really fun to have a lot of... also our color palette had to be whatever we had because that's what we had, but, which made it more fun, too. But yeah, so we did a little callout to the elephant, which is a very important animal within their culture.”</p> <p><u>Quote 5:</u> “I think it's just more of like understanding my priorities moving forward and how to approach them humbly as well as making sure I share space with others to... like a lot of the murals was something that I was concerned about because it's not only supposed to be me on there. It is about anybody that wants to show up for the neighborhood and wants to paint artwork that is going to take someone out of their stress and just let them enjoy something like, anyone can accomplish that, and if they're willing to they, they have the ability to. So making sure that art is accessible to people.”</p> <p><u>Quote 6:</u> “life for me will definitely be more involved in art because it's what keeps me alive, it's what keeps me sane, and so reflexively, even, before this, I was already doing that, I was just in denial of it, for the most part. I had to follow the fact that I needed money, and I needed things like that, but understanding that people are willing to support you, like your community will donate supplies, they'll show up for your art, they'll share with you as much as you share with them. That, that to me is what I hope continues on, is the communities in communal support of one another.”</p>
<p>Prenz Sa-Ngoun</p>	<p>Khmer</p>	<p>Food Lifeline, 815 S 96th St, Seattle, WA 98108</p>	<p><u>Quote 1:</u> “Within the Khmer community since about March, there was kind of a climb within cases, and they still continue to be increasing cases within the Khmer community, and that is kind of largely affected within not</p>

			<p>only the Seattle region, but even going down south towards Tacoma, even up north in places like Mukilteo and Everett. And so we see a lot of these cases are coming in sometimes—you know, these families want to come closer, for instance families that are in states outside of Washington, they come in hoping to help, but also unknowingly bringing this illness with them. And so we've seen a lot of illnesses, we've seen a lot of deaths within the Khmer community due to COVID, and a lot of things that can be similar in the API community is that we have a lot of Khmer families, multiple families that live within one household, where multiple families are split between one floor, so it's just another struggle that comes within the Khmer community.”</p> <p><u>Quote 2:</u> “One of the things that I've done since the pandemic is that within Food Lifeline, I've been offering two weekly meditation sessions for staff...I've also offered it outside of Food Lifeline, just to the general public to provide a space for folks to kind of come to in order to manage any emotions and to manage their daily life, as well. We see that some folks haven't—weren't—or don't feel comfortable leaving their homes, and you can only find so much to do inside. So if you are inside, then I wanted to be able to provide an opportunity for folks to kind of relieve stress, and also on how to be happier with—how to be happy in a pandemic, basically.”</p>
<p>Kalei'okalani (Rayann) Matsui</p>	<p>Mixed heritage of Japanese, Chinese, Black, and Native Hawaiian.</p>	<p>Huraiti Mana, 1255 S Weller Street, Seattle, WA 98144</p>	<p><u>Quote 1:</u> “It's so mind numbing how COVID specifically is so linked to breath and not sharing it because in Hawaiann culture Maui across the Pacific especially in Polynesian cultures, ha is it means breath it also means life, it also means health because those are all one in the same, ha being the breath of life is also part of aloha, how you greet each other, alo is face and so that is the other element that's not allowed in covid-- Alo-ha, alo to alo alo-to alo, face-to-face is so important in hula culture, hawaiian culture.”</p> <p><u>Quote 2:</u> “And so now just being like wow we cannot even share breath on a physical level is--is mind blowing I don't know how to say it otherwise. It is the root of who we are as a people.”</p> <p><u>Quote 3:</u> “A lot has also been gained, like my kamali'i, it might just be the [word unclear] of children and they're on these devices all day for school or however, by the time they come to me they are very comfortable still. But we've been able to have incredible conversations, like my class has like 8-10 kamali'i and they are all from like 4-8 years old-it's a really great group. They just come with aloha for each other and they share everything to each other and their lives.”</p> <p><u>Quote 4:</u> And do we still do our breathing exercises you</p>

			know have everybody kune ku maka and we still practice hanu ha and we do that together, and I ask in my baby class [Native hawaiian sentence] “are you ready to be a leader today” and they say “yes I’m ready” and they lead us in the breathing exercise and they know how important it is. It’s so sweet.
Nathan Vass	Korean	King Street Center, 201 S. Jackson St. Seattle, WA 98104	<p><u>Quote 1:</u> “The biggest change was the period where we had much more of a city-wide shut down and buses were free and backdoor boarding was in place. Although that came a little later than I think a lot of us remember. There was a period where the driver did not have protections, we were not being given gloves and other personal protective equipment at work. It’s hard--I think--for a large agency to develop the infrastructure for that quickly when there’s been no precedent for such a thing and so I don’t mean to assign blame on them. But it was a big of a chaotic time and then we had that long stretch where very few people were on the bus, but the folks who were [on] were high risk, very exposed, and generally pretty reluctant to take an interest in things like hand washing or putting on masks for a variety of reasons, particularly involving access to those things. It was an unusual time to be a bus driver.”</p> <p><u>Quote 2:</u> “Something I was worried about losing was the culture of handshakes and fist bumps and shoulder bumps. All this stuff that we would do, especially on the seven. Now we do fist bumps through the glass. (laughter) Or--of course--the elbow bump. Or as it’s called, the pandemic bump sometimes. Or gestures that can be perceived--such as a thumbs up. Or a wave. Or--I am more mindful than I ever was before of making sure to say hi to people when I walk past them when I’m going for walks. That’s very often reciprocated. I think that people just want to connect even if they think they don’t want to, especially now. And I’m really glad that connection is such a conversation topic right now. I’m really optimistic about what that’s going to lead to in the future.”</p>

The second map was created in response to a topic highlighted in a few oral histories, which were the murals that were done by local artists, volunteers, and community members throughout the C-ID neighborhood during the summer of 2021. Since there was also a desire from the CAC to emphasize on events that took place in the C-ID neighborhood, a mural map was made as a way to highlight a resilient and creative event that took place on a neighborhood level. The Murals of Chinatown-International District Map was created to simply showcase the

different murals that were painted throughout the neighborhood (**Figure 14**). 35 photographs were collected by the Wing Luke Museum through a google form that was sent out to the public.

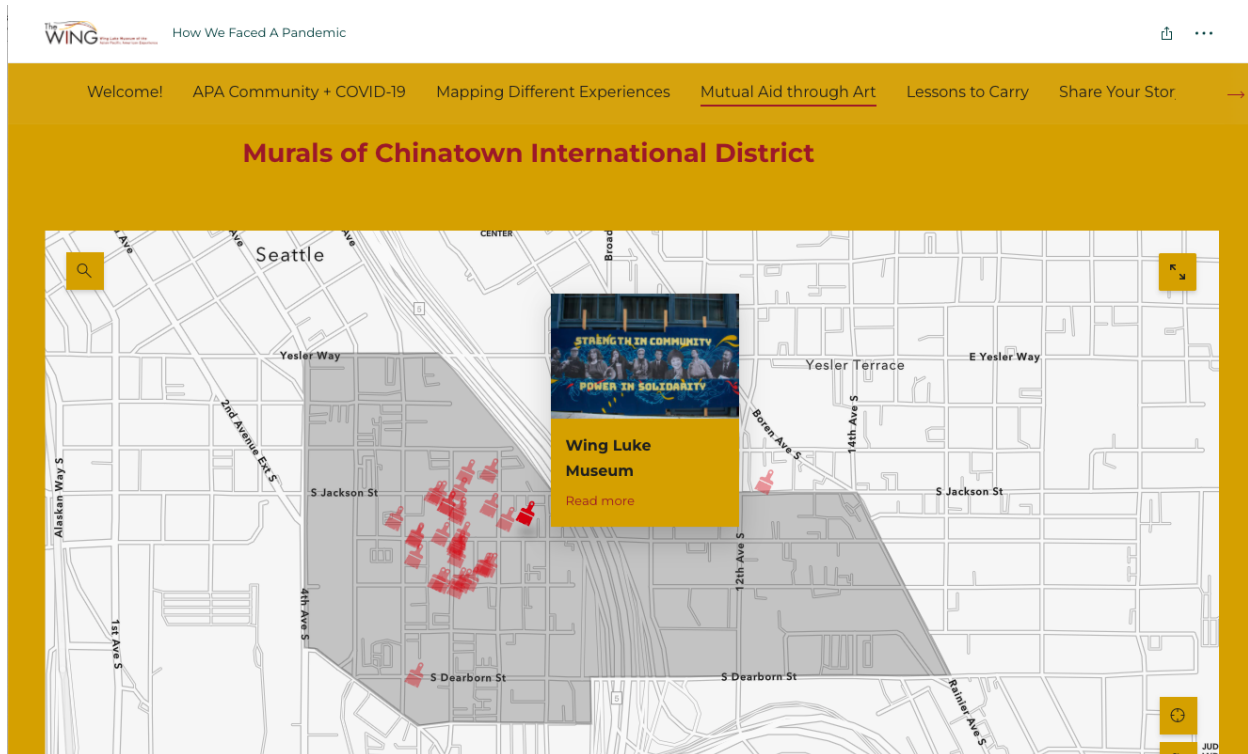


Figure 14. Murals of Chinatown-International District Map. The gray outline represents the neighborhood boundaries of the C-ID as defined by the Seattle Department of Neighborhoods. Each paintbrush icon is a mural and when you click on the paintbrush a pop-up appears that will showcase an image of the mural, the name of the location, as well as the location address to encourage people to visit in-person.

A complete list of 35 murals in the Murals of Chinatown-International District map can be found in **Table 7**.

Table 7. List of Murals of the Murals of Chinatown-International District Map

Mural Location/Address	Photo Source
663 Bistro/663 S Weller St, Seattle, WA, 98104	Hannah Blacksmith
AA Travel, 601 S King St, Seattle, WA, 98104	Tony Ngo
Bush Hotel/621 S Jackson St, Seattle, WA, 98104	Tony Ngo
Chu Minh Tofu/1043 S Jackson St, Seattle, WA, 98104	Mikala Woodward
Dong Sing Market/625 S Jackson St, Seattle, WA, 98104	PeiPei Sung
Eastern Cafe/510 Maynard Ave S, Seattle, WA, 98104	Tony Ngo
Eastern Hotel/506 Maynard Ave S, Seattle, WA, 98104	Amy Pinon

Fuji Bakery/526 S King St, Seattle, WA, 98104	Amy Pinon
Gan Bei 21 and up/670 S Weller St, Seattle, WA, 98104	Tony Ngo
goPoke/625 S King St, Seattle, WA, 98104	Tony Ngo
Heart & Soul Tea Shop/676 S Jackson St, Seattle, WA, 98104	Lauren Holloway
Hing Hay Coworks/409B Maynard Ave S, Seattle, WA, 98104	Tony Ngo
Ho Ho Seafood Restaurant/653 S Weller St, Seattle, WA, 98104	Amy Pinon
Honey Court Seafood Restaurant/516 Maynard Ave S, Seattle, WA, 98104	Steve S.
International House Senior Living/607 Maynard Ave S, Seattle, WA, 98104	Tony Ngo
J Sushi/674 S Weller St, Seattle, WA, 98104	Tony Ngo
Jade Garden/424 7th Ave S, Seattle, WA, 98104	Blake Nakatsu
Khang Hoa Duong/1213 S Jackson St, Seattle, WA, 98144	Tiffany Sato
King's Barbeque House/518 6th Ave S, Seattle, WA, 98104	Steve S.
Medical Office of Kenneth Hong MD/623 S Weller St, Seattle, WA, 98104	Tony Ngo
Mike's Noodle House/418 Maynard Ave S, Seattle, WA, 98104	Amy Pinon
Nam Duong Co/417 7th Ave S, Seattle, WA, 98104	Steve S.
New An Dong/601 S King St, Ste 205, Seattle, WA, 98104	Steve S.
New Central Building/657 S Weller St, Seattle, WA, 98104	Tony Ngo
New Century Tea Gallery/416 Maynard Ave S, Seattle, WA, 98104	Tony Ngo
Seattle Pinball Museum/508 Maynard Ave S, Seattle, WA, 98104	Blake Nakatsu
Song Phang Kong/1017 S Jackson St, Seattle, WA, 98104	Tiffany Sato
Sun Bakery & Cafe/658 S Jackson St, Seattle, WA, 98104	Tiffany Sato
Tai Tung Restaurant/655 S King St, Seattle, WA, 98104	Tiffany Sato
Ton Kiang Barbeque Noodle House/668 S Weller St, Seattle, WA, 98104	Tony Ngo
Tuesday Shop/608 Maynard Ave S, Seattle, WA, 98104	Tony Ngo

Chapter 4: Findings and Analysis



Figure 15. Collage of Photographs of Some of the APA Individuals Interviewed

4.1 Demographic Overview

A total of 18 different racial and ethnic identities were represented among the 32 stories collected including Chinese (5 people), Taiwanese (2 people), Cantonese (1 person), Cambodian (1 person), Japanese (2 people), Vietnamese (4 people), Khmer (1 person), Korean (3 people), and Filipino (4 people). Six people identified with two race and/or ethnic groups including half-Korean, half-Japanese (2 people), half-Filipino, Japanese-Portuguese, and Taiwanese-Cantonese. Three people identified as multiracial and/or multiethnic including Rachtha Danh who comes from refugee camps in Vietnam, Cambodia, and Thailand, Sharon

Chang who identifies as a mix of Taiwanese-Czechoslovakian-French Canadian-German heritage, and Kalei'okalani Matsui who identifies as a mixed heritage of Japanese, Chinese, Black, and Native Hawaiian. Not only were the individuals interviewed racially and ethnically diverse, but there was also a range of generational statuses and residency statuses with the majority being first and second generation immigrants. The youngest individual interviewed was Tony Ngo who was wrapping up his senior year of college at the time his interview took place. 11 of the people interviewed identified as business owners with most who were founders of their own business ventures such as Chen Dien who was working on the opening of his dream coffee shop, Coffeeholic House and Tony Au who started his own hair salon, Changes Hair Studio, and is also the founder of the International Lion Dance and Martial Arts Team located in the C-ID. Each person's story was also connected with a place that was uniquely significant to each of them. One place that was a common thread amongst 20 of the 32 stories was the C-ID. Many people had a direct connection with the neighborhood such as Eric Chan who has lived in the neighborhood for 17-18 years or Daysha Arthur who is currently a manager at Uwajimaya's Seattle location in the C-ID. Therefore, the C-ID neighborhood was a recurring theme of this project's findings.

To learn more about each individual, please refer to Appendix E for a complete list of each individual interviewed, connect with the Wing Luke Museum for access to full-version of their oral histories, or visit the published platform of the final project deliverable at:

<https://storymaps.arcgis.com/stories/fc23a79ab4ee49279ee5ada9ee7f91a4>

4.2 Connection to Research Questions*

**Research Question 3 which looks at how different APA experiences can be shared in an engaging and accessible way that does not generalize the APA COVID-19 pandemic experience, was not included in this section since it resulted in the creation of the digital*

storytelling platform which is described in detail in Chapter 3: Methodology and Methods of the report .

Research Question 1: How have different APA individuals and communities in King County, WA been affected by COVID-19 pandemic?

The COVID-19 pandemic has fueled anti-Asian racism especially towards Chinese Americans, but this group should not be the only perspective dominating the broader APA experience. It is often the groups that are underrepresented that are the most disproportionately affected. Oral histories provide key insight into understanding how underrepresented APA ethnicities are affected by COVID-19 that cannot be found in existing research. Most importantly, information is told from individuals who identify with these different APA racial and ethnic groups which may not always be the case in published journal articles or research. Therefore, listening to oral histories has the potential to inform a more complex understanding of what is really happening, what we do not know, and what are the challenges that are affecting the disproportionate trends we do know about. Below are some examples of what was learned from this project:

Cultural Insight that Supports How Culture and Health are Interconnected

Oral histories provide space for individuals to share background about their cultural heritage and upbringing which, for this project, helped inform how their culture was affected by the COVID-19 pandemic. For example, through the Washington State Department of Health report, it is known that NHP communities are disproportionately affected by COVID-19 through case counts, hospitalization rates, and death rates (CDC, 2021). Kalei'okalani's story, for example, expanded beyond the numbers and provided a better understanding of Hawaiian, specifically Polynesian culture in relation to COVID-19. One major insight gained from Kalei'okalani's story is the value of breath and sharing breath with one another:

“ It’s so mind numbing how COVID specifically is so linked to breath and

not sharing it because in Hawaiann culture Maui across the Pacific especially in Polynesian cultures, ha is it means breath it also means life, it also means health because those are all one in the same, ha being the breath of life is also part of aloha, how you greet each other, alo is face and so that is the other element that's not allowed in covid-- Alo-ha, alo to alo alo-to alo, face-to-face is so important in hula culture, hawaiian culture. And so now just being like wow we cannot even share breath on a physical level is--is mind blowing I don't know how to say it otherwise. It is the root of who we are as a people (Matsui, 2021).

Although COVID-19 health messages and guidelines regarding mask wearing and social distancing are widespread, the messaging is generalized and it doesn't consider NHPI community values as shared in Kalei'okalani's story making it difficult to resonate with. Different cultural approaches to reach other APA communities were also raised in other stories. Celina Hayahsi Macadangdang who is a physician at the International Community Health Services (ICHHS) shares in her story that she started roller skating during the pandemic at Judkins Park, which has also become a great way to do community outreach to many communities of color. Celina shares that the roller skating community in Seattle was "birthed out of resistance and resilience" and the "history of roller skating was really made cool by Black people..and made into this incredible art form" which can be information used to inform other community-based practitioners of places to conduct outreach and connect with community (Macadangdang, 2020):

“ So, our co-residents got together and we were able to be outside and skating and exercising and getting to know folks in the community which was really lacking also, just being able to engage with people. I think that has been something that has been really cool about our residency program is that we do a lot of community outreach to build trust in the community and bring healing, by recognizing the ways that westernized health has exploited and hurt a lot of BIPOC folks in the history of medicine...I have been able to meet a few other Pacific Islander folks who are getting into roller skating, some other Filipinos, and so that has been really, really

special. It means so much to me. I want to live in the community where I practice medicine. I want to be neighbors with my patients. I actually am neighbors with someone who works in my clinic which is really cool.

(Macadangdang, 2020)

Lori Wada who has done a lot of work with Korean business owners in Washington shares in her story that “many Korean business owners have language and cultural barriers” (Wada, 2020). More resources in their native language will attract business owners to apply for grants, seek resources, and other forms of support which is insight that can be relevant across many communities of color.

Comprehensive insight into one specific racial and/or ethnic group

Those who had strong relationships with their racial and ethnic identity and/or did a lot of community organizing and activism work within APA communities were able to share in-depth disaggregated data in their oral history. For example, Prenz Sa-Ngoun, who is Khmer American, shared in his story his work within the Khmer community from advocating for anti-deportation and anti-incarceration to advocating for Khmer language classes and teaching the Khmer culture (Sa-Ngoun, 2020). In his oral history, Prenz shares quite thoroughly his understanding of the Khmer community’s current state in Washington in regards to COVID-19, reasons for the rise in cases among Khmer populations, and challenges Khmer communities have in accessing good healthcare:

“ Within the Khmer community since about March, there was kind of a climb within cases, and they still continue to be increasing cases within the Khmer community, and that is largely affected within not only the Seattle region, but even going down south towards Tacoma, even up north in places like Mukilteo and Everett. And we see a lot of these cases are coming in sometimes—you know, these families want to come closer, for instance families that are in states outside of Washington, they come in hoping to help, but also unknowingly bringing this illness with them. And so

we've seen a lot of illnesses, we've seen a lot of deaths within the Khmer community due to COVID. And things that can be similar in the API [Asian Pacific Islander] community is that we have a lot of Khmer families, multiple families that live within one household, where multiple families are split between one floor, so it's just another struggle that comes within the Khmer community.

Another thing to mention about that is that a lot of the healthcare providers, there's not many opportunities—I guess not opportunities, but not many resources to provide a Khmer translator, or a translator that is fluent in Khmer, and sometimes healthcare providers are using resources like Google Translate that does not translate efficiently, or causes an even bigger trouble, an even bigger barrier communicating with a Khmer individual... And so when something like a pandemic comes around, everyone's scrambling to find the best healthcare, the best health professionals, and that's not always accessible for the Khmer community, especially Khmer elders that may not have children and don't speak English as fluently as they would like to to be able to communicate their struggles.

...because many of our Khmer folks that are in the generation of migrating here to America, a lot of folks sometimes did not have access to higher education, and so are forced to do manual labor jobs, working in warehouses or assembly lines, and so we see a lot of Khmer workers that are kind of in the front lines or even having to be forced to work in these conditions, and it's not ideal, because this is not what we're asking for, this is not what we're wanting to do, but this is something we're forced to do because we don't have an equal opportunity to have equal housing or healthcare or all those things (Sa-Ngoun, 2020).

Prenz's story is just one example of an oral history that provided insight into one specific population group that isn't as well documented in research and literature.

Historical insight that connects past discriminatory policies and events to present

While there is available literature that discusses historically racist and discriminatory policies and events, the oral histories provided a personal perspective since many of these historical

events are also a part of realities of many individuals' family history. Stanley Shikuma who identifies as Japanese American reflected in his oral history his family's experience during WWII and similarities that he still saw today with COVID-19:

“...we see history repeating itself in so many ways. The way that Japanese were vilified, going into and especially during world war two and then how Chinese are being vilified because of coronavirus. We see how Muslims and Arabs were vilified after 9/11. When we see how immigrants coming across the southern border are being vilified. It's like one of our elders was saying when he went to immigration detention center in Texas, 'the names change, the colors change, the faces change, but it's all the same old shit.' And that pretty much sums it up (Shikuma, 2020).

Similar reflections were shared by Prenz whose family is originally from Cambodia and migrated to the US after the Cambodian genocide ended. In his oral history he saw similarities in the consequences of major crises and events specifically around inequitable access to resources:

“Yeah. I was just talking about this with my dad the other night, and even speaking about it now, kind of the similarities of what happened during the Cambodian genocide and now, a pandemic. We've had elders, we've had people like my parents that have lived through a genocide already that don't have access to any resources, and any resources that were available were stripped away from them. That's kind of how it feels like right now. That's kind of how it feels like for all these API communities, especially the Khmer community. We feel like we don't have... I don't even know if the thought of not having access to these resources are there, because... we just don't have it. And so when a challenge or when an illness or when a death arises within the community, all we can do is mourn (Sa-Ngoun, 2020).

Other oral histories also shared a general acknowledgement in regards to the repetition in history that didn't necessarily connect to their own life history, but still recognized the parallels with what happened in the past with the present. For example, Tracy Lai who studies and teaches Asian history brings to light discriminatory events that took place locally in Washington

from her knowledge:

“ I think the targeting of Asians and specifically Chinese goes all the way back to the nineteenth century. And while any number of people might not be aware that angry mobs drove the Chinese out of both Tacoma in 1885 and then Seattle in 1886. I think that those incidents have kind of this historical thread that connects us to the present because part of what was successful about that targeting was to funnel all the frustrations that people had. Whether they were workers or they supported a political party like the Working Men's Party. But even the mainstream political parties then-- Democrats and Republicans-- part of their party platform was--the quote or the slogan was-- “The Chinese Must Go” as in they must go away, like get rid of them. And all of that was expressed in the only immigration law that ever specifically targeted a group-- the very first of them-- The Chinese Exclusion Act (Lai, 2020).

History is often written and learned through the perspective of one author, so learning about different facets of history through these narratives can help broaden one's understanding of the past. In addition to racist events that have happened towards APA communities, many of the oral histories also shed light to racism that is present within APA communities. Since there is a rise in both Stop Asian Hate movements and Black Lives Matter movements during this time, topics around anti-Black racism within APA communities came up in a couple oral histories. For example, both Monyee Chau and Celina Hayashi Macadangdang reflect on the anti-Black racism that is ingrained in many APA cultures and the need to address this within family members. Monyee who was raised in the C-ID and also does community work in the neighborhood raises the point that although there is a long and complex history between APA and Black communities, including present tensions with the participation of APA officers in police brutality, it makes it even more important to show solidarity and unity :

“ I remember... hearing about his [George Floyd] murder and feeling really sick over it of course because it's really graphic. But also, like knowing

that there was a Hmong man who was complicit. That obviously started a lot of conversations, and I think a lot of the organizing work had shifted to how [we] as a neighborhood, that is being used as a model minority once again by the mayor, are complicit in the oppression of Black folks here. And what is the history of Chinatowns being complicit, or the anti Blackness in all of our communities as well. And so, I think our work shifted towards how we can provide alternative forms of safety. How we can have conversations with our families about the anti-Blackness stigma that has been so ingrained in our culture (Chau, 2020).

Celina builds onto Monyee's points and discussed the complexity of how to address anti-Blackness specifically to older generations of APA communities:

“ I would say weighing on me, in the wake of George Floyd and Breonna Taylor and Black Lives Matter, figuring out how to address anti-Blackness in the Asian American community, particularly in the elders who, by no really fault of their own and really based on how the United States society has pitted Asian Americans against Black people, and really trying to separate us from Native people and really in order to weaken us as groups. And how to address that in a way that honors our elders, that's respectful, while also recognizing the immense privilege I have had as being Asian American which is White adjacent and reconciling that, giving grace to our patient population that is already under so much stress, and trying to come at it from a place of more healing and community building (Macadangdang, 2020).

In addition to addressing anti-Blackness within APA communities, Carina A. del Rosario's oral history brought up an interesting point in that she observed that anti-Asian racism was also present within APA communities:

“ I think what's also challenging--and this is the part that I don't know how to address necessarily-- is that even though we're all lumped as Asians, or Asian Pacific Americans, there's still inter-ethnic prejudice among our communities. There are other non-Chinese people, who are Asian, who

are falling for that crap that this is a Chinese pandemic, or a Chinese virus (del Rosario, 2020).

Research Question 2: How do different APA communities build community strength and resiliency during the COVID-19 pandemic?

While each individual shared a story and its connection to a place unique to their own experiences and perspectives, the C-ID neighborhood was a frequently mentioned place that serves as a connecting thread to all of these stories. The C-ID neighborhood is popularly known as a place for people to come down to eat Asian food, but the stories collected describe it as a place a great deal more than that. While local news sources, like the International Examiner, can provide informative articles, it is nothing compared to listening to the oral histories to understand what makes this particular neighborhood create such a strong sense of place across so many APA individuals, even those who do not live there. The following four examples show four very different connections to the C-ID, but a shared sense of place to the neighborhood. Sami Hilario who works for the Wing Luke Museum as an Education Guide, but does not live in the C-ID shared that when “hearing about Chinatown too, like that hurts a lot, because I think I heard someone broke the windows of like a few of the restaurants, and that’s what really got me ‘cause then...I’m stuck here, but my neighborhood and where I feel like I belong is also there” (Hilario, 2020). Lei Ann Shiramizu who recently closed her shop in the C-ID, Momo, in September 2020 shared from her experience with the C-ID neighborhood that “the common thread that ties us together is we’re an Asian neighborhood...the Asian community takes care of each other, we look out for each other” (Shiramizu, 2021). Rachtha Danh who is a local property manager and historic site preserver in the C-ID described the neighborhood as “location-based...because this place draws people. Your try is worth a damn here, right. Your try is definitely acknowledged here. And that’s what I appreciate about it out here” (Yu & Danh, 2020). Blake Nakatsu who recently moved to the neighborhood in his story even shared that “it

was really nice moving here..I haven't been here that long, but I've met a few individuals who really made it easy for me to come in and become a part of the community and being engaged in the community" (Nakatsu, 2020).

The oral histories also provided insight to the neighborhood's state during the pandemic. Eric Chan who has lived in the C-ID neighborhood for 17-18 years believed that COVID-19 really affected the C-ID neighborhood first especially when the President at the time "called it the China virus, which didn't help because in [the] International District, [there] is a little area called Chinatown" (Chan, 2020). Eric described the neighborhood as a "ghost town..no cars, nobody parking anywhere on the streets at the end of February throughout the entire March and April as well" (Chan, 2020). Blake Nakatsu who recently moved to the neighborhood also shared that "COVID-19 has affected C-ID drastically in terms of the restaurants and businesses...which were experiencing a big drop in their customers and some businesses were experiencing up to 90% drop of their normal income" (Nakatsu, 2020). Tony Au who does not live in the neighborhood, but has many friends who have businesses in the area "could sense a lot of discrimination" and his friends described their businesses being broken into and getting graffiti all over (Au, 2020). Tony also made an interesting observation that while all the Asian restaurant businesses were down in the beginning, American restaurants were still busy which led him to comment "it's kind of strange, right? Because they say 'oh, you're going to a Chinese restaurant you might get infected, [but] you go to an American restaurant, you won't get infected" (Au, 2020). These observations connect closely with the individual feelings of anti-asian sentiment that were shared earlier.

Examples Community Strength and Resiliency in C-ID

The extreme effects COVID-19 has had in the C-ID combined with people's strong connection to the neighborhood led to incredible mutual aid and community support efforts. Sharon Chang

who is pretty well connected to many of the community organizers in the neighborhood noted in her oral history that “...pretty early on people were mobilizing due to the huge decline in business around the International District” and that the “community has done a lot to pull together and help” (Chang, 2020). The neighborhood’s community leaders were also recognized in Diane Le’s oral history of “doing a good job with outreach, so anytime new legislation, directive, or resources are made available, they are making [them] aware and helping [them] filter and translate between Vietnamese, and Chinese, and English and some other languages” in reflection of the efforts done to support her family’s restaurant in the neighborhood (Le, 2020). Cindy Domingo who is a long time activist in the Filipino community also highlighted in her oral history that among those who are mobilizing it was really “the young people that have stepped up...[and it’s] young people who...[will] really help us figure out what the new norm will be” (Domingo, 2020). These outreach efforts have been particularly helpful for businesses and older residents in the area, especially those where English is their second language (Le, 2020). Lastly, what made the C-ID incredibly unique was how mutual aid and community support was also transformed into art. Monyee Chau who created the famous resiliency posters in response to anti-Asian racism in the C-ID shared:

“*The past couple of years I have really been reflecting on this relationship I have with this neighborhood and what that’s been. And how it has always nurtured and empowered me and protected me. I felt like I wanted to do the same thing for the neighborhood (Chau, 2020).*

Monyee Chau is just one of many examples of how a connection to a place can lead to powerful responses that result in social change. Below are examples from oral histories that highlight the community strength and resiliency shown to support to local businesses, to support elders of the neighborhood, and to show overall aid through art:

Support for Local Business in the C-ID

Online support groups such as Support the ID-Community United facebook page began as an online informal grassroots effort to help support businesses in the C-ID neighborhood. Business owners would post about their businesses and many people would also post about their personal experiences (Chang, 2020). The Support the ID-Community United facebook page was mentioned in multiple oral histories and appeared to make a huge difference among Asian small businesses. Eric Chan who manages his family's restaurant, Jade Garden, shared that the facebook group "really has given [him] hope...it keeps [him] going" (Chan, 2020). Even those on the outside noticed the amount of support Jade Garden has gotten as Henry Liu comments in his oral history "I think for the most part, businesses that have started to reopen in the neighborhood are getting more customers. I think a lot of it has to do with the Facebook page, the CID support Facebook page. For example, I saw Jade Garden on the Facebook group definitely getting a lot of support and attention from the group and, like, I haven't really eaten at Jade Garden much before, but now that I've joined the group, I'm just like, wow, Jade Garden is so popular now. I never really noticed that" (Liu, 2020).

Flower drives were held to support Hmong farmers who have been displaced from their selling stalls due to COVID-19. Sharon Chang who has been following many community efforts through her photography shared in her story, "I know it is still hard but I think they are staying afloat. And those efforts have been sometimes large scale and sometimes just people selling flowers in their front yards" (Chang, 2020).

Small Business Funds have been set up to give greater access to business owners who are excluded from government funds because they "maybe don't speak English or read English that well, or maybe they're too small [business size and scale], or maybe they're owned by immigrants (and stimulus money has been largely excluded immigrants from participating)

(Shikuma, 2020). The Seattle Chinatown International District Preservation and Development Authority (SCIDpda) was mentioned as an example small business relief fund to help business owners stay afloat (Shikuma, 2020). Daysha Arthur, who works at Uwajimaya, a grocery store located in the C-ID, shared that they were able to get donations of reusable masks from the Chinatown-International District Business Improvement Area to provide appropriate and enough PPE for their employees (Arthur, 2020).

Support for the Elders who live in C-ID

Grassroots food relief organizing efforts have been spearheaded by many neighborhood-based organizations to collect and deliver groceries to elders since they are at high risk of getting COVID-19 because of their age (Shikuma, 2020). Henry Liu who is leading efforts for Interim CDA shared in his story that “overall, the seniors have told me since we've been doing grocery runs, they've been less worrisome of having food in stock in their apartment units. And they do have family members who do grocery runs for them and drop them off at the curbside...I think because with this grocery delivery process there's more—we've engaged the Seattle Police Department in the neighborhood, and I have definitely noticed a greater presence of police officers in the neighborhood. So, I feel like the sense of public safety is being restored, a little bit for them [the seniors]” (Liu, 2020). Asian Counseling Referral Services (ACRS) is another organization that coordinates volunteers to do grocery deliveries to elders in the neighborhood. Stanley Shikuma shares that “because they [ACRS] have a food bank and even though they're on-site building is closed down...they've turned their auditorium or their gym into a bagging area, and they bag sets of bags of groceries [for delivery]” (Shikuma, 2020).

Support to the C-ID neighborhood at-large through Art

Murals served as an “impressive, vibrant, and visually impactful way to create community and connection in the neighborhood that brought over 200 local artists, volunteers, and community

members together” to not only beautify the boarded-up storefronts in support of the neighborhood but also in support of the Black Lives Matter movement (Somers & Pittman, 2020). Because the neighborhood is historically preserved, murals were only able to happen on the boards and could not be painted on the actual buildings themselves. Sami Hilario who participated in painting some of the murals shared that Rachtha, whose oral history is included in the project, assisted in getting permission from different small business owners in making murals happen. Sami described the mural painting experience “as like a first responder kind of thing. It's like this is what we can do this person's window just got broken and just put a board up, let's go ahead and just, you know, write either their name, or put a little character...whenever we did a mural, we kind of tried to do a few callouts to like this, the history of the spots they are in, or even to just the restaurant owners” (Hilario, 2020). Most importantly Sami shared the intention for art to be accessible to anyone--“it is about anybody that wants to show up for the neighborhood and wants to paint artwork..anyone can accomplish that, and if they're willing to, they have the ability to” (Hilario, 2020).

Monyee Chau's *resiliency poster* was created in response to the anti-Asian racism present in the C-ID. Very quickly the poster received a lot of traction and support from not just the neighborhood, but also on a national level. She shared in her oral history, “I think it was one of my co-workers who linked me with a local printing company who donated and still is continuing to donate all of these posters, and I think they have printed up at least seven hundred for me and has never charged me... We had people who were resourcing staple guns and tape so they could post everywhere. I had people sharing it with business owners who put it in their windows. It was really special and it wouldn't be anything that it would be without community....I received a lot of support over it, and that was really cool to see. Because people had been asking from like the Chinatown in New York and Philly for some of these posters. So, I had people downloading but I was also like sending out physical copies, like some in Toronto, I think, also

which was really cool. And something that I am really interested in is having that solidarity like working with all of the Chinatowns, wanting to learn their history and it was a really cool way to be introduced into that solidarity work and having that network of Chinatowns” (Chau, 2020).

Photography was also seen as a tool to storytell and get word out about the mutual aid efforts, but also amplify key issues happening in the area. Sharon Chang, a social justice and event photographer, began a photography series known as #SafetyNotStigma Portrait Campaign to combat increased racism against people of color; raise awareness about the disproportionate impacts of the coronavirus on communities of color, and prioritize safety instead of stigma by the public (Chang, 2020a). “When I started hearing news about the rise in anti-Asian bias and the decline in business in the ID,...I started having this idea that I would like to do a portrait series to bring forth our voices and show our faces so we are not faceless, people just living in patronizing this ethnic community but I didn't know what that was going to look like and it took a while to congeal a vision around it and I talked to a lot of community over the course of a month like six weeks even, just getting a lot of feedback from different organizers and activists and trying to figure out what messaging did we want. And over time because the mask thing started to become so contentious. It became pretty clear that organizing a campaign normalizing mask wearing in people of color especially became pretty critical” (Chang, 2020).

Through many of these oral histories, it is clear that the neighborhood was a major hub for mutual aid and community support. Now that reopening is underway, residents and organizers of the C-ID are wanting to look beyond emergency response and toward deeper change. Yin Yu shared in her oral history that “once you get a taste of what it means to live purposely...be passionate about human rights [and] social justice...it feeds the soul to show up in this way...I think this is the seed for a lot of people to see how capitalism doesn't work, doesn't serve, be able to name it and come together as a community to show up where government and

nonprofits can't and be able to depend on each other in a different way" (Yu & Danh, 2020). In Tony Ngo's oral history, he shares that "if a lot of people put their minds to it, they can do something impactful for their community" as a big takeaway from the pandemic and expressed a desire to "learn how [he] can help [his] community" (Ngo, 2020). Carina's oral history as well as many others acknowledged that the "pandemic has really highlighted the inequities in our society" and hopes that "makes us more creative in how a lot of us are learning new ways to do things..new ways of supporting each other" (del Rosario, 2020). From Prenz's oral history, he noted that it "really took this pandemic to really understand what is that support, and what does support look like for each individual" (Sa-Ngoun, 2020).

Chapter 5: Discussion

5.1 Observations and Reflections

Using oral histories as a primary data source revealed valuable insight into the many lived experiences of APA individuals in King County, WA and also revealed what common threads linked these stories together. One observation was that each story focused on one major prominent event that shaped the individual's overall experience and feelings towards the COVID-19 pandemic. For example, Dao Mai who shared about her time flying to Vietnam in March 2020 after receiving sudden news about her father's health. Unfortunately when she arrived she had to immediately quarantine and was not able to see her father which led to feelings of "resentment toward the US for the misinformation [she] had received" regarding the severity of COVID-19 pandemic (Mai, 2021). Because many of the people interviewed were business owners, many stories focused on business pivots that had to be made. Some stories focused on obstacles faced such as Eric Chan, who manages his family's Cantonese restaurant, Jade Garden, who discussed the major supply shortages and financial loss due to the pandemic (Chan, 2020). Some stories revealed new opportunities created such as

Ming-Ming Tung Edelman, who is the founder of Refugee Artisan Initiative, who shared a memorable story of making 800 masks in the span of three days in response to the shortage of masks among many frontline healthcare workers (Tung Edelman, 2020). Many stories highlighted pivots that were seen across many small businesses such as delaying grand openings and shifting business models from in-person ordering to solely online take-out. Each story, overall, ended with valuable takeaways to carry forward ranging from high-level reflections of the need for structural change in the country's response to COVID-19 to reflections on human behavior regarding what support looks like, how to build strength, and being kind and understand that not everyone is going to be coming out with the same conditions from this pandemic.

Another observation was that the majority of individuals have professions and interests related to their APA identity whether it is working directly with APA communities such as Henry Liu who is leading the grocery delivering project of providing fresh produce and hot meals to low income families and seniors in the C-ID neighborhood for InterIm CDA or indirectly with APA communities such as Tracy Lai who teaches topics around Asian American history at Seattle Central College. There was also a range of feelings regarding how people navigate their racial and ethnic identity. There were stories like Tracy's where being a third-generation Chinese American played a large part in her pursuit of her graduate studies in Asian American Studies and History, which then led to her current role and interest in teaching Asian American history at Seattle Central College (Lai, 2020). Then there were stories like Blake Nakatsu, who shared that he is "currently in the process of trying to grapple [with his] Asian American identity" (Nakatsu, 2020). Finally, there were a few stories like Carina A. del Rosario who considers herself to be "Pan-Asian Pacific American because [she] didn't specifically hang out with Filipino Americans and connected more broadly to the broader APA community" (del Rosario, 2020).

What was most interesting about these stories is the overlap and connections that were unintentionally made. Many of the stories mentioned each other which organically helped form a cohesive collective narrative of how their individual experiences related and crossed paths with one another during the COVID-19 pandemic. As previously mentioned, Sami Hilario, who works at the Wing Luke Museum and is also an artist who participated in the mural paintings mentioned how Rachtha Danh, who shared his Oral History alongside Yin Yu in this project, as “the person who knows everybody in the neighborhood...and [who] has been the one helping get permission from all the different owners” for mural painting (Hilario, 2020). In Rachtha’s own oral history, his role in connecting artists to businesses was not mentioned, so hearing Sami’s oral history helped provide another facet to Rachtha’s COVID-19 experience. Another example that was also mentioned before is that both of the oral histories of Sami Hilario and Henry Liu made comments regarding Eric Chan’s family restaurant Jade Garden, whose oral history was also featured in this project. Sami shared in her oral history that when looking for potential places to paint murals, “people were sending [her] links to Jade Garden just because they all know [she does] a lot of large-scale paintings” (Hilario, 2020). Henry Liu, on the other hand, commented on his growing awareness of the restaurant as he shares he has not “really eaten at Jade Garden much before”, but since joining an online support network for small businesses, Support the ID Facebook Group, he was like “wow, Jade Garden is so popular now” (Liu, 2020). Both Sami and Henry provided an “outsider” perspective around Jade Garden that Eric Chan would not have been able to share in his oral history and also shows how much external support and awareness his restaurant was receiving. Lastly, in Yin Yu and Rachtha Danh’s combined oral history, the recording was able to capture Rachtha mentioning to the interviewer that he may have to leave the interview early “because he might be receiving phone calls...[since he] has access to a staple gun...[to help] put up Monyee Chau’s poster”, which was created in response to the White Nationalist stickers that were posted throughout the C-ID (Yu & Danh, 2020). While this comment likely wasn’t intended to be part of the formal oral history, the

inclusion of raw moments like this one provided insight into how quickly the C-ID community comes together to support one another.

5.2 Limitations

The project was exciting in that it explored a topic that was extremely relevant to the ongoing COVID-19 pandemic, but it also required a steep learning curve in getting the project complete. Oral histories are still a growing field in qualitative research and utilizing ArcGIS StoryMaps to visualize and shape the storyline was new to both the Wing Luke Museum and the student conducting this project.

Data Sources

The recorded stories were dependent on many external factors such as how the interviewer was facilitating the discussion, the emotional and mental state of the interviewee, and the overall environment that was created from the interview to allow for open and candid conversations making interviews inherently a subjective process. Some of the stories were only 20 minutes long, while some were close to two hours long, so the depth and breadth of information was widely varied. In addition, the majority of these stories were completed prior to the start of this project. Benefits to this is that conversations during the interview process would not be skewed towards just the project topic and allowed the student to see if stories and place were present naturally, but it also created limitations in the ability to learn more about a specific place and how that connects to their experience. There was a missed opportunity for interviewers to ask interviewees to expand further about their place of significance and their relationship to the place to get a greater sense of place from this individually and reduce assumptions being made when analyzing the stories.

Community Participation

The CAC was the main consistent source for community participation during the process of this project. The CAC was able to provide feedback and get updated on the project's process as outlined in the project timeline in this report (p. 44). In addition, google forms were also embedded in the online platform as a way for visitors to contribute stories and give feedback. Unfortunately, there was not enough time in the span of this project to collect any feedback, but the google forms will remain on the platform and remain active for feedback. In the future, it would be beneficial to ensure that appropriate time is allocated to not only collect online feedback, but also connect with the interviewees and interviewers again as an opportunity to get their feedback as well when developing the final deliverable and not just the CAC. Finally, while 32 stories is considered a good number of interviews, there were still challenges in thinking carefully about how to draw conclusions from this collection of life stories without generalizing or making assumptions. There were many other demographics that were not well represented such as youth which was a limitation.

Story Map Development

After reviewing many different types of platforms, ArcGIS StoryMaps was definitely the most user friendly. However, like any new online platform, there was still a learning curve in understanding the different features available and how to most effectively create the interactive story maps. For example, there is a file size limitation for audio clips which limits how much of each oral history can be included on the map which spanned from one to two minutes. Audio clips chosen for the final deliverable were also dependent on the quality of the audio. Sometimes parts of the story that were quite compelling and spoke to the themes of the project would not get chosen because of the quality of the audio. The creation of the final deliverable definitely required rounds of trial and error until the most effective process was found.

Chapter 6: Conclusion

6.1 Future Work and Recommendations

Explore Other Storytelling Methods

Stories provide context and perspective to better understand how events and conditions felt, what they meant, and why they matter now to the person sharing the story. Future work can further explore other ways to collect stories and share stories. Oral histories is just one form of storytelling and story mapping is just one form of data visualization. It could be interesting in the future to expand on Photovoice since only two were collected for this project. In addition, processes like Photovoice and general digital storytelling have opportunities to become participatory through immersive workshops, where participants develop and share stories through group story circles, reading, and/or telling their stories aloud to participants to share experiences and to receive feedback.²¹ This was not a practice that was applied for this project, so it would be great to make the research process more participatory by adopting some of these practices.

Rethink Community Engagement

The community component of this project including working closely with the CAC as well collecting and listening to the different oral histories, photo voices, photographs, and videos provided a chance to rethink what community engagement and participation can look like. Public health professionals and urban planners often approach community building from a needs-based perspective through focus groups, public meetings, or surveys in order to identify problems and issues. This project highlights that community development strategies can take other forms such as storytelling and supports an asset-based approach which is being adapted in both fields more and more. In addition, oral histories in particular, can become a great resource for informing both public health and urban planning practice. For public health

practitioners, oral histories center the voices of affected populations and can add patient-centered information about health experiences for healthcare providers. For urban planners, oral histories can help inform shaping of urban space by understanding people's sense of belonging to a place, acquiring historical knowledge of a place, and better understand the expectations of community members to provide community-informed solutions to place-based problems.

Develop a Body of Research that Reflect Population Diversity

As stated in the literature review section of this report, Washington State has the seventh largest Asian American population (more than 604,000 people) and the third largest Pacific Islander population (70,000 people) in the nation (WSDOH, 2022). While 32 stories were incorporated into this project and 18 racial and ethnic groups were represented, there is still opportunity to diversify the demographic reach to be more reflective of the APA population in Washington. In addition to demographic diversity, it would also be important to reflect individuals who are most disproportionately affected. In this case, literature review showed that NHPI communities are disproportionately affected from COVID-19, but for this project only one individual identified as Native Hawaiian while there were two other individuals who were raised in Hawaii, but identified with other race and ethnic groups. In the future, using the cultural-community frameworks such as ADDRESSING or RCI as discussed in the literature review could be one way of having a representative and inclusive collection of stories and perspectives (Mude et al., 2021). Snowball sampling can also be a beneficial technique for future recruitment. For example, there were many stories that mentioned youth stepping up to support the C-ID neighborhood. Finally, having opportunities to interview in other languages can also be more inclusive of perspectives.

Focus on Other Neighborhoods that have been Historically Majority Communities of Color

Neighborhoods that have historically been majority people of color, like the Central District and

C-ID, are becoming more expensive leading to increased displacement of many longtime residents which can decrease community connection and cohesion to a place. Stories from this project shed light on the importance of the C-ID to many APA individuals. Future work can center specifically on neighborhoods that have historically been majority people of color, like the C-ID and the Central District, a historically Black neighborhood in Seattle, WA. A hyperfocus can help understand important determinants of these neighborhoods and help further inform cultural preservation and historic preservation work to ensure these neighborhoods reduce further displacement. In addition, the C-ID can also be a case example for community driven revitalization and development strategies for neighborhoods to follow as well.

Examine the Role Museums Can Play in Public Health and Urban Planning Spaces

Collaborating with the Wing Luke Museum who has a nationally recognized community organizing model (CAC process) was also a great learning opportunity to better understand other ways to engage with the community too. The Wing Luke Museum is unique in that they partner extensively with other neighborhoods and stakeholders in the C-ID neighborhood and become an integrated part of the neighborhood. Having them as a community partner in this project also highlights how public health and urban planning can show up in nontraditional spaces like museums. From this project experience, museums are not only perfect venues for storytelling, but they also have the potential to fill another role in society as sites of community wellness (Diaz & Paneto, 2020). In the future, it could be interesting to explore further what role can museums play in COVID-19 pandemic response and recovery.

Form Policy Recommendations

This project was multilayered and explores different topics and themes that can transform into policy recommendations. First, the findings from this project and from listening to the original oral histories can inform policy makers, public health practitioners, and urban planners alike of

community driven strategies and best practices to improve neighborhood revitalization efforts. For example, the murals done to show solidarity in the Black Lives Matter movements and in response to anti-Asian hate can hopefully encourage more inclusion of public art without having to go through a highly regulated process for approval. Second, the project can help inform the effectiveness and feasibility of adopting more community-based participatory approaches such as the inclusion of oral histories or adopting community engagement models like the Wing Luke Museum's CAC model into community engagement initiatives and policies. Lastly, the project's unique approach in combining both public health and urban planning concepts as well as partnering with the Wing Luke Museum, a nontraditional space for both fields, further promotes that a cross-collaborative approach is necessary when addressing the health of all communities and people. Because of this, this project hopes to promote a Health in All policies in policy making as health affects all sectors.

6.2 Closing Thoughts

The stories collectively show that effective community development occurs when community-led actions can come together to build a place of social, economic, and environmental well-being, while still preserving valuable aspects of the culture of a place. Understanding an individual's sense of place, including the differences in how someone feels about a place, connects to a place, and responds to a place, matters. Places matter as health is heavily shaped by an individual's neighborhood and built environment including access to a social network, access to physical resources like health clinics or nutritious foods, and access to transportation. A place is made up of a diverse body of individuals, so in order to advance community health and reduce racial and ethnic health disparities and inequities of a place, highly disaggregated information is essential. Unfortunately, disaggregated data is still quite broad. For example, racial categories such as "Asian" overgeneralize a population that represents as many as 43 distinct ethnic groups, who are culturally diverse, exceedingly heterogeneous culturally, linguistically, and with

vast sociodemographic backgrounds and immigration histories (CAPAA, 2019). When looking at data, equal weight, if not more, should be placed on community stories that directly reflect lived experiences as primary and first hand sources. One preventative measure to avoid generalizing a community's identity learned from this project is by listening to personal stories and experiences whether that is done through oral histories or other narrative approaches.

Narrative approaches to understanding the meaning of a community are distinct from other methods in that storytelling provides a space for an individual to go as in-depth as they would like without feeling rushed or restricted in what they share. When these personal narratives are placed next to one another, they may intertwine, overlap, and further inform one another, which not only highlights the individual experience, but also shows how they can connect with the collective experience. This project also shows how digital storytelling, the practice of combining narrative with audio and/or visual content that centers around a specific experience or event, is a powerful tool for individuals to share their stories. Digital storytelling is all around us from videos, podcasts, to commercials, and are a great way to connect to people no matter where they are located. The story mapping component of this project was just one approach to digitally tell.

This project is by no means intended to be a comprehensive portrayal of all disaggregated APA communities in King County, WA, but aims to be a conversation starter of exploring different ways to understand lived experiences and how they can help inform a holistic narrative of the COVID-19 experience for a particular community and place. Connecting these stories to places was an important focal point of this project to reflect on how urban planning and public health intersect with one another when it comes to better understanding individual and community health. Chinatown and International District neighborhoods, most of which were formed as immigrant survival responses to historical discriminatory policies have a rich history of

community organizing and resiliency in maintaining its cultural character. Findings from this project helped inform that Seattle's C-ID neighborhood was a shared place of importance where there was traumatic loss, but also a place where there is powerful resiliency. While formal policies protect the International Special Review District to preserve the area's Asian culture and history and to protect it from unwanted development, this project highlights the importance of people being true assets to making a place resilient. Having an opportunity to listen to stories and learn about Monyee Chau who made resiliency posters in response to white nationalists stickers that were posted throughout the C-ID, Henry Liu who spearheaded grocery deliveries to elderly in the C-ID, and Sami Hilario who shared experiences of being part of the mural painting in the C-ID reveal that culture and creativity are not only forms of identity and expression, but also fundamental strategies to resiliency too.

“

I think the act of creating it and sharing it and wanting it to be a reminder of the things we have gone through before and being able to have that resilience that feeling of resilience is like--it is complicated, because we don't always want to think about having to survive these traumas. Right? They shouldn't have to happen in the first place but the fact is we have been here before. We have been in situations where they have tried to push us out. This isn't the first Chinatown in Seattle. This isn't the first neighborhood in Seattle that housed these neighborhoods of Asian immigrants. It's just a reminder and a nod back to our history because I think that history can be really empowering. (Chau, 2020).

References

- Federal Emergency Management Agency. (2020, March 14). COVID-19 Emergency Declaration. <https://www.fema.gov/press-release/20210318/covid-19-emergency-declaration>.
- Raza, R., Williams, J.L., & McTarnaghan, S. (2021, April). Emerging Lessons from the COVID-19 Pandemic for Building Urban Health Equity. https://www.urban.org/sites/default/files/publication/104126/emerging-lessons-from-the-covid-19-pandemic-for-building-urban-health-equity_0.pdf.
- Lee, C., & Gibson, A. (2020, September 16). Analysis of Epic Electronic Health Record Data Shows People of Color Fare Worse than White Patients at Every Stage of the COVID-19 Pandemic, Including Higher Rates of Infection, Hospitalization and Death. <https://www.kff.org/coronavirus-covid-19/press-release/analysis-of-epic-electronic-health-record-data-shows-people-of-color-fare-worse-than-white-patients-at-ever-stage-of-the-covid-19-pandemic-including-higher-rates-of-infection-hospitalization-and-de/>.
- Artiga, S., Corallo, B., & Pham, O. (2020, August 17) Racial Disparities in COVID-19: Key Findings from Available Data and Analysis. <https://www.kff.org/report-section/racial-disparities-in-covid-19-key-findings-from-available-data-and-analysis-issue-brief/>.
- Moore, J.T., Ricaldi, J.N., Rose, C.E., Fuld, J., Parise, M., Kang, G.J., Driscoll, A.K., Norris, T., Wilson, N., Rainisch, G., Valverde, E., Beresovsky, V., Brune, C.A., Oussayef, N.L., Rose, D.A., Adams, L.E., Awel, S., Vilanueva, J., Meaney-Delman, D.,...COVID-19 State, Tribal, Local, and Territorial Response Team. (2020). Disparities in Incidence of COVID-19 Among Underrepresented Racial/Ethnic Groups in Counties Identified as Hotspots During June 5-18, 2020--22 States, February-June 2020. *Morbidity and Mortality Weekly Report*, 69(33), 1122-1126. doi: 10.15585/mmwr.mm6933e1
- Washington Center for Equitable Growth (2020, October 15). Disaggregated data on Asian Americans, Native Hawaiians, and Pacific Islanders is crucial amid the coronavirus pandemic. <https://equitablegrowth.org/disaggregated-data-on-asian-americans-native-hawaiians-and-pacific-islanders-is-crucial-amid-the-coronavirus-pandemic/>.
- Office of Disease Prevention and Health Promotion. (n.d). Social Determinants of Health Healthy People 2030 website. <https://health.gov/healthypeople/objectives-and-data/social-determinants-health>.
- Blatchford, L and Young, N. (2019, November 13). Culture and Creativity Are Fundamental to Resilient Communities. <https://www.frbsf.org/community-development/publications/community-development-investment-review/2019/november/culture-and-creativity-are-fundamental-to-resilient-communities/>.
- Springer S. (2011). Caring geographies: The COVID-19 interregnum and a return to mutual aid. *Dialogues in Human Geography*, 10(2), 112-115. <https://doi.org/10.1177/2043820620931277>
- Okazaki S, & Saw A. (2011). Culture in Asian American Community Psychology: Beyond the East-West Binary. *Am J Community Psychol*. 2011;47(1):144-156. <https://doi.org/10.1007/s10464-010-9368-z>

- Aronowitz R, Deener A, Keene D, Schnittker J, Tach L. (2015). Cultural Reflexivity in Health Research and Practice. *American Journal of Public Health*, 105(53), S403-S407. [doi:10.2105/AJPH.2015.302551](https://doi.org/10.2105/AJPH.2015.302551)
- Myers, G. (2006). 'Where are you from?': Identifying place. *Journal of Sociolinguistics*, 10(3), 320-343. <https://doi.org/10.1111/j.1360-6441.2006.00330.x>
- Hashemnezhad, H., Heidari, A.A., and Hoseini, P.M. (2013). "Sense of Place" and "Place Attachment" A comparative study. *International Journal of Architecture and Urban Development*, 3(1), 5-12. https://ijaud.srbiau.ac.ir/article_581_a90b5ac919ddc57e6743d8ce32d19741.pdf.
- Goyette, B. (2014, November 4). How Racism Created America's Chinatowns. https://www.huffpost.com/entry/american-chinatowns-history_n_6090692.
- Srinivasan S, Guillermo T. (2000). Toward Improved Health: Disaggregating Asian American and Native Hawaiian/ Pacific Islander Data. *American Journal of Public Health*, 90(11), 1731-1734. <https://ajph.aphapublications.org/doi/pdf/10.2105/AJPH.90.11.1731>
- Wang D, Gee GC, Bahiru E, Yang EH, Hsu JJ. (2020). Asian-Americans and Pacific Islanders in COVID-19: Emerging Disparities Amid Discrimination. *Journal of General Internal Medicine*, 35(12): 3685–3688. 2020:1-4. [doi: 10.1007/s11606-020-06264-5](https://doi.org/10.1007/s11606-020-06264-5)
- National Park Service. (2018, June 5). Seattle Chinatown Historic District. <https://www.nps.gov/places/seattle-chinatown-historic-district.htm>.
- Chinatown-International District Business Improvement Area. (2020). Getting Here. <https://www.seattlechinatownid.com/getting-here>.
- Goldfarb, A. (2021, March 19). Federal COVID Data 1010: What We Know About Race and Ethnicity Data. <https://covidtracking.com/analysis-updates/federal-covid-data-101-race-ethnicity-data>.
- Gupta, P. (2020, April 3). InterIm's Corner: InterIm Community Development Association assists vulnerable seniors and residents during the Covid-19 crisis. <https://interimcda.org/interim-s-corner-interim-community-development-association-assists-vulnerable-seniors-and-residents-during-the-covid-19-crisis/>
- Secaria, M. (2020, June 19). Neighborhood safety patrols reemerge in Seattle's Chinatown-International District. <https://crosscut.com/2020/06/neighborhood-safety-patrols-reemerge-seattles-chinatown-international-district>.
- Washington State Commission on Asian Pacific American Affairs. (2019). Population Data. <https://capaa.wa.gov/resources/apa-facts-wa-state/>
- Diaz, A., & Paneto, S. (2020). The Human Condition: Health, Wellness, & Emotional Connection in Museums. *Curator The Museum Journal*, 63(4): 579-583. [doi:10.1111/cura.12387](https://doi.org/10.1111/cura.12387)
- Davey, N.G. and Benjaminsen, G. (2021). Telling Tales: Digital Storytelling as a Tool for Qualitative Data Interpretation and Communication. *International Journal of Qualitative Methods*, 20: 1-10 <https://doi.org/10.1177/16094069211022529>

- Wing Luke Museum. (2020). About Us. <http://www.wingluke.org/about-us/>.
- Wing Luke Museum. (2020). Collaborations and Partnerships. <http://www.wingluke.org/programs/>.
- Centers for Disease Control and Prevention. (2021). COVID Data Tracker. <https://covid.cdc.gov/covid-data-tracker/#demographicsovertime>.
- Washington State Department of Health. (2022, January 11). COVID-19 morbidity and mortality by race, ethnicity, and spoken language in Washington state. <https://doh.wa.gov/sites/default/files/2022-02/COVID-19MorbidityMortalityRaceEthnicityLanguageWAState.pdf>.
- Ndugga, N., Hill, L., Artiga, S., and Haldar, S. (2021, December 2). Latest data on COVID-19 Vaccinations by Race/Ethnicity. Kaiser Family Foundation website. <https://www.kff.org/coronavirus-covid-19/issue-brief/latest-data-on-covid-19-vaccinations-by-race-ethnicity/>.
- Yi, S.S., Đoàn, L.N., Choi, J.K., Wong, J.A., Russo, R., Chin, M., Islam, N.S., Taher, MD., Wyatt, L., Chong, S.K., Trinh-Shevrin, C., Kwon, S.C. (2021). With no data, there's no equity: addressing the lack of data on COVID-19 for asian american communities. *EClinical Medicine*, 41, 1-2. <https://doi.org/10.1016/j.eclinm.2021.101165>
- Mude, W., Oguoma, V.M., Nyanhanda, T., Mwanri, L., and Njue, C. (2021). Racial disparities in COVID-19 pandemic cases, hospitalisations, and deaths: A systematic review and meta-analysis. *Journal of Global Health*, 11, 1-15. [doi: 10.7189/jogh.11.05015](https://doi.org/10.7189/jogh.11.05015)
- Chin, M.K., Đoàn, L.N., Chong, S.K., Wong, J.A., Kwon, S.C., & Yi, S.S. (2021, May 24). Asian American Subgroups And The COVID-19 Experience: What We Know and Still Don't Know. Health Affairs Blog website. <https://www.healthaffairs.org/doi/10.1377/hblog20210519.651079/full/>.
- Tsui, E.K & Starecheski, A. (2018). Uses of oral history and digital storytelling in public health research and practice. *Public Health*, 154: 24-30. [doi: 10.1016/j.puhe.2017.10.008](https://doi.org/10.1016/j.puhe.2017.10.008).
- Wilox, A.C., Harper, S.L., Edge, V.L., 'My Word': Storytelling and Digital Media Lab., & Rigolet Inuit Community Government. (2012). Storytelling in a digital age: digital storytelling as an emerging narrative method for preserving and promoting indigenous oral wisdom. *Qualitative Research*, 13(2): 127-147. <https://doi.org/10.1177/1468794112446105>
- Childs, M. C. (2008). Storytelling and urban design. *Journal of Urbanism*, 1(2): 173-186. <https://doi.org/10.1080/17549170802221526>
- Savin-Baden M, Van Niekerk L. (2007). Narrative inquiry: Theory and practice. *Journal of Geography in Higher Education*, 31(3), 459-472. [doi:10.1080/03098260601071324](https://doi.org/10.1080/03098260601071324)
- Clandinin D. (2007). Handbook of Narrative Inquiry: Mapping a Methodology. SAGE Publications, Inc. [doi:10.4135/9781452226552](https://doi.org/10.4135/9781452226552)
- Oral History Association. (2009). Principles for Oral History and Best Practices for Oral History. <https://www.oralhistory.org/about/principles-and-practices-revised-2009/>.

Tie, Y.C., Birks, M., and Francis, K. (2019). Grounded theory research: A design framework for novice researchers. *SAGE Open Medicine*, 7, 1-8. <https://doi.org/10.1177/2050312118822927>

Sbaraini, A., Carter, S.M., and Blinkhom, A. (2011). How to do a grounded theory study: a worked example of a study of dental practices. *BMC Medical Research Methodology* (11), 1-10. <https://bmcmedresmethodol.biomedcentral.com/articles/10.1186/1471-2288-11-128>

Firouzkouhi, M. and Zargham-Boroujeni, A. (2015). Data analysis in oral history: A new approach to historical research. *Iranian Journal of Nursing and Midwifery Research* 20(2): 161-164. <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4387636/>

Kalei'okalani Matsui. (2021, January). Oral History. Interview by M. Woodward.

Celina Hayashi Macadangdang. (2020, November). Oral History. Interview by M. Woodward.

Lori Wada. (2020, December). Oral History. Interview by E. Chung.

Prenz Sa-Ngoun. (2020, December). Oral History. Interview by M. Woodward.

Stanley Shikuma. (2020, May). Oral History. Interview by A. Ismaiel.

Tracy Lai. (2020, May). Oral History. Interview by D. Whitehead.

Monyee Chau. (2020, December). Oral History. Interview by M. Woodward.

Carina A. del Rosario. (2020, May). Oral History. Interview by CJ. Hon.

Sami Hilario. (2020, May). Oral History. Interview by S. Craig.

Lei Ann Shiramizu. (2021, January). Oral History. Interview by N. Liu.

Yin Yu and Rachtha Danh. (2020, April). Oral History. Interview by J. Nguyen.

Blake Nakatsu. (2020, May). Oral History. Interview by A. Ngo.

Eric Chan. (2020, May). Oral History. Interview by K. Nguyen.

Tony Au. (2020, May). Oral History. Interview by L. Lee.

Sharon Chang. (2020, May). Oral History. Interview by M. Woodward.

Diane Le. (2020, May). Oral History. Interview by L. Wang.

Cindy Domingo. (2020, May). Oral History. Interview by T. Nguyen.

Henry Liu. (2020, May). Oral History. Interview by R. Amini.

Daysha Arthur. (2020, May). Oral History. Interview by S. Anderson-Kundig.

Somers, J. and Pittman, A. (2020, July 15). Murals in the ID. The Seattle Collegian website.

<https://seattlecollegian.com/murals-in-the-id/>.

Chang, S (2020, May 29). Safety Not Stigma: A Pandemic Portrait Campaign to Fight Racism.
<https://sharonhchang.com/category/covid19/covid19safetynotstigma/>.

Tony Ngo. (2020, December). Oral History. Interview by M. Woodward.

Dao Mai. (2021, January). Oral History. Interview by M. Woodward.

Ming-Ming Tung Edelman. (2020, May). Oral History. Interview by D. Jefferson-Abye.

Appendix A. One-page summary Project Proposal to the CAC*

*This one-pager includes information that is not up to date anymore. Any updated information was shared with the CAC either during the meeting or via email.

Scope of Work

(Working) Project Title:	Storytelling as a Form of Mutual Aid: Amplifying COVID-19 Narratives of Asian Pacific Americans (APA) Communities in the Chinatown-International District, Seattle, WA Through Cultural Reflexivity and Digital Storytelling
Project Purpose:	Storytelling can be a very powerful form of mutual aid and an effective policy tool in disaggregating APA narratives, by highlighting how different communities experience COVID-19, to identify unique barriers to access to services and resources at the local, state, and federal level during COVID-19 response and recovery. <i>This project aims to better understand the role culture plays in the C-ID by analyzing oral histories, photographs, interviews, and other narrative sources from different APA residents, and to communicate the findings through a digital storytelling platform that will complement the physical exhibit launching on April 1, 2020.</i> In addition, this project will provide an opportunity to explore the museum's relationship to the health and wellness of the C-ID neighborhood.
Methods and Timeline	<p>Due to COVID-19 and limitations for in-person engagement, this project will hopefully contribute to creating a stronger online presence to engage people in</p> <p>October-December: Literature review, trainings, and informational meetings with subject matter experts will be first completed to identify appropriate methodology and existing demographic information to clearly understand APA communities surrounding the C-ID neighborhood. <u>Literature review complete on 12/4.</u></p> <p>December-January: Stories (in the form of interviews, oral histories, field notes, journal records, autobiographical writing, etc..) <u>will be collected, organized, and analyzed by 1/15.</u></p> <p>Criteria for stories to be collected are:</p> <ul style="list-style-type: none">• conducted during the COVID-19 pandemic (February 2020-present)• Told from an APA-identified person• Person telling the story must have some relationship with the C-ID neighborhood <p>January-March: Analysis will be visualized into a digital story through the use of an online platform that will be identified in the course of the project. A platform being considered is ArcGIS Story Map. <u>A first draft to be complete by 2/5.</u></p> <p><i>*All public facing material should be complete before April 1, 2020.</i></p>
Desired Communication /Collaboration Plan with CAC	The communication goal of this project is to be able to inform, disseminate, and present information to the CAC throughout the course of the project to ensure alignment with the physical exhibit. Most importantly, create an accountability system with the CAC, partner organizations, and individuals to ensure that stories collected are displayed with integrity and reflect/represent the APA community living in and surrounding the C-ID neighborhood.



Appendix B.

One-page summary digital storytelling platforms examples to the CAC*

UW Capstone/Thesis Project: Digital Platform Examples*

(Working) Project Title: Storytelling as a Form of Mutual Aid: Amplifying COVID-19 Narratives of Asian Pacific Americans (APA) Communities in the Chinatown-International District, Seattle, WA Through Cultural Reflexivity and Digital Storytelling

Objective This project aims to better understand the role culture plays in the C-ID by analyzing oral histories, photographs, interviews, and other narrative sources from different APA residents, and to communicate the findings through a digital storytelling platform that will complement the physical exhibit launching on April 1, 2020. The overall learning goal is to explore creative and visual ways to preserve and present these stories with physical locations, bringing together voices and places!

**These are not limited, the examples presented below are what I think would be a good fit and will use as inspiration when creating my map. If you have other platforms or ideas that are not represented on here, I am more than happy to look into them! The chosen platform and final outcome are dependent on the data I am able to receive and review and technical capacity and feasibility. Finally, this project aims to connect health with the built environment, so my project must reflect some relationship between people and place which is why all of these have some map component.*

Example 1: West Side Stories: <https://youthradio.github.io/#station>

This example presents stories and interviews of people and their experience with gentrification in the San Francisco Bay Area. It develops a narrative for people to follow (left hand side) and connects it to specific icons shown on the map. You also have the option to click on the icon to explore it yourself. I am not sure if you are able to see the map the icons are on, but I could not when I opened it. On the top right hand side it allows a way for you to submit your story.

Platform Used: [Mapbox](#)

Example 2: Narratives of Displacement and Resistance, Anti-Eviction Mapping:

<http://www.antievictionmappingproject.net/narratives.html>

This example tracks stories of eviction across the San Francisco Bay Area. What is interesting about this map is that the stories (which are the blue dots) are embedded with a much larger narrative of all documented evictions in the area (which are the red dots). It places individual stories within larger trends. This doesn't have any guided narrative, it simply showcases the stories themselves and allows you to click and explore on your own.

Platform Used: [Carto](#)

Option 3: A Right to the City Digital Exhibit, Storymapping:

<https://storymaps.arcgis.com/collections/34d99cccb2c5454da7b4f08e482c1987?item=1>

If you ever get a chance to come to Washington, D.C., you all should visit this place! The Anacostia Community Museum shares a lot of similarities to the Wing Luke Museum in that it documents and preserves communities' memories, struggles, and successes, and offers a platform where diverse voices and cultures can be heard. Unlike many of the other Smithsonian museums, it is very localized and focuses on the community the museum is embedded in. This map is more like a storybook where it narrates and guides the whole user experience through text and maps. This platform would be good if want the digital map to be completely parallel with the physical exhibit.

Platform Used: [Storymap](#)

Appendix C.

Embedded Google Forms for Story Contributions and for Receiving Feedback on Project Deliverable to the CAC and the Public

Wing Luke Museum: Participation Form on Digital StoryMap

Wing Luke Museum's Exhibit "Community Spread: How We Faced a Pandemic" (on display through February 20, 2022) honors the losses and hardships COVID-19 has brought and highlights the creativity, resilience, and mutual aid that Asian Pacific American (APA) communities have shown in their response. This StoryMap serves as a digital supplement to the exhibit, further narrating the complex pandemic experience by highlighting distinct narratives of different APA community members. Every story matters.

We hope to continue expanding and mapping different experiences to highlight the ways COVID-19 has affected different APA communities in different ways. If you or someone you know has a story to share, we welcome you to contribute photographs, stories, or videos to the Wing Luke Museum for review.

We will review each submission with careful consideration. You will be notified if we add your story to the StoryMap. For more information please contact submissions@wingluke.org.

nolajliu@gmail.com [Switch account](#)



The name and photo associated with your Google account will be recorded when you upload files and submit this form. Only the email you enter is part of your response.

* Required

Email *

Your email

Please write your first and last name *

Your answer

Please write down the best method for us to contact you (i.e. email, phone) and your contact information. *

Your answer

Is there anything else you want us to know about you or your work? *

Your answer

I am interested in submitting a... *

A Photograph(s)

Be interviewed to share my story

A Video

Other: _____

If you selected "Other" in the previous question, please explain:

Your answer

For sharing videos and photographs, please upload File(s): Hi-Res JPG, TIFF, or PNG. For each image, please include date, location, and a brief description. You may upload up to 10 files, 10MB max per image. *

 [Add file](#)

By submitting your files through this form, you are giving the Wing Luke Museum permission to use them in the StoryMap, exhibit, and other associated programs, including educational and marketing purposes, in print and online. All used submissions will be credited by name when their photos are shared or published. If you would like to submit your files with restrictions on their use, please contact Exhibit Developer Mikala Woodward at mwoodward@wingluke.org *

Yes, you have my permission.

Submit

Clear form

Wing Luke Museum: Feedback Form on Digital StoryMap

Thank you for visiting our StoryMap! We invite you to share your user experience so we can further improve this platform. Please answer the few questions below. All responses are anonymous.

 nolajliu@gmail.com (not shared) [Switch account](#)



* Required

What did you like about the Digital StoryMap? Please feel free to be as specific as possible. *

Your answer

What did you have a hard time navigating or understanding when looking at the Digital StoryMap? Please feel free to be as specific as possible. *

Your answer

Where would you like to see improvements, changes, or additions to the Digital StoryMap? Please feel free to be as specific as possible. *

Your answer

Is there anything else you would like to share? Thank you! *

Your answer

Submit

Clear form

Appendix D. Print Version of the Final Project Deliverable*

*Please note that colors, format, and certain mediums will not be displayed properly



Welcome!



This resiliency poster was created in response to the anti-Asian racism present in the Chinatown-International District (CID). Artist: [Monyee Chau](#)

This platform provides a digital supplement to the Wing Luke Museum exhibit, *Community Spread: How We Faced A Pandemic*. The purpose of this platform is to present the APA community members' response to this pandemic on a personal level by preserving, presenting, and connecting individual stories using oral histories, photographs, and videos collected throughout the pandemic. A major theme of this project is **the exploration of an individual's relationship to place**, which can be explored through the maps on this platform.

This was created with input and feedback from the Community Advisory Committee (CAC) who also developed the *Community Spread* exhibit. This beta version will be updated throughout 2021. The content presented is by no means a comprehensive portrayal of lived experiences, but it is informed by individual, community, and state understanding of the COVID-19 experience thus far.

Oral histories are a method of gathering and preserving historically significant events such as the COVID-19 pandemic through first-person recorded interviews. The audio clips included are brief only show a glimpse of each individual's story. If you are interested in hearing the full version, please contact the Wing Luke Museum.

Visit the Wing Luke Museum's exhibit:



The exhibit examines the early days of the pandemic to show how uncertainty, fear, anti-Asian racism, and existing inequalities shaped the way COVID-19 has affected different APA communities. [CLICK HERE for more information.](#)

APA Community + COVID-19

More than a year has passed since COVID-19 was officially declared a [national emergency in the United States](#). However, **there is a need for accurate, disaggregated data**, which is crucial in assessing the total effects of COVID-19 on this ethnically and socioeconomically diverse community. Due to the lack of disaggregation, there is still an incomplete picture of how the pandemic is affecting the Asian Pacific American community. What we do know from the data collected early-on (Summer 2020) is that:

- [Asian Americans join Black and LatinX people among the hardest-hit communities](#), with deaths in each group up at least 30% this year compared with the average over the last five years.
- [There is a rise in discrimination against Asian Americans linked to COVID-19](#) — 58% of Asian American adults now say it is more common for people to express racist or racially insensitive views about Asian Americans than before the COVID-19 outbreak.
- Asian Pacific Americans make up a [significant portion of frontline workers](#) who are exposed to COVID-19. Filipino American nurses, in particular, have been the [largest non-white ethnic group among healthcare workers to die from COVID-19](#)
- Native Hawaiians and Pacific Islanders (NHPI) face [disproportionate COVID-19 disparities and experience some of the highest COVID-19 death rates of all racial and ethnic groups in the US](#). Pacific Islanders living in the United States are being hospitalized with COVID-19 at up to 10 times the rate of some other racial groups. Native Hawaiian and Pacific Islanders are facing a COVID-19 diagnosis rate that is 4.5 times higher than that of the White population.



Click the play button to listen to Kalei'okalani's NHPI reflections. Audio clipped from recorded zoom oral history interview completed on 1/15/21.

Highlighting Seattle's Chinatown-International District Neighborhood

The Chinatown-International District (C-ID) is a cultural anchor for Asian Pacific Americans in Seattle. A culture of mutual aid, resilience and resistance through advocacy is a founding feature of the C-ID, which can be seen in action during the pandemic.



Swipe left and right to see photos.



Click the play button to listen to the COVID-19 response that took place in the C-ID. Narrated by Michael Itti, a member of the International Examiner. *Audio sound is hard to hear between 00:42-00:45*
 Content Credit: International Examiner's 2020 Community Voice Award-winning video
 CID COVID Response: Love in Action

*We do not know how long COVID will last.
 Deep inequities are laid bare and communities like us are impacted harder.
 What we do know is that Chinatown International District's strength is born out of tradition, resiliency, and seeing the light when chaos abounds. No matter what, the CID will continue to exist and serve each other with **love in action**.*

Resources to Learn More

COVID-19 Public Health Information

- National Level: [CDC COVID Data Tracker](#)
- State Level: [Washington State Department of Health COVID-19 Data Dashboard](#)
- County Level: [King County COVID-19 Data Dashboards](#)

Community News Information about COVID-19

- [International Examiner COVID-19 section](#)
- [Northwest Asian Weekly](#)

Bias/Hate Incident Reporting

- [S.937 COVID-19 Hate Crimes Act](#): Read more about the passing of a bill to address the drastic increase in violence and discrimination directed at Asian Americans during the COVID-19 pandemic [HERE](#) and [HERE](#).

- [Stop AAPI Hate](#)
- [King County Coalition Against Hate and Bias](#)



Local artists and community members beautified storefronts that have been boarded up due to COVID-19 in support of the Black Lives Matter movement.

We stand with the [Black Lives Matter](#) movement for Black lives and liberation against the oppressive systems of white supremacy. As Asian Pacific Americans, we must educate ourselves and acknowledge the biases and prevalence of anti-Blackness within our own communities, and show up

in solidarity with Black communities. Read Wing Luke Museum's full statement and additional resources to support BLM [HERE](#).

Mapping Different Experiences

COVID-19 affects individuals in different ways. The map below explores how individual experiences connect with place grounded by the concept, "sense of place". Anthropologists Steven Feld and Keith Basso define "sense of place" as *the experiential and expressive ways places are known, imagined, yearned for, held, remembered, voiced, lived, contested, and struggled over*.

In addition, solutions to public health problems are oftentimes embedded within the context of people's lives and everyday experiences. Many everyday stories go unheard and we just have to take a moment to listen. Stories are data too.

Oral History Map



Audio clips were selected from the original oral histories and are linked to a place of significance based on that individual's shared story. You may navigate the map in multiple ways, you can **1)** select a location on the map by clicking on a red geo-marker, **2)** select a specific story by clicking an image on the left, or **3)** go in the order it is given. Make sure to click the image to play the audio, if present.



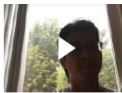
Yín Yu (left) and Rachtha Danh (right)

Interviewed by Jefferson Nguyen on 4/26/2020



Diane Le

Interviewed by Luyi Wang on 5/1/2020



Tony Au

Interviewed by Lauren Lee on 5/3/2020



Tracy Lai

Interviewed by Delenn Whitehead on 5/4/2020



Eric Chan

Interviewed by Kathy Nguyen on 5/4/2020



Henry Liu

Interviewed by Ramziya Amini on 5/4/2020



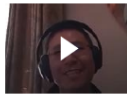
Stanley N Shikuma

Interviewed by Anas Ismaiel on 5/7/2020.



Daysha Arthur

Interviewed by Sophia Anderson-Kundig on 5/7/2020



Robin Shen

Interviewed by LaVera Shields on 5/7/20



Julie Ellington

Interviewed by Monica Nobbay on 5/8/20



Hieu Pham

Interviewed by Jessica Nguyen on 5/8/2020



Ming-Ming Tung-Edelman

Interviewed by Danisha Jefferson-Abye on 5/8/2020



Carina A. del Rosario

Interviewed by CJ Hon on 5/8/2020



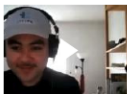
Cindy Domingo

Interviewed by Timothy Khoa Nguyen on 5/8/2020.



Sami Hilario

Interviewed by Sierra Craig on 5/13/2020



Blake Nakatsu

Interviewed by Angela Ngo on 5/18/2020



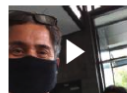
Sharon Chang

Interviewed by Mikala Woodward on 5/27/2020



Chen Dien

Interviewed by Sandy Phan on 5/9/2020



SD-Leadership and Karaoke

SD's Story (no audio included, click play above to see multiple photos):



LR-I'M SO PROUD TO BE A CUSTODIAN

LR's Story (no audio included): You know what, honestly, I'm so proud to be a custodian. And I really like it. I'm trying to show that I'm a custodian. And I'm so...



Celina Hayashi Macadangdang

Interviewed by Mikala Woodward on 11/25/2020



Tony Ngo

Interviewed by Mikala Woodward on 12/6/2020



David True

Interviewed by Mikala Woodward on 12/4/2020



Prenz Sa-Ngoun

Interviewed by Mikala Woodward on 12/10/2020.



Monyee Chau

Interviewed by Mikala Woodward on 12/11/2020



Kim Sauer

Interviewed by Erica Chung on 12/30/2020 (no audio included)



Lori Wada

Interviewed by Erica Chung on 12/30/2020



Sung Kye Park

Interviewed by Erica Chung on 12/31/2020



Kalei'okalani Matsui

Interviewed by Mikala Woodward on 1/15/2021



Dao Mai

Interviewed by Mikala Woodward on 1/20/2021



Nathan Vass

Interviewed by Mikala Woodward on 1/21/21



Lei Ann Shiramizu

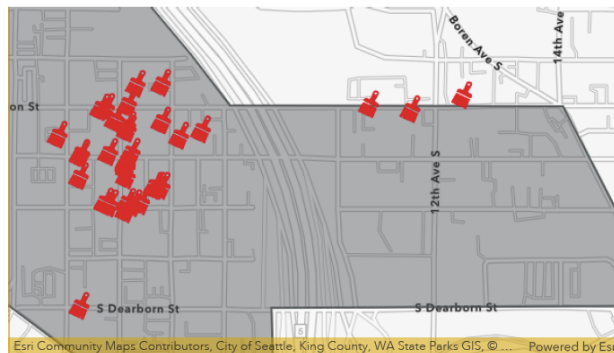
Interviewed by Nola Liu on 1/27/21

Mutual Aid through Art



The CID neighborhood was also greatly affected economically as many local businesses were boarded up and shut down. The murals you all are seeing in this video serve as an impressive, vibrant, and visually impactful way to create community and connection in the neighborhood that brought over 200 local artists, volunteers, and community members together to not only beautify the boarded-up storefronts in support of the neighborhood but also in support of the Black Lives Matter movement.

Murals of Chinatown International District



Murals shown in the video above are geographically mapped. To see an image of the mural and its location, you can: **1)** Click on any paintbrush icon for a pop-up to appear, **2)** Click on the icon on the bottom left for a directory, or **3)** using the zoom in and out function on the bottom right to select specific areas.

Lessons to Carry

We have all learned a lot from this pandemic year. The people we interviewed shared many lessons we hope to carry forward into the future. Below we highlight just a few..



"I think racism is really getting in the way of us beating this pandemic too. It's not serving us as a community, it's not helping us get better because everyone suffers when we don't wear a mask and stay safe. It's not just a certain group of people" -Sharon Chang

I think COVID and its effects on society and shedding light on truths that have already always existed is just that unfortunate push that a lot of industries or people and everything in between need to be that change right now and make that pivot the way we have on small levels like moving my physical class to zoom and large levels like lifting our ha (breath) to Black Lives and making sure that's not taken again. -

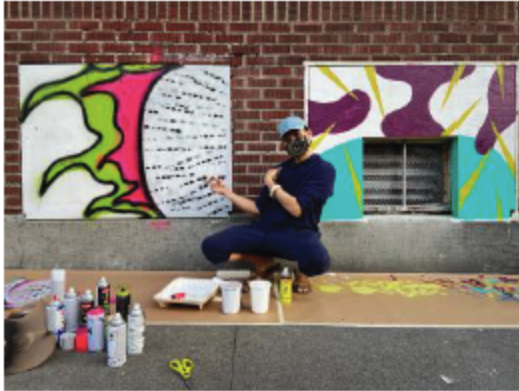
Kalei'okalani Matsui



Click Play above to listen to the whole quote. **"I think it kind of took this pandemic to really understand what is that support, and what does support look like for each individual."** -Prenz Sa-Nagoun

I also hope that there's just more understanding that not everyone's going to be coming out of the same conditions [from] this pandemic, like we need an equitable response to that, as well as making sure that, you know, we don't judge each other. There's not going to be too much accomplished if we just judge and harass each other over what we did or did not do during the pandemic, and moving forward. -

Sami Hilario



"I would say for the Chinatown/International District, for the conversation to continue. There are weekly calls between the various nonprofits and service providers and associations right now. Just hopefully having the community staying in those conversations, I hope that will continue and, I think, I hope that people remember that, you know, that there is an abundance and we don't have to live in scarcity, and when we're in community, we have all we need." -Yin Yu and Rachtha Danh

Share Your Story

This StoryMap supplements the Wing Luke Museum's gallery exhibit, expanding our understanding of the complex pandemic experience by highlighting the distinct narratives of different APA community members. Every story matters.

We hope to continue expanding and mapping different experiences to highlight that COVID-19 has affected different APA communities in different ways. If you or someone you know has a story to share, **we want to hear from you**. Through the form below, we invite you to contribute photographs, stories, or videos to the Wing Luke Museum for review. **If you are interested in being part of this StoryMap, please click on the first red button below.**

We also welcome feedback on this StoryMap. This is currently in a beta version that will be updated. **If you are interested in providing us feedback, please click on the second red button below.**

Thank you!

[To Share Your Story CLICK HERE](#)

[To Provide Feedback CLICK HERE](#)

About the Creator

Hello! My name is Nola Liu I am a dual-degree graduate student at the University of Washington studying Public Health and Urban Planning. When forming this project, I was especially drawn to the concept "sense of place" which describes the varying scales of relationships people can have with places. As someone who identifies as Chinese American, I was specifically interested in understanding the effects COVID-19 has had on Asian



Pacific American communities and where they occurred. Story mapping gives me the ability to show the unique experiences across communities, but also how they can be connected in an interactive way.

**Platform developed using ArcGIS Storymaps and last updated November 2021*

© 2021, Nola Liu. All rights reserved.

Acknowledgements

I am grateful to have the opportunity to listen to these incredible stories and work with the Wing Luke Museum to create a digitally accessible way to share them out. I want to dedicate this platform to all the individuals who shared their stories and to all the individuals who helped preserve these stories through interviewing, transcribing, and translating. Please click on the "i" icon on the top left of images for credits, hyperlinks to sources are underlined in red, and any additional credits are included in captions underneath images.

Supervisory Team	Mikala Woodward, Gita Krishnaswamy, and Jeff Hou
Design Advising	Tricia Caparas
Mapping Technical Assistance	Matt Stevenson

Appendix E. Complete Table of Components of Each Interviewee’s Story for the Oral History Map

Interviewee	Race/ Ethnicity	Place of significance	Pull-Out Quotes for Oral History Map
Yin Yu and Rachtha Danh	Yin Yu is Taiwanese Rachtha Danh comes from refugee camps in Vietnam, Cambodia, and Thailand.	Bush Garden Restaurant, 614 Maynard Ave S., Seattle WA, 98104	<p><u>Quote 1:</u> "PARASOL did an event in February at Bush Garden and, to try and show our solidarity with Wuhan, we had signs in Mandarin and English that said--you know--Wuhan Strong. And we had an anti racist public health conversation at Bush Garden. It was pretty exciting because we have folks coming from, I think, Olympia and other spaces, um, that were public health folks from the state, county and local and just people that were just concerned wanting to engage in an anti-racist conversation. So we were able to raise almost \$1,000, gather supplies, and issue our own statement to the International Examiner. And then, right when we were ready to send overseas to Hong Kong and China. Um, and then things got pretty bad here and the folks over there were just like "No you keep it!" (laughter) "Do you guys need anything?" Because now internationally everyone’s learning about our public health system that they’re actually more worried about us."</p> <p><u>Quote 2:</u> "Um, let’s see for the community actually, I’ve always said before Corona that this was one of the only, well not the only neighborhood that does come together does build a community--when we’re not bickering with each other, of course, as every family does. And the response, the nonprofit response was pretty amazing. Uh, the second week was setting up testing sites for ICHS and they needed volunteers, so volunteers came through. They also started food delivery. Then next week, grocery deliveries on Friday and some hot meals later on."</p> <p><u>Quote 3:</u> "And beyond that, what all the nonprofits and all the individuals do using their power and social media, come together with groups like Support the ID, where they highlight businesses. Also just individual, awesome rad folks just doing shit that’s so amazing. I showed you the poster, so Monyee doing that as a response to the white supremacists putting up stickers all over the place. So the coordinated efforts are amazing and at a level which an individual can be by themselves but also individual efforts are also pretty rad and pretty inspiring during this time."</p> <p><u>Quote 4:</u> "I would say for the Chinatown/ID, for the conversation to continue. There’s weekly calls between the various nonprofits and service providers and associations right now. Just hopefully having the community staying in those conversations, I hope that that will continue and, I think, I hope that people remember that, you know, that there is an abundance and we don’t have to live in scarcity, and when we’re in community we have all we need."</p>
Diane Le	Cambodian	Phnom Penh Noodle House, 913 S Jackson St suite A, Seattle, WA 98104	<p><u>Quote 1:</u> "it was just a weird time for us because we’ve been working for almost the past two years on building out this new location and we had already planned for the March grand opening . . . So in early March, we managed to get in an appreciation dinner where we got everyone who helped us along the way to get us a grand opening. And then we had about one week of soft opening where we actually had guests in our new spot, but it was RSVP only</p>

			<p>so we were able to manage the crowd. The planned March 14 grand re-opening was quickly approaching and we realized that we're not going to have the grand opening we wanted. So we said, let's just postpone the grand opening, do a couple more days of soft opening. It was the 16th or 17th, when the governor said dining rooms were to shut down and we could only operate doing take-out orders only. So, after operating for take out only for about a week, we felt like it's just too much and too severe so we shut down for two weeks and then we opened back up again on April 13,</p> <p><u>Quote 2:</u> "my younger sister, it's [restaurant] her full-time gig, it's her baby, and the head chef is her husband and assistant chef is her brother in law. My dad came back from Cambodia to help and Darlene's [the younger sister] father in law also helps out in the kitchen. It's really a family affair. And so when we shut down, we ended up with five adults from two households who became unemployed."</p> <p><u>Quote 3:</u> " .being in the international district they've got a really good team of supporters that help the businesses. so anytime new legislation, directive, or resources are made available, they're making us aware and helping us filter and translate between Vietnamese and Chinese and English and some other languages. So that's been helpful for other businesses in the area, especially for the older generation and English is their second language. We're fortunate to be part of this community. Our neighborhood community leaders are doing a good job with outreach."</p>
Tony Au	Chinese	Changes Hair Studio, 2807 Mt. Rainier Dr. S., Seattle, WA 98144	<p><u>Quote 1:</u> "I didn't buy any mask for myself, because I think you know, it would never come to the United States. If it does, I think we could handle it. You know, I think everything should be fine. You know because, you know, we have one of the most powerful countries in the global. I think we should be first aid and also we have the best medical team here. You know, so I didn't know this pandemic really would make a huge effect, you know and then, yeah. And then now we have to really depend on your own immune system to fight for it. And also, I have a lot of friends. I encouraged a lot of people, a lot of businesses and even people in China to, you know, company, to donate mask, you know, like a, you know, like N95 to first responders, you know, because of--the police, doctors and nurses and then the firefighters, you know, like those people really need it. To me, less people get infected the safer that we are."</p> <p><u>Quote 2:</u> "this downturn really will cause a lot of people that--people will not even die from the virus, I think a lot more people will die the financial impact, you know, a lot of people--I got friends that own restaurants, small business, you know they can't get a loan, they can't. The SBA loan, they can't, I mean there's so many programs out there. You could try yourself, there is no way to get it and also too, you know, a lot of self-employed tries to get the unemployment, they can't get it. They got denied."</p> <p><u>Quote 3:</u> "Um, I don't have any employees. They are all self-employed and they only--they lease the station from me...I just don't ask to pay and they didn't pay me so.... but I still have my HOA, I mean, I still have bills to pay. So it's not easy. So I take a lot of hits but it's okay, you know, I'm very fortunate compared to the other people because also, at the same time I do real estate investments. So, that one so far, it's okay"</p>
Tracy Lai	Chinese	Seattle	<p><u>Quote 1:</u> "I'm a bicycle commuter. My normal classes will meet</p>

		<p>Central Community College, 1701 Broadway, Seattle WA 98123</p>	<p>every day (chuckle). So I was really accustomed to a certain routine of getting everything ready, getting on my bike, riding into work, meeting face to face with students...I've taught online but it's different when that's what you knew you were going to do whereas having three, five credit face to face classes where nobody intended to be online and yet that's how we were going to finish things up was pretty rocky."</p> <p><u>Quote 2:</u> "I think the targeting of Asians and specifically Chinese goes all the way back to the nineteenth century. And while any number of people might not be aware that angry mobs drove the Chinese out of both Tacoma in 1885 and then Seattle in 1886. I think that those incidences have kind of this historical thread that connects us to the present because part of what was successful about that targeting was to funnel all the frustrations that people had. Whether they were workers or they supported a political party like the Working Men's Party. But even the mainstream political parties then-- Democrats and Republicans-- part of their party platform was--the quote or the slogan was-- "The Chinese Must Go" as in they must go away, like get rid of them. And all of that was expressed in the only immigration law that ever specifically targeted a group-- the very first of them-- The Chinese Exclusion Act."</p>
Eric Chan	Cantonese	<p>Jade Garden Restaurant, 424 7th Ave S, Seattle, WA 98104</p>	<p><u>Quote 1:</u> "We're scared because right now there's only enough money to pay my family. So if we open back up we have to pay employees, have to pay more expenses. I don't know if we can cover that. So it's like, so what do you do? Do you just continue doing to-go then where you just work like horses and dogs—like, you work like a—I work 13 hours a day, I work until my arms and knees ache and stuff. And that's just enough for us to get by."</p> <p><u>Quote 2:</u> "I can't even get yeast, yeast to bake bread and steam stuff, like my steamed bread and stuff so I can't—I can't—I'm not making enough like I used to. And seafood is being—it's really expensive now. We got notices from our supplies that pork meat is going to go up by like 20 cents. Shrimp is going to go up by a lot. And, you know, we sell a lot of shrimp dumplings at our restaurant like a lot of ha gow dumplings and pork shu mai has shrimp in it. Pork shu mai has pork in it as well. So all those are going up really high because there's not enough people out there like farmers. There's not enough farmers out there. There's not enough people out there tending to the slaughterhouses to slaughter the animals. There's not a lot of people out there farming and milling the yeast out there so we're all short on that. And on top of that, you don't have enough people moving supplies. Right?"</p> <p><u>Quote 2:</u> "There's a Facebook group believe it or not, which is like stupid I think to talk about a Facebook group but it really has given me hope, like it keeps me going....It's called "Support the ID" on Facebook. And there's over 20,000 people in it. When I joined there was only 1000 people but you know every time we make a post in there, people would show a lot of love and it was really crazy to see the community come together and show love like that. So that was really surprising."</p>
Henry Liu	Chinese	<p>InterIm CDA, 310 Maynard Ave S, Seattle, WA 98104</p>	<p><u>Quote 1:</u> "The organization that I work with in the CID neighborhood is InterIm CDA. Pre-COVID-19, my thing—the work that I really focused on was community development in the neighborhood. So, really focusing on activating public spaces like Hing Hay Park, focusing on activating buildings and common spaces and hosting activities there. So, I hosted daily classes throughout the week for</p>

			<p>senior residents and also residents of the buildings that I hosted these classes in.”</p> <p><u>Quote 2:</u> “ My work has really shifted from hosting classes to really focused on project management. So, I've been focused on managing the grocery delivering project that Interlm’s doing in this COVID-19 time. Kind of providing fresh produce and hot meals to low income families and the vulnerable senior population in the neighborhood.”</p> <p><u>Quote 3:</u> “Worries are—well, the biggest one is probably the public safety aspect of it. There have been a lot of recent hate crimes in the neighborhood and, although I haven’t witnessed any firsthand, the word spreads fast in the neighborhood. So, sort of like, people aren’t encouraged to go out at the moment, but even after people are allowed to dine in and all that, people are still kind of worried. Like is the virus still lingering around or if people who are like anti-APA are watching the neighborhood. It’s like, do the vulnerable seniors feel safe about it or do restaurant businesses feel safe about it.”</p> <p><u>Quote 4:</u>” I talk to my grandma the most who lives in the neighborhood. She lives in one of the senior housing there. She’s been messaging me on a mobile app called WeChat about how she’s doing and sending me voice messages. Overall, she’s doing well. She’s talking on the phone with her friends living in other buildings. So, she’s been having some form of communication with other people, instead of just sitting at home and doing nothing, which is good.”</p>
Stanley Shikuma	Japanese	Japanese American Citizens League, 671 S Jackson St, Seattle, WA 98104	<p><u>Quote 1:</u> “well, I'm active in a number of organizations, including the Japanese American citizens league, which is a civil rights organization. So we've been paying really close attention to all this anti-Asian harassment and violence that's been cropping up.”</p> <p><u>Quote 2:</u> “ I was elected president of the chapter in December. I'm new to the job and we stepped right into COVID like two months after I took over. So we've been actively observing what's going on and and doing stuff around anti-Asian violence. So our Civil Rights Committee, one of the people is involved in education so, drafted a memo that we've sent out to all the public school districts in the state of Washington talking about the dangers of anti-Asian bullying, and possible violence or definitely harassment that can happen in schools. Because we're really worried about that, once people are the kids are able to go back to school that there will be a huge rise in bullying of Asians, because of this.”</p> <p><u>Quote 3:</u> “my family's experience, even though I wasn't born yet just studying what happened during World War Two. I think that there's a similarity in, in finding a scapegoat. And blaming a particular ethnicity for the cause.”</p> <p><u>Quote 4:</u> “So we see history repeating itself in so many ways. The way that Japanese were vilified, going into and especially during world war two and then how Chinese are being vilified because of coronavirus. We see how Muslims and Arabs were vilified after 9/11. When we see how immigrants coming across the southern border are being vilified. It's like one of our elders was saying when he went to immigration detention center in Texas, says the names change, the colors change, the faces change, but it's all the same old shit. And that pretty much sums it up.”</p>

<p>Daysha Arthur</p>	<p>Japanese-Portuguese</p>	<p>Uwajimaya, 600 5th Ave S, Seattle, WA 98104</p>	<p><u>Quote 1:</u> “So, I work at Seattle Uwajimaya. It's right in the International District, not too far from the Wing Luke. We have about a hundred and fifty employees at this location and I would say ninety percent of us are still working and still serving the community and each other.</p> <p><u>Quote 2:</u> “For me personally, I don't drive. I don't have a car, so I use the public transportation system. But because I don't feel comfortable using it at this time due to exposure, I've been having to use rideshare services and because of that, every day, I'm spending-- to go to work and to come back home from work-- I'm spending like twenty to twenty-five dollars a day, which adds up quickly. So financially, it's definitely hit me, but I'm really lucky to be in the grocery industry at this time.”</p> <p><u>Quote 3:</u> “It's hard when you're in the CID, we're already having not that much business around the community. But also with that, there's not really a presence-- usually the community helps keep an eye out for each other, but because of everybody staying at home-- which is good-- we also have been-- there's things like burglaries, things like that, so it's hard to kind of avoid that.”</p> <p><u>Quote 4:</u> “Yeah, there's businesses here-- they're locally owned, just like we are, like came up from mom and pop shops. And they may be on a smaller scale, but ultimately, they're going to suffer because of this pandemic and because of the loss of traffic. I hope that it doesn't happen, but I fear that a lot of these small businesses, a lot of these locally owned businesses, are going to be put out or they can't sustain, in the CID especially. I'm hoping that we can come back from this and that we can rebuild.”</p>
<p>Robin Shen</p>	<p>Chinese</p>	<p>Chinese American Civic Association, 12400 Se 38th St # 52688 Bellevue WA 98006-5041 USA</p>	<p><u>Quote 1:</u> “I think the life has changed and everybody's trying to figure out what to do during this time. And I think other than doing the job, like the setup, actually for me it's less of a transition because I work from home a lot before.</p> <p><u>Quote 2:</u> “But what changed really is, how do we socialize, how do we working together, working for the community. What can we do for our community during this crisis? And more important is that I think we, among many other organization individuals is really going to mobilize this Chinese American community to always respond and contribute back to the community. Right. I think that's where we are more proud of. Right. It's not just how much money or how many masks we donate, we have so many people within our organization or within the general public they are so much involved and willing to contribute that to the community. I mean, for the general community, not just a Chinese American community, right that's what we are mostly proud of. We see hundreds of Chinese Americans stand up and say, Yes, I can help [by] either give money, [or] give mask, helping [to] make those handmade face shields or fabric mask, everybody's trying to contribute back to the general community for the bigger good. That's what we feel very proud of.”</p>
<p>Julie Ellington</p>	<p>Chinese</p>	<p>Eastside Little Learners Campus, 7355 148th Ave NE, Redmond, WA 98052</p>	<p><u>Quote 1:</u> “Some parts of my life have changed positively due to COVID-19, I have been able to adopt a healthier lifestyle, spend more time with family, build better personal hygiene habits, etc.”</p> <p><u>Quote 2:</u> “Yeah. On another hand, the negative impacts from COVID-19 include causing the center closure, laying off employees, limiting social contacts, and society for the uncertainty, some online materials like we making videos and send out some worksheets and</p>

			<p>also using the zoom sessions to give the kids lessons every day.”</p> <p><u>Quote 3:</u> “Yeah we plan to reopen our preschool in June. We will follow the health department and ECFY guidance when we reopen. Yeah, they have very detailed guidance we can follow.”</p>
Hieu Pham	Vietnamese	ICHS, 720 8th Ave S, Seattle, WA 98104	<p><u>Quote 1:</u> “You know, I think, given that I'm a doctor, I think there's a lot of changes that has happened in the last five months or so, professionally -- and I know so it comes into my personal life as well. So I think professionally. I think on my radar, every time I see a patient, I always think about the public health standpoint, right. So I was saying, “How do I minimize transmission to community if I were to bring a patient into clinic or have patient be seen at the hospital?” “What are the repercussions of that, and is it indicated,” or “is it safer for me to have them stay at home and protect themselves?” So those are the questions that comes up in my mind all the time when I see patients now, right. But also, you know, I also have patients in clinic that may not have symptoms or don't have a diagnosis of COVID-19, and what are the ways that I need to protect them, especially elderly folks who need to get care, pregnant people or kids who needs their vaccines routinely.”</p> <p><u>Quote 2:</u> “And I also have a lot of elderly patients who are pretty isolated already so they live on their own. And normally I would do a home visit, if I feel like the patients can't come and see me in clinic. But now I also have to prevent or stop myself from doing that if it's not really warranted, because then I'm asking myself, “Am I a potential carrier that might expose them in their home environment?” So I think that's really hard.”</p> <p><u>Quote 3:</u> “As you probably heard or read, during this whole pandemic, I think people of color, and then people who have lower socioeconomic status, are affected disproportionately. And like anything, in US healthcare and in kind of any kind of disease, that tends to be the case. Not because there's some inherent genetic differences, you know, in people of color versus people who are white. It is more of privilege and institutionalized racism and inequities that existed for centuries.”</p>
Ming-Ming Tung Edelman	Taiwanese	Refugee Artisan Initiative, 3019 NE 127th St., P.O Box 25659, Seattle, WA 98165	<p><u>Quote 1:</u> “When COVID hit you know that first week. There was a call out from the Providence Hospital about a 10 million mask making campaign asking people, when the how to sell how making mask. And I thought to myself, that was a perfect so i'm i'm living through a perfect storm, because I'm a clinical pharmacist like I'm a frontline worker. We don't have enough, PPE and we also just finished this making market project. We have a little break. And and the beauty of all is right before COVID. You know, we've been gathering materials from all different partners Seattle, we Had about over 100 sets of donated bedsheets they're all used clean 100% cotton and knowing my knowledge as you know in this design and understanding a mask. Best are made from 100% cotton with high thread count. We feel we have the perfect materials. So, overnight on March 20th, I put out my first ever GoFundMe campaign. I had never done one before. And then at the same time, the local Rotary Club also contacted me say, hey, if you want to do this, you know, we might be able to try to match. If you can Raise the money. And so anyway, was whipping few days we raise. I don't know. I can't, I can't remember...Very quickly, lots of people participate and also within the first worry, I got a n call from a friend and she said, "Don't hang up! Here is ah, have you ever listened to radio called Dan and Ron radio?" I'm like, No, I don't have time to listen to radio, but .. "oh</p>

			<p>yeah here's Don on the phone. He has a request from his listener."Okay, hi Don. How can I help you, he said, Well, I heard you're making masks. And there's a request for 1000 masks up in Kaiser Everette. And you know, I used to work for Kaiser down in Portland. So I was like, Kaiser? I know Kaiser! They want 1000 masks? Okay, let's see what we can do. So within, you know, three days, we made 800 masks. Because we ran out of elastic so we couldn't make 1000."</p>
Carina A. del Rosario	Filipino	Art Corps, 4408 Delridge Way SW # 110, Seattle, WA 98106	<p><u>Quote 1:</u> "I think a couple of other things that have come out of this--just because I don't have any blood family here--I certainly have plenty of chosen family and that has been really comforting even though we haven't been able to see each other. We've been bringing each other food. I have a friend who did contract COVID and was in the hospital for two months--he was in the Seattle Times because he was the longest surviving COVID patient--the community that I have built here and I think that many people enjoy--because of our involvement in the Asian American community--reaching out to each other to help in whatever way that looks like - whether that's dropping off food or going for a walk with somebody or just checking in to provide whatever kind of emotional support from a distance - I think, is really important and has helped me get through."</p> <p><u>Quote 2:</u> "I think all kinds of teaching is really about having that relationship with a kid to encourage them. And what I especially worry about is the kids with special needs, and that's such a broad term, but for many kids this online thing is not working because they need so much - other kinds of attention and interaction and support. So that's the part that's really frustrating that while on the one hand, some of the students that I work with, say "It's great because I'm at home and I have my parents, I have my siblings to ask questions for it", that part is great if they're fortunate enough to be in that kind of home environment. Some kids don't have that."</p>
Cindy Domingo	Filipino	Filipino Community Center of Seattle, 5740 Martin Luther King Jr Way S., Seattle, WA 98118	<p><u>Quote 1:</u> "You know, my family has engaged with the Filipino community center and the Filipino community since the 1960s. My parents were very active and being active through the Filipino community center of Seattle, as well as other Filipino organizations,gave me a sense of my identity. You know, obviously, I wouldn't be able to get that identity living here in Ballard amongst, at that time, a lot of Swedish and Norwegian Families, but being able to Engage as well as go to the Filipino community center a lot and be around Filipinos that it really helped instill my identity as a Filipino American."</p> <p><u>Quote 2:</u> "I recently retired at the end of December. And then, we've been taking my mother home to the Philippines for the last three years in January and February. And I think it was in January, we heard about COVID-19...Right before the stay at home order or when people were really beginning to stay home. Even before the stay at home order, my mother Had a bad fall And we had to take her to the hospital into the emergency room.And actually that was one of my scariest parts of this period because I was afraid to be an emergency ward. You know, I find myself in the vulnerable population."</p> <p><u>Quote 3:</u> "You know, being 66 years old and you know it's difficult to limit your activities because of the need, you know if maybe I was younger, I'd be out there, delivering food. You know, trying to, like in</p>

			<p>the international district as well as down at the Filipino community center. But I, I have to take care of myself, especially because I take care of my mother, and don't want to expose her. Yeah. Um, so you know, sometimes I feel guilty. Not being able to do more, but I find other ways of political activism to do what I can, during this period.”</p> <p><u>Quote 4:</u> “I still do some work with the Filipino community center of Seattle located in the south end. I don't do a whole lot of work, but, you know, engage with the people that run the organization and go down there for activities when I could.”</p>
Chen Dien	Vietnamese	Coffeehoic (Columbia City location), 3700 S Hudson St, Seattle WA 98118	<p><u>Quote 1:</u> “This is our dream coffee shop, so we've been dreaming about opening this for a few years now. And in our dreams, on opening day there would be a line and this and balloons and banners and all that stuff.”</p> <p><u>Quote 2:</u> “but now it's not even about the money anymore, it's about everyone's safety and I want to give everyone a good experience when they come in here. It's not about me making a lot of money or not, some people get mad because we keep changing it but I tell them that we have to be flexible during this pandemic.”</p> <p><u>Quote 3:</u> “I feel like it's pretty easy because Seattle is pretty much open and diverse. And there's also a lot of Vietnamese people. We don't have a lot of difficulties, but sometimes it's kinda hard to run a business with an Asian background and then there's so many people like us asian people. They come to support us, especially during this time. There's a lot of racism, and ignorance around like Chinese brings the virus. When we first opened business during this time, a lot of people came to show us support. But there's still a lot of people who are not happy with that, and they send me all the hate messages. Every week, saying “you are bringing so many asian people into my neighborhood, I'm going to report you until you close” something like that.”</p> <p><u>Quote 4:</u> “We always wanted to give back to the community but we didn't have a chance to because it's just me and my wife...Our friends reached out to us and asked us if we still have some milk and coffee or any of that stuff left. We said yeah and the milk is gonna be bad so they decided if we wanted, we can reach out to the hospital and we can do some donations to them. So that's when we started raising the funds and then we used that money to not just serve people coffee but use the funds to buy them spring rolls and all that stuff for the frontline workers”</p>
Sami Hilario	Filipino	Thai Curry Simple, 406 5th Ave S, Seattle, WA 98104	<p><u>Quote 1:</u> “the mental part was definitely a struggle. And then also hearing about China Town too, like that hurts a lot, because I think I heard someone broke the windows of like a few of the restaurants. And that's what really got me 'cause then we're stuck in our house, I'm stuck here, but my neighborhood and where I feel like I belong is also there, and so I'm just trying to find a way in any of the tools that I have, like art is the only thing I always have had. And it's like, I can finally use it, I guess.”</p> <p><u>Quote 2:</u> “I think we treated our art murals as like a first responder kind of thing (laughter). It's like this is what we can do this person's window just got broken and just put a board up, let's go ahead and just, you know, write either their name, or put a little character.”</p> <p><u>Quote 3:</u> “Whenever we did a mural, we kind of tried to do a few</p>

			<p>callouts to like this, the history of the spots they are in, or even to just the restaurant owners.”</p> <p><u>Quote 4:</u> “Fifth and Jackson was the Thai simple curry and we did an elephant with like, a sun and a moon on it. And so, that one was really fun to have a lot of... also our color palette had to be whatever we had because that’s what we had, but, which made it more fun, too. But yeah, so we did a little callout to the elephant, which is a very important animal within their culture.”</p> <p><u>Quote 5:</u> “I think it’s just more of like understanding my priorities moving forward and how to approach them humbly as well as making sure I share space with others to... like a lot of the murals was something that I was concerned about because it’s not only supposed to be me on there. It is about anybody that wants to show up for the neighborhood and wants to paint artwork that is going to take someone out of their stress and just let them enjoy something like, anyone can accomplish that, and if they’re willing to they, they have the ability to. So making sure that art is accessible to people.”</p> <p><u>Quote 6:</u> “life for me will definitely be more involved in art because it’s what keeps me alive, it’s what keeps me sane, and so reflexively, even, before this, I was already doing that, I was just in denial of it, for the most part. I had to follow the fact that I needed money, and I needed things like that, but understanding that people are willing to support you, like your community will donate supplies, they’ll show up for your art, they’ll share with you as much as you share with them. That, that to me is what I hope continues on, is the communities in communal support of one another.”</p>
Blake Nakatsu	Japanese	Wing Luke Museum, 719 S King St, Seattle, WA 98104	<p><u>Quote 1:</u> “I think community is a word that speaks for itself in terms of the people here in the CID. One another is always looking out for each other. It was really nice moving here and was sort of receiving that welcoming from people who live here already. I haven’t been here that long, but I’ve met a few individuals who really made it easy for me to come in and become a part of the community and being engaged in the community. And so, I’m really thankful for the people I’ve met while living here. And I’d say before it was really nice to go outside and see people I know and say “hi” to and meet at the restaurants and bars and like meet outside spend time within the neighborhood, but all of that shifted.”</p> <p><u>Quote 2:</u> “COVID-19 has affected CID drastically in terms of the restaurants and businesses, the hate and bias that we experience, and our livelihood and lifestyle here in the neighborhood.”</p> <p><u>Quote 3:</u> “They misplace their hate and anger towards people of Asian descent, and I think people were afraid to come to the CID. People were afraid of interacting with people in the CID and it totally changed the way that businesses operate around here. And I’d say it had a lot of negative effects on the CID community.”</p>
Sharon Chang	Multiracial including Taiwanese, Czechoslovakian, French Canadian, and German	Placed a geographic marker in the middle of South Seattle.	<p><u>Quote 1:</u> “As a family of mixed race people we are never sure how others perceive us, but we did go to a big Lowe’s type store in Renton and it was at a time when we hadn’t gone out much yet and we were super nervous to go out. We were just trying it out to go get a couple of things and it was a really uncomfortable experience...And we were a full family in masks and there was this coldness this kind of rude reception we were getting from every single person we asked from help from and by the end it was like we were getting from every single person we asked from help from and</p>

	heritage.		<p>by the end it was like we were being challenged and you can't put your finger on it you don't know for sure unless they say it out loud. But we left and we were so skeeved out and we will probably never go to that store again. And it was like what was going on there? It was real weird."</p> <p><u>Quote 2:</u> "It was so unfair that people of color felt like they can't follow safety protocols that our government are telling us to observe and how ironic that this racism, it is just another way that we are not allowed to be as safe."</p> <p><u>Quote 3:</u> "When I started hearing news about the rise in anti-Asian bias and the decline in business in the ID. And as soon as I started hearing that I started having this idea that I would like to do a portrait series to bring forth our voices and show our faces so we are not faceless, people just living in patronizing this ethnic community but I didn't know what that was going to look like and it took a while to congeal a vision around it and I talked to a lot of community over the course of a month like six weeks even, just getting a lot of feedback from different organizers and activists and trying to figure out what messaging did we want. And over time because the mask thing started to become so contentious. It became pretty clear that organizing a campaign normalizing mask wearing in people of color especially became pretty critical. For protecting our health, for the public to protect their health and to not use racism as a way to deal with fear about the pandemic. So I ended up starting to photograph and then launching the program on April 7th."</p>
SD	Filipino	University of Washington-picked a central location on the map	<p>Photo 1 Caption: "She is explaining to everybody that we're having a coffee. Because we have a coffee and we have that donut. That's like our leadership over there. Everyday I see EO and me. Anything talking about funny things. You gotta have somebody around especially in the work because it's hard to be doing by yourself."</p> <p>Photo 2 Caption: "So every weekend we sung karaoke and you know, just enjoy. I'm not a hundred but at least I'm there, like 90 or 91. As a Filipino maybe, you know we love to sing. I'm a 70s man. So like, I sing that like, One in a Million. I like to sing the old music. I think every Filipino loves music."</p>
LR	N/A	University of Washington-picked a central location on the map	<p>Photo 1 Caption: "You know what, honestly, I'm so proud to be a custodian. And I really like it. I'm trying to show that I'm a custodian. And I'm so proud. I'm trying to do my best that I'm doing my job. All my PPE, all I need is in there, and everything is complete. Everything is in there to protect and be safe."</p>
Celina Hayashi Macadangdang	Half Filipino born and raised on the island of Maui in Hawaii	Judkins Park, 2150 S Norman St., Seattle, WA 98144	<p><u>Quote 1:</u> "So, my co-resident Delilah, she started roller skating. And really it could have been any hobby – at that point I was so desperate to be able to do something in community with someone – so, it was like, well if she's going to roller skate, I'll start as well."</p> <p><u>Quote 2:</u> "I mean, for many, many years there has been this incredible roller-skating community here in Seattle that also was birthed out of resistance and resilience as I learned, as I was learning about the history of roller skating it was really made cool by Black people. And made beautiful, and made into this incredible art form and also, it's a really, really great form of exercise. So, our co-residents got together and we were able to be outside and skating and exercising and getting to know folks in the community which was really lacking also, just being able to engage with people."</p>

			<p>I think that has been something that has been really cool about our residency program is that we do a lot of community outreach to build trust in the community and bring healing, by recognizing the ways that westernized health has exploited and hurt a lot of BIPOC folks in the history of medicine. So being able to show up and be like yeah, we are some community members that happen to also do medicine. It's been interesting a lot of folks we interact with are young and healthy who are roller skaters, but they'll still come up and ask us various questions."</p> <p><u>Quote 3:</u> "Mainly we skate at Judkins Park which is in a very special community that is super near our hospital and our clinics. I have been able to meet a few other Pacific Islander folks who are getting into roller skating, some other Filipinos, and so that has been really, really special. It means so much to me. I want to live in the community where I practice medicine. I want to be neighbors with my patients. I actually am neighbors with someone who works in my clinic which is really cool."</p>
David True	Japanese	Life Care Center, 10101 NE 120th St, Kirkland, WA 98034	<p><u>Quote 1:</u> "Yeah, February 26th, 2020. Yeah, there at Life Care Center in Kirkland. Seeing patients like I normally do, but the nurse is coming down the hall, saying, "There's a fever in this room. A fever in that room—" You know, like, six rooms somebody had a fever. And we go, "Whoa. Let's send out influenza tests," and they all came back negative. And patients got sent to Evergreen Hospital, and two days later, the COVID tests came back positive, so that was the first outbreak in the U.S. I mean, there was maybe a previously identified patient, but in terms of a cluster of people with COVID infections. And then almost forty of them died within the next month, so huge effects. One of the other doctors I worked with got sick. I quarantined, but I didn't ever become ill, thank goodness...And it took a long time to get kind of ramped up for everything that needed to be done, including testing, and the PPE... . And a lot of people suffered during that time."</p> <p><u>Quote 2:</u> "the first N95 mask that I was able to get my hands on, I used for probably over a month, until it just became frayed and tattered. It wasn't going to work anymore. My organization did eventually do more formal fit testing—I sent you the picture of that (laughter)—which was, wear these funny hats and you got the mask on, but then they spray stuff through this little hole to make sure you can't taste or smell it. So I got fitted and I got other masks, eventually—but that was, like, months into it. And then they needed people to work doing the drive-through swab clinics, and I volunteered to do that. You had to go spend the day, basically in a garage, and wait for people to drive through. They had good PPE then, with gowns and all the headgear and all that. So I felt that was well supported. It's just at first, you know, you really felt like you were flying blind, and a lot of anxieties about that."</p>
Tony Ngo	Vietnamese	International District Community Center, 719 8th Ave S, Seattle, WA 98104	<p><u>Quote 1:</u> "I came home in March and that was when like some people were wearing masks but it hadn't really become the norm that everyone should be wearing a mask. I remember like right before I left my friends giving me a mask and I was like I don't know if I need this. But when I got to the airport, I noticed all the people that were wearing masks and I put it on and I became like really aware of germs and trying to be like as clean as possible. To make sure that I didn't impact the risk of my parents getting it. And then coming home, that was the time when my parents, there was like a brief one or one and half months when my parents weren't working and that was like a big stress that they weren't going to be able to</p>

			<p>pay bills.”</p> <p><u>Quote 2:</u> “The one bright side since my parents were home was, we got to spend a lot of time together. Because my parents work a lot. My mom goes to work early and it is late when she comes home, like around sevenish. And my dad he has varying shifts because he meets with custodians so sometimes he has to work night shifts and stuff. So, growing up we never really had a lot of time together, we never had a solid block of time that you could just spend together. They’d be working when I would come home, I would do stuff on my own and I think that is something that a lot of other people had in common. But during Covid we got to spend a lot of time together and it was nice we got to bond. I got to have time with my parents that I didn’t have when I was a kid. And a couple of things that I can think of off the top of my head. During the spring I was doing physical therapy for my knee and so I would go to the park to run and my mom would come with and she would exercise and that was really cool.”</p>
Prenz Sa-Ngoun	Khmer	Food Lifeline, 815 S 96th St, Seattle, WA 98108	<p><u>Quote 1:</u> “Within the Khmer community since about March, there was kind of a climb within cases, and they still continue to be increasing cases within the Khmer community, and that is kind of largely affected within not only the Seattle region, but even going down south towards Tacoma, even up north in places like Mukilteo and Everett. And so we see a lot of these cases are coming in sometimes—you know, these families want to come closer, for instance families that are in states outside of Washington, they come in hoping to help, but also unknowingly bringing this illness with them. And so we’ve seen a lot of illnesses, we’ve seen a lot of deaths within the Khmer community due to COVID, and a lot of things that can be similar in the API community is that we have a lot of Khmer families, multiple families that live within one household, where multiple families are split between one floor, so it’s just another struggle that comes within the Khmer community.”</p> <p><u>Quote 2:</u> “One of the things that I’ve done since the pandemic is that within Food Lifeline, I’ve been offering two weekly meditation sessions for staff...I’ve also offered it outside of Food Lifeline, just to the general public to provide a space for folks to kind of come to in order to manage any emotions and to manage their daily life, as well. We see that some folks haven’t—weren’t—or don’t feel comfortable leaving their homes, and you can only find so much to do inside. So if you are inside, then I wanted to be able to provide an opportunity for folks to kind of relieve stress, and also on how to be happier with—how to be happy in a pandemic, basically.”</p>
Monyee Chau	Taiwanese and Cantonese	Broader Chinatown-International District (picked a central location as a geographic mark)	<p><u>Quote 1:</u> “Artists use art to work through these emotions so I just started drawing and I had been thinking a lot about red and yellow and those being some my favorite colors of course, but thinking about like this talisman. The past couple of years I have really been reflecting on this relationship I have with this neighborhood and what that’s been. And how it has always nurtured and empowered me and protected me. I felt like I wanted to do the same thing for the neighborhood. Wanting to pay back the neighborhood with these things it cared for me with and nurtured me with and I felt like having a talisman with these Foo dogs as like protection is exactly what I wanted to go for. There were like variations. The first one was like “Chinatowns are resilient” and then acknowledging of course that Seattle International District is not just Chinatown. So, I put out all of those other ones just to have that acknowledgment of this vast community we have here. I got a lot of feedback from other folks in</p>

			<p>other Chinatowns and Asian neighborhoods, who were like, well where is Koreatown and I was like well, I'm sorry, this was something I expected to just keep in our neighborhood and our community. But I think the act of creating it and sharing it and wanting it to be a reminder of the things we have gone through before and being able to have that resilience that feeling of resilience is like -- it is complicated, because we don't always want to think about having to survive these traumas. Right? I think that is a really hard conversation to have now. They shouldn't have to happen in the first place but the fact is we have been here before. We have been in situations where they have tried to push us out. This isn't the first Chinatown in Seattle. This isn't the first neighborhood in Seattle that housed these neighborhoods of Asian immigrants. It's just a reminder and a nod back to our history because I think that history can be really empowering. As someone who didn't get to learn about what history was like for people who look like me, like ever, I felt like this was really cool to share with myself and with my community. And just empowering us with that history that we have here, that is so often forgotten. And it sort of grew from there."</p>
Kim Sauer	Korean	Washington State Liquor Control Board, 1025 Union Ave SE, Olympia, WA 98501	<p><u>Quote 1:</u> "...I think that communication is extremely important. People need to be informed. So the Department of Health, Governor's office, they come up with a lot of directions, instructions, all for the good, for the safety of the public. But does that information go to the community all equally? I know a lot of business owners, people who own barbershops, people who own restaurants. But if they don't get that information in the language that they can understand, it's not very effective...so the language issue to me is a huge deal and the people who are around me, I've been trying to help out as far as interpreting that content..."</p> <p><u>Quote 2:</u> "...we facilitated discussions with our community members to talk about racism because with this pandemic, as you know, that some people thought Asians may have caused this and there were some unpleasant pointing fingers to Asian people and we know that..in my neighborhood and there was a gentleman in front of me walking by himself. He was an Asian man and there were a bunch of people in the car passing by him, gave him all kinds of names and screamed at him and throw something at him. I saw that... So it was good thing to have community discussions like that..to have [others] hear [each other] and really listen to genuine concerns for the community for us to get together. Those things were very, very assuring and [a] nice invitation that we really could look at these things together as a community as a whole."</p>
Lori Wada	Korean	Washington State Commission on Asian Pacific American Affairs, 220, 1110 Capitol Way S, Olympia, WA 98501	<p><u>Quote 1:</u> "We helped out 470 people apply for this grant [Working Washington Round Two Small Business Resilience Assistance Grant]...we received most inquiries from people in the restaurant business, dry cleaning business, some of the mom-and-pop convenience stores, some retail commodity business, beauty shop, barber shop, things like that."</p> <p><u>Quote 2:</u> "I want the future generation to really have empathy, have empathy for the first generation Koreans. It could be their parents. It could be their neighbors or uncles and aunts...They are hardworking people...I don't care what type of business they do. They are still putting in long, hardworking hours to build that, to support their families and their business. I want younger people to really understand that. I've seen it in my own eyes...I've seen, through this experience I've seen how this small [Korean first generation]</p>

			<p>Koreans are working. They're just putting up long, hard labor hours. I want the younger generation of Koreans to really have empathy for that and have understanding of that and have a little more heart for them."</p>
<p>Sung Kye Park</p>	<p>Korean</p>	<p>Seattle-Washington State Korean Association, 14001 57th Ave S #100, Seattle, WA 98168</p>	<p><u>Quote 1:</u> I intentionally try to stay active in the groups, in the participating, you know, and getting – I'm trying to learn what's going on out there. You know, that Seattle Han-in-hae [Korean Association] and the Seattle Washington State Korean Association was a really good thing that – you know, for me to be really helpful. I had to read articles. I had to learn what's going on really. I had to really pay attention to it and me being active doing it helped me stay mentally sound I guess, right?</p> <p><u>Quote 2:</u> And plus I want to be a part of the thing that's making it easier, the transition easier. You know, helping out, helping people out, right? You know, for a year, close to a year, we were being forced to be doing whatever we are doing and this is not going to be like this forever, right? Eventually one day, we have to push this button or click this switch, whatever we are needing to do differently, right? And I want to be there and going through it together. I want that process and everything smoother, making it easier for people. I don't know what that would be but I promised myself I will be there and we do it together.</p> <p><u>Quote 3:</u> "I guess I was trying to let people know that these kind of resources are available for people in need, right? It could be like public assistance or this is the website that people need to go and here's a section of the website that it will explain if you're eligible, if you're not, and I was – that was very – I guess, you know, I had fun, fun doing it"</p>
<p>Kalei'okalani (Rayann) Matsui</p>	<p>Mixed heritage of Japanese, Chinese, Black, and Native Hawaiian.</p>	<p>Huraiti Mana, 1255 S Weller Street, Seattle, WA 98144</p>	<p><u>Quote 1:</u> "It's so mind numbing how COVID specifically is so linked to breath and not sharing it because in Hawaiann culture Maui across the Pacific especially in Polynesian cultures, ha is it means breath it also means life, it also means health because those are all one in the same, ha being the breath of life is also part of aloha, how you greet each other, alo is face and so that is the other element that's not allowed in covid-- Alo-ha, alo to alo alo-to alo, face-to-face is so important in hula culture, hawaiian culture."</p> <p><u>Quote 2:</u> "And so now just being like wow we cannot even share breath on a physical level is--is mind blowing I don't know how to say it otherwise. It is the root of who we are as a people."</p> <p><u>Quote 3:</u> "A lot has also been gained, like my kamali'i, it might just be the [word unclear] of children and they're on these devices all day for school or however, by the time they come to me they are very comfortable still. But we've been able to have incredible conversations, like my class has like 8-10 kamali'i and they are all from like 4-8 years old-it's a really great group. They just come with aloha for each other and they share everything to each other and their lives."</p> <p><u>Quote 4:</u> And do we still do our breathing exercises you know have everybody kune ku maka and we still practice hanu ha and we do that together, and I ask in my baby class [Native hawaiian sentence] "are you ready to be a leader today" and they say "yes I'm ready" and they lead us in the breathing exercise and they know how important it is. It's so sweet.</p>

<p>Dao Mai</p>	<p>Vietnames e-born refugee</p>	<p>Sea-tac International Airport, 17801 International Blvd, Seattle WA, 98158</p>	<p><u>Quote 1:</u> “The trip wasn’t even planned. My dad-- I found out about my father’s diagnosis in February when my sister went to visit, and she was just going there for vacation and to meet up with them . . . I knew he had been in the hospital for pneumonia, but he came out of the hospital. I think this whole time he didn’t know, so we just thought oh dad was sick, he had a bad cold and it turned into pneumonia. But when she went, and she said this is serious. This is stage four lung cancer . . . and that’s when we were really surprised.”</p> <p><u>Quote 2:</u> “Towards the beginning of March I started, uh . . . looking at airfare, looking at getting the visa ready. This is when it really hit me: how poorly misinformed we were as a nation. When I landed in Vietnam at Hanoi Airport. . . they’d known about the rising numbers in the US., whereas because of the lack of testing here, and the misinformation, and hearing from the White House that . . . we got COVID confined, there’s no COVID cases, blah blah blah. So when I stepped foot in a country that isn’t mine, telling me that “No, you’re from a country that’s pretty bad; you’re worse off than we are. So you need to be quarantined.” aside from being shocked and sad, and just . . . not able to see my dad, I actually felt . . . resentment toward the US for the misinformation I had received. Had I known about how bad off we were, my approach would have been a lot different. I would have left sooner . . .”</p> <p><u>Quote 3:</u> “And the minute I stepped out of my plane onto SeaTac, hardly anyone was wearing a mask, and I felt like (sighs) again, I think you talked about, um, the racism and the earlier about blaming China for the virus. I started thinking, “I wonder if these people at SeaTac are going to think I’m wearing a mask because I have covid and because I’m Asian . . . then I started talking to some of the TSA and I asked them, “Why aren’t you wearing a mask?” I was just kind of shocked still that they weren’t wearing masks in the U.S., and they were seeing world travelers going through the airport everyday, and they were susceptible to getting the virus, or being sneezed on, and so none of them were wearing masks, they weren’t required to, and so I felt bad for them...coming from Vietnam, which is highly . . . strict when it came to mask-wearing, social distancing, and just all of Asia, basically. And then stepping into Seattle Airport after three weeks in Asia . . . it was a culture shock”</p>
<p>Nathan Vass</p>	<p>Korean</p>	<p>King Street Center, 201 S. Jackson St. Seattle, WA 98104</p>	<p><u>Quote 1:</u> “The biggest change was the period where we had much more of a city-wide shut down and buses were free and backdoor boarding was in place. Although that came a little later than I think a lot of us remember. There was a period where the driver did not have protections, we were not being given gloves and other personal protective equipment at work. It’s hard--I think--for a large agency to develop the infrastructure for that quickly when there’s been no precedent for such a thing and so I don’t mean to assign blame on them. But it was a big of a chaotic time and then we had that long stretch where very few people were on the bus, but the folks who were [on] were high risk, very exposed, and generally pretty reluctant to take an interest in things like hand washing or putting on masks for a variety of reasons, particularly involving access to those things. It was an unusual time to be a bus driver.”</p> <p><u>Quote 2:</u> “Something I was worried about losing was the culture of handshakes and fist bumps and shoulder bumps. All this stuff that we would do, especially on the seven. Now we do fist bumps through the glass. (laughter) Or--of course--the elbow bump. Or as it’s called, the pandemic bump sometimes. Or gestures that can be</p>

			<p>perceived--such as a thumbs up. Or a wave. Or--I am more mindful than I ever was before of making sure to say hi to people when I walk past them when I'm going for walks. That's very often reciprocated. I think that people just want to connect even if they think they don't want to, especially now. And I'm really glad that connection is such a conversation topic right now. I'm really optimistic about what that's going to lead to in the future."</p>
<p>Lei Ann Shiramizu</p>	<p>Japanese raised in Hawaii</p>	<p>Momo, 600 S Jackson St, Seattle, WA 98104</p>	<p><u>Quote 1:</u> "As of July 10, which was a Friday we opened every Friday and Saturday for July for July and then for August, and I think we might be mono in August we decided to open on Sunday well yeah we added so we're open three days a week and then. And then we announced our closing in August late August late August and. And then boy That was really tough. And then people came out and supported us even more. And they would come in and tell us. When we can when they came to the counter they would come up and say so, how much do I owe you and we tell you like \$500 and they go okay that's how much I budgeted that's how much I wanted to give you folks. And they came out and they gave us candy and they gave us flowers and food and they gave us champagne gifts. Truly phenomenal tremendous outpouring and yeah and that continued all through the end of August and then all through September. And then we closed at the end of September, and then had to clean up the store and drag all the stuff out of the back and then. Had a big yard sale and people came out again and spent a ton of money again in the time to time and gave us more compliments and we have pictures of a lot of it."</p> <p><u>Quote 2:</u>"The young people in our neighborhood take very good care of the older people and they don't see us as. You know annoying and maybe they do, but they don't they do, but they they are very respectful they listen to anything that any advice you might have to say they treat us very well and I think a lot of that came back to. To us during this time recovered and aside from the age, the thing about age is just, generally speaking, our neighborhood is very close and I think it is because we're, we have the common thread that ties us together is where an Asian neighborhood like as Tom said Gene at Maneki bringing us dinner over not just once, you know know on a couple occasions yeah you know she's taking care of us and you know. I'm going to say that the Asian community takes care of each other, we look out for each other."</p>