

Immigrants' Sense of Belonging to Chinatown-International District, the Changing Neighborhood.

Arisa Nakamura

A thesis

submitted in partial fulfillment of the
requirements for the degree of

Master of Landscape Architecture

University of Washington

2016

Reading Committee:

Jeffery Hou, Chair

Lynne Manzo

Program Authorized to Offer Degree:

Department of Landscape Architecture

© Copyright 2016
Arisa Nakamura

University of Washington

Abstract

Immigrants' Sense of Belonging to Chinatown-International District, the Changing Neighborhood.

Arisa Nakamura

Chair of the Supervisory Committee:
Professor Jeffery Hou
Department of Landscape Architecture

Chinatown-International District (CID), located at the south end of downtown Seattle, has been an immigrant receiving community for more than 150 years. The district has a history of social injustice and is currently facing the risk of displacement and public safety concerns. In this project, I wanted to document the different perspectives on, and meanings of the district in order to help people appreciate and respect the rich culture and identity of the CID. In doing so from the perspective a community designer, I conducted a series of literature review, interviews, and surveys specifically about four immigrant communities: Chinese, Filipino, Japanese and Vietnamese and presented them in this document to be shared among those communities.

The result made it clear that the CID has evolved through the establishment of various cultural communities and the interaction among them. There are many local heritages of the CID that can serve as a foundation for preserving the identities and the uniqueness of the district: places for gathering and socializing, historic sites and places offering social services to the local communities had all strong ties to the communities in the CID that enhanced the communities' sense of belongings.

The neighborhood also has a strong history of activism to improve the area through multiple unified, pan-Asian efforts over time. I believe these activism stems from the strong sense of belonging to the neighborhood fostered by the heritage of the CID. In order to sustain these efforts in the future, it is critical to preserve these key places for the community and protect the communities' sense of belonging to the CID.

Key Words: Immigrants, Sense of Belonging, Co-existing, Heritage, Social injustice



EXECUTIVE SUMMARY

Chinatown-International District (CID), located at the south end of downtown Seattle, has been an immigrant receiving community for more than 150 years. Multiple immigrant groups from different cultural backgrounds, who eat different foods and speak different languages, live in the same district: this makes the district one of the most diverse communities in the United States. Mr. Douglas Chin, who was the International District coordinator for the city of Seattle in 1980s, described the district as follows:

“This is the community, where different Asian immigrants settled, lived, worked, and established businesses and institution side by side.”¹

However, the history of the CID is also a history of social injustice. Chin also describes its history:

“For much of its history, the District has been largely isolated, abandoned, neglected, and left on its own without much interest or assistance from City Hall or the rest of Seattle.”²

Racial discrimination and displacement of housing and small businesses are all serious issues experienced by the community in the CID. In the late 1960s and early 1970s, the district, like many other inner-city neighborhoods across the nation, experienced the demolition of a portion of the neighborhood for new freeways and parking lots to serve megaprojects such

as the Kingdome sports stadium in 1976,³ and more recently the construction of the baseball stadium in 1999 and the Seahawks stadium in 2002.

Since 1973, a portion of the CID, mainly the west side of I-5, was registered as a historic district from the federal government in order to preserve the district's unique pan-Asian American character and to encourage rehabilitation of areas for housing and pedestrian-oriented businesses.⁴ Despite these efforts at preservation, according to the research conducted by the city of Seattle, the district is facing a high risk of displacement because of linguistic isolation, low household income, proximity to newer forms of public transportation such as the Link light rail and street car.⁵

Today, the CID is also facing the issue of public safety. Compared to the city's average, the district has more personal crime and more property crime per person.⁶ In addition, the CID community was devastated by the murder of Mr. Donald "Donnie" G. Chin in June 2015, one of community leaders who devoted himself to the well-being of the communities in the CID for 45 years.

For this thesis project, I wanted to know what kinds of struggles have people experienced in the CID and how they faced them. In such a rich culturally diverse area, what has fostered people's sense of belonging for each group? Finally



EXECUTIVE SUMMARY

and more importantly, in order to help people appreciate and respect the rich culture and identity of the CID, how could I document the different perspectives on, and meanings of the district?

While the research presented in the booklet fulfills requirement for my master's thesis, the goal of this book is to clarify these questions and share how people from multiple cultural backgrounds live or lived in the CID. Specifically, I focused on four immigrant communities, Chinese, Filipino, Japanese, and Vietnamese. The research began with a thorough literature review and then included community surveys, and a series of interviews with community leaders, activists, researchers, and past residents.

The community survey was conducted at a large neighborhood kickoff event, and was intended to obtain wide opinions from the community about two specific topics: 1. what has fostered people's sense of belonging to the CID, and 2. where do people feel unsafe in the CID. Twenty-six responses were collected through this survey. A series of interviews were conducted in order to obtain more in-depth information about the district through face to face interaction, and supplement the survey results by gathering information from each of the four communities in the CID: Two each from Japanese and Filipino communities, and one each from the Chinese & Vietnamese communities.

The result made it clear that the CID has evolved through the establishment of various cultural communities and the interaction among them. This close relationship is what defines the CID, and the important heritage that needs to be passed on to future generations. It is important to preserve places that are specific to one's cultural group, as well as those that relate to multiple communities. As such, each community can preserve their identities while developing an understanding and respect among all cultural communities in the CID, ultimately leading to the preservation of the CID's local heritage.

In terms of public safety, the areas people feel unsafe in common are, under I-5, 5th Ave, Dearborn Street, and the intersection between 12th and Jackson Street. In addition, the reasons for the unsafe feeling are mainly the presence of homeless people, darkness, and drug dealers. The research also reveals that I-5 divides the CID into two areas on the east & west sides. The Little Saigon community had concerns about the public safety on the east side of I-5. Currently, the CID is covered by two police districts, divided by I-5. Some says the neighborhood should be policed under one precinct to ensure effective use of limited police resources.

In order to address the issue of public safety, the CID community wrote a letter to the city mayor about their concern, and hold weekly public safety walks. These are



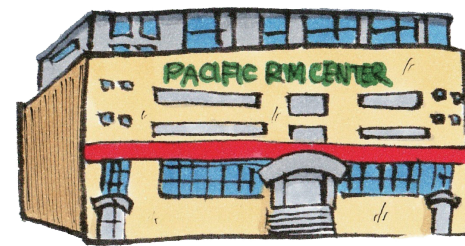
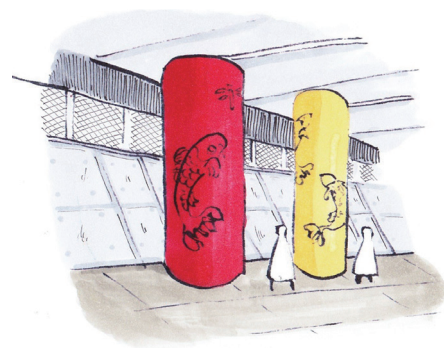
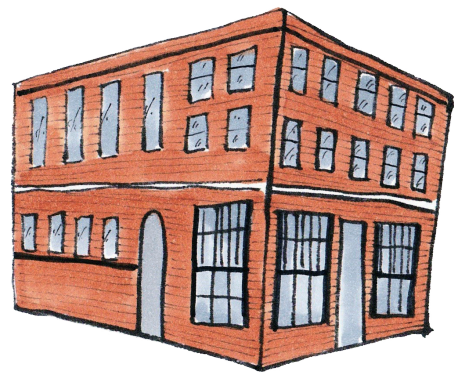
EXECUTIVE SUMMARY

examples of the grass-root movements that the CID community has pursued since 1970s. Because of the social injustice experienced by the communities in the CID, the neighborhood has a strong history of activism to improve the area and fight social injustice through multiple unified, pan-Asian efforts over time.

I believe these activism stems from the strong sense of belonging to the neighborhood fostered by the heritage of the CID. The research revealed that there are many places for gathering, socializing, storytelling, and social services in the CID. Each of these places provides support to the community from a different aspect, and plays a crucial role in providing a strong bond within each cultural group as well as between cultural groups in the CID. Preserving them and sharing information about their background are keys to retaining the sense of belonging among the people in the CID, which ultimately leads to preserving the power of the CID community that have faced various social challenges and turned them into opportunity.

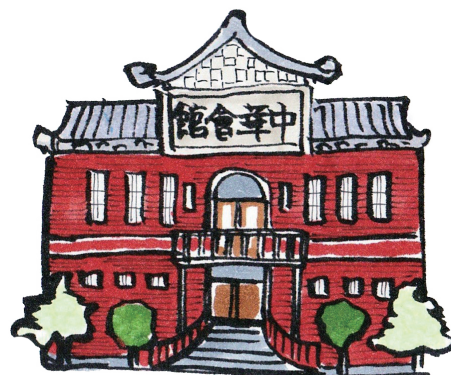
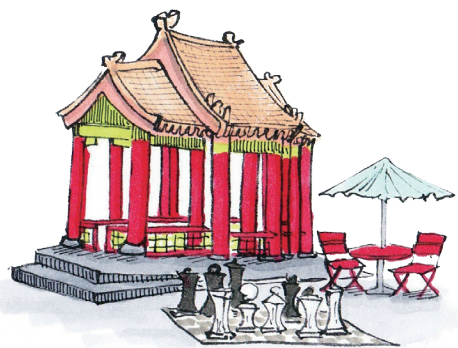
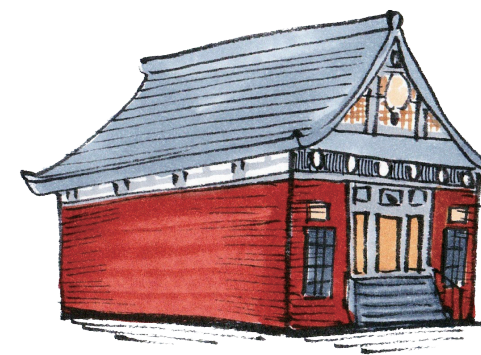
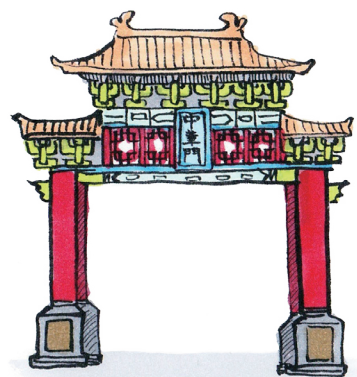
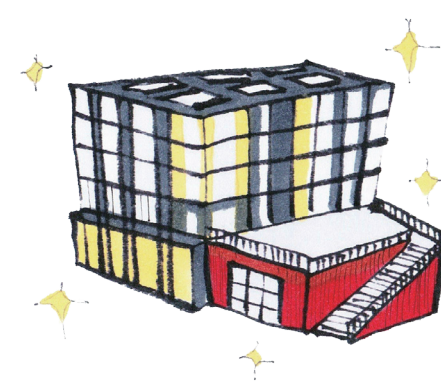
I hope this booklet will help people see the CID from different perspectives, understand what it is that they have in common, as well as their differences, and appreciate its rich history and take this into account going forward – such that the culture and identity of the neighborhood is considered and respected.

- 1: Doug Chin (2001) *Seattle International District: the Making of a Pan-Asian American Community*, University of Washington Press: pg.10
- 2: Same above, pg.11
- 3: Abramson, Daniel. Lynne Manzo, Jeffery Hou (2006) *From Ethnic Enclave to Multi-ethnic Translocal Community: Contested Identities and Urban Design in Seattle's Chinatown-International District*, *Journal of Architectural and Planning Research* 23:4 Winter
- 4: <http://www.seattle.gov/neighborhoods/preservation/id.htm>
- 5: "Seattle 2035, Final Equity Analysis" (2016) <http://2035.seattle.gov/wp-content/uploads/2016/05/Final-Growth-and-Equity-Analysis.pdf>
- 6: Walkscore.com



Stories of Chinatown-International District from Multiple Cultural Backgrounds

University of Washington
Master of Landscape Architecture
Arisa Nakamura



PREFACE

“The world people see in the district is totally different.”

This is the comment that I heard from a participant at the weekly public safety walk which took place at the CID last November. At that time, communities in the CID were devastated by the murder of Mr. Donald "Donnie" G. Chin in June 2015, one of community leaders.

The Seattle Times issued the following statement from the Asian Counseling and Referral Service in July 2016.

“We lost a hero. Our hearts grieve along with our community. We all loved and respected Donnie, a community organizer, community builder, and community leader who looked out for, and watched over, our youth, seniors, and other vulnerable members of our community in the I.D. for 45 years. He promoted public safety, protected the community, and was one of the community’s beating hearts. He gave his life for our community, and we will never forget him.”

The statement shows Mr.Chin's dedication to the well-being of the communities in the CID, and how much he was loved by the people in the CID.

During the same public safety walk, I had a few conversations with several people participating in this activity about the public safety situation in the CID. Through these conversations, I have quickly come to learn how diverse this district is both culturally and linguistically. Currently, the district is facing two major issues: the public safety and a high risk of displacement. To tackle these issues, I believed it was necessary for the different cultural groups at the CID community to communicate and understand each other, such that they can form a strong bond and fight against these issues as one.

This experience led to the idea of creating this booklet as a way to collect and document the stories about the meaning and role of the CID from people multiple cultural backgrounds. My hope is that this booklet will enable residents and others invested in the CID to share these stories among various communities inside and

outside the CID, and act as a catalyst to help the community understand, respect each other, and bond together.

In creating this booklet, I took the approach of a community designer, as it seemed most suitable for this project:

“Community designers work to reverse the trend toward professionalization of placemaking by encouraging citizens to express their environmental creativity”⁸

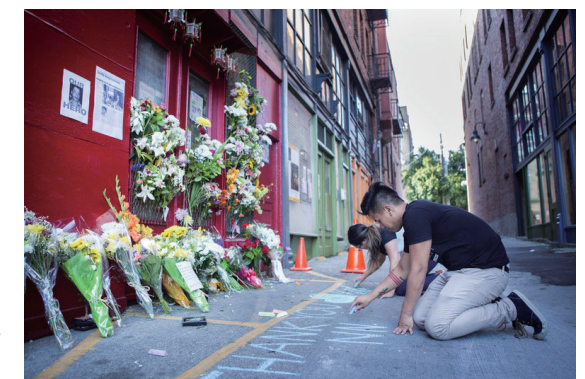
In collecting various important stories for the community, I talked with community activists, leaders, researchers, residents and visitors in the CID. To make these stories as accessible to people of all ages cultures and languages, illustrations were used as much as possible to explain the shared stories and problems experienced by members of various communities in the CID.

In the process of making this booklet, I have come to learn what the heritage of the CID truly is: the CID is a place where it preserves both places that are specific to one cultural group and those that relate multiple communities. I hope this booklet can help promote the unique culture of the CID where different Asian Pacific Islander (API) cultures have co-existed for a long time, and that this booklet serves as a tool to understand different cultural groups, and preserve different cultural group’s history in one format.

7: Seattle Times, <http://www.seattletimes.com/seattle-news/man-shot-while-in-car-in-chinatown-international-district/>

8: Randolph T. Hester, Jr. (1990) Community Design Primer, Ridge Times Press: pg.9

CHIN'S FAMILY'S GIFT SHOP AT CANTON ALLEY IN CID BECAME A GROWING MEMORIAL FOR DONALD "DONNIE" CHIN (JULY 23, 2015.)



SEATTLETIMES.COM



TABLE OF CONTENTS

- Cover Page	1
- Preface	2
- About This Book	5
- Using This Book	5
- History	6
- Demographics	8
- External Pressure	10
- Methodology	12
- Social Gathering Places	14
- Storytelling Places	18
- Social Services	22
- Entertainment + Parks	26
- Public Safety	30
- Next Steps	
(1) Heritage of CID	35
(2) Public Safety	38
- Acknowledgements	41
- Appendix	42
- Bibliography	51

ABOUT THIS BOOK

This book is for people who...

- have settled, worked, and lived in the CID
- currently live and work in the CID
- come to CID for shopping, eating, and fun events.
- are planning to move to the CID
- engage in the preservation and development of the CID
- engaged in planning and design projects in the CID
- involved in decision-making that may impact the CID
- love the CID

USING THIS BOOK

First, when you read this book, please imagine the people who have different cultural backgrounds. Please imagine how they live/lived in the CID. Then, please share what you felt with your family and friends. Second, please use this book as...

- A means to understand the area of the CID
- A case study of the symbiosis of different cultural groups
- A tool to imagine the life of others
- A resource to think about the design of the CID, what to preserve and what to develop
- and much more!



HISTORY

The CID has been an immigrant-receiving community since mid-19th century. The immigrants, mainly Asian Pacific Islanders, came to the US for economic or political reasons. Many of the 1st generation of Chinese, Filipino, and Japanese worked at railroads, cannery, and restaurants. Then refugees from Vietnam leaving their homeland came to the US around 1980s.

The CID's history is closely linked to the fight against social injustice. The district experienced social discrimination such as Seattle's anti-Chinese Riots from 1885 to 1886 and the relocation of Japantown during the WWII. In addition, in the late 1960s and early 1970s, the district, like many other inner-city neighborhoods across the nation, experienced the demolition of a portion of the neighborhood for new freeways and parking lots to serve megaprojects such as the Kingdome sports stadium,⁹ and more recently the construction of the baseball stadium in 1999 and the Seahawks stadium in 2002.

⁹: Abramson, Daniel. Lynne Manzo, Jeffery Hou (2006) From Ethnic Enclave to Multi-ethnic Translocal Community: Contested Identities and Urban Design in Seattle's Chinatown-International District, *Journal of Architectural and Planning Research* 23:4 Winter

HISTORY

Source:
 - Chinatown/International District community development plan / [coordinated by Interim Community Development Association with the support of the City Dept. of Neighborhoods], 1999
 - Doug Chin "Seattle's International District- The Making of a Pan-Asian American Community", 2001, International Examiner

ANTI-CHINESE RIOTS IN SEATTLE, FEB. 7TH 1886



UW LIBRARY SPECIAL COLLECTION

1885-86

Seattle's Anti-Chinese Riots

1889

The Great Fire destroys Seattle's first Chinatown

1910s-20s

Chinese Businesses, Family Associations and tongs construct many buildings making up the King Street core.

1942

Executive Order 9066, which forces all persons of Japanese ancestry into concentration camps, decimates Japantown.

JAPANESE AMERICANS DEPARTING FROM SEATTLE FOR PUYALLUP.



SEATTLE'S INTERNATIONAL DISTRICT BY DOUG CHIN PG. 69

1964

Seattle Mayor officially proclaimed Chinatown and the immediate surrounding area as the International District

1973

Hing Hay Park, an urban pocket park is constructed.

HING HAY PARK



SEATTLE.GOV

KOBE TERRACE PARK



WIKIPEDIA

1975

The International District Community Garden, Kobe Terrace Park is built.

1974

The Kingdome is built despite opposition from the community. (known as "Kingdome Battle")

KING DOME



HISTORYLINK.ORG

1965

Construction of I-5 demolishes single family housing in the CID, creating a physical & psychological barrier in the CID

DISTRICT MAP 1950



DISTRICT MAP 2002



WAGDA 2005

1979

The King Street Historic District is registered with the US. Dept. of Interior's National Park Service. The CID became a federally registered historic district.



ALSINTL.COM

1980s~

Refugees from Vietnam open restaurants & businesses East of I-5.

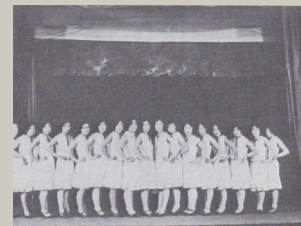
1990s

Seattle's development booms.

2002

Century Link Field is built and opened. (Former Kingdome demolished in 2000.)

NIPPON KAN THEATRE



UW LIBRARY SPECIAL COLLECTION

1906

Japantown thrives on Main Street from 2nd Ave. S to 8th Ave S.

1940

Development of Yesler Terrace Housing Project displaces many Japanese Families.

1860s~

Chinese Settlement in Pioneer Square

CHINESE RAILROAD WORKERS.



SEATTLE'S INTERNATIONAL DISTRICT BY DOUG CHIN PG. 14

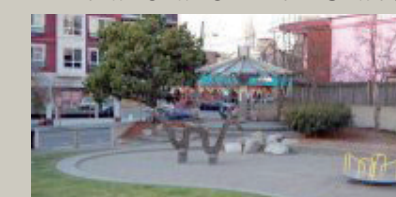
1929

2nd Ave. expansions forces relocation of Chinese and Filipino residents

1981

The International Children's Park is built.

INTERNATIONAL CHILDREN'S PARK



SEATTLE.GOV

2012

CID multi-lingual Street signs project is implemented.



WIKIPEDIA

1978

Uwajimaya expands.

2000

Greater Seattle Chinatown Gates is built.

DEMOGRAPHICS

In 2013, there are about 5,000 people living in the CID including Yesler Terrace, among them about 2,000 people are Asians. Looking at the demographic data from 2009 to 2013 more closely, there are many elements that the CID is different from the average of the city. For example, about half of the residents speak an Asian language at home, as opposed to 10% for the city average. Compared to the city average, the unemployment rate in the CID is twice as high and the median household income is six times lower. The district's population is continuing to age compared to other districts in the city.

The district is growing and changing rapidly. Since 1990, Seattle's population growth has occurred primarily in Downtown.¹⁰ Compared to the other neighborhoods around downtown, the CID might seem more stable than other areas: The population growth in the CID is 63.3% while that of South Lake Union is 305%. However, we should keep in mind that the district is consist of immigrant groups and is vulnerable to the same dramatic change that South Lake Union and Belltown have been experiencing.

¹⁰: Downtown Seattle. 2011. 2011 DOWNTOWN DEMOGRAPHICS REPORT. THE CHANGING FACE OF DOWNTOWN SEATTLE. Downtown Seattle Association and Metropolitan Improvement District Research and Analysis. pg. 3

WHO LIVES IN THE CID?

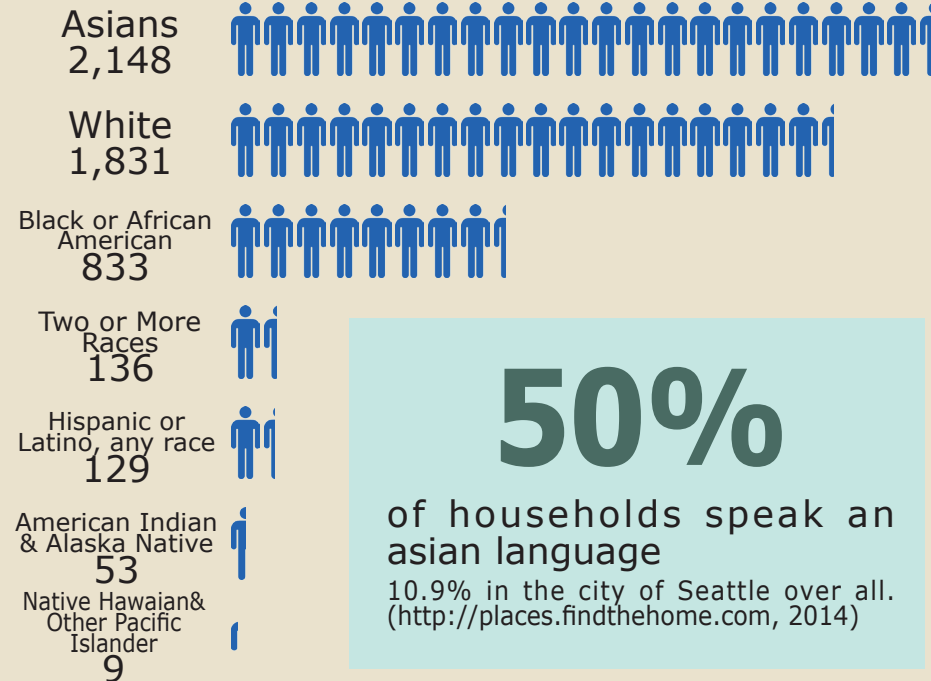
Source:
 1. ACS (American Community Survey (2009-2013) Demographic Profiles Pioneer Square/ International District
 2. Downtown Seattle Association and Metropolitan Improvement District (2011) 2011 DOWNTOWN DEMOGRAPHICS REPORT
 3. Junglecty.com (<http://www.junglecty.com/neighborhoods/area-international-district/>)
 4. Chinatown/International District community development plan / [coordinated by Interim Community Development Association with the support of the City Dept. of Neighborhoods], 1999
 5. Annual Report 2007 from eastafricans.org
 6. Historylink.org (http://www.historylink.org/index.cfm?DisplayPage=output.cfm&file_id=409)

5,139

The number of population.¹

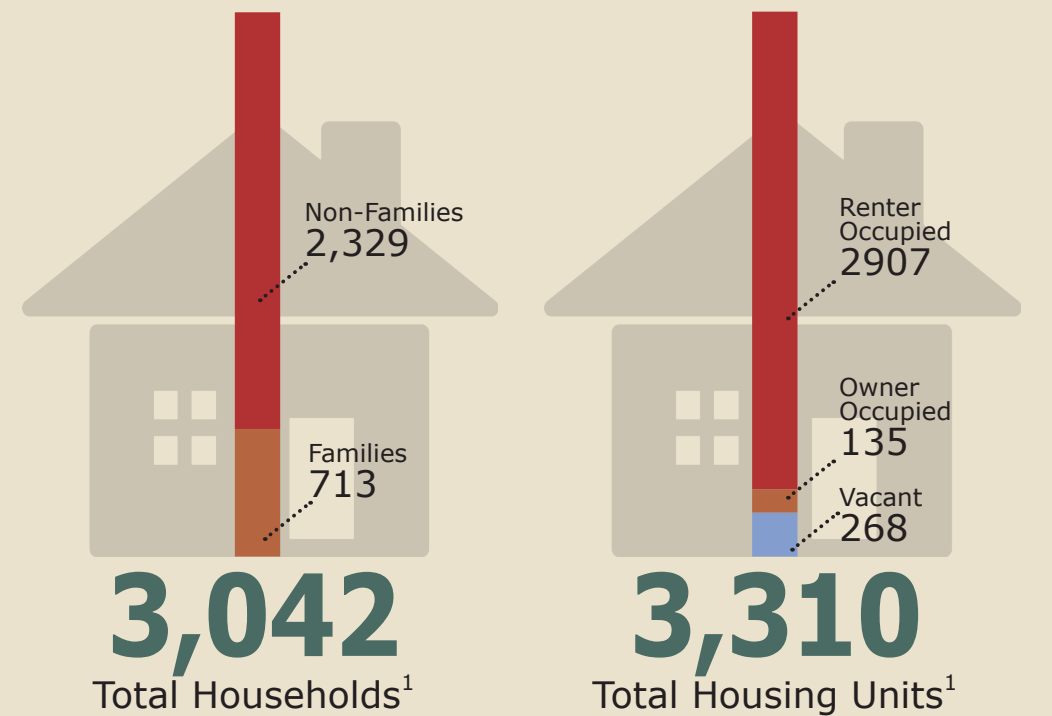
46.9

Median age of population.¹
 36.1 median age in the city of Seattle over all. (city-data.com, 2013)



50%

of households speak an asian language
 10.9% in the city of Seattle over all. (<http://places.findthehome.com>, 2014)



11.1%

Employment Rate.¹
 Compared to the city of Seattle unemployment rate of 5.0%

40.6%

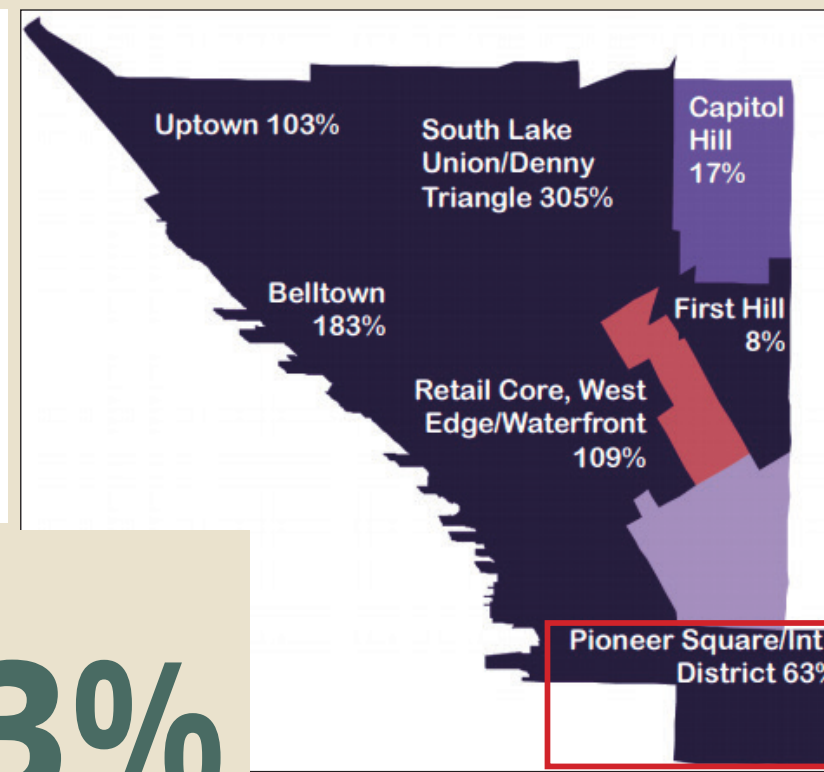
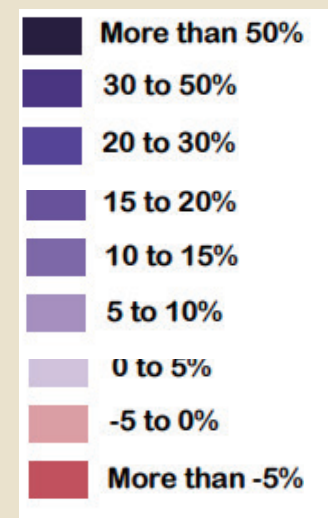
% of the population below the Poverty level.¹

\$15,915

Median Household Income²
 \$65,277 in the city of Seattle over all.

Neighborhood	Median HH Income	At least a BA
Wedgewood/Laurelhurst	\$79,890	74%
Eastlake/Madison Park	\$74,836	78%
Green Lake	\$71,977	69%
Wallingford/Freemont	\$59,888	70%
Ballard	\$59,659	53%
Capitol Hill	\$49,319	58%
University District	\$35,921	72%
Downtown	\$34,597	45%
Pioneer Square/ CID	\$15,915	20%

*Educational attainment data only capture residents older than 25.
 Income and Education by Neighborhood(2011)²
 Source: Analysis of Nielsen Data, 2011



63.3%

Population growth between 90s-10s²

Percent of Change in Population (1990-2010)

Source: Analysis of 1990 and 2010 U.S. Census data Figure is extracted from demographic report by downtownseattle.com

Chinese
 Japanese
 Filipino
 Vietnamese
 East African



▲ The Timing of the Influx of Each Immigrant's Groups³⁻⁶

EXTERNAL PRESSURE

Since 1973, a portion of the CID, mainly the west side of I-5, was registered as a historic district from the federal government in order to preserve the District's unique pan-Asian American character and to encourage rehabilitation of areas for housing and pedestrian-oriented businesses.¹¹ In the nomination form for the National Register of Historic Places Inventory, single room occupancy worker's hotels like Panama Hotel (1910-) and Bush Hotel (1915-), low scale retail and commercial buildings like Seattle First National Bank (1958-), and early automobile garages were listed as an important individual properties in the CID.

Despite these efforts at preservation, according to the research conducted by the city of Seattle, the district is facing a high risk of displacement because of linguistic isolation, low household income, proximity to newer forms of public transportation such as the Link light rail and street car.¹²

11: <http://www.seattle.gov/neighborhoods/preservation/id.htm>

12: "Seattle 2035, Final Equity Analysis" (2016) <http://2035.seattle.gov/wp-content/uploads/2016/05/Final-Growth-and-Equity-Analysis.pdf>

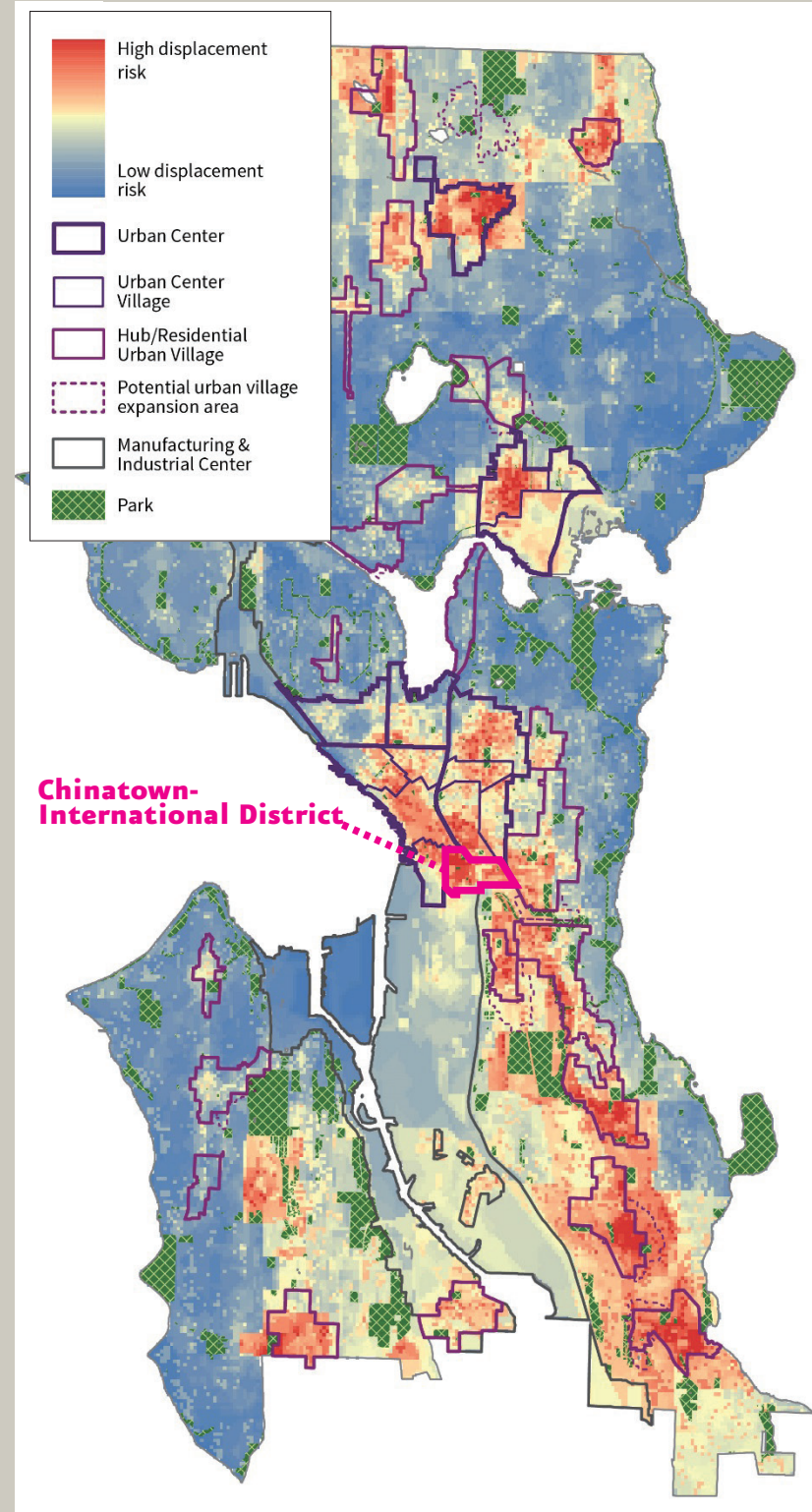
EXTERNAL PRESSURE

Source:
 - "Seattle Department of Neighborhoods, Historic Districts, International District"
<http://www.seattle.gov/neighborhoods/programs-and-services/historic-preservation/historic-districts/international-district>
 - "Seattle 2035, Final Equity Analysis"
<http://2035.seattle.gov/wp-content/uploads/2016/05/Final-Growth-and-Equity-Analysis.pdf>

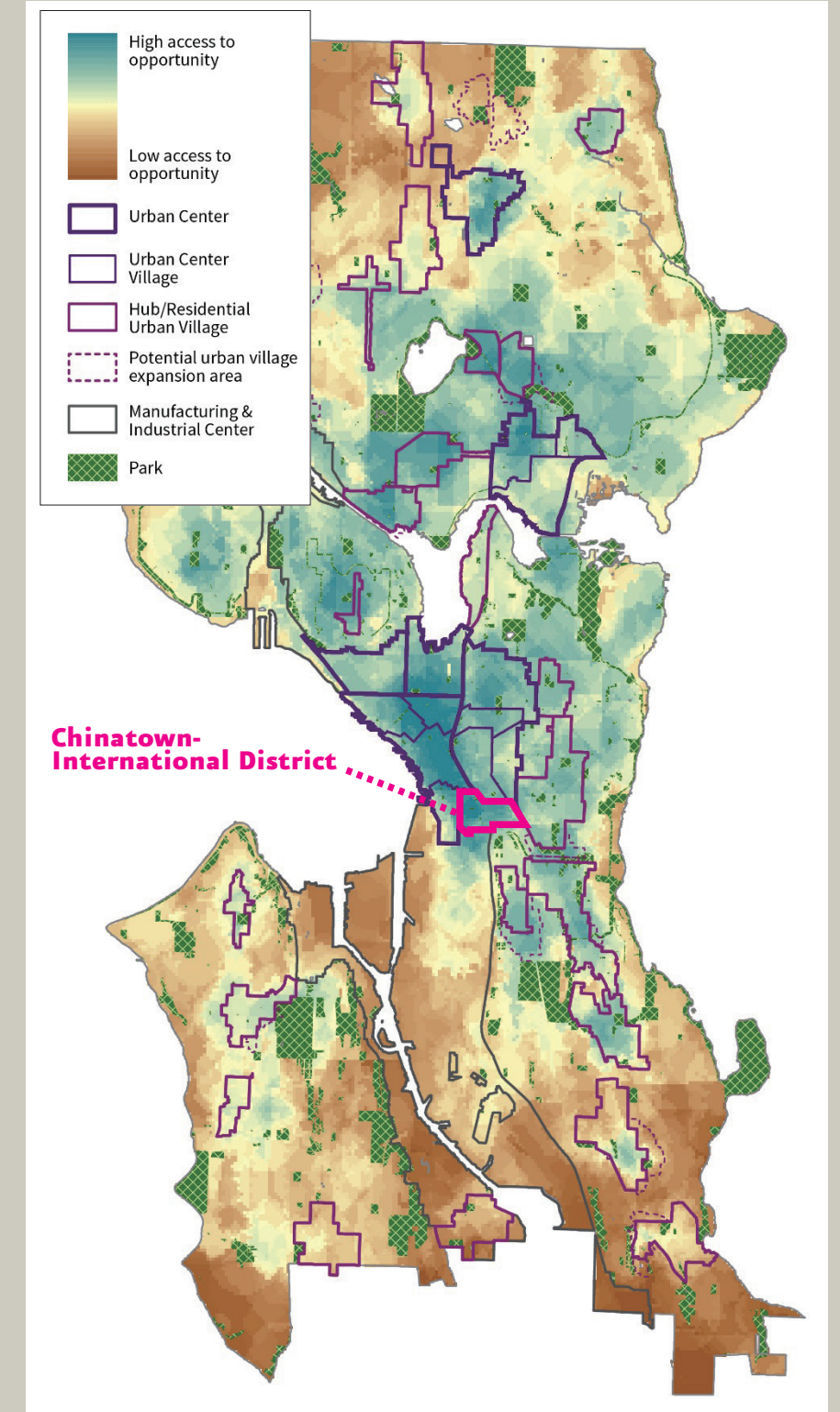


Reference: Seattle Department of Neighborhoods
<https://www.seattleinprogress.com/>
<http://www.downtownseattle.com/resources/development-and-construction-projects-map/>

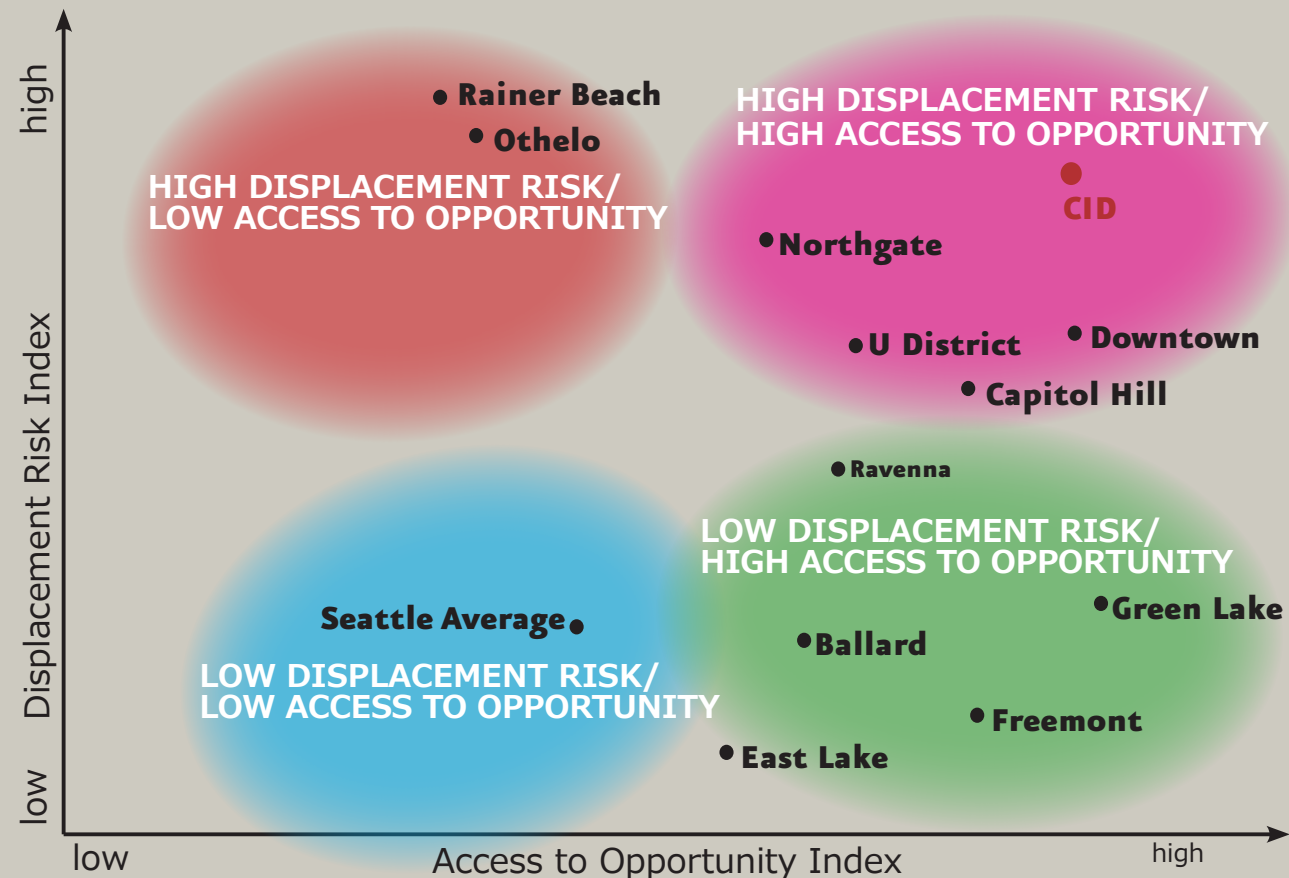
Risk of Displacement Index



Access to Opportunity Index



Analysis of displacement Index and Access to Opportunity Index



The index that makes CID high displacement risk are people of color, linguistic isolation, housing cost-burdened households, household income, proximity to transit, and proximity to current or future link light rail & street car.

The index that makes CID high access to opportunity are graduation rate, access to college/university, proximity to employment, and proximity to transit, current or future link light rail & street car, health care facility, and a location that sells produce.

METHODOLOGY

The research began with a thorough literature review and then included community surveys, and a series of interviews with community leaders, activists, researchers, and past residents.

The community survey was conducted at a large neighborhood kickoff event, and was intended to obtain wide opinions from the community about two specific topics: 1. what has fostered people's sense of belonging to the CID, and 2. Where do people feel unsafe at the CID. Twenty-six responses were collected through this survey; among them, the majority of the response was from the people with Chinese backgrounds, while the people from the Japanese, Filipino, and Vietnamese were minorities. This is primarily due to the fact that the event at which the survey was conducted was in the core of Chinatown.

A series of interviews were conducted in order to obtain more in-depth information about the district through face to face interaction, and supplement the survey results by gathering information from each of the four communities in the CID: Two each from Japanese and Filipino communities, and one each from the Chinese & Vietnamese communities.

METHODOLOGY



Photo by Chetanya Robinson

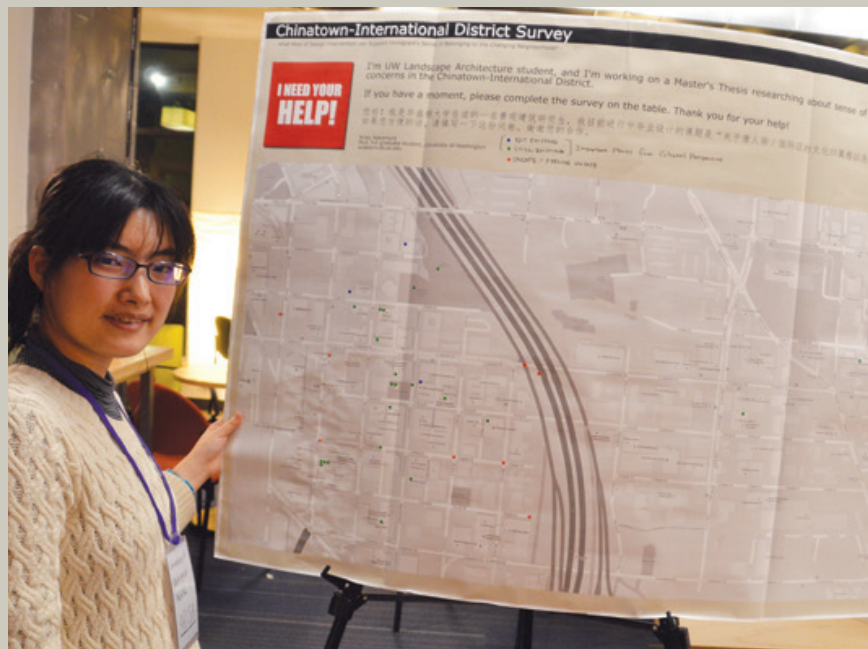
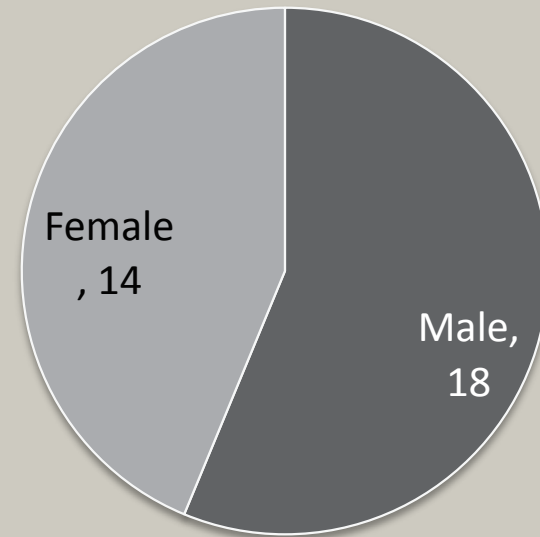


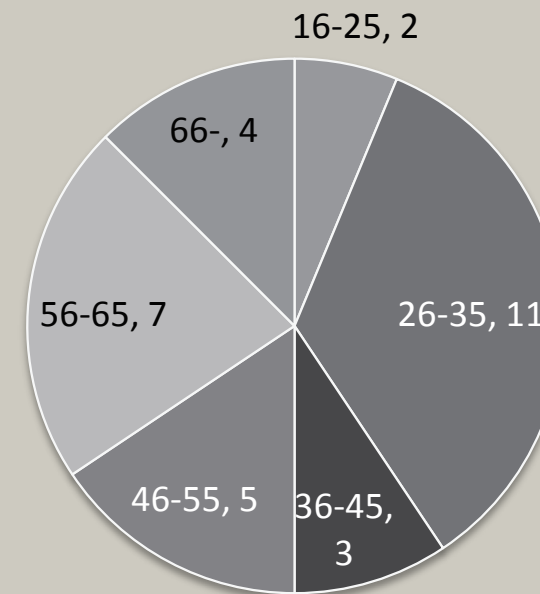
Photo by Chetanya Robinson

In terms of the survey, it was conducted at the 2nd annual CID Kickoff event hosted by the Seattle Chinatown International District Preservation and Development (SCIDpda) at Hing Hay Coworks. The event was an informal open house, with information about various projects and resources available to community members.

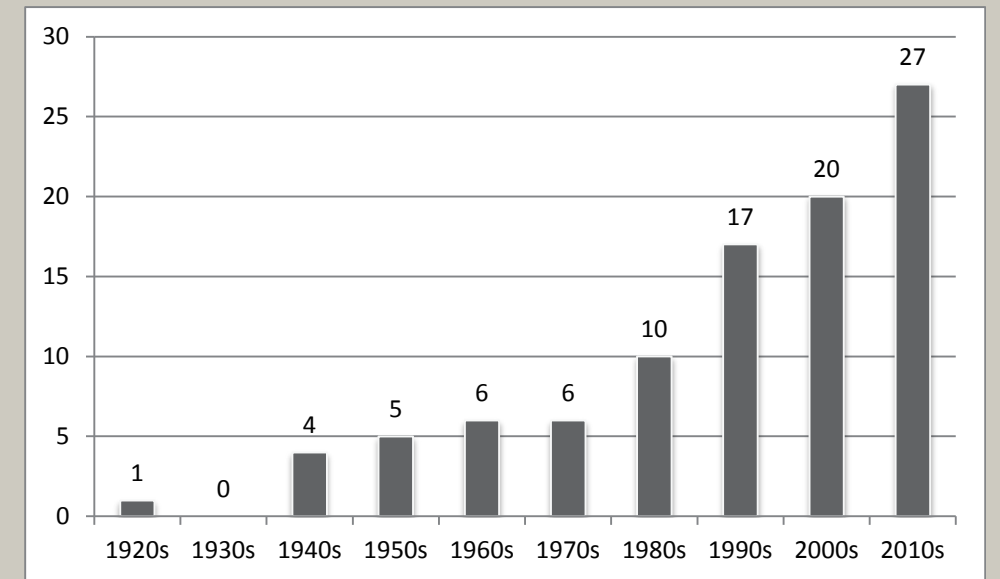
While asking people to fill out the survey, I presented my masters thesis project on how people perceive a sense of community and belonging toward the CID to show the progress of my research. Participants placed red dots where they felt unsafe, green dots to represent important community spaces that still exist and blue dots to represent important community spaces that no longer exist.



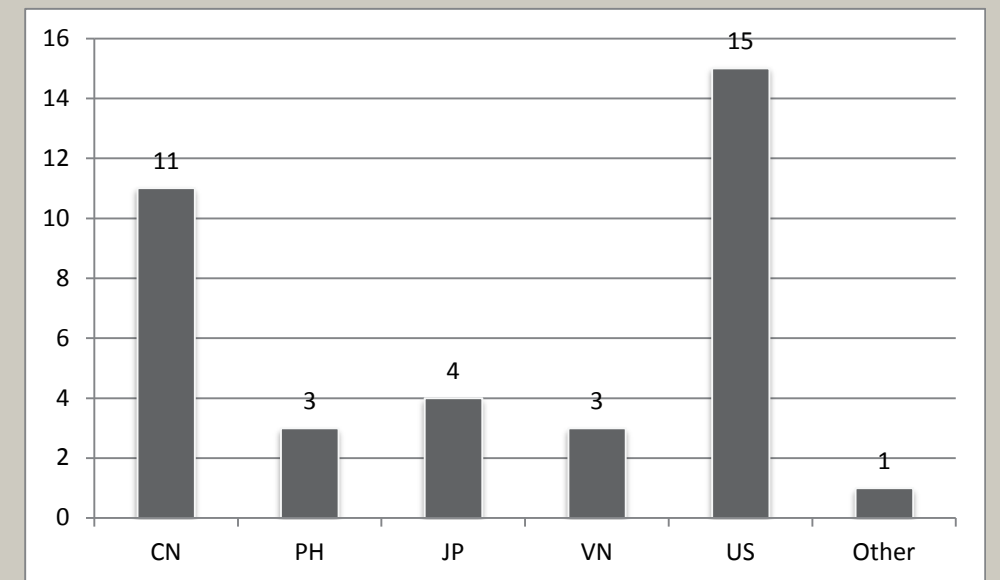
GENDER (N=32)



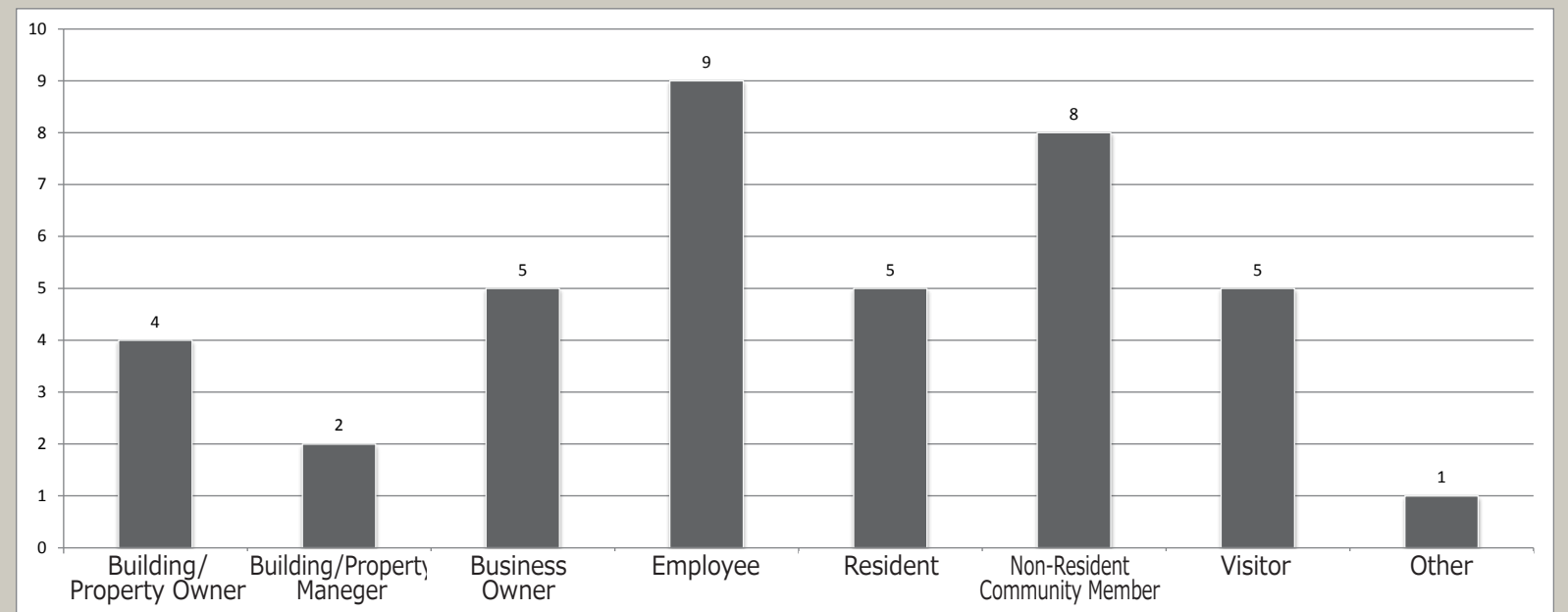
AGE (N=32)



DATES THAT RESPONDENTS KNOW (VISITED/LIVED/WORKED IN THE CID)



CULTURAL BACKGROUND



AFFILIATION

SOCIAL GATHERING PLACES

Throughout all four of the main cultural groups, places for gathering and socialization were listed as important. Most of such places were primarily used by one cultural group. Among those important places were grocery stores that mainly sold products that are specific to one cultural group, or places that host language learning, cultural events, or religious events specific to one cultural group.

However, there are also places that were used by multiple cultural groups. Those were places like Uwajimaya, which assimilates API products in one place and places that are/were open to public like Nippon Kan Theater and Danny Woo Community Garden.

EXAMPLE: CHONG WA BENEVELOENT ASSOCIATION



"[I] went to Chinese school there for 10 years, learned Chinese dance + lion dance there. It has drill team for 10 years as well. It's the center of our community. Chong Wa brought all things together."

ANONYMOUS, BUILDING / PROPERTY OWNER, 36-45 YEARS OLD, FEMALE, CHINESE BACKGROUND, FAMILIAR WITH THE AREA BETWEEN 1980s-2010s.

SOCIAL GATHERING PLACES

COLOR IMAGE: EXISTING
 GRAYSCALE IMAGE: NOT EXISTING

Note: Comments are based on feedback from the community. For more, see the next page.

Yesler

It was not only for the entertainment but people had community meetings.



NIPPON KAN



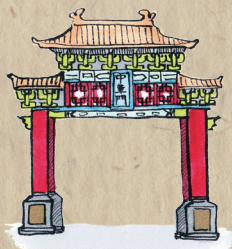
DANNY WOO COMMUNITY GARDEN

Neat place to hang out for all ages!



BARBERSHOPS

the Filipino Community was the barbershop.



It started out as a Japanese store, then assimilated other Asian Products.



UWAJIMAYA

UWAJIMAYA

Center of the Chinese Community!



CHONG WA BENEVOLENT ASSOCIATION

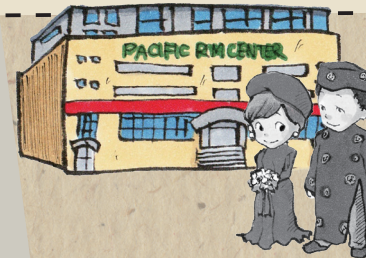
On the weekend, lots of people visited the church, then went for shopping or eating.



VIETNAMESE CATHOLIC CHURCH

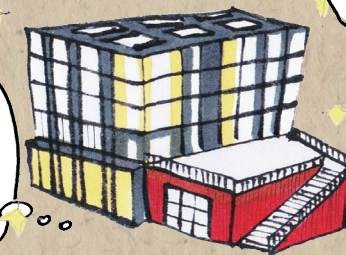
Vietnamese people used to have weddings & banquets here.

PACIFIC RIM CENTER



Jackson

Many efforts were made to create a space for social & cultural programs for Vietnamese



VIETNAMESE CULTURAL CENTER

Note: to be constructed

Many Cultural & educational activities here. Lion Dance, drill team, Chinese classes....



It was a very popular place for events.

Bon Odori



SEATTLE BUDDHIST CHURCH

funerals

Kids come here for the classes



JAPANESE LANGUAGE SCHOOL

Basket ball team



4th Ave

I-5

Dearborn

Rainier Ave

SOCIAL GATHERING PLACES

■ CHINESE COMMUNITY ■ JAPANESE COMMUNITY
■ FILIPINO COMMUNITY ■ VIETNAMESE COMMUNITY

Note: This is not an exclusive list but rather than a representative one based on feedback from the community. For more, see the appendix.

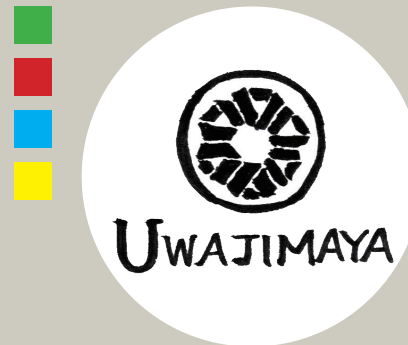
CHONG WA BENEVOLENT ASSOCIATION



"[I] went to Chinese school there for 10 years, learned Chinese dance + lion dance there. It has drill team for 10 years as well. It's the center of our community. Chong Wa brought all things together."

ANONYMOUS, BUILDING / PROPERTY OWNER, 36-45 YEARS OLD, FEMALE, CHINESE BACKGROUND, KNOWS THE AREA BETWEEN 1980s-2010s.

UWAJIMAYA



"Uwajimaya is the major factor that preserved cultural groups in the ID...they started out as a Japanese store, continued to be Japanese store but also assimilated Chinese, Vietnamese, Filipino and other Asian products to sale, so it's kind of a gathering place. The store changed gradually."

SHOKICHI TOKITA, PAST RESIDENT, 66~ YEARS OLD, MALE, JAPANESE BACKGROUND, KNOWS THE AREA BETWEEN 1940s-1950s.

NIPPON KAN



"Nippon Kan was not only for the entertainment and shows but we had community meetings to talk about the politics and so forth. It was pretty a dynamic place."

...they preserved the building, but it is not a theater any more...I miss that place, I used to go there too."

DOUG CHIN, INTERNATIONAL DISTRICT ACTIVIST; JOURNALIST; HISTORIAN, CHINESE BACKGROUND, KNOWS THE AREA SINCE 1940s.

BARBERSHOPS



"There's just one people live in one room, they share the bath and all of that. That's SRO(Single room occupancy) single room. The Drop In Center or the barbershop or the gambling hall that was their living room."

So the gathering, to me growing up in this community, this neighborhood, the Filipino community was the barbershop."

BOB SANTOS, INTERNATIONAL DISTRICT ACTIVIST, 66~ YEARS OLD, MALE, FILIPINO BACKGROUND.

BUDDHIST CHURCH (CURRENT BETSUIN)



"It was very popular place. Events, Bon-odori, funerals, parties were there, Young people danced there, they had a basketball team, too (they have a nice gym there)"

SHOKICHI TOKITA, PAST RESIDENT, 66~ YEARS OLD, MALE, JAPANESE BACKGROUND, FAMILIAR WITH THE AREA BETWEEN 1940s-1950s.

JAPANESE LANGUAGE SCHOOL



"There was a lot of the community feeling in terms of after school, kids might come here for the Japanese Language class, Saturday Language School."

KAREN YOSHITOMI, DIRECTOR OF JAPANESE CULTURAL AND COMMUNITY CENTER OF WASHINGTON, 46-55 YEARS OLD, FEMALE, JAPANESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 1990s.

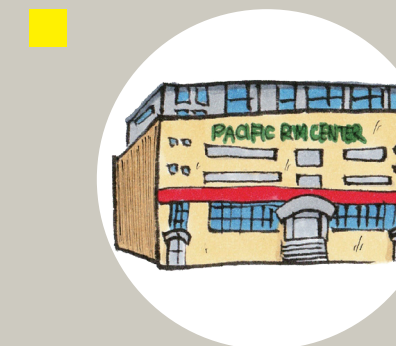
VIETNAMESE CATHOLIC CHURCH



"When the Church was there, many people go there every Sunday, and then go for shopping in the Little Saigon area."

TAM NUGYEN, BUSINESS OWNER, MALE, VIETNAMESE BACKGROUND.

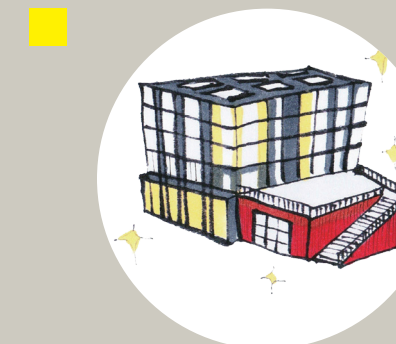
PACIFIC RIM CENTER



"A lot of community members used to have weddings and banquets here. It's still used today, but now there are other places to have these sort of gatherings."

JAMES HONG, EXECUTIVE DIRECTOR OF VIETNAMESE FRIENDSHIP ASSOCIATION, FAMILIAR WITH THE AREA SINCE 1990s.

VIETNAMESE COMMUNITY CENTER



"Many efforts were made to create a physical space that could host social and cultural programs for the Vietnamese community."

SOURCE: FRIEND'S OF LITTLE SAIGON "ANNUAL REPORT 2013"

STORYTELLING PLACES

In this booklet, ‘Storytelling places’ are defined as historical buildings and exhibitions which are keys to convey the history of the CID. The Wing Luke Museum, Filipino American Historical Kiosk, and Exhibition at the Eastern Hotel are good examples. Places where historical events took place such as ILWU Local 37 Union Hall are also important to preserve the CID’s history. If we preserve these places and exhibitions, it would allow the CID community to explain their history to each other, to outsiders and to the next generation not just in stories but in the preservation of the places themselves.

Ordinary urban landscapes can also be Storytelling places. For example, a Japanese American respondent recalled the old Japantown in 1940s when he saw today’s Little Saigon. Both of them had small businesses like restaurants and grocery stores along streets. Another example is the character of Kanji that can be seen everywhere on the streets and stores in the CID. A Chinese person said Kanji reminded him of the history of both Chinese American and Japanese American in the US. Urban historian and architect Dolores Hayden used the phrase, “The Power of Place” to explain the power of ordinary urban landscapes to nurture citizen’s public memory, to encompass shared time in the form of shared territory.

This section shows examples of storytelling places, which include both historically important buildings and exhibitions, or ordinary urban landscape that can trigger old memories of the CID.

EXAMPLE: WING LUKE MUSEUM



"[It is an important place] because not many other cities can claim a museum for API (Asian Pacific Islanders) community."

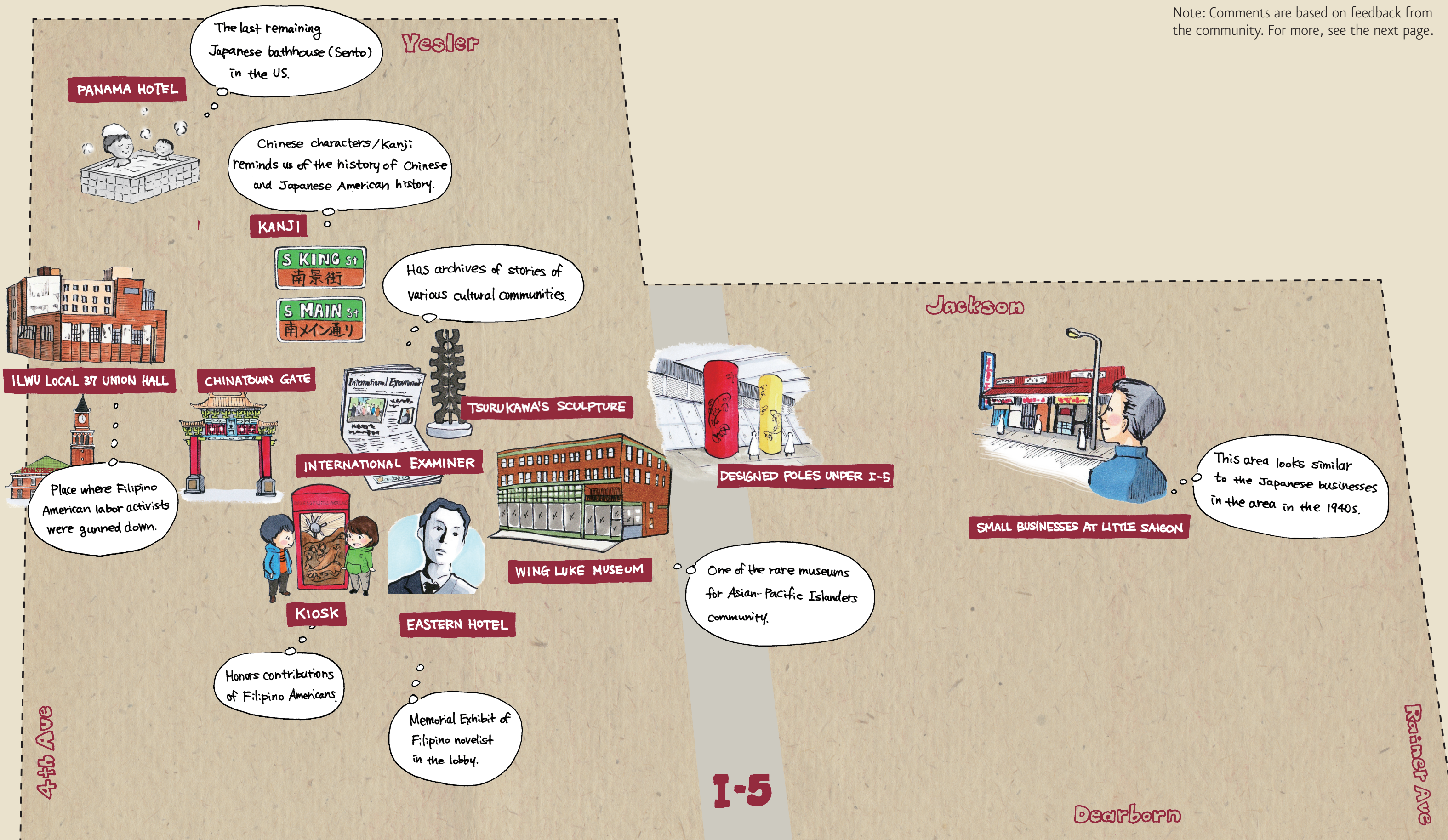
ANONYMOUS, NON-RESIDENT COMMUNITY MEMBER, 36-45 YEARS OLD, MALE, CHINESE AND FILIPINO BACKGROUND, FAMILIAR WITH THE AREA SINCE 2000s.

STORYTELLING PLACES

COLOR IMAGE: EXISTING

GRayscale IMAGE: NOT EXISTING

Note: Comments are based on feedback from the community. For more, see the next page.



STORYTELLING PLACES

Note: This is not an exclusive list but rather than a representative one based on feedback from the community. For more, see the appendix.

■ CHINESE COMMUNITY	■ JAPANESE COMMUNITY
■ FILIPINO COMMUNITY	■ VIETNAMESE COMMUNITY

WING LUKE MUSEUM



“(It is an important place) because not many other cities can claim a museum for API (Asian Pacific Islanders) community.”

ANONYMOUS, NON-RESIDENT COMMUNITY MEMBER, 36-45 YEARS OLD, MALE, CHINESE AND FILIPINO BACKGROUND, FAMILIAR WITH THE AREA SINCE 2010s.

EASTERN HOTEL



“(It is an important place) Because the Carlos Bulosan Memorial Exhibit in the lobby is a significant piece of Filipino American history”

ANONYMOUS, NON-RESIDENT COMMUNITY MEMBER, 36-45 YEARS OLD, MALE, CHINESE AND FILIPINO BACKGROUND, FAMILIAR WITH THE AREA SINCE 2010s.

ILWU LOCAL 37 UNION HALL



“(It is an important place) Because this building is the place where Gene Viernes & Silme Domingo were gunned down by Marcos thugs.”

ANONYMOUS, NON-RESIDENT COMMUNITY MEMBER, 36-45 YEARS OLD, MALE, CHINESE AND FILIPINO BACKGROUND, FAMILIAR WITH THE AREA SINCE 2010s.

KANJI



“Kanji reminds me about a lot of history. Chinese American in the US who built the history. Japanese American misfortune too.”

ANONYMOUS, VISITOR, 46-55 YEARS OLD, MALE, CHINESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 1980s.

INTERNATIONAL EXAMINER



“it’s more like a log of the past; if you think of each issue as a book, and if you take each piece that includes, maybe Filipino culture – it doesn’t even have to be Filipino culture, International Examiner can do this for every culture – they have the record of all these issues and all these articles that you can always go back and look at.”

They have this archive of all the stuff, and without the newspaper, a lot of these stories that have been written in the newspaper could have been lost forever, and now we have a record of it, and I think that is a great thing to have in this community.”

EDGAR BATAYOLA, RESIDENT AND LOCAL GRAPHIC DESIGNER, MALE, FILIPINO BACKGROUND.

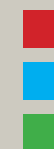
SMALL BUSINESSES IN LITTLE SAIGON



“Whenever I go down to that area, right now it's almost all Vietnamese, what I see is exactly the same thing I saw when I was growing up (in 1940s), small businesses, restaurants, grocery stores... What do I think of that? I like it. I like to see that because we prospered from there. This is where we started, and then our children grew up there, moved on out, became successful elsewhere.”

SHOKICHI TOKITA, PAST RESIDENT, 66~ YEARS OLD, MALE, JAPANESE BACKGROUND, FAMILIAR WITH THE AREA BETWEEN 1940s-1950s.

MARKERS



“I think the way that some people have decided that the preservation approach was by doing "markers." Not just like the signs, but like the gates and sculptures such as Tsurukawa's sculpture dotted around the area, one was in the ID.”

KAREN YOSHITOMI, DIRECTOR OF JAPANESE CULTURAL AND COMMUNITY CENTER OF WASHINGTON, 46-55 YEARS OLD, FEMALE, JAPANESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 1990s.

KIOSK



The historical kiosk honors the contributions of Filipino Americans.

“Because when people look at Filipino, we are absent, but if you look at the leadership like Uncle Bob, so many of our leaders are in different places like Wing Luke Museum and so forth... So for me, to restore Filipino cultural presence and business presence is important.”

MARIA BATAYOLA, COMMUNITY ACTIVIST, 56-65 YEARS OLD, FEMALE, FILIPINO BACKGROUND, FAMILIAR WITH THE AREA SINCE 1969.

PANAMA HOTEL



The hotel was built in 1910, designed by the first Japanese-American architect in Seattle. It preserves the last remaining Japanese bathhouse (sentō) in the United States. It also displays personal items of Japanese and Japanese Americans during WWII at the cafe inside.

REFERENCE: DUBROW, GAIL. AND GRAVES, DANA. 2002. SENTO AT SIXTH AND MAIN. THE SEATTLE ARTS COMMISSION

SOCIAL SERVICES

Because of the limited access to support services, people pooled their money, resources and power together to build a community. For example, the area had the worst conditions in terms of poverty, poor housing, and services.

“In 1940s to 1950s, the housings down there was inadequate, it was in poor condition. Most of the places down there were hotels, a very few apartments, and what they called SRO, single room occupancy. [SRO were] 8ft by 10ft, with no bathrooms and eating places... and even poor heating, no heating.”¹³

These SROs were built for single men between 1920s and 1990s. The rooms were not only open for single male immigrants, but also for people who used to go to Alaska. However, it was not an adequate place for families to live.

People in the CID asked all the local government, state government, and federal government for help to fix the streets and housings, and establish many types of social programs. Especially the 1970s was a time when big improvements happened because of people protesting against the construction of the King Dome. For example, social services like the Asian Counseling and Referral Center and International Community Health Service started in the 1970s. “People coming together to foster growth of the group”¹⁴ is the primary concept of the CID.

13: Interview from Mr. Doug Chin, a former Chinatown-International District Coordinator for the City of Seattle

14: Interview from Ms. Karen Yoshitomi, a director of Japanese Cultural and Community Center of Washington

EXAMPLE: INTERNATIONAL DROP-IN CENTER



"International Drop-in Center, not existing at the ID today, but was a senior gathering place, five day programming, dance, culture, field trips, anti-depression activities. Elderly people tend to be isolated, so this is the kind of place they gather."

MARIA BATAYOLA, COMMUNITY MEMBER, 56-65 YEARS OLD, FEMALE,
FILIPINO BACKGROUND, FAMILIAR WITH THE AREA SINCE 1969.

SOCIAL SERVICES

COLOR IMAGE: EXISTING
 GRAYSCALE IMAGE: NOT EXISTING

Note: Comments are based on feedback from the community. For more, see the next page.

Yesler

FRATERNAL ORGANIZATIONS



These organizations provided Filipinos a tight-knit sense of community.

INTERNATIONAL DROP-IN CENTER

Host community events to preserve, promote and develop the district.



IDEA SPACE

DENISE LOUIE EDUCATION CENTER



It was a senior gathering place, Dance, culture field trips, etc...

Jackson

HELPING LINK



Place for a lot of newer group of people that come to America.



Provides information on social or economic services.

ASIAN COUNSELING AND REFERRAL CENTER

Kids from multiple immigrant groups grow up together here.



INTERNATIONAL COMMUNITY HEALTH SERVICE

Place for temporary employment, job for people.



LABOR READY



They provide a free health services for those who cannot afford the health insurance.

4th Ave

I-5

Dearborn

Rainier Ave

SOCIAL SERVICES

Note: This is not an exclusive list but rather than a representative one based on feedback from the community. For more, see the appendix.

■ CHINESE COMMUNITY	■ JAPANESE COMMUNITY
■ FILIPINO COMMUNITY	■ VIETNAMESE COMMUNITY

FRATERNAL ORGANIZATIONS



“One of the ways Filipinos coped with the racism, poverty, and alienation they experienced in America in the 1920s and 1930s was to form Filipino fraternal organizations like the Caballeros de Dimas-alang and the Legionarios del Trabajo. Such organizations provided them a tight-knit sense of community reminiscent of the strong family ties they left back home. One of the roles such organizations played was, for example, to provide full payment for members’ funerals; this was particularly crucial for the large percentage of Filipinos who lived out the latter half of their lives as aging childless bachelors.”

FROM “ROUTES AND ROOTS: CULTIVATING FILIPINO AMERICAN HISTORY ON THE CENTRAL COAST”, GOOGLE SITE

INTERNATIONAL DROP-IN CENTER



“International Drop-in Center, not existing at the ID today, but was a senior gathering place, five day programming, dance, culture, field trips, anti-depression activities. Elderly people tend to be isolated, so this is the kind of place they gather.”

MARIA BATAYOLA, COMMUNITY ACTIVIST, 56-65 YEARS OLD, FEMALE, FILIPINO BACKGROUND, FAMILIAR WITH THE AREA SINCE 1969.

IDEA SPACE



It is a design and resource center, hosts a lot of community events to preserve, promote and develop the district. Assistance they provide are Clean and Safe Streets, Real Estate Development, Design Assistance, and Business Assistance. For example, Neighborhood block watch is a public safety walk held every Tuesday. About 10 participants, most are elderly walk the area together.

REFERENCE: [HTTP://WWW.SCIDPDA.ORG/WHAT-WE-DO/COMMUNITY-ENGAGEMENT/IDEA-SPACE](http://www.scidpda.org/what-we-do/community-engagement/idea-space)

LABOR READY



“Place for temporary employment, Jobs for people”

ANONYMOUS, NON-RESIDENT COMMUNITY MEMBER, 26-35 YEARS OLD, MALE, CHINESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 2010s.

DENISE LOUIE EDUCATION CENTER



“They're right in the International District, the name is coming from a woman who got shot and died, it is a child care center, provides a child care. Kids from multiple immigrant groups grow up together here.”

DOUG CHIN, INTERNATIONAL DISTRICT ACTIVIST; JOURNALIST; HISTORIAN, CHINESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 1940s.

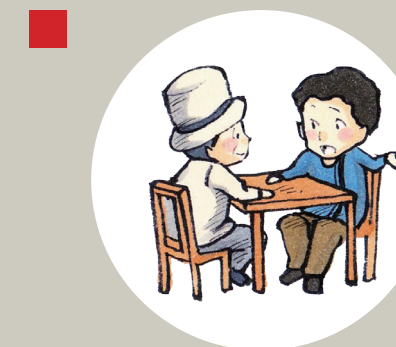
HELPING LINK



“I think the helping link is the place for a lot of newer group of people that come to America. Especially Vietnamese, they are able to find some help.”

TAM NUGYEN, BUSINESS OWNER, MALE, VIETNAMESE BACKGROUND.

ASIAN COUNSELING AND REFERRAL CENTER (ACRS)



“If you need some social or economic services, like applying for welfare, you go there, and they will tell you where to go to get services...”

They will refer you to a different other services, if they themselves don't provide them, but they have own programs now, it is a big agency.”

DOUG CHIN, INTERNATIONAL DISTRICT ACTIVIST; JOURNALIST; HISTORIAN, CHINESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 1940s.

INTERNATIONAL COMMUNITY HEALTH SERVICE (ICHS)



“It provides health services, you will get doctors and so forth, people who get sick and who cannot afford the health insurance can get the services there. They have a free health services. It started in 1970s, responding to the issues of Kingdome.”

DOUG CHIN, INTERNATIONAL DISTRICT ACTIVIST; JOURNALIST; HISTORIAN, CHINESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 1940s.

ENTERTAINMENT + PARKS

People in the district enjoy their leisure time in their neighborhood. There are/were several playful and joyful places in the CID.

The Kokusai Theater showed samurai movies in Japanese, and it used to be a gathering space for the Japanese immigrants. Nippon Kan was another Japanese cultural space showing Kabuki and Sumo wrestling in the past. Not only Japanese but also people from other cultural groups came to see the show.

Parks were built around the time when big improvements occurred responding to the protest against the construction of the King Dome in 1970s. The Hing Hay Park and Kobe Terrace Park are good examples: both of them are popular as a leisure place for all ages and ethnicity. However, the lack of open/green space is still a major issue among the community. According to the site analysis report done by students at University of Washington in 2002,

“Lack of open space is another major concern raised in the interviews. In addition, many interviewees express the need to make the District greener. The importance of open space is demonstrated in the responses gathered on places recognized by the community as “sacred.”¹⁵

¹⁵: Hou, Jeffery and Michael Horner. 2002. COMMUNITY BUILDING AND PLACEMAKING: Eleven Projects for Neighborhood Revitalization in Seattle's Chinatown-International District: Work of Community Design Studio. University of Washington, Department of Landscape Architecture. Pg. 2-19

EXAMPLE: MAIN BOWL



"A lot of young people used to go to the "Main Bowl," middle age people they had leagues. There was a competition. Almost all Japanese, I know there was a Chinese team."

SHOKICHI TOKITA, PAST RESIDENT, 66~ YEARS OLD, MALE, JAPANESE BACKGROUND, FAMILIAR WITH THE AREA BETWEEN 1940s-1950s.

ENTERTAINMENT + PARKS

COLOR IMAGE: EXISTING
GRAYSCALE IMAGE: NOT EXISTING

Note: Comments are based on feedback from the community. For more, see the next page.

Yesler

NIPPON KAN



Used to have Kabuki show & Sumo wrestling.

Unites community members at CID through gardening and community events.



MAIN BOWL



A lot of young people used to go here. They had leagues & competition.

DANNY WOO COMMUNITY GARDEN



KOKUSAI THEATER

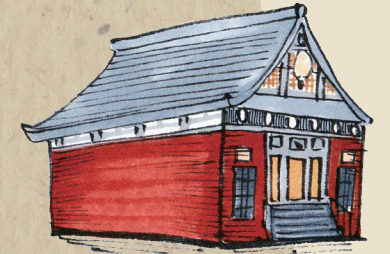
Japanese movie theater, another gathering place.

FORT ST. GEORGE

Great place to hang out Karaoke, arcade, gameshops.



Jackson



People gathered at the park and played baseball.

BASEBALL TEAM



HING HAY PARK

Central gathering and leisure place for the community.



Kids from CID come here to play.

INTERNATIONAL CHILDREN'S PARK

4th Ave

I-5

Dearborn

Rainier Ave

ENTERTAINMENT + PARKS

■ CHINESE COMMUNITY
 ■ JAPANESE COMMUNITY
■ FILIPINO COMMUNITY
 ■ VIETNAMESE COMMUNITY

Note: This is not an exclusive list but rather than a representative one based on feedback from the community. For more, see the appendix.

NIPPON KAN



"I also remember visiting the Nippon Kan Theater up on the hill on Washington Street when I was six years old...I had never seen Kabuki before. The scary makeup on their faces, the ominous drumming – it scared the "shit" out of me for days."

BOB SANTOS, INTERNATIONAL DISTRICT ACTIVIST, 66~ YEARS OLD, MALE, FILIPINO BACKGROUND

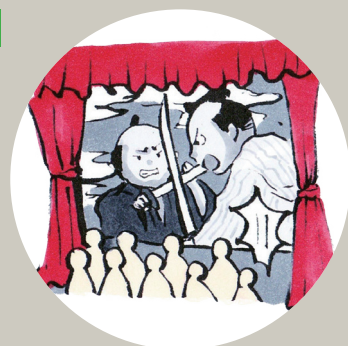
MAIN BOWL



"A lot of young people used to go to the "Main Bowl", middle age people they had leagues. There was a competition. Almost all Japanese, I know there was a Chinese team."

SHOKICHI TOKITA, PAST RESIDENT, 66~ YEARS OLD, MALE, JAPANESE BACKGROUND, FAMILIAR WITH THE AREA BETWEEN 1940s-1950s.

KOKUSAI THEATER



"The Kokusai Theater used to be a Japanese movie theater, that was another gathering place, people watched like Samurai movie, all in Japanese."

KAREN YOSHITOMI, DIRECTOR OF JAPANESE CULTURAL AND COMMUNITY CENTER OF WASHINGTON, 46-55 YEARS OLD, FEMALE, JAPANESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 1990s.

DANNY WOO COMMUNITY GARDEN



"The Danny Woo Community Garden unites community members of all ages from Seattle's Chinatown/International District through sustainable gardening, seed-to-plate garden education and community events. The garden connects immigrant elders with their roots by providing space to practice agriculture that is familiar to them from their homelands."

FROM [HTTP://INTERIMICDA.ORG/](http://interimicda.org/)

HING HAY PARK



Respondents described the place is known as central gathering and leisure place for community members, residents, visitors and tourists, for all ages and ethnicities.

"It's used by many elderly residents and for large cultural events."

ANONYMOUS, BUSINESS OWNER & NON-RESIDENT COMMUNITY MEMBER, 16-25 YEARS OLD, FEMALE, CHINESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 1990s

INTERNATIONAL CHILDEN'S PARK



"Played there every time we went to Chinatown."

ANONYMOUS, BUILDING / PROPERTY OWNER, 36-45 YEARS OLD, FEMALE, CHINESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 1980s

BASEBALL TEAM



"After playing baseball, people went to restaurants at the C-ID like Gyokkoken for dinner."

FROM TALK EVENT: EXPLORING NIHONMACHI ~THROUGH PEOPLE'S DAILY LIFE~, DEE GOTO AND ATSUSHI "ATS" KIUCHI. FEB 28TH 2016 AT PANAMA HOTEL

"People gathered at the park and played baseball because there had lots of baseball leagues or basketball teams."

KAREN YOSHITOMI, DIRECTOR OF JAPANESE CULTURAL AND COMMUNITY CENTER OF WASHINGTON, 46-55 YEARS OLD, FEMALE, JAPANESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 1990s.

FORT ST. GEORGE BUILDING



"We used to Karaoke underneath Fort St. George, but it's not there anymore. It used to be called Seattle's Best Karaoke in the late 90s.

I have fond memories of standing outside and hanging out on this corner. Pretty good to this date we know all the people working there, like the shop owner and what not."

EDGAR BATAYOLA, RESIDENT AND LOCAL GRAPHIC DESIGNER, MALE, FILIPINO BACKGROUND

PUBLIC SAFETY

Currently, the CID community is struggling with the issue of public safety. The actual crimes occurring in the district (e.g. Mr. Donnie Chin's murder) and psychological fear (e.g. lack of street lights) are the two main factors that make people feel unsafe.

EXAMPLE: PUBLIC SAFETY



"The hard time for our business in little Saigon is [to have] cars [broken] in by criminals, to [have that] happen to our staff and our customers. They break into our cars and our customer's car, and scare people to come to that area. So it is a very hard time right now."

TAM NUGYEN, BUSINESS OWNER, MALE, VIETNAMESE BACKGROUND.

PUBLIC SAFETY

The map below shows the places that respondents indicated in response to the question: "Where do you feel unsafe and why?"
 The green icon represents the fear related to the presence of other people such as homeless people and drug dealers.
 The blue icon represents the fear related to the situation such as darkness and no traffic lights.



PUBLIC SAFETY

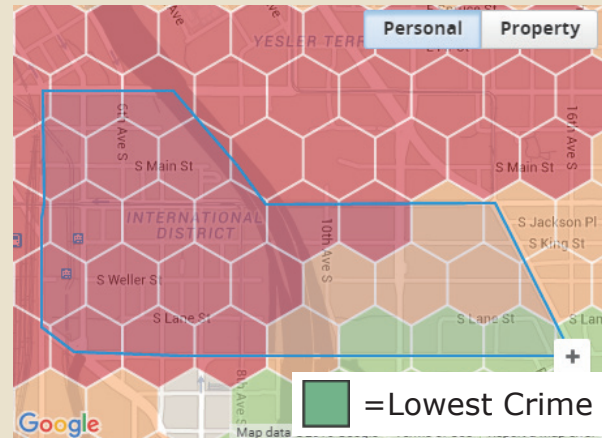
■ CHINESE COMMUNITY ■ JAPANESE COMMUNITY
■ FILIPINO COMMUNITY ■ VIETNAMESE COMMUNITY

BACKGROUND

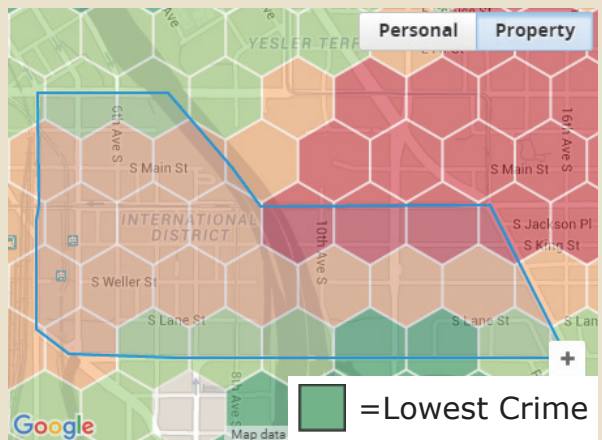
"International District has more personal crime and more property crime per person than the Seattle average."

"Donnie Chin, Chinatown ID's 'frontline hero,' killed in early morning shooting"

Originally published July 23, 2015 at 6:47 am
 Updated July 24, 2015 at 7:36 pm
 Seattle Times



Personal Crime in the International District
 Source: Walkscore.com



Property Crime in the International District
 Source: Walkscore.com

FINDINGS

> The area people feel unsafe in common were, under the I-5, 5th Ave, Dearborn Street, and the intersection between 12th and Jackson.

> The reasons for the unsafe feeling were mainly homeless people, darkness, and drag dealers.

> I-5 divides the CID into two areas on the east & west side. The Little Saigon community had concerns about the public safety on the east side of the I-5.

UNDER I-5



"The tents don't really make me feel unsafe. but I've seen needles (for drugs) there and it seems like muggers could hide behind cars."

ANONYMOUS, BUSINESS OWNER & NON-RESIDENT COMMUNITY MEMBER, 16-25 YEARS OLD, FEMALE, CHINESE AND US BACKGROUND, KNOWS THE AREA SINCE 90S



"Homeless / Mental crisis people are wandering there"

ANONYMOUS, EMPLOYEE, 16-25 YEARS OLD, FEMALE, CHINESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 2010S.



"Transients, Frequent Obvious crime, No police presence"

ANONYMOUS, EMPLOYEE & NON-RESIDENT COMMUNITY MEMBER, 26-35 YEARS OLD, MALE, US BACKGROUND, FAMILIAR WITH THE AREA SINCE 2010S.



5TH AVENUE



"5th and King – Union Market employee was stabbed to death."

ANONYMOUS, NON-RESIDENT COMMUNITY MEMBER, 26-35 YEARS OLD, MALE, CHINESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 2010S.



"Both areas (5th ave. and Dearborn St.) have many sojourners that have the potential to make people uncomfortable."

ANONYMOUS, EMPLOYEE, 26-35 YEARS OLD, MALE, US BACKGROUND, FAMILIAR WITH THE AREA SINCE 2010S.

DEARBORN STREET



"Shelters temporal housing and tents along Dearborn."

ANONYMOUS, BUILDING / PROPERTY OWNER, BUSINESS OWNER & RESIDENT, 66-YEARS OLD, MALE, JAPANESE BACKGROUND , FAMILIAR WITH THE AREA SINCE 1950S.

LITTLE SAIGON



"Massage parlors pop up everywhere in our district, drug dealing, illegal encampment all over our areas. Hard time for our business in Little Saigon is car broken in by criminals happen to our staffs and customers. That makes people scared to come to the area. So it is very hard time right now."



"...We report to the city, to the police department, but those things are getting worse and worse in our community."



TAM NUGYEN, BUSINESS OWNER, MALE, VIETNAMESE BACKGROUND.

CONCERNS

"Calling 911 is as close as a phone call," wrote King, in September, "but to our neighborhood it is a giant obstacle."

DIANE KING, C-ID APARTMENT OWNER IN 2015
 FROM [HTTP://WWW.SEATTLEGLOBALIST.COM/](http://www.seattleglobalist.com/) "5 WAYS TO FIX PUBLIC SAFETY IN THE INTERNATIONAL DISTRICT"

"There is predominantly high number of elderly people who do not speak English as their 1st language, and that's the one who would more the predator who would see individuals like that as victims of public safety in terms of assaults, muggings, or theft...ID is a sort of attractive for people who are looking for the vulnerable communities."

KAREN YOSHITOMI, DIRECTOR OF JAPANESE CULTURAL AND COMMUNITY CENTER OF WASHINGTON, 46-55 YEARS OLD, FEMALE, JAPANESE BACKGROUND, FAMILIAR WITH THE AREA SINCE 1990S.

NEXT STEPS

The series of maps shows both how four different cultural groups lived together, and how these four groups are facing the issue of public safety in the CID. Based on this, I would like to explain what can be drawn from the research results, and suggest what the CID's future should be.

NEXT STEPS: HERITAGE OF CID

COLOR IMAGE: EXISTING
GRAYSCALE IMAGE: NOT EXISTING



NEXT STEPS: HERITAGE OF CID

FINDINGS

The research reveals that there are many important places for community members from multiple cultural groups, many of which had significant historical backgrounds. In this section, I would like to explain how different category of places fostered the communities' sense of belonging to the CID.



SOCIAL GATHERING PLACES, ENTERTAINMENTS + PARKS

Throughout all four cultural groups, places for gathering and socialization were listed as important. Looking closely at these social gathering places, entertainments and parks, they can be classified into two types of locations.

One of them is the place that is mainly related to one specific cultural group, which comes in various forms: grocery stores, restaurants, cafes, churches and cultural centers. Each community has a different kind of social gathering places, which exemplifies the diversity of the CID: for the Chinese community, Chong Wa Benevolent Association was one such location; for the Filipino community, barbershops; for the Japanese community, the Japanese Language School; and for the Vietnamese community, the Vietnamese Catholic Church. Each of these places served as a foundation for each cultural group's identities, and helped enhance the sense of belonging of each community in the CID.

The other kinds of places are those that were used among multiple cultural groups. The existence of these places represents the uniqueness of the CID, where different cultural groups lived, worked, and grew up together. For example, while Uwajimaya was established by the Japanese community, the shop currently assimilates multiple API products in one place, and is used by multiple cultural groups. The Danny Woo Community Garden is open to all ages and ethnicities, and has currently become a gathering place for people from various communities in the CID.

In order to preserve the unique identity of the CID and enhance the sense of belonging of all the communities in the CID, it is important to preserve both kinds of places: those that are specific to one cultural group, as well as those that relate to multiple communities. By doing so, each community can preserve their identities while developing understanding and respect among different cultural groups, which ultimately leads to the preservation of the identities and uniqueness of the CID in all of its rich complexity.

STORYTELLING PLACES

Storytelling places are also important since these places serve as a catalyst to convey different cultural group's backgrounds, knowledge and history from generation to generation, and share them between communities within and outside of the CID. Storytelling places includes not only historical buildings and exhibitions, but also ordinary urban landscapes that can trigger old memories of the CID.

In preserving these storytelling places, we have to keep in mind that each cultural group has different capabilities to preserve their own history. The Vietnamese community can be an example: only 30 years has passed since the first generation of the Vietnamese came to the US, and making a living is their priority over the preservation of their history. In contrast, the Japanese community has been here for 3 to 4 generations: they have established a platform like a cultural center or an organization documenting oral histories to archive their history on their own.

Because of this gap in the capability to preserve the history among various communities in the CID, it is important to be proactive in preserving the history as one community, and provide support to the community that does not have as much bandwidth in preserving the history. Wing Luke Museums is a representative example that preserves many different cultural groups' items, documents, art works, and histories at one place.

NEXT STEPS: HERITAGE OF CID

SOCIAL SERVICES

Social services provide the support needed to live in the CID. Due to the limited access to social services provided by the local government, the CID community pooled their money, resources, and power together to support each other within the community. The CID community also acted together and asked the local government, the state government, and the federal government for help to improve their living condition since 1970s. The CID community has grown up together under the concept of “People coming together to foster growth of the group¹⁶”.

These services provide two key aspects that are not covered by services provided by the local government. Firstly, these social services provide supports that are culturally relevant to each ethnic group in the CID, which allows people to obtain services that is best matched to their specific needs based on their cultural background. For example, the Helping Link serves for both the newer groups of Vietnamese that come to the United States and the Vietnamese-American community for over two decades, and provides support to people in those specific situations. Secondly, multiple social services, offered by various cultural groups, co-exist in the CID and offer diversity to the communities, and facilitate the coordination between cultural groups. This aspect is a key in sustaining one of the most diverse communities in the United States. From these two aspects, these local social services are crucial for the sustainment of the CID, and should be preserved in the future.

THE HERITAGE OF CID

The CID has evolved through the establishment of various cultural communities and the interaction among them. This close relationship is what defines the CID, and the important heritage that needs to be passed on to future generations. While living with the people from different cultural background and experiencing social injustice, the CID community fostered their sense of belonging to the district from the places for social gathering, storytelling and social services. These places can serve as an important building block for preserving the identities of the district and the uniqueness of the CID.

As mentioned previously, the district has a high risk of displacement. Under this circumstance, the preservation and protection of the CID’s local heritage becomes even more important. However, the real challenge is to seek a way for the communities in the CID to withstand the force and

allure of the dominant culture. In 2006, Hester argued that the subcultures need control over a territory in which their distinctiveness prevails.¹⁷ The CID community as a whole, different cultural group needs to be tied strongly to monitor their local heritage.

¹⁶: Interview from Ms. Karen Yoshitomi, a director of Japanese Cultural and Community Center of Washington

¹⁷: Hester, Randolph T. 2006. Design for Ecological Democracy. The MIT Press: pg.186



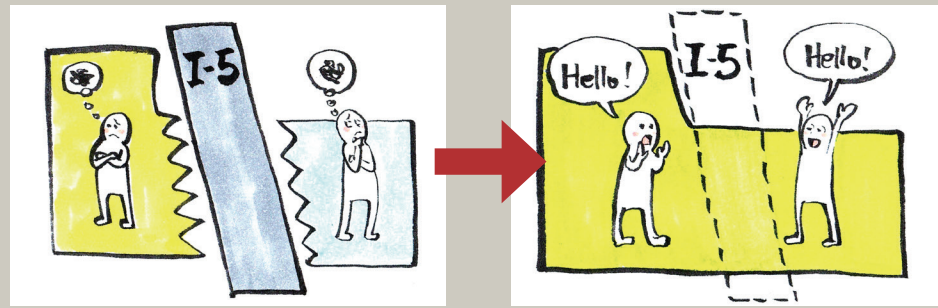
EXAMPLES OF IMPORTANT PLACES FOR ...

- ♥ ONE CULTURAL GROUP
- ♥ MULTIPLE CULTURAL GROUP

Reference: Randolph T. Hester, JR, Community Design Primer (1990), pg21

NEXT STEPS: PUBLIC SAFETY

1) I-5, A PHYSICAL AND PSYCHOLOGICAL DIVIDER

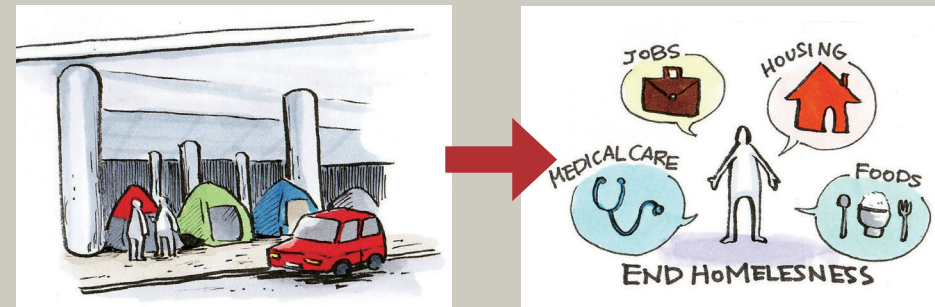


I-5 has a significant impact on the safety of the district. Not only has the physical presence of I-5 created space where people feel unsafe, but more importantly, I-5 acts as a significant physical & psychological divider which makes coordination difficult among communities within the CID.

One such example is the division of police districts within the CID. The CID is covered by two police districts, divided by I-5: Chinatown on the west side of the freeway and Little Saigon on the east side. However, most safety issues such as drug dealing and homelessness occurs on both side of I-5, and the community felt that there are not enough police patrols to cover them. John and Binko Bisbee, owners of local businesses, wrote letters to the city to urge the neighborhood to be policed under one precinct to ensure effective use of limited police resources.¹⁸

The presence of I-5 has also affected community led safety initiatives. Until recently, the Neighborhood Block Watch, a community led initiative to enhance public safety, has only covered the west side of I-5. Fortunately, the situation is now changing and actions are being taken to enhance the connection between the east & west side of the CID. On May 25th, the members of Neighborhood Block Watch took the street car up to Little Saigon for the activity called Jackson Street Connections. Challenges that presence of I-5 created for the district can actually serve as a catalyst to bring the members of CID together to advocate for strategies that would enhance the safety problems created by the overpass. To improve the situation, it is necessary to think about the safety problem as one common issue for the entire district, and take out the psychological barrier imposed by the presence of the I-5.

2) HOMELESSNESS



According to the King County's report in 2016, there are 4,505 homeless people living outside across the King County. In the CID, there are several encampment hotspots such as under I-5, around 12th and Jackson, and along the Dearborn Street, which coincided with the hotspots where people felt unsafe in the survey. While the CID community co-exists with regulated tent cities like Nickelsville, illegal encampments are not accepted by the CID community although they do exist in the district.

Furthermore, according to Beth Takekawa, the Executive Director of the Wing Luke Museum, Seattle new 9 1/2 Block Strategy, meant to remove drug dealers from the Downtown core area, displaced many homeless people to the CID.¹⁹ This indicates that it is effectively meaningless to displace homeless people away from the CID, as they might simply move to another different place to keep living outside. To end the homelessness, expanding social services, such as mental health care and housing support is necessary.

3) DRUG DEALERS



Drug dealers are witnessed by many people in the CID. Tam Nguyen, an owner of a local restaurant, reported seeing them on the street around Jackson Street, Main Street, and more during both daytime and night time. While many of the Marijuana shops were gone from the area, illegal drug dealing happens on the streets instead of inside of the building.

Garfield Drug-Free Zone, a Neighborhood Matching Fund project that began in 1989, is known as the first and most effective drug-free zone project. Responding to a rising tide of crack cocaine dealing and attendant violence, the Garfield Community Council vowed that drugs would not be tolerated in their community and they conducted a large Friday marches throughout the streets. Their courageous action changed the area and open drug dealing nearly disappeared from that area.²⁰ To stop the drug dealing issues, I believe that people in the CID as a whole need to declare that they will not allow drug dealing in their neighborhood.

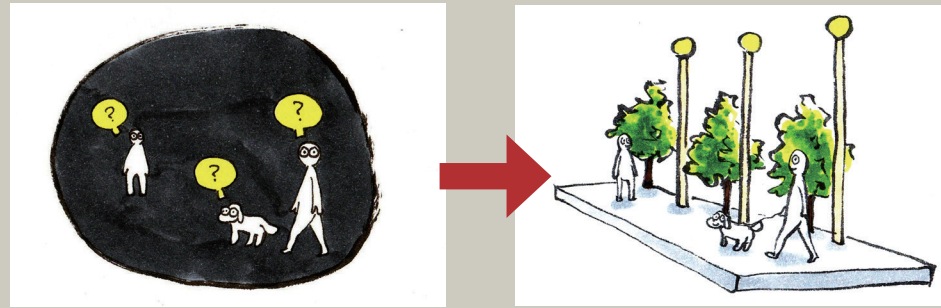
¹⁸: Sidney Sullivan. November 24th 2015. 5 ways to fix public safety in the International District. seattleglobalist.com

¹⁹: Same above.

²⁰: Diers, Jim. 2004. Neighbor Power: Building Community The Seattle Way. The University of Washington Press: pg. 84

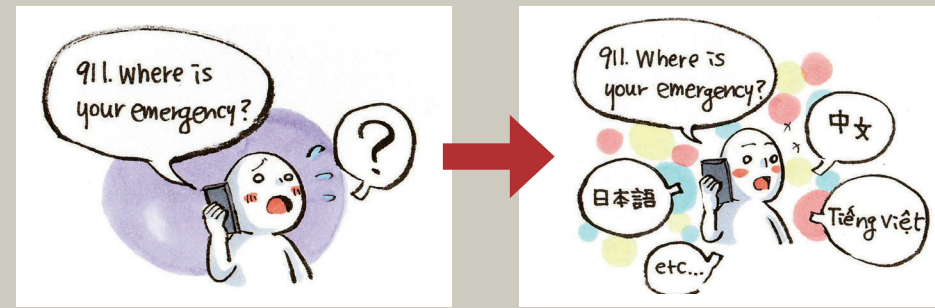
NEXT STEPS: PUBLIC SAFETY

4) DARKNESS



Darkness was one of the most common reasons that people felt unsafe in the CID. Since this is a problem related to street light, it seems relatively straightforward to solve the problem, but as far as the author is aware, this problem has been around for the past 20 years. In 1992, People in the CID requested the city to install brighter and more effective street lights, and lighting in alleys and doorways throughout the CID including the business retail core and the major street arterials and areas of east of the I-5.²¹ Based on the research results, there is a dire need to improve the lighting condition at Kobe Terrace/Danny Woo Community Garden, around I-5, and around the corner of 12th and Jackson.

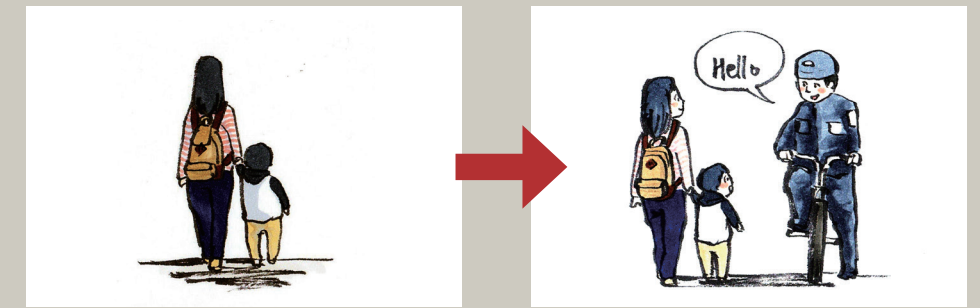
5) CULTURAL/LINGUISTIC BARRIER TO CALL 911



The CID community has concerns regarding both linguistic and cultural barriers to call 911. Bob Santos, a member of Interlm Community Development Association, says: "If you're limited English speaking or non-English speaking, you can't understand what the operator is saying because the questions come so quick."²² Furthermore, slow response to 911 calls is another concern among the CID community. In the letter to the city mayor on May 2016, community leaders introduced a young dad and school age daughter selling Girl Scout cookies in Hing Hay Park. A vagrant threatened and intimidated them for fifteen minutes so they called 911, but policemen did not come within 30 minutes so they had to leave the area. In addition to that, there are people who have problems trusting police due to their experiences with the police in their countries of origin.²³

To take away the cultural and linguistic barriers in crime reporting, it is necessary not only to ensure multi-lingual accessibility to 911 services but also develop bilingual education and outreach materials and distribute them through the community networks.

6) LOW POLICE PRESENCE



The CID community senses that there is not tangible police presence in the area. According to Sue-May Eng, a president of Chong Wa Benevolent Association, a majority of CID crime occurs after sunset. When they requested a night beat patrol, however, the SPD only provided day patrols.²⁴ Taking a look at the Community Development Plan in 1992, it seems that the CID community at that time also felt the lack of night patrol. The CID community requested to the city to increase the visibility of the police/foot patrols, especially during the evenings through increased manpower allocation.

Santos recalled closer relationship between police and the CID community in the past. "We had foot patrol, everyone knew who they were...the officers knew who we were, they worked with Donnie Chin there at the [International District] Emergency Center. They became part of the community, and you don't see that now."²⁵ The CID community is working hard to improve the situation together, so the author wish the SPD also responds to their effort and increase their presence not only daytime but also nighttime.

21: Seattle Department of Neighborhood. 1992. CHINATOWN INTERNATIONAL DISTRICT COMMUNITY DEVELOPMENT PLAN. pg. 13

22: Robinson, Chetanya. 2016, On going concern over public safety, SPD response time. International Examiner

23: Same above.

24: Sidney Sullivan. November 24th 2015. 5 ways to fix public safety in the International District. Seattleglobalist.com

25: Same as 17.

FINAL COMMENTS

The CID's heritage is the tight bond among various cultural communities that stems from the sense of belonging to the CID. Despite experiencing the social injustice, the members of the CID community fostered their sense of belonging through multiple, unified pan-Asian efforts over time. The challenges brought the members of the CID together and advocate for strategies that would enhance their living and working conditions.

Today, the issue of public safety is one of the biggest concerns among the CID community. This led the community to write a letter to the city mayor about their concern, and hold a weekly public safety walk to improve the situation. I believe these grass-root movement stems from the strong sense of belonging to the neighborhood fostered by the heritage of the CID.

The research revealed that there are many places for gathering, socializing, storytelling, and social services in the CID. Each of these places provides support to the community from a different aspect, and plays a crucial role in providing a strong bond within each cultural group as well as between cultural groups in the CID. Preserving them and sharing information about their background are keys to retaining the sense of belonging among the people in the CID, which ultimately leads to preserving the power of the CID community that have faced various social challenges and turned them into opportunity.

ACKNOWLEDGEMENT

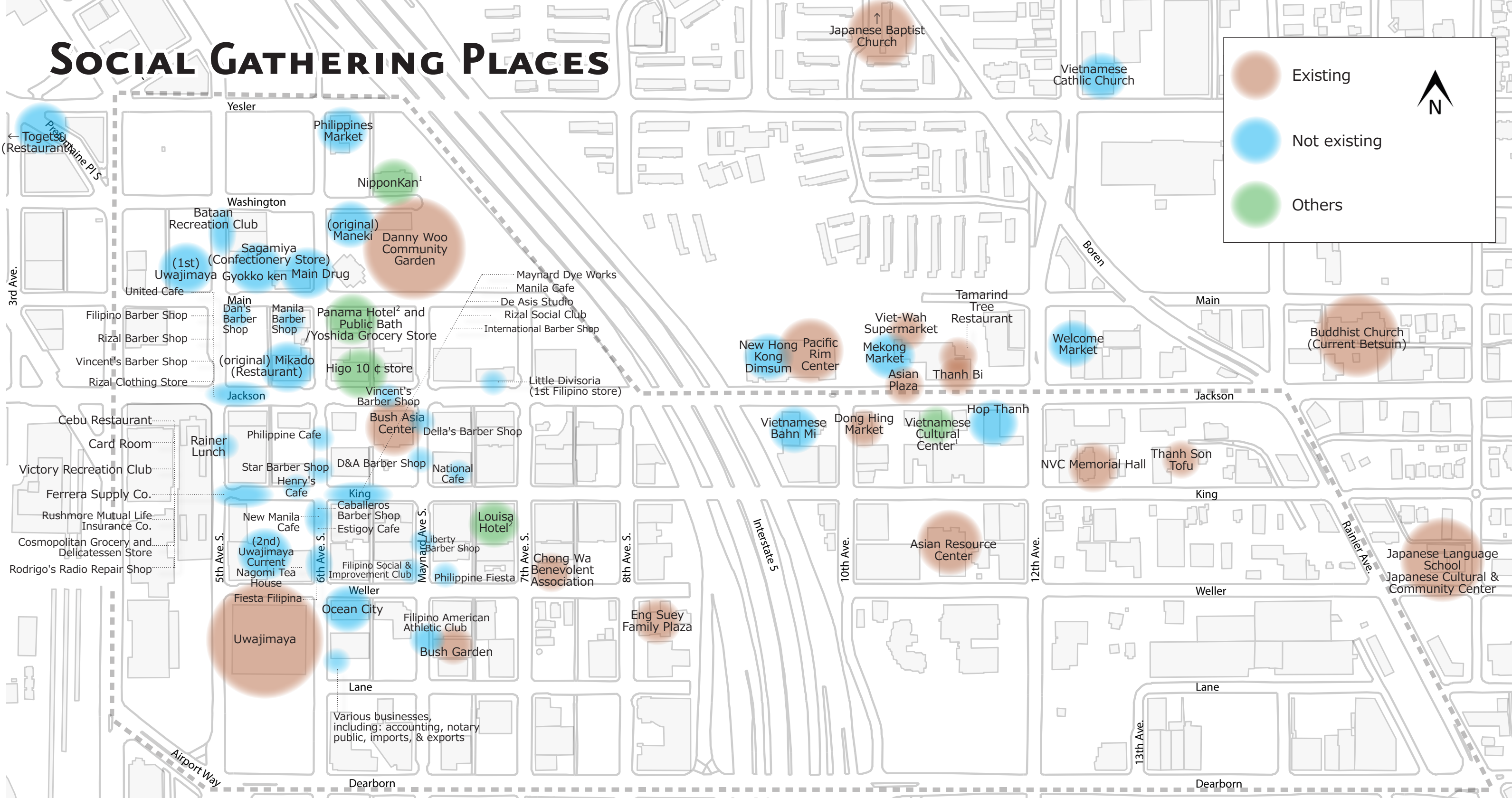
I am really grateful because I managed to complete the booklet, “Stories of Chinatown-International District from multiple cultural backgrounds.” I sincerely thank my committee, Prof. Jeffery Hou and Prof. Lynne Manzo for their guidance and encouragement in finishing this project.

Last but not least, I would like to express my gratitude to my husband Sho, parents Yoshikatsu and Toyoko, my brother Kaito, friends, professionals and local community activists who advised me, and respondents/ interviewees for the support and willingness to spend some times with me to answer my questionnaires.

Spring 2016
Arisa Nakamura

APPENDIX

SOCIAL GATHERING PLACES



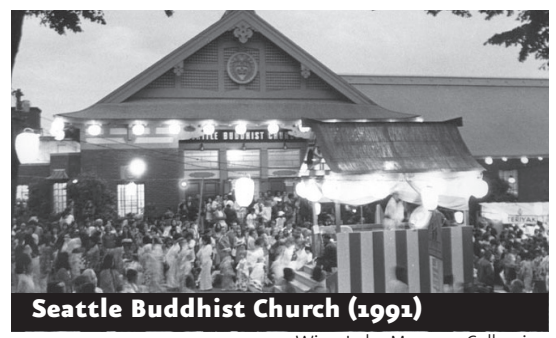
- Existing
- Not existing
- Others

N



Chong Wa Benevolent Association

wikimedia.org



Seattle Buddhist Church (1991)

Wing Luke Museum Collection



Japanese Language School

wikimedia.org



Pacific Rim Center

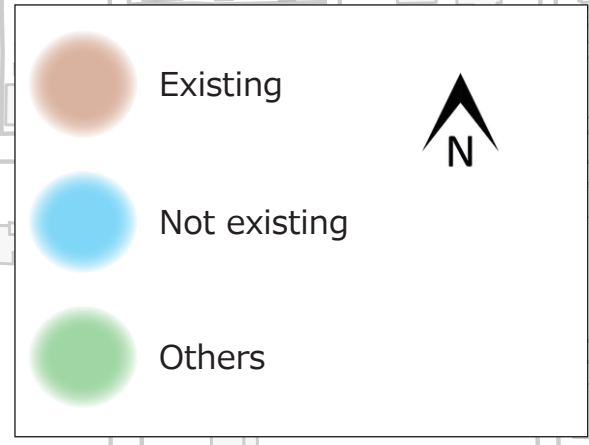
Google



Vietnamese Cultural Center

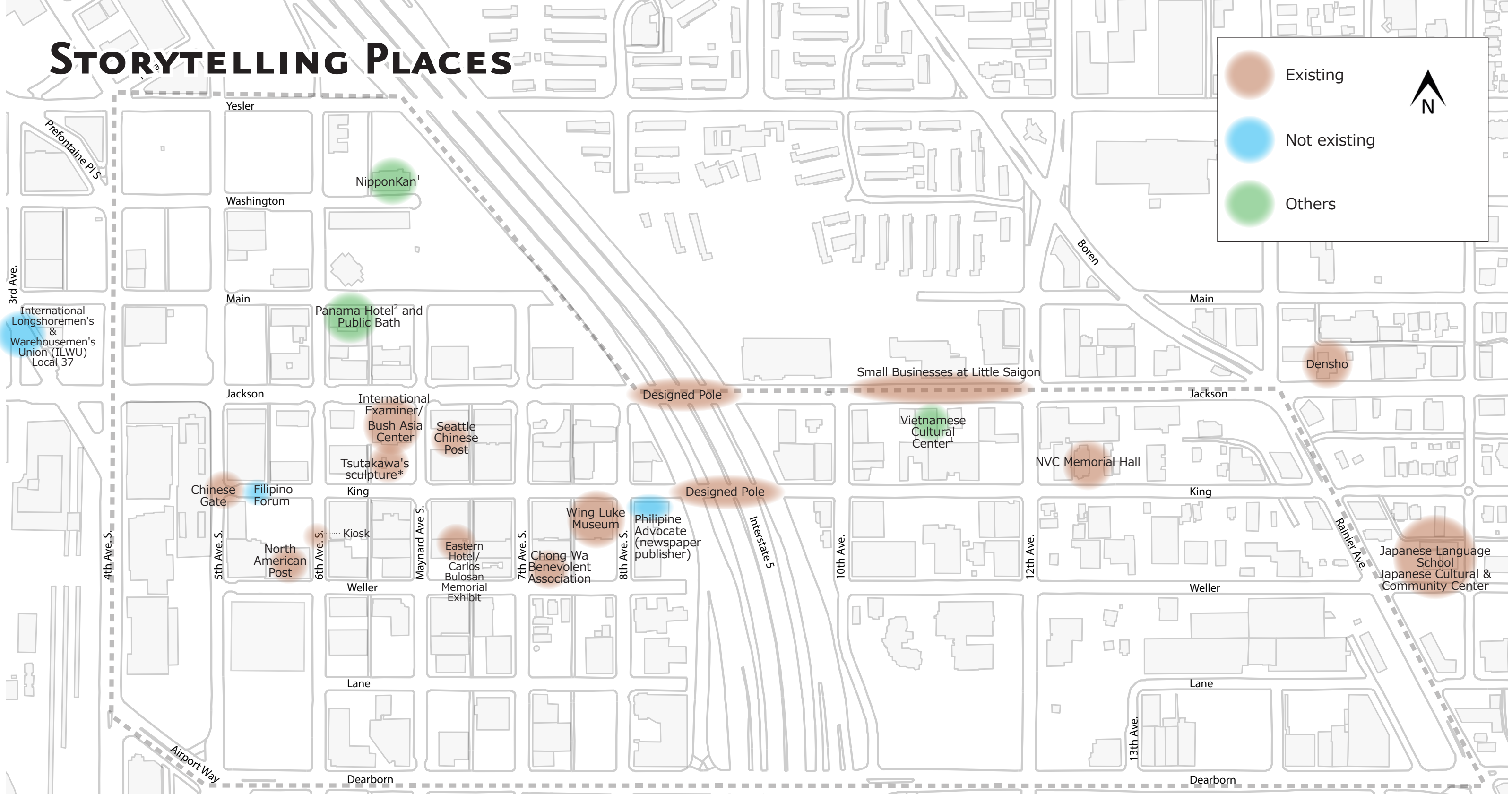
Friends of Little Saigon's Brochure

STORYTELLING PLACES



Existing
Not existing
Others

N



Wing Luke Museum
theclico.com



Chinatown Gate
wikimedia.org



Historical Kiosk
Facebook, Intaglio Mural Art [I-M-Art]

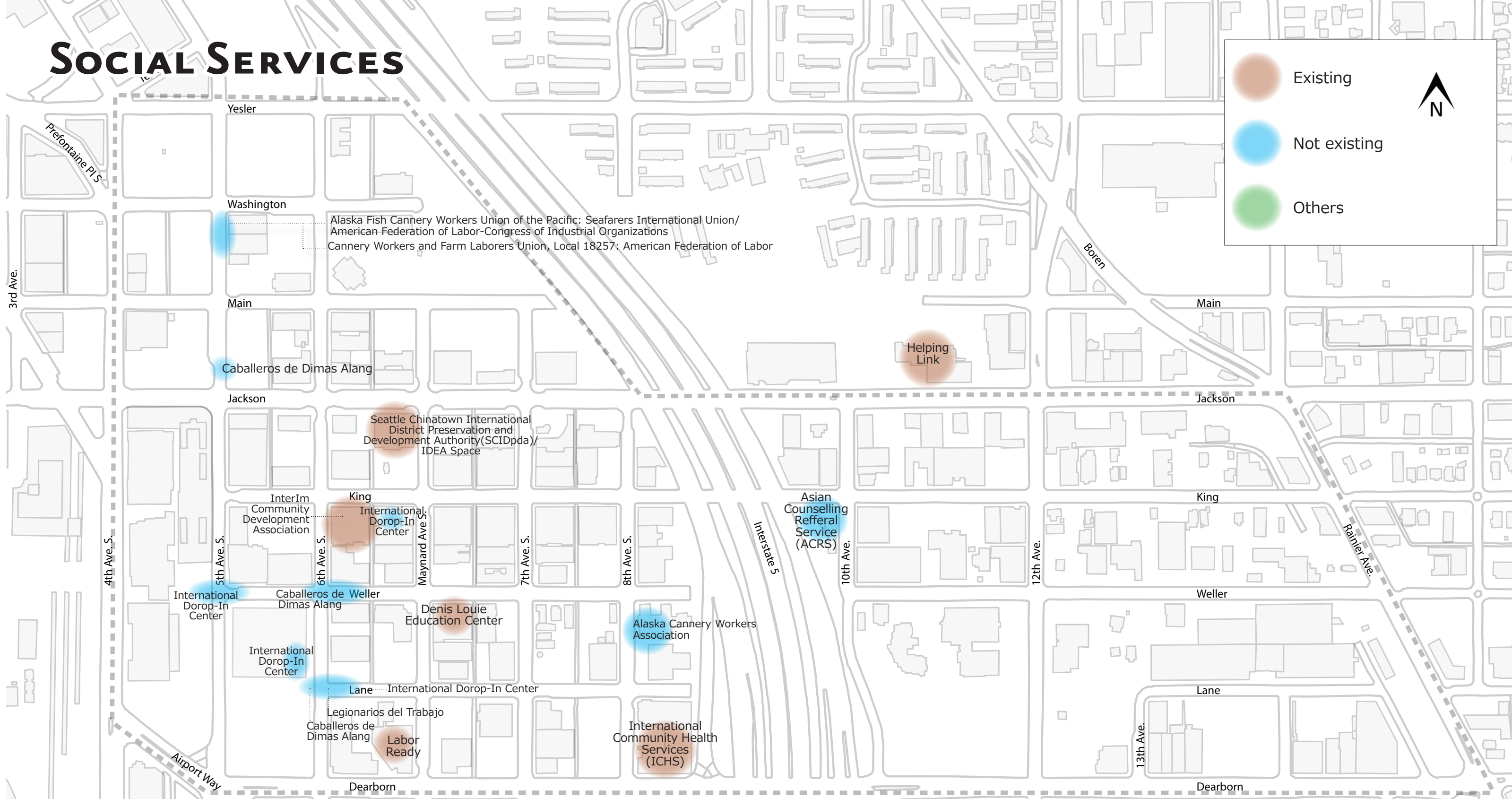


Panama Hotel
Arisa Nakamura



Designed Poles
wordpress.com

SOCIAL SERVICES



Asian Counselling Referral Center (1980s)

iexaminer.org



International Community Health Services (1990s)

iexaminer.org



International Drop-In Center (1980s)

iexaminer.org



Filipino Fraternal Organization Meeting

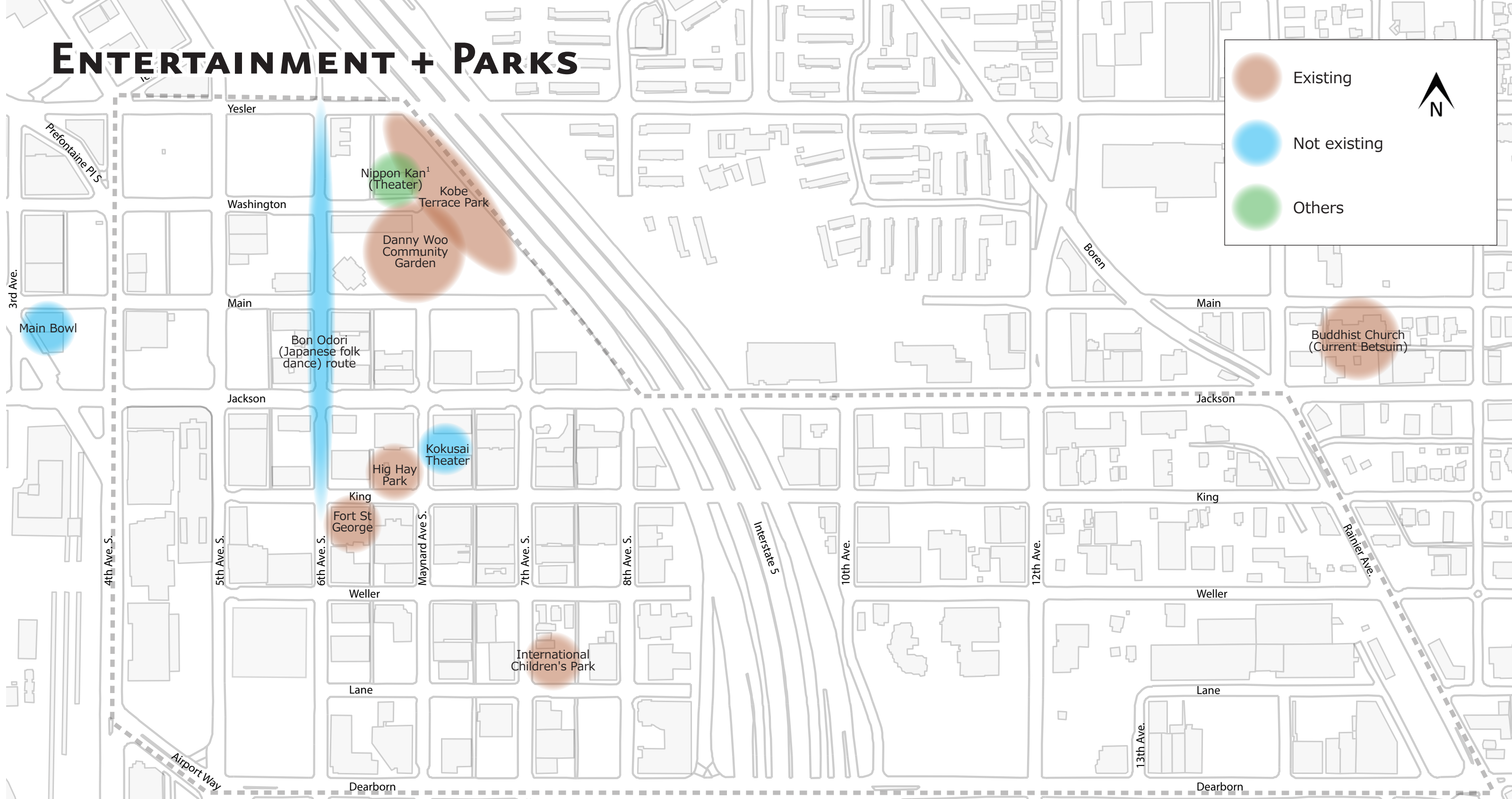
Wing Luke Museum Collection



Helping Link

iexaminer.org

ENTERTAINMENT + PARKS



Hing Hay Park

Arisa Nakamura



Danny Woo Community Garden

interimicda.org



Kobe Terrace Park

Flicker.com



Nippon Kan (1939)

Densho



Japanese Baseball Team (1936)

iexaminer.org

INTERVIEW SHEET

Arisa Nakamura
Feb. 24th 2015

Questionnaires

Part 1. Basic Information of the speaker

- Name _____
- Gender _____
- Age _____ ~15 16-25 26-35 36-45 46-55 56-65 66~
- What generation _____
- What is the cultural background (Japanese, Chinese, Filipino, Vietnamese, etc.)

- What language (Speaker, children, parents, and grandparents, etc.)

- What is your relationship to the Chinatown/International District (CID)?

Live Why? _____ for how long? _____
Work Travel by _____ from where? _____ how often? _____
Shop Travel by _____ from where? _____ how often? _____
Dine Travel by _____ from where? _____ how often? _____
Other _____

Part 2. Memories and thoughts about the CID

- A. Where do/did you usually go when you come to the CID?
- B. What do/did you like/dislike about the CID overall?
- C. Are/Were there any places that you miss in the CID?
- D. What are/were the places in the CID that are/were important to you/ to your cultural group?
Why?
Where do/did people gather or meet?
Where are/were the socially and historically important places to you/ to your cultural group?
- E. How much do you feel a sense of belonging to the CID? (less<medium<a lot) Why?

Arisa Nakamura
Feb. 24th 2015

- F. What have fostered your sense of belonging in the CID?
e.g. family lineage, religious place, gathering place, celebration, place naming
- G. What places or practices has preserved your cultural group's identities in the CID? Why?
- H. What was the hard time for you/ for your cultural group to live/work in the CID and what was helpful for you to overcome the struggle?
e.g. loss of land or destruction of community
- I. What do you hope to preserve (place, practice) in the CID to the next generation?
What messages or images of the CID would you like to convey to the next generation?
- J. Other thoughts/questions

SURVEY SHEET

CHINATOWN-INTERNATIONAL DISTRICT SURVEY 2016

Arisa Nakamura
Master of Landscape Architecture
3rd graduate student
University of Washington
anakamu@uw.edu

I am a 3rd year graduate student in the Master of Landscape Architecture at the University of Washington. I'm working on a Master's Thesis researching about sense of belonging and public safety concerns in the Chinatown-International District.

If you have a moment, please complete this survey. Thank you for your help!

BASIC INFORMATION

1. What is your age?

- 15
- 16-25
- 26-35
- 36-45
- 46-55
- 56-65
- 66-

2. What is your gender?

- Male
- Female
- Transgender
- Other

3. What cultural background do you have? Check all that apply.

- Chinese
- Japanese
- Vietnamese
- Filipino
- American
- Others (please specify) _____

4. What age of Chinatown-International District do you know? Check all that apply.

- 1920s
- 1930s
- 1940s
- 1950s
- 1960s
- 1970s
- 1980s
- 1990s
- 2000s
- 2010s

5. What is/was your main affiliation with the Chinatown-International District? Please check all that apply.

- Building/Property owner
- Building/Property manager
- Business owner
- Employee
- Resident
- Non-resident community member
- Visitor
- Other (Please specify) _____

- More questions on the back -

CHINATOWN-INTERNATIONAL DISTRICT SURVEY 2016

Arisa Nakamura
Master of Landscape Architecture
3rd graduate student
University of Washington
anakamu@uw.edu

SENSE OF BELONGING

1. What are/were important places for your cultural group at the Chinatown-International District? Please tell us the name of the place and the reason why you think it's important, then indicate those places (A,B,C) on the map. (See the sample as a reference)
If you have more than 3 places, please feel free to use the white spaces of any sheet.

A. Name of the place _____ Still Existing Not existing

Why?

B. Name of the place _____ Still Existing Not existing

Why?

C. Name of the place _____ Still Existing Not existing

Why?

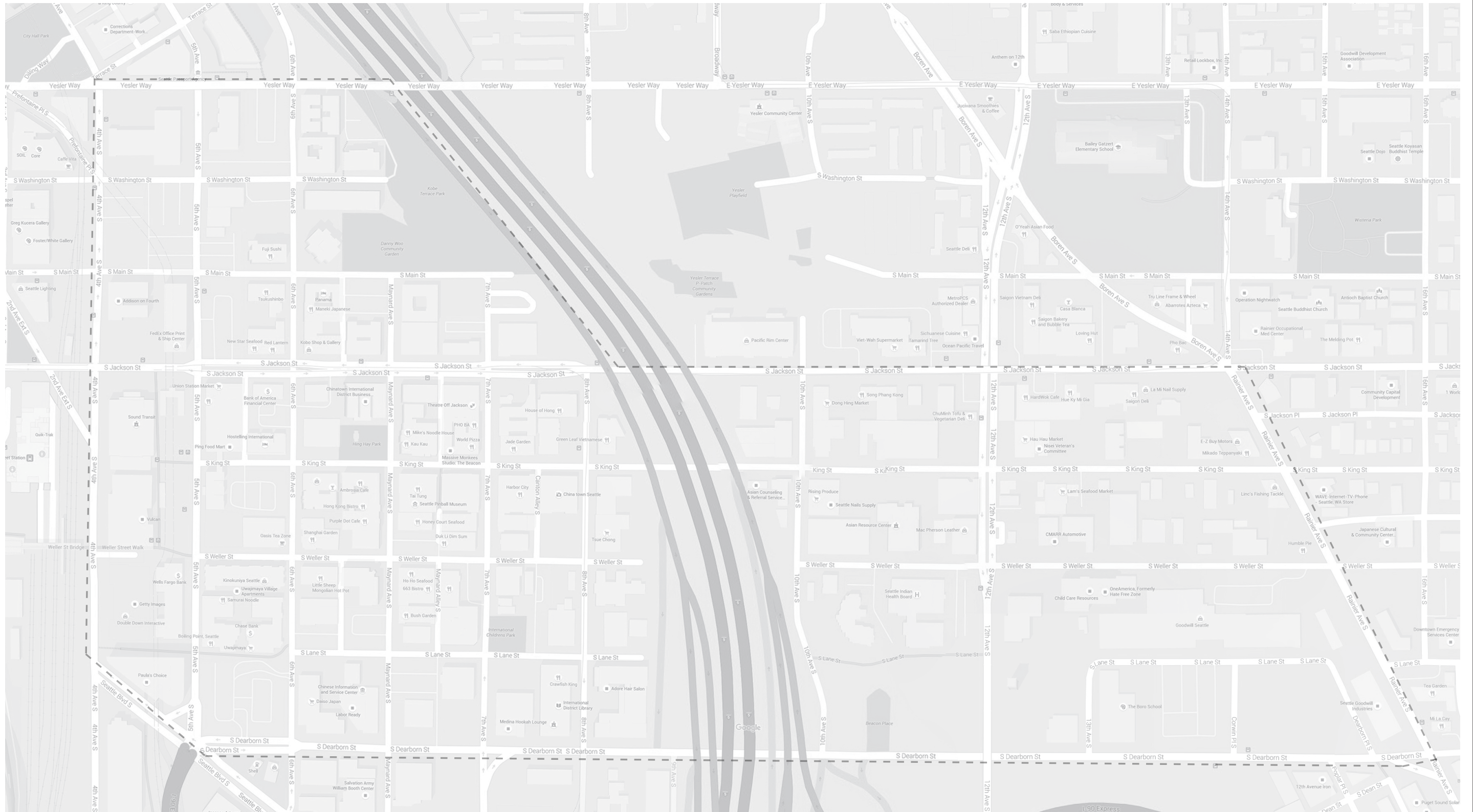
PUBLIC SAFETY

1. Where do you feel unsafe at the Chinatown-International District? Using the map on the next page, please indicate where, when(all day, daytime, nighttime), and why you feel unsafe. (See the sample as a reference)

Thank you for taking the survey.

SURVEY SHEET

CHINATOWN-INTERNATIONAL DISTRICT SURVEY 2016



MEDIA



The process of the Thesis was featured in a local news paper, International Examiner, Seattle's Asian Pacific Islander newspaper for over 40 years. (Seattle Vol. 43, Number 6 - March 16, 2016-April 5 2016)

Online article : <http://www.iexaminer.org/2016/03/cid-kickoff-event-spotlights-neighborhood-projects-brings-community-together/>

CID kickoff event spotlights neighborhood projects, brings community together

By Chetanya Robinson
IE Staff Writer

The Seattle Chinatown International District Preservation and Development Authority (SCIDpda) hosted a second annual CID Kickoff on February 18 at Hing Hay Coworks. Representatives of several projects pertinent to the International District neighborhood presented displays to the public.

"We really just wanted an opportunity to get information out about the neighborhood that folks maybe didn't know about," said Jamie Lee, SCIDpda's IDEA Space program manager.

"When I thought about what projects we wanted to showcase here, it was about the projects people ask us the most about with the exception of one maybe, which is under I-5," she added. SCIDpda often receives questions about neighborhood projects such as the status of Hing Hay Park or construction happening in the neighborhood, Lee said, and the purpose of the kickoff was to let people in the neighborhood meet the people behind these projects and have their questions answered.

Matt Auflick from the Office of Emergency Management prepared a table with information about two projects. One was the city's new notification system, ALERT Seattle, which is set to send emergency notifications directly to people's



Arisa Nakamura presents her masters thesis project on how people perceive community and belonging in the International District. Places marked with a red dot are seen as unsafe by community members, green dots represent important community spaces, and blue dots represent important community spaces that no longer exist. • Photo by Chetanya Robinson

phones. The other was unreinforced masonry buildings—brick buildings usually built before 1945.

"They just have a much greater risk of collapse or damage during an earthquake," Auflick said. "So because of our earthquake risk here in Seattle, that's a very important thing, and the International District is

one of those neighborhoods with a higher concentration of older brick buildings, URM's, just because it's one of the historic districts." Building owners should retrofit their buildings to make them stronger, Auflick said, and building residents should

... KICKOFF: Continued on page 4

4 — March 16, 2016 – April 5, 2016

INTERNATIONAL EXAMINER

IE NEWS

... KICKOFF: Continued from page 1

be aware of the possible risks of living in such a building.

Ethan Malone with the Seattle Department of Transportation had a display about the new Seattle streetcar, which opened January 23. One of its routes connects Pioneer Square and the International District with Capitol Hill.

"I think it's going to be really positive for the International District, because some people have a perception that the International District is hard to get to," Malone said. "I don't think that's true, but each time we add something that makes it easier it makes this area feel connected to other neighborhoods."

Malone speculated that putting the ID on the route might make more people explore it, and decide to move or start a business there.

Arisa Nakamura, who is studying landscape architecture at the University of Washington, had a display with information about her master's thesis, which focuses on perceptions of community and safety in the ID.

"I chose this site because it has been receiving communities for more than 150 years and I was wondering what has fostered people's sense of belonging in

such a diverse cultural area," Nakamura said. "I'm trying to know in terms of sense of belonging, where was an important place or what community and in terms of public safety where do people feel safe and why?"

Nakamura invited people to fill out surveys to help her map out how people feel about the different places in the neighborhood. Based on these surveys and previous interviews she's done, Nakamura put dots on a map with red representing places perceived as unsafe, green for places of community, and blue representing community spaces that no longer exist.

The area underneath I-5 was often considered unsafe, and Uwajimaya was often cited as a place of community, Nakamura said. An example of a community place that no longer exists is the Nippon Kan Theater. Nakamura is hoping to conduct two interviews with each ethnic community in the neighborhood for her project.

Jessa Timmer, who recently became executive director of the CIDBIA the Chinatown-International District Business Improvement Area (CIDBIA), said it was important for the neighborhood "to get everyone in the same room under the same roof talking about the same things—economic development, projects happening in your community, how it's going to affect the entire community." ■

BIBLIOGRAPHY

Abramson, Daniel, Lynne Manzo and Jeffrey Hou. 2006. From Ethnic Enclave to Multi-ethnic Translocal Community: Constructed Identities and Community Planning in Seattle's 'Chinatown-International District. *Journal of Architecture and Planning Research*. 23(4), Winter: 341-359.

Altman, I. and Low, S. 1992. *Place Attachment*. New York: Plenum Press

Benner, Chris, Tony LoPresti, Martha Matsuoka, Manuel Pastor, and Rachel Rosner. 2005. *Immigrant Workers Empowerment and Community Building : A Review of Issues and Strategies for Increasing Workforce and Economic.* Center for Justice, Tolerance & Community, University of California Santa Cruz, 68

Berg, Ellen et al. 2008. *Immigration Issues in Greater Seattle*. The Immigration Committee League of Women Voters of Seattle. from <http://www.seattlelwv.org/files/LocalImmigration.pdf>.

Chin, Doug. 2001. *Seattle's International District: The Making of Pan-Asian American Community*. Seattle WA: International Examiner Press: 1.10.

Ching, Chan. 2015. *Historic Alley Reactivation in Seattle's Chinatown International District*. A Master Thesis in Urban Planning. University of Washington 1: 55.

City of Seattle, Department of Planning and Development. 2015. *Seattle 2035: Your City, Your Future: Growth and Equity: Analyzing Impacts on Displacement and Opportunity Related to Seattle's Growth Strategy*. from <http://2035.seattle.gov/wp-content/uploads/2016/05/Final-Growth-and-Equity-Analysis.pdf>

Diers, Jim. 2004. *Neighbor Power: Building Community The Seattle Way*. University of Washington Press

Downtown Seattle. 2011. 2011 DOWNTOWN DEMOGRAPHICS REPORT. THE CHANGING FACE OF DOWNTOWN SEATTLE. Downtown Seattle Association and Metropolitan Improvement District Research and Analysis. From https://downtownseattle.com/files/file/Demographics2011_WEB.pdf

Dubrow Gail and Donna Graves. 2002. *Sento at sixth and main*. Seattle Arts Commission

Friends of Little Saigon. 2013. Annual Report. From <http://friendsoflittlesaigon.org/current-projects/annual-report/>

Hayden, Dolores . 1995. *Power of Place: Urban Landscape as Public History*. Cambridge, MA. The MIT Press

Hester, Randolph T. 1990. *Community Design Primer*. Ridge Times Press.

Hester, Randolph T. and Masato Dohi. 1997. *Machizukuri No Houhou To Gijutsu: Community Design Primer*. Gendai Kikaku Shitsu Press.

Hester, Randolph T. 2006. *Design for Ecological Democracy*. The MIT Press.

Hou, Jeffery. 2013. *Transcultural Cities, Border-Crossing and Placemaking*. Routledge

Hou, Jeffery. 2005. *Speaking Images: A Case of Photovoice Application in Community Design*. Visualizing Change: Association for Community Design Annual Conference. New York, March 30-April 1, 2005.

Hou, Jeffery and Michael Horner. 2002. *COMMUNITY BUILDING AND PLACEMAKING: Eleven Projects for Neighborhood Revitalization in Seattle's Chinatown-International District: Work of Community Design Studio*. University of Washington, Department of Landscape Architecture.

Hou, Jeffrey and Isami Kinoshita. 2007. *Bridging Community Differences through Informal Processes: Reexamining Participatory Planning in Seattle and Matsudo*. *Journal of Planning Education and Research* 26(3): 301-313.

Ito, Kazuo. 1973. *Issei: a History of Japanese Immigrants in North America*. Executive Committee for Publication of Issei; First Printing edition

McCloud, Scott. 1993. *Understanding Comics: The Invisible Art*. William Morrow Paperbacks

Mochizuki, Ken. 2012. *A Century of Puget Sound Nikkei History Coming Home In 88' Continues*. Japanese American Citizens League(Seattle Chapter), Hokubei

BIBLIOGRAPHY

Houchi, North American Post.

Robinson, Chetanya. 2016, On going concern over public safety, SPD response time. International Examiner from <http://www.iexaminer.org/2016/05/ongoing-concern-over-public-safety-spd-response-time/>

Santos, Bob. 2002. HUM BOWS, NOT HOT DOGS! Seattle, WA International Examiner

Seattle Chinatown Historic District. 1973. National Register of Historic Places Inventory- Nomination Form. City of Seattle. from <http://www.seattle.gov/Documents/Departments/Neighborhoods/HistoricPreservation/HistoricDistricts/InternationalDistrict/ID-National-Register-Nomination.pdf>

Seattle Chinatown International District Preservation and Development Authority. 2014. Little Saigon Landmark Project Feasibility Study. From <https://drive.google.com/file/d/oByMq2elawtuYZEJGM1RtRDU3SoU/view>

Seattle Office of Planning and Community Development. 2016. Neighborhood Plans. from <http://2035.seattle.gov/wp-content/uploads/2016/05/Mayors-Plan-Neighborhood-Plans.pdf>

Seattle Office of Planning and Community Development. 2016. Equitable Development Implementation Plan. from <http://2035.seattle.gov/wp-content/uploads/2016/05/EDI-Imp-Plan-042916-final.pdf>

Seattle Office of Planning and Community Development. 2016. Growth and Equity Analyzing Impacts on Displacement and Opportunity Related to Seattle's Growth Strategy. from <http://2035.seattle.gov/wp-content/uploads/2016/05/Final-Growth-and-Equity-Analysis.pdf>

Seattle Department of Neighborhood. 1992. "CHINATOWN INTERNATIONAL DISTRICT COMMUNITY DEVELOPMENT PLAN"

Shimada, Keiko. 2005. Finding Narratives: Streetscape Improvement Plan for Seattle's International District: A Master Thesis in Landscape Architecture. University of Washington

Sidney Sullivan. November 24th 2015. 5 ways to fix public safety in the International District. Seattleglobalist.com from <http://www.seattleglobalist.com/2015/11/24/5-ways-lorena-gonzalez-chinatown-international-district-seattle-police-crime/44222>

Tan, Thanh. 2015. Little Saigon is facing decline — change should come from within. The Seattle Times: from http://old.seattletimes.com/html/opinion/2025830001_thanhtancolumnlittlesaigonseattle40years5xml.html

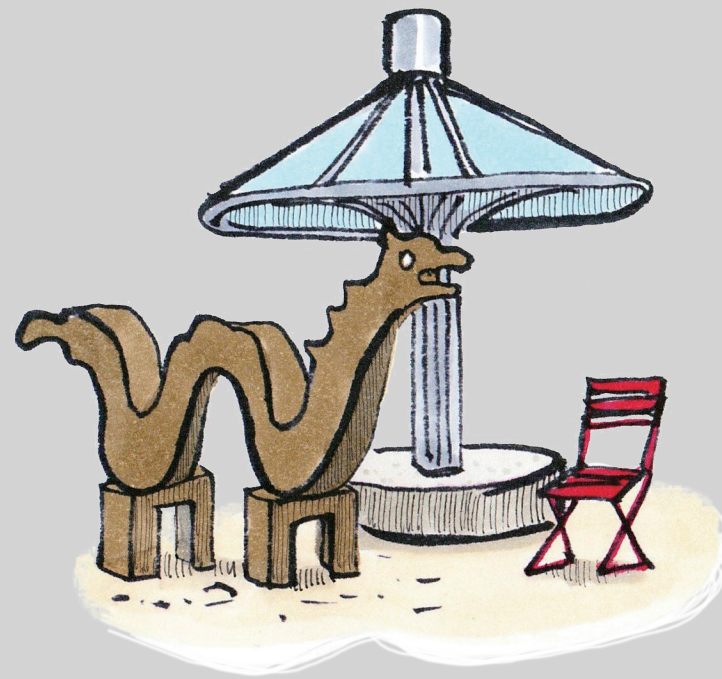
Taylor, Ralph. B. 2002. Crime Prevention through Environmental Design (CPTED): Yes, No, Maybe, Unknowable, and All of the Above. Handbook of Environmental Psychology. Ed. R Bechtel. And A. Churchman. New York: Wiley and Sons, 2002. 413-426:

The International Examiner. 2016. Letter: From community members to Mayor Murray on Public Safety. From <http://www.iexaminer.org/2016/04/letter-from-community-members-to-mayor-murray-on-public-safety/>

Washington New Americans Policy Council. 2009. A PLAN FOR TODAY, A PLAN FOR TOMORROW Building a Stronger Washington through Immigrant Integration

WAGDA, Washington State Geospatial Data Archive. University of Washington, Washington State Geospatial Archives, 2004. Retrieved on April 30, 2005 from <http://wagda.lib.washington.edu>

Yeh, Yingju. 2014. Culturally Responsive Design of Hing Hay Park: A Master Thesis in Landscape Architecture. University of Washington



End