

Sharing Stories, Sharing Trust:

Making sense of transnational information and diasporic memories

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**Abstract**

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Mis- and disinformation or problematic information research, its interventions, and its resulting policy-making initiatives have overwhelmingly emphasized rapid response methods that center Western Anglo-centric, English-first information. This form of mainstream problematic information research further marginalizes and fails communities, such as the Vietnamese diaspora, because data-driven and monolingual approaches are prioritized over historical and affective contexts. These studies lack historical and contextual analysis of information finding, sharing, and trusting behaviors. Thus, there is no common ground towards a single truth from this gap in our ability to address problematic information in communities that have historically experienced systematic propaganda and access barriers. The fields of information science, design, and science, technology, and society are in the nascent stages when contending with long

histories of harm that ongoing propaganda and media manipulation have impacted on communities who have been historically marginalized. Problematic information in diaspora communities is a historical and affective problem, not primarily a technical one, and requires community-centered archival and design interventions.

To address these grand challenges, I situate this research in the context of the Vietnamese diaspora as an example of a population of people who are refugees and immigrants due to many years of imperialism and colonialism. I developed four primary research areas to investigate the ways people among this diaspora find, receive, share, and come to trust information between generations within their communities. First, in chapter three, I developed a community-based participatory co-design methodological practice to address the often buried affect and trauma that impacts the relationships between community memory, misleading content, and polarization of trust within communities. I argue for libraries, archives, and media producers to adopt community-based participatory design (CBPD) practices that develop intergenerational infrastructures of trust and integration of pluriversal temporal affects of community members over the popularized universality of technology and design. This will provide designers, researchers, and policy makers with affective tools towards cultural empowerment in the face of problematic information and increasing distrust in institutions.

The second portion of this research enhances archival studies through a diasporic framework by drawing together, for the first time, the intersections of social and political economies from critical refugee studies, intergenerational collective memory, and transnational information networks. By using information objects and memory narratives about each object as the sites of research, I explore an affective intervention that activates archives and cultural heritage institutions within diasporas' practices as they preserve, make sense of, return to



(home), and imagine futures within their collective memories. Existing scholarship in archival studies that address immigrants, refugees, or diaspora lead with frameworks of human rights, humanitarian aid, and archival organization that centers the Archives, within the mainstream Western institutional practice, as the primary system to legitimize a marginalized communities' memories and officialize records. My research pushes what constitutes the authenticity of memories as records, in that they can be validated by intangible mediums and provenances which are driven by community members' collective feeling and sensing as they attempt to preserve and evolve their cultural practices. Scholars have also theorized ethnic, diasporic, and identity-based archives but these lack intergenerational and temporal contexts of transnational information networks that impact the contexts which information within the records remain or evolve in its trustworthiness, accuracy, and relevance. As community members practice agency in preserving their own stories and making sense of their diasporic stories in a communal setting, forefronting affect as a proactive practice suggests a long-term enactment to empower people to become articulate and transparent while sharing their histories that have been historically misinterpreted, excluded, or annihilated.

Together, I complicate and intersect problematic information and archives studies as areas of research to emphasize historical and present-day transnational power dynamics that impact the ongoing spread and rise of problematic information within immigrant, refugee, non-English, and multilingual communities. Through the interdisciplinary intersections of American ethnic studies, critical immigrant and refugee studies, transnational information networks, and socio-technical systems can address a past, present, and future of growing diasporic communities making sense of their long histories riddled with misleading content, propaganda, and media manipulation.

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## Table of Contents

|                                                                                                                          | Page |
|--------------------------------------------------------------------------------------------------------------------------|------|
| List of Figures.....                                                                                                     | v    |
| List of Tables.....                                                                                                      | vi   |
| Chapter 1. Introduction.....                                                                                             | 1    |
| 1.1. Political Economy of Iced Coffee: A vignette.....                                                                   | 1    |
| 1.1.1. A Personal and Socio-technical Impetus.....                                                                       | 6    |
| 1.1.2. The Problem.....                                                                                                  | 9    |
| 1.1.3. Sharing Stories, Sharing Trust: A Research Initiative and A Community Workshop.....                               | 11   |
| 1.2. Abridged Historical Context .....                                                                                   | 13   |
| 1.2.1. Vietnamese American Diaspora: Terminology and A Short History.....                                                | 15   |
| 1.2.2. Vietnamese Diaspora and Information Communication Technology.....                                                 | 17   |
| 1.2.3. Vietnamese in Seattle: A short history.....                                                                       | 22   |
| 1.4. Chapter Overview.....                                                                                               | 26   |
| 1.5. Positionality, Ethics, and Limitations.....                                                                         | 29   |
| References.....                                                                                                          | 35   |
| Chapter 2. Theoretical Frameworks.....                                                                                   | 40   |
| 2.1. Collective memories and diaspora archives.....                                                                      | 40   |
| 2.2. Critical disinformation studies.....                                                                                | 45   |
| 2.3. Transnational information networks.....                                                                             | 52   |
| References.....                                                                                                          | 60   |
| Chapter 3. Designing Community Trust through Collective Intergenerational Memory Sharing: A Methodological Approach..... | 70   |
| 3.1. Introduction.....                                                                                                   | 70   |

|                                                                                                             |     |
|-------------------------------------------------------------------------------------------------------------|-----|
| 3.2. Background.....                                                                                        | 74  |
| 3.2.1. Community Based Participatory Design with/by/for Immigrant<br>Communities.....                       | 74  |
| 3.2.2. Intergenerational Design.....                                                                        | 75  |
| 3.2.3. Design for Trust and Civic Participation.....                                                        | 77  |
| 3.3. Methodology.....                                                                                       | 79  |
| 3.3.1. Research Context.....                                                                                | 79  |
| 3.3.2. Participants.....                                                                                    | 81  |
| 3.3.3. Overview of Community-Based Participatory Design Workshops.....                                      | 83  |
| 3.3.4. Data Collection.....                                                                                 | 87  |
| 3.3.5. Data Analysis.....                                                                                   | 88  |
| 3.4. Findings.....                                                                                          | 89  |
| 3.4.1. Intergenerational Infrastructures of Trust.....                                                      | 89  |
| 3.4.1.1. Intergenerational Inter-Organizing.....                                                            | 89  |
| 3.4.1.2. Intergenerational Migration Waves and Ages.....                                                    | 93  |
| 3.4.2. A Pluriverse of Community Needs.....                                                                 | 98  |
| 3.4.2.1. Taboo Topics.....                                                                                  | 99  |
| 3.4.2.2. Trauma-Informed Processing of Deep Memories.....                                                   | 103 |
| 3.5. Discussion.....                                                                                        | 107 |
| References.....                                                                                             | 110 |
| Chapter 4. Collective Memories in Diaspora Archives: A theoretical framework and a conceptual<br>model..... | 121 |
| 4.1. Introduction.....                                                                                      | 121 |
| 4.2. Background.....                                                                                        | 127 |

|                                                                        |     |
|------------------------------------------------------------------------|-----|
| 4.2.1. Sticky information.....                                         | 128 |
| 4.2.2. Minor objects.....                                              | 130 |
| 4.3. Findings.....                                                     | 131 |
| 4.3.1. Intergenerational Collective Sensemaking.....                   | 131 |
| 4.3.1.1. Phase One of Migration: Pre-departure.....                    | 133 |
| 4.3.1.2. Phase Two of Migration: Transit Journey.....                  | 136 |
| 4.3.1.3. Phase Three of Migration: Arrival.....                        | 139 |
| 4.3.1.4. Phase Four of Migration: Resettlement.....                    | 142 |
| 4.3.2. Returning Home.....                                             | 152 |
| 4.3.3. Imaginary Futures.....                                          | 162 |
| 4.4. Discussion.....                                                   | 169 |
| References.....                                                        | 171 |
| Chapter 5. Conclusion.....                                             | 177 |
| 5.1. Summary.....                                                      | 177 |
| 5.2. Themes and Contributions.....                                     | 180 |
| 5.2.1. Diaspora Memory: Collective and Intergenerational Archives..... | 180 |
| 5.2.2. Transnational Information Networks.....                         | 182 |
| 5.2.3. Critical Disinformation Studies.....                            | 187 |
| 5.3. Future Research Directions.....                                   | 192 |
| References.....                                                        | 198 |
| Appendix A. Consent Script For Workshop Participation.....             | 203 |
| Appendix B. Participant Recruitment Form.....                          | 204 |
| Appendix C. Community Partner Recruitment Information Document.....    | 207 |



|                                                                |     |
|----------------------------------------------------------------|-----|
| Appendix D. Outreach and Recruitment Translations.....         | 212 |
| Appendix E. Participant Recruitment Visual Advertisements..... | 216 |
| Appendix F. Community Organization Data Table.....             | 217 |
| Appendix G. Post-Workshop Reflection Discussion Guide.....     | 219 |
| Appendix H. Workshop Demographic Data.....                     | 220 |

## List of Figures

|                                                                                     | Page |
|-------------------------------------------------------------------------------------|------|
| Figure 1. Cà phê sữa đá (Iced Coffee) Workshop.....                                 | 16   |
| Figure 2. Coffee Flow Chart.....                                                    | 18   |
| Figure 3. Migration Wave Chart.....                                                 | 19   |
| Figure 4. Media Sources Venn Diagram.....                                           | 33   |
| Figure 5. Changing Tides Media Montage.....                                         | 35   |
| Figure 6. Newspaper clipping from an article in the Seattle Post-Intelligencer..... | 37   |
| Figure 7. Levels of Participant Involvement in CBPD Workshops.....                  | 90   |
| Figure 8. Workshop location map (2024 - 2025).....                                  | 92   |
| Figure 9. Workshop Affinity Diagram.....                                            | 94   |
| Figure 10. Photo of one workshop in Oakland, CA.....                                | 104  |
| Figure 11. Workshop in Houston, TX.....                                             | 106  |
| Figure 12. YouTube Algorithms.....                                                  | 109  |
| Figure 13. Seattle Little Saigon Rally.....                                         | 113  |
| Figure 14. Community researcher's object sharing of lì xì.....                      | 138  |
| Figure 15. Side of three textual representations of the same surname.....           | 144  |
| Figure 16. Miss Vietnam DC Beauty Pageant.....                                      | 149  |
| Figure 17. Áo Dài Dresses.....                                                      | 151  |
| Figure 18. Heineken with a Family Meal.....                                         | 154  |
| Figure 19. Pre-1975 Music and Musicians.....                                        | 159  |
| Figure 20. Textile-based Artisan Crafts.....                                        | 163  |
| Figure 21. Buddhist House Temples.....                                              | 167  |
| Figure 22. Vietnamese Folktales.....                                                | 169  |

## **List of Tables**

|                                                                               | Page |
|-------------------------------------------------------------------------------|------|
| Table 1. Types of collaborative organizations and generational belonging..... | 99   |
| Table 2. Recommended CBPD Practices.....                                      | 116  |

## Chapter 1. Introduction

### 1.1. POLITICAL ECONOMY OF ICED COFFEE: A VIGNETTE

On a Saturday morning in May 2024, I scurried around Seattle’s International District (ID) to order five different iced coffees from different shops for a *Sharing Stories, Sharing Trust* workshop. This workshop was one of 47 that I hosted to gather data for this dissertation. This particular workshop was hosted at the back of the nonprofit Little Saigon Creative space, in their Three Sisters Conference Room, where I set up dim sum snacks I had picked up earlier that morning. Without even asking, one of the nonprofit employees graciously helped me set out paper plates, utensils, napkins, tea and juice boxes, and “Changing Tides” zines (Le et al., 2023) that I kept in their storage closet from previous workshops. It was a blessing to have a colleague, peer, and community member see my nonverbal anxiety and calmly jump in. Jordan, the community researcher for this workshop, arrived and we welcomed community members who registered for the workshop and helped them settle into the space. I welcomed them to eat the dim sum dishes, review the consent form, and ask any questions while we waited for others to join. There was signage to invite any of the brunch customers to join the workshop as a walk-in, but the cafe space itself had so much activity already going on—no walk-ins joined.

This time-consuming preparation was grounded in engaging with the community to see, hear, smell, taste, touch, and relate to what community members experience on a daily basis. It was also an intentional effort to bring and support local artifacts for an *authentically* local experience throughout the workshops. The experiences demonstrated throughout each workshop foregrounds sensory, embodied, multilingual, and multi-generational methodological and theoretical concepts that unfold and become continuous threads throughout this dissertation.

There were seven community members who participated as interlocutors for the workshop. They identified as millennials within second generation Vietnamese American or first generation immigrants. One person who pre-registered identified as “50 years old and above” age group, but unfortunately, we did not see them that day.



*Figure 1. Cà phê sữa đá (iced coffee) workshop. A community researcher, first generation immigrant millennial, leads the first workshop activity, memory object sharing. They are tasked to select one object (can be physical or conceptual) and share a memory that he has with that object. We discuss the historical, cultural, social, economic, and political issues related to their object and story. This workshop took place in the Little Saigon Creative meeting room, known as the Three Sisters Conference Room, maintained by the non-profit organization, Friends of Little Sài Gòn (FLS). FLS collaborated as co-designers for the workshops series to be hosted in their space and to ensure that it would be relevant to their community of constituents.*

After introductions around the table, I gave an overview of our scheduled activities, and then Jordan took over for the first activity which is referred to as the “object memory sharing activity.” He was tasked to select one object (physical or intangible) and share a memory that he

has in relation to that object. Prior to the workshop, I met with Jordan twice to co-design his story sharing presentation where I supported him as he selected his object, discussed important facets about the object and his memories with that object, and any concepts or experiences related to the object that helped him understand Vietnamese identity to some extent.

On his own, Jordan facilitated an ice breaker discussion where workshop community members could reflect on what they know about Vietnamese iced coffee. He prompted them with discussion questions: *What is the process of making a cà phê sua da? What are your chosen ingredients? What is your ritual, process?* There was variety in the coffee practices shared: modest, proud, quick, slow, low and high standards, etc. There was a general agreement that a few ingredients, such as condensed milk, ice, and the coffee itself are required. We found a common ground with ingredients, robusta or arabica beans, and it surprisingly did not matter if the coffee was filtered through aphin<sup>1</sup>, drip, aeropress, French press, or espresso machine. Jordan then shared his interpretation of the operations required to make the drink. See Figure 2 for the chart and question prompts that he posed to community members as he attempted to guide them through the community's collective understanding of an authentic Vietnamese iced coffee.

Throughout Jordan's discussions, we poured samples and taste tested each of the five coffee drinks. We discussed the historical, cultural, social, economic, and political issues related to each of these factors. The environment emanated the feeling of hanging out at a cafe while discussing complex, nuanced topics.<sup>2</sup>

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<sup>1</sup> A Vietnamese coffee making tool that is usually made of four stainless steel parts and always includes four parts: a plate, the body, a press disk, and lid.

<sup>2</sup> There were speculations that Café Du Monde was the first Vietnamese coffee chain that was sold in both American and Asian markets, but their "parents didn't actually like the burnt taste". One interlocutor shared that they knew the Trung Nguyen family as a large corporation that grew larger than they could sustainably manage, in terms of scaling their operations and providing fair labor practices. Another mentioned that "any affordable coffee is good enough for me". In terms of the condensed milk, there were affinities and dedication to the Longevity Brand because it was in their family pantry growing up and the old man on the label was nostalgic. Some noted that they could tell one of our provided coffee drinks had good quality condensed milk because it wasn't too sweet, and they assumed it was



- Do you add additional flavorings (Ube, Pandan, Mocha)?
- Which stores do you go to for your ingredients?
- When looking at the coffees, would you consider all of these to be “Vietnamese Iced Coffee” ?
- What separates them and makes them distinct?

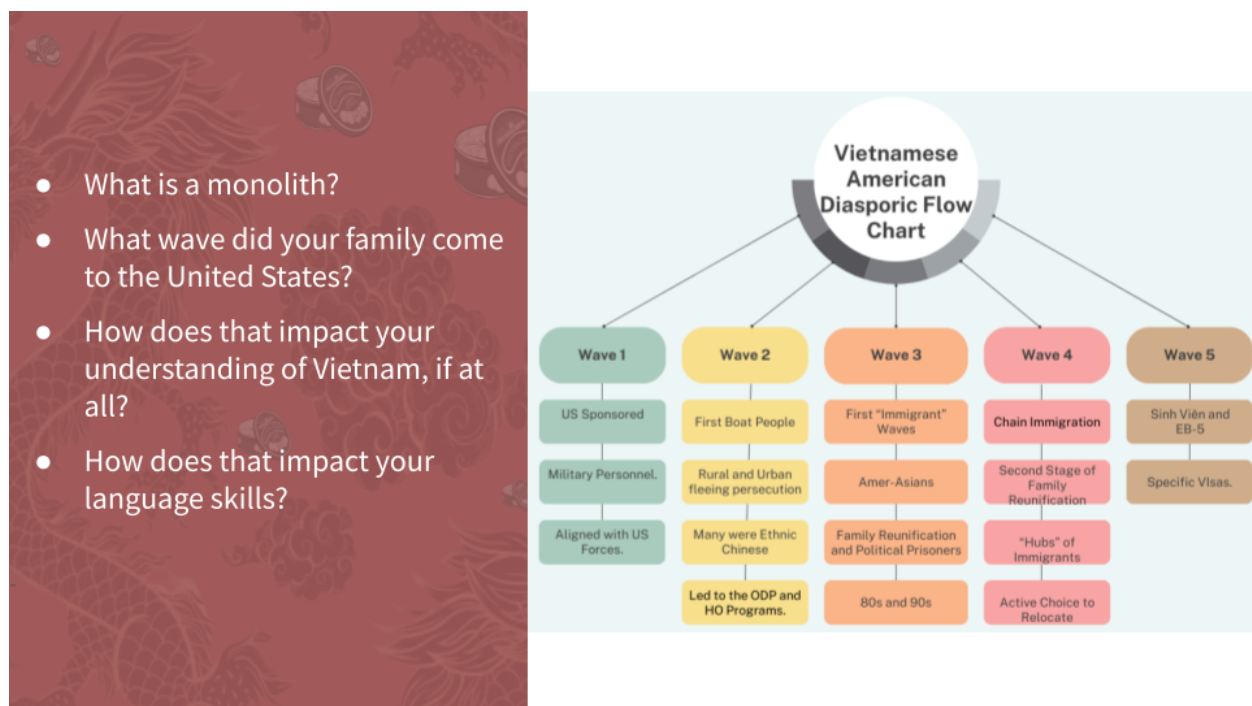
*Figure 2. Coffee Flow Chart. The community researcher shared his flow chart on what one might consider while making a Vietnamese iced coffee. These were the factors that he believes are taken into consideration to create an authentic Vietnamese drink experience. (Community researcher, May 11, 2024).*

This discussion and taste test led us to the realities of the people who labored to make the drinks, where the people and ingredients came from, what might have motivated them to make it in the way they did, and furthermore, the layers of consideration that made these drink experiences a true Vietnamese iced coffee. Jordan wrapped up his memory sharing presentation with a review of what he interprets as the five waves of migration that define the Vietnamese diaspora. See Figure 3 for the makeup of each migration wave. We speculated on the ways each wave holds distinct lived experiences in terms of their relationship to living (or not) in Việt Nam, the journey out, resettling, and their current relationship with the country and culture, determines the ways we could trust the authenticity of the drinks. For example, while pandan, chocolate,

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from Phin Vietnamese Coffee & Etc. because they are known to make their own condensed milk in-house. Everyone agreed that the coffee drink with pandan, chocolate, coco rice crispies, and coconut latte was very sweet and the most non-traditional of the options.

coco rice crispies, and coconut latte was considered “non-traditional”, the drink labeled as “Vietnamese iced coffee” still holds true because the maker is a second generation Vietnamese American who was inspired to make that drink because instant chocolate pudding was a staple in her childhood during the 1990s growing up in Seattle, WA, alongside the rice crispies and pandan. We also recognized that the drink was one of the most expensive non-alcoholic cafe drinks in the neighborhood, lending a critical eye to the socio-economic changes in the neighborhood.



*Figure 3. Migration Wave Chart. Created by the community researcher, this was the final presentation slide that he presented to spark conversations about the distinctions between each migration wave of the Vietnamese diaspora. (Community researcher, May 11, 2024).*

Energized off caffeine and sugar, we were able to find common ground that to find the truth of, or to authenticate, these diverse coffee drinks means to take into consideration multiple perspectives of the different factors that afforded the producers, suppliers, sellers, makers, and consumers different means to express their conceptualizations of a cà phê sữa đá (which is the Vietnamese term for iced coffee). This socio-historical cultural exchange is one moment of many



that came up throughout this research process, which guided my investigation into the diverse, complex, and layered sensemaking that is required to find trust in surveying truth and fact in an object as seemingly simple as coffee.

### **1.1.1. A Personal and Socio-technical Impetus**

That workshop with Jordan, community members, and coffee was one of many known as “Sharing Stories, Sharing Trust”, but prior to that journey of combining research with community organizing, it is important to recount what led me to that endeavor. This dissertation was motivated by personal experience and socio-technical critiques. During the 2020 U.S. Presidential election season, I was sheltering-in-place with my parents in their home in Northern California. It was my first quarter in the doctoral program, and all activities were online and remote, so I took this opportunity to save money and to spend time with my family. There was a triangulation of major events during this time: COVID-19 pandemic/infodemic, uprisings for George Floyd, and the U.S. Presidential election with the potential for a second term with Donald Trump. I just finished a master’s in library and information science with the University of Washington and that curriculum radicalized me toward knowledge and self-confidence to articulate about and act against contemporary socio-political implications of issues about technology, data, and social infrastructures that institutions like libraries and cultural heritage had become the social safety nets for. With this newfound confidence and despite more than 30 years of zero conversations about politics at home, I was able to convince my mother, who is a refugee from Việt Nam and had been a U.S. citizen for more than 35 years at that moment in time, to register and vote in the elections for the very first time in her life. It felt like a feat to get her to take these actions. Then came the day where we filled out our mail-in ballots. My older sibling and I sat with our parents, and we searched YouTube to show our parents short explainer

videos, in English and Vietnamese, on bills and policies that we were voting on. The videos informed us on issues that the bills addressed, we discussed our thoughts, then we quietly filled in each box to vote. We did this cyclical practice for each proposed bill and for each candidate. It was the first time in my life that we ever did such an explicitly civic action in our home. It felt surreal. The problem therein lies that I was well into my adulthood and this was the first time I saw my mom perform a civic action under the democratic process. That moment was also the first time I felt comfortable talking to her about national and global issues larger than those within our family home. Growing up in the U.S. public school system, I was told that voting, civic engagement, and being knowledgeable of current events were crucial to our democracy, but this was not practiced in my family home—most likely due to distrust in government systems and a primary focus the “American Dream”—until that moment with my parents in the living room voting for the first time. How many others are like me who have yet to participate in the democratic process or see others in their immediate community do as such? This social science and humanities critique is the first stream of motivation to my research.

The second impetus for this research is a socio-technical exploration between social media platforms, memories of immigrant and refugee communities, and the socio-historical contexts that mediate the memories and behaviors of immigrants and refugee communities while interacting with problematic information on media. 2016 marked a time of hypervisible spread of problematic information on social media platforms and in mainstream media, but this was an issue well before then, as seen in the Pentagon Papers and mainstream media in the late 1970s through the 1990s in regard to Southeast Asian refugees coming to the U.S. At the time, this was not named as problematic information, misleading content, or mis-/disinformation. The information and media landscape was produced from a centralized source of information, so an

apology and/or release of public records was treated more like an easily forgivable accident then. Fast forward to present day, even with the influx of research, policy, and practice in monitoring, flagging, and moderating problematic information, particularly during the 2020 infodemic, there has been a dearth of attention paid to address the spread of problematic information in multilingual communities and those who have been historically marginalized. My research attends to this gap by investigating and understanding the paradigm of information patterns in the Vietnamese diaspora, particularly problematic information. I problematize the notion of problematic information being defined by facticity and intent, and instead emphasize that in order to truly address unordered information in communities of refugees, immigrants, and multilingual spaces, then the relationships between information and lingering power struggles must be considered by researchers, policy makers, scientists, technologists, media producers, and community organizers when grappling with harmful and problematic information. This means that there are uneven dynamics of how structural power is reproduced and reinforced by information systems to reflect broader stakes of harm and social justice and it is imperative these are factored into finding the truth and intent of information. This research is for the above said groups of people (from immigrants to scholars), and therefore, systems in power cannot treat scholarship and issues about and by non-English speaking, non-Western, and non-white communities as anomalous but as intertwined with the foundations of our human and technological behaviors. As people grapple with the complexities of problematic information and our rapidly evolving information environments, I highlight the necessity of including non-Anglophone, non-white contexts, and advocate for a breadth of embedded, qualitative methods to enable this.

### 1.1.2. The Problem

Problematic information in multilingual spaces requires naming the conditions in which flows of online information are informed by (and often takes advantage of) sociocultural histories of marginalized communities. The harms from problematic information extend to more than political elections, which has been the primary focus in much scholarship and media coverage since the Infodemic. In the context of this dissertation, I present three simultaneous arguments to address this problem by exploring the tangible and social impacts on medical, health, and economic issues in the Vietnamese diaspora and as a critique of problematic research as a paradigm in whole. For example, in early April 2024, a Vietnamese woman in Sacramento, CA was found deceased due to lead poisoning from a hemorrhoid ointment she purchased from a seller in Việt Nam on Facebook (CDPH, 2024). U.S. industries of communication, knowledge, science, and technology have often been used as an extension of American racism, imperialism, and militarism<sup>3</sup> and set up particular media, knowledge, and information infrastructures that continue to play a role in today's environment (see also Tuhiwai Smith, 1999; Aouragh and Chakravartty, 2018). This incident demonstrates why I problematize (1) the framing of problematic information research in relation to immigrants, refugees, and elders (such as those in the Vietnamese diaspora) are passive victims of misinformation and the most susceptible to problematic information. The Sacramento Vietnamese woman was actively researching information to address her health issues while also considering her previous lived experiences with Western and FDA approved health interventions. Her desire to trust information stemmed from historical experiences riddled with disinformation and, in-line with critical refugee studies,

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<sup>3</sup> See Tu, 2021 and Bui, 2022 on biomedical and technological innovation during the U.S. War in Việt Nam; McCoy, 2009 on the piloting of U.S. police technology in the Philippines; Visperas, 2022 on medical science testing on Black people in prisons; and Peña, 1997 on industrialization and maquiladoras in the U.S./Mexico border

in that she is battling with lingering effects on Vietnamese physical and mental developments, not just her memory revisiting the war (Espiritu, 2022). Secondly, this Sacramento incident provides a lens for me to identify the foundational cause of the source and harms of problematic information stems from histories of propaganda, institutional betrayal, and information access barriers, as opposed to individual media literacy deficits. Early interventions from problematic information research emphasizes the teaching of information and media literacy guides such as SIFT<sup>4</sup> (Caulfield and Wineber, 2023) or critical reading to dataset and media campaigns (Bergstrom and West, 2020) but my third argument considers archives and cultural memory work and their institutions as underutilized loci of intervention since their daily practice and foundational information infrastructure is built on organizing historical artifacts thread contexts of the past, present, and future. History is not neutral and harm can oftentimes be omitted from mainstream narratives for various reasons, particularly focused on power. This struggle of power over information has resulted in distrust, as seen among Vietnamese diaspora, which further steers these communities to establish intra-community subaltern practices for in-language access for significant life needs, such as health solutions, which also affords self-preservation with their cultural ties. While alternate health solutions are not always safe or truthful to their reported outcomes, as seen in this Sacramento incident, this is the harmful reality that must be addressed by understanding not just the technology of information or the spread of information, but most importantly the provenance of the behavior and interactions between the human systems and information.

My research moves away from the notion that the Vietnamese diaspora are more susceptible or victims of problematic, or mis- and disinformation, and instead, I emphasize the

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<sup>4</sup> SIFT is the acronym for a four step method to media literacy: Stop; Investigate the source; Find better coverage; Trace claims, quotes, and media to the original context

need to move away from merely fact checking, content moderation, and other technologically-oriented solutions that do not address root causes of harm on historically marginalized communities. This dissertation is grounded in the constructs of and critiques of collective memory in diaspora, unordered information, and transnational information systems to emphasize the importance of historical, political, and social contexts within the field of information science that must distinguish the human experience from the technical infrastructures.

### **1.1.3. Sharing Stories, Sharing Trust: A Research Initiative and A Community Workshop**

“Sharing Stories, Sharing Trust” is the repetitive title of this dissertation and the title of the workshops that are central to this research. I emphasized the term “sharing” because I wanted to encourage the community to break through generational patterns of accepting a lack of information and avoidance of information but instead find a way to be comfortable sharing information to probe at the problems and issues I wanted to address for this dissertation. I employed qualitative ethnographic community participatory methods to provide an ongoing resource for the Seattle Vietnamese diaspora, akin to an educational public service in the form of workshops, as the medium for my data collection in this dissertation. These workshops include four activities that address distinct and integrative information practices that are resonant with the Vietnamese diaspora. With the overarching theme being a means to address the widespread unordered information, there are sub-themes that guide us to that umbrella topic. The first workshop activity was memory object sharing, more commonly known as talk story or show-and-tell (Medoff, 1991), are brought into the conversation to acknowledge temporal conditions that manipulate narratives about objects or concepts. This activity offered an example that problematic information is not only about politicized misleading content or non-FDA approved wellness businesses, instead there are different interpersonal (intergenerational), communal

(culturally relevant), systemic (state-run/technological) levels of harm due to the spread of problematic information. The second activity was story time based on illustrated narrative fiction (booklet/zine). With the concerted efforts of the Vietnamese diaspora to create and publish more memoirs/critical fabulations/narrative fictions as a healing practice (Diasporic Vietnamese Artists Network, 2023), I am interested in empirical approaches to understanding the impacts of storying and critical reflexivity to deepen community memory (San Pedro et al., 2017; Nguyễn, 2024). Thus, story time in these workshops provided an intentional space for readers to critically reflect in community, which offered opportunities to move away from colonial and patriarchal practices of individualized healing and into collective systems (re)building. Third, was a review of the state of the Vietnamese diaspora information environment, common sources and salient narratives of problematic information. The intent of this activity was to open reflexive conversations about information diet and behaviors among those in the Vietnamese diaspora. The fourth and last workshop activity included interactive experimentations of online resources to remind and expose people of existing tools that have potential to mitigate the spread of and polarization that comes with mis-/disinformation.

During the time that this study was carried out, we (the Vietnamese diaspora) were approaching the 50th anniversary of the reunification of North and South Việt Nam in April 2025, triangulated with more than 30 large-scale wars and conflicts led by imperialism and colonization (The New Humanitarian, 2016; International Institute for Strategic Studies, n.d.; Council on Foreign Relations, n.d.). It is expected that there will be many more people experiencing forced displacement and they will seek refuge, just as Vietnamese people had to find safety for themselves and their families. With an influx of refugees and immigrants being forcibly removed from their homes, there is a dire need to understand transnational information

communication networks, how communities make sense of this information during resettlement, and as it becomes a part of their collective communal knowledge to be shared through generations to come.

Throughout this chapter, I provide background information that will weave throughout the remainder of the dissertation. First, a brief historical context of the community which I focus my research on, Vietnamese diaspora with an emphasis on the U.S., and the Seattle, WA community as an example of the distinct geographic experiences.<sup>5</sup>

## **1.2. ABRIDGED HISTORICAL CONTEXT**

More than 50 years after 1975, when U.S. military forces withdrew military personnel and evacuated civilians from Việt Nam, there exists several notable scholarly critical historical narratives recounting the Vietnamese diaspora experience (see Espiritu, 2014; Bui, 2018; Nguyen and Tu, 2007). Historical accounts of the Vietnamese refugee and immigrant experiences primarily came from the lens of U.S. military and political government and U.S. psychology perspectives, focused on the Vietnamese migrants as primarily victims of war who narrowly escaped the authoritarian rule of communism. On the contrary, the critical historical scholarship that foregrounds my research problematizes the U.S. military-centered accounts of the making or displacing of the Vietnamese diaspora, and instead recognizes social, geo-political, and economic systemic issues that undermine the self-determination that Vietnamese people and the diaspora hold (Espiritu, 2006; 2022). To prevent redundancy, I refer to critical refugee studies and critical Asian American studies as sources to highlight key timelines, events, and discourses about the Vietnamese diaspora for the purpose of grounding the rest of this dissertation. I contend with the notion that the historical record about the Vietnamese diaspora

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<sup>5</sup> I will discuss Vietnamese diasporic communities in other cities, but since the majority of data collection occurred in Seattle, WA I focus on this particular history.



has been compromised so the sensemaking of, about, and within the diaspora that I am attempting to do cannot be justly retold by the perspective of one historian, but instead this diverse, complex, and dispersed community's historical experience as people who have been forcibly displaced comes with historical documents that have been tampered with, also known as manipulated media. I acknowledge that this (and any) history of the Vietnamese diaspora is not wholly objective because interpretations of primary source documentation will always be subjectified and sometimes subjugated from the lens of the researcher, reporter, writer, and any other storyteller.

In this history, I focus primarily on the Vietnamese American diaspora experience because the dataset in this research includes more than 95% of the sites which I collected data from are in the U.S. Each individual in the diaspora experienced their own individual migrations, resettlements, and journeys to build the communities and lives they are in today, and the outcome of this research names the similarities and distinctions that arise between and within each city and state population. Here, I look towards literature that critically summarizes Vietnamese American diaspora histories. I provide a brief history of the Vietnamese diaspora in the Seattle, WA metropolitan area (i.e. Puget Sound region) because more than half of the workshops occurred in that region. Throughout this research I refer to a variety of locations across the U.S., and each location and the diaspora community within have their own socio-historical impact on this research, so this recount of Seattle specifically is an example of ways which the Vietnamese diaspora in one U.S. city is not a monolithic experience because of the diverse socio-political, economic, and cultural behaviors related to their information seeking patterns. The context for the Seattle Vietnamese diaspora community can provide one scoped lens as a sample of the various issues that appear in Little Saigon neighborhoods that I visited

and collaborated with as sites of research throughout these research workshops. These variegated issues that were relevant in different forms across different Little Saigon's across the country include: the demographics of the resettled refugees (i.e., Seattle's first Vietnamese refugee population was an intentional selection of highly skilled educators, business entrepreneurs, and interpreters (Evans, 1975), housing in terms of redlining, gentrification, continuous displacement (Hyla, 2005), loss of public social services (Beekman, 2021; Tabafunda, 2025), lack of city council representation (Fontaine, 2017; Eagan, 2017), toxic land (Department of Ecology State of Washington), etc. While these citations are specific to Seattle's Vietnamese community experience, this research reveals that this has been common across many other Vietnamese diaspora communities.

### **1.2.1. Vietnamese American Diaspora: Terminology and A Short History**

In this section, I review key terminology and an abridged history of the Vietnamese American diaspora experience in relation to information technology systems. Long T. Bui's note on language usage recognizes that the use of "the compound word Việt Nam has somewhat displaced the once common spelling, 'Viet Nam', in English, though the latter has regained popularity" (Bui, 2018, ix).<sup>6</sup> While linguistics and the temporality of language usage in specific contexts is a significant component to the trustworthiness, and possibly the intent, of information in Vietnamese (not the facticity), I do not focus on this type of analysis of information sensemaking behaviors. Although, this is briefly discussed in chapter five when I discuss future research directions. For this dissertation, I use the word Việt Nam when referring to the country because many of the community organizations I collaborated with throughout this research referred to this version of the country's name. Similarly, in English, the "Việt Nam War" is more

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<sup>6</sup> In the Vietnamese language, the country is referred to as "Việt Nam".

widely known as the “American War” in Việt Nam or the second Indochina war. My interlocutors often used the terms “the War” or the “American War” and so I use the latter term consistently for accurate representation of the discussions that came from the data I collected and analyzed.

This is not a comprehensive history of Vietnamese American diaspora experiences after 1975, which was the official end of the American War. This brief historical overview focuses on the geopolitical resettlements that have shaped the Vietnamese diaspora and their information sharing experiences that span prior to when the first Vietnamese refugees were displaced from Việt Nam, creating the diaspora. First and foremost, Việt Nam is a sovereign nation state that has experienced waves of foreign intrusions, colonialism, imperialism. Around 111B.C.E., Việt Nam came under Chinese empire rule and continued for about one thousand years after (Taylor, 1991; Chapuis, 1995). By the early 10th through 18th centuries, “the progressive extension of [Vietnamese] farmer-soldier settlements became the dominant motif of Vietnamese history” (Asia Society, 2017) due to a dynastic change and the weakening of Chinese military powers. By the 19th and 20th centuries, many foreign powers recognized the opportunities of the “S” curved coastline that shapes Việt Nam and the rich rivers and deltas from China, Thailand, Laos, and Cambodia through Việt Nam into the South China Sea. Through that time, Portugal, the Netherlands, France, China, Japan, and the U.S. attempted to occupy Vietnamese lands but only France (1858–1885) and Japan (1940–1945) were temporarily successful. These bouts of imperialism included control of economic, military, geographic, and cultural aspects and has set up the Vietnamese people to be aware of and understand the lengths to which nation states will, in fact, manipulate media among other forms of power to conquer Việt Nam and its people. This historical knowledge carries into the diaspora’s understanding of power and trusting

relationships between authoritative entities, such as nation states and oligarchical corporations, and their people.

### **1.2.2. Vietnamese Diaspora and Information Communication Technology**

Experiences with information communication technologies among contemporary Vietnamese diaspora can be understood beginning in the mid-1950s, which was when the U.S. embargo on trade with Việt Nam resulted in what ethnic studies scholar, Linh Thủy Nguyễn (2021), refers to as:

[r]estrictions on trade and communications meant not only geographical isolation from goods, capital, and circuits of information but also interpersonal impacts of family separation. Just as the barricades and bombs as material conditions of war unmade families and broke them apart, the embargo aggravated the separation and economic conditions that made it untenable to sustain relations and families. Many who fled went without word from their family members in Việt Nam because they were unable to afford the expensive international phone and mail rates. (9)

Companies providing information technology services, such as AT&T phone lines, prevented anyone from sending a phone call or a “a fax to a university or a government office in Vietnam” and instead diaspora had to find “someone in Bangkok—or for that matter, Toronto—and ask to have it passed on.” (Fallows, 1991 in Nguyễn, 2021, 9).

During the early years after resettlement (post-1975), “the earliest communications took place by mail, often routed through third-party countries that had better relations with Viet Nam” and by mid-1980s, Vietnamese American families sent a letter or telegram to their relatives in Việt Nam to notify them of a forthcoming phone call, in which families in Việt Nam waiting at

the post office to receive an incoming call (Valverde, 2012, 67).<sup>7</sup> By the 1990s through early 2000s, many of the diaspora resettled in Northern and Southern California, where they “obtained predominantly science and technology degrees, they found employment as engineers and programmers in some of the many high-tech companies of the region (Saxenian 1999)” (Valverde, 2012, 68). These intermedia, multichannel, and circumventing means to communicate information across geopolitical borders marks the hurdles and lengths which the Vietnamese diaspora have been forced to adapt to share information and stay connected with community.

At the same time, Socialist Republic of Việt Nam (SRV) attempted to restrict ICT access due to perceived threats from “Vietnamese anticommunist groups, humanitarian organizations, religious institutions, and ethnic minorities (OpenNet Initiative 2007)” (Valverde, 2012, 68). In her field notes, ethnic studies scholar, Kieu-Linh Caroline Valverde mentions that at a internet cafe in Ha Noi (largest city in northern Việt Nam) during her passive lurking on the first international online website, VNForum, she read an article written by “an overseas Vietnamese high school teacher discussing Hồ Chí Minh’s life” to be impartial with a critical perspective. One week later, through the internet cafe’s surveillance system, her primary contacts in Ha Noi printed out the Hồ Chí Minh article and “some other random postings on VNForum” deeming them to be “problematic”. Upon being demanded to explain her connection to these articles, she explained that she was not the author, just a reader. This was not sufficient and she was threatened with fines and deportation (Valverde, 2012, 65). Her act of viewing an article made her eligible to be guilty of intentionality with endorsing problematic information in the Ha Noi, Việt Nam context. Surveillance of information that opposed Vietnamese state governance is built into the Vietnamese peoples’ digital access interactions, the DNA of their trust with information

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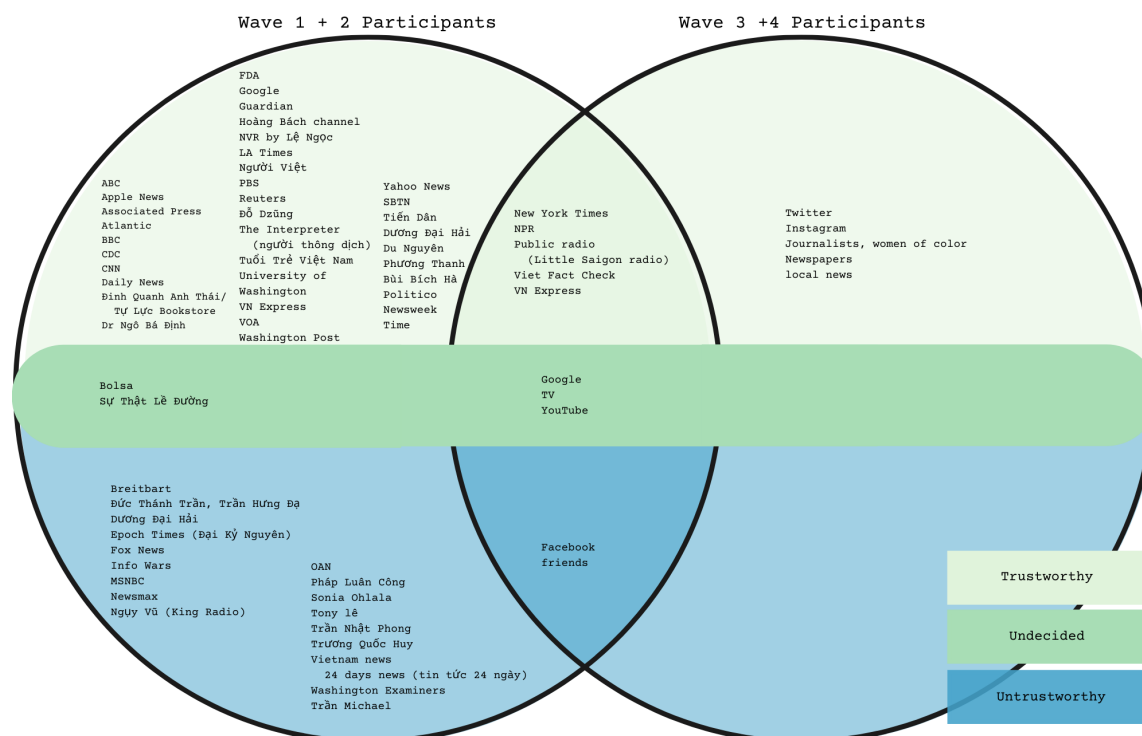
<sup>7</sup> There were only nine international telephones in Việt Nam in 1986, all of which had unreliable connections (Grant 1996).

communication technologies, thus this has carried over to the diaspora's relationship to online media and information.

From critical information scholarship, information communication technologies can be understood through both digital and analog technologies, such as foodways (Vietnamese American Arts and Letters Association, 2019), textiles and crafts, hair, and music and dance (Valverde, 2012, 34-58), I focus on born-digital and online ICT for this brief historical overview since this dissertation engages with a critical approach to the spread of problematic information among online platforms. Valverde provides a deep analysis of the first transnational online forums—i.e., Usenet groups like VNForum and soc.cult.vietnam, VNBiz, *Đợt Chuối Non*, VietNet—that bridged information communication between Vietnamese diaspora to those in Việt Nam (2012). She argues that these early virtual communities were created to reunite social networks and “aspired to create positive change in Viet Nam” from diaspora members (88). Within the listserv, those in Việt Nam and the diaspora “spawned a labor movement, the No-Nike campaign, that further enhanced the relationship between Việt Nam and its overseas population” to advocate for better factory labor conditions (Valverde, 2012, 88) because it afforded an open, uncensored dialogue, creating a transnational information network to influence social, cultural, political, and economic mobility among the diaspora. As I write this more than 10 years after Valverde's publication, there are numerous ICT that those in Việt Nam and the diaspora have access to find, share, produce, and trust information across transnational borders.

In a *Political Communications* special issue, “Race and Ethnicity as Foundational Forces in Political Communication”, my co-researchers and I discussed the diverse ICT platforms that are used between younger and elder generations in the Vietnamese diaspora (Nguyễn et al., 2023). From focus group discussions, we analyzed a Venn diagram (as seen in Figure 4) of the

various media publications that appear on different ICT that were popular among focus group participants. This included: Facebook, YouTube, private messaging platforms (i.e., Whatsapp, Line, Zalo, etc.), local newspapers, cable television, X/Twitter, TikTok, Instagram, online news sites, fact checking databases, and online blogs/newsletters. The diagram distinguishes the generational wave and the platforms and publications which they most often consumed in their information diets.



*Figure 4. Media Sources Venn Diagram. A Venn diagram of all the sources mentioned in the focus group interviews, split between the generations. Waves 1 and 2 include participants ages 55–75 years old, Waves 3 and 4 include 18–24 years old participants. Sources in light green text represent the sources that the participants deem to be trustworthy, while the darker green represents mixed feelings of trust of sources, and the blue includes sources that were untrustworthy (Nguyễn et al., 2023).*

It was striking to learn that the younger generations (Waves 3 and 4) reported to consume a less diverse pool of media platforms and information sources while opting to avoid platforms and sources which they did not trust; whereas, Waves 1 and 2, consisting of mostly refugees to 1.5

immigrants sought to consume a broader diversity of media and information sources. Including media that they did not fully trust. This finding was instrumental to mis-/disinformation and media literacy scholarship because information and media literacy has widely posited that older generations were less media literate because of digital literacy, and thus people in the older generations were more susceptible to trusting problematic information. This study counters the mainstream narrative from the context of the Vietnamese diaspora and requires more contextual considerations to the susceptibility and impact which problematic information has on a diverse range of information consumers.

From this finding, I led my co-researcher and community members to create a bilingual illustrated booklet (or zine) to make this finding accessible outside of academia and for community members across all social and educational statuses. Figure 5 is known as the “media montage page”. It is an illustration depicting two Vietnamese diaspora generations and their proclivity towards specific ICT. These platforms and their socio-technological affordances are the impetus to this dissertation’s work towards the sensemaking of transnational information and diasporic memories. In this dissertation, I investigate relationships and trust building that the Vietnamese diaspora co-create considering problematic information and complex information media systems, and less so on the histories of technological systems that have influenced the community broadly.



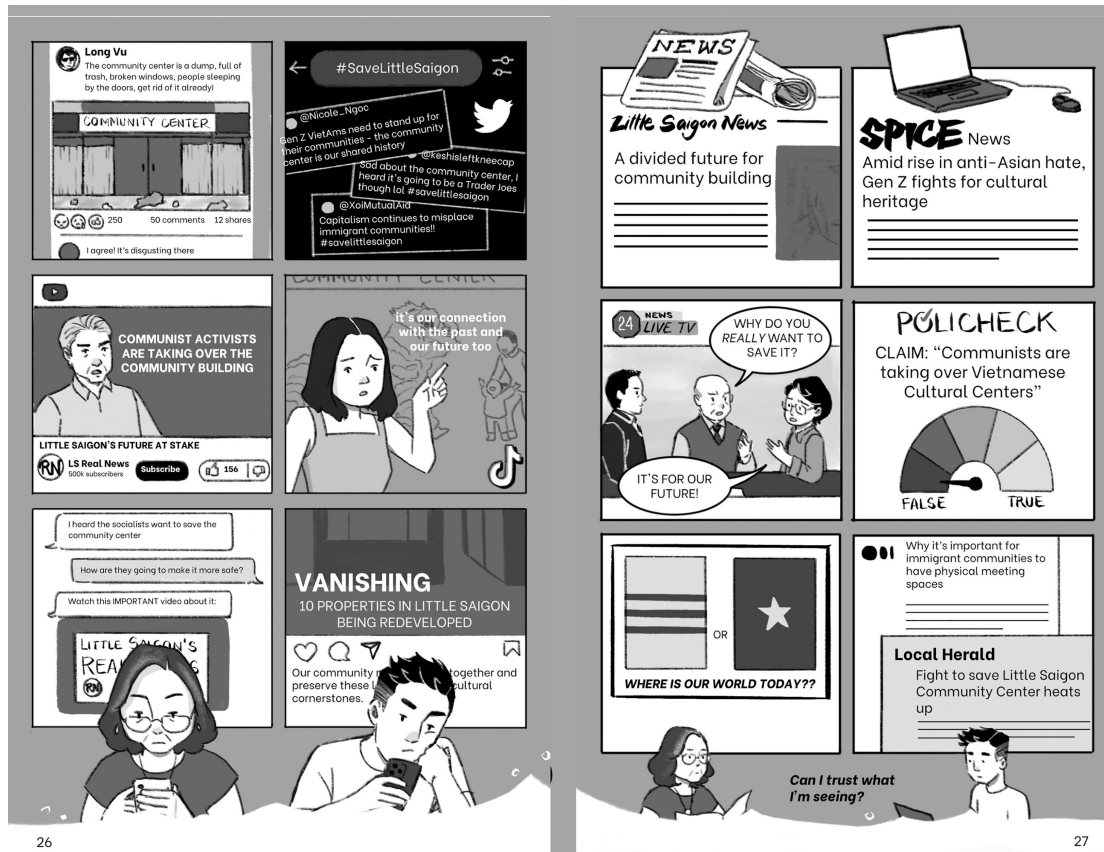


Figure 5. *Changing Tides Media Montage*. In the illustrated booklet (aka zine), “*Changing Tides*”, this is a two-page spread that I refer to as the “media montage” page. Based on focus group discussions (Nguyễn et al., 2023) and Facebook data (Moran et al., 2023), this is a depiction of ICT platforms that the Vietnamese diaspora reported and demonstrated they rely on to find information. The columns compare first wave refugee/immigrant’s preferred platforms to the second generation and generation Z immigrants preferred platforms (Le, et al., 2023).

In this research I discuss the ways people in the Vietnamese diaspora create, hold, share, and trust information as individuals and among community members as they interact with information systems (whether human, analog, or digital).

### 1.2.3. Vietnamese in Seattle: A Short History

One of the primary geographical sites of study is the Seattle, Washington metropolitan area. Approximately 64% of all Vietnamese Americans in the state of Washington reside in this area, also known as the Puget Sound region (Roden, 2022; Puget Sound Regional Council, 2024). Between 1990—2000, the Seattle area saw a 149% increase of Vietnamese population

(Learning for Justice, n.d.). It is now home to the fourth largest Vietnamese population in the U.S. West coast, following Los Angeles/Orange County, CA, San Jose/San Francisco, CA, and Dallas-Fort Worth, TX, respectively. Little Saigon Seattle—where many Vietnamese Seattleites work, live, and play—was recently named one of 11 most endangered places in the U.S. according to the National Trust for Historic Preservation. Co-located within Seattle’s Chinatown-International District (CID), Seattle’s Little Saigon is experiencing impending displacement due to gentrification, lack of social and state support, and historical systemic redlining (National Trust for Historic Preservation, 2023). This has led to the neighborhood and its surrounding community to organize and activate towards place-based and historical preservation.

The abridged history of Seattle’s Little Saigon neighborhood starts in 1970 when the Seattle Indian Health Board opened a programming and service building, as a land back from the City of Seattle Office of Housing and Development (Seattle Indian Health Board, n.d.). After the 1975 close to the American War, the first two Vietnamese refugee centered buildings were established in 1976 and 1978—two religious based organizations: the Vietnamese Martyrs Parish and the Vietnamese Buddhist Association, respectively, both in the present-day Little Saigon neighborhood. With advocacy support from Seattle Indian Health Board, the Rainbow Coalition Seattle Chapter, and International District community groups including business owners, organizers, and residents of Chinese, Japanese, and Filipino ancestry, Little Saigon (East of Interstate-5) became the landing zone and central meeting place for the Vietnamese refugee community building. The first group of Vietnamese refugees who arrived in Seattle were selected to fly out to Camp Murray due to their “special skills or other professional credentials” and as they were “former employees of the U.S. government in Vietnam”. Among them “85 per cent [were] high school graduates, 10 per cent [were] college graduates, 10 of the refugees

[were] engineers, 4 have PHD's, 8 [were] pharmacists, 10 [were] accountants, and scores of others are semi-skilled or unskilled workers." (Clever, 1975). Figure 6 is the newspaper clipping held in the Wing Luke Museum Archives. As reported, a precedent was set that educated Vietnamese people would be foundational to the early community resettlement and development in the Puget Sound region.

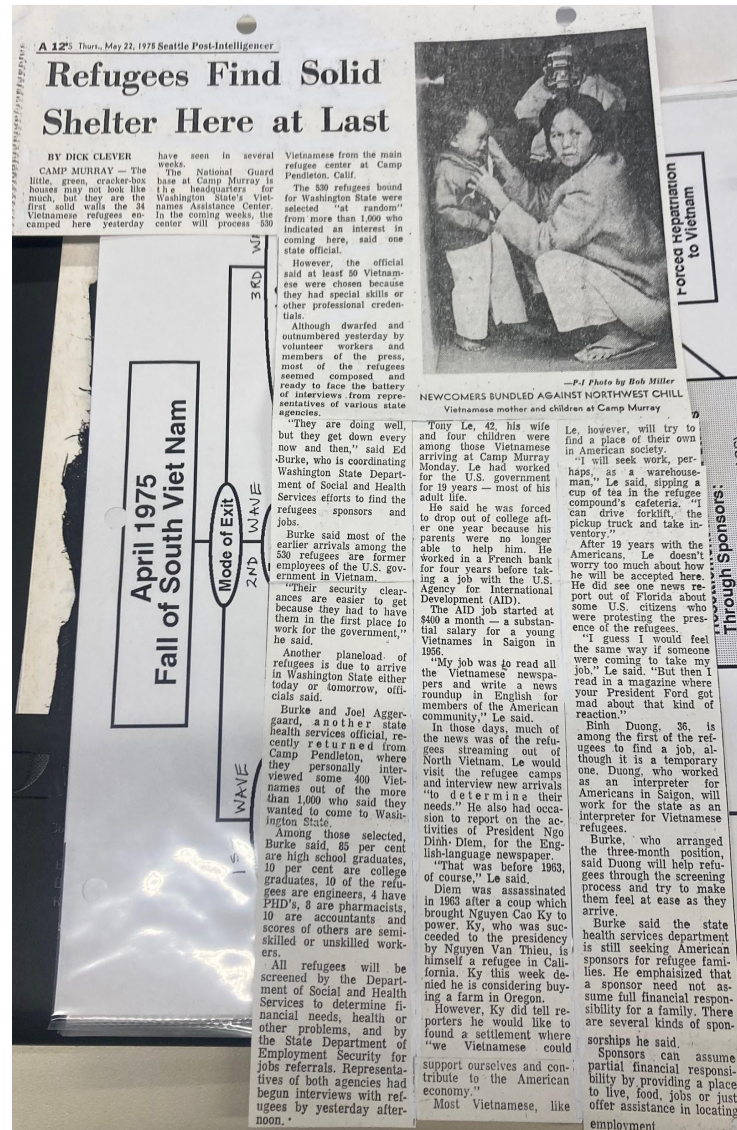


Figure 6. A newspaper clipping from an article in the Seattle Post-Intelligencer on May 22, 1975 reporting the potential arrival of 530 Vietnamese refugees from Camp Pendleton (CA) to Camp Murray (WA). Held in the Wing Luke Museum Archives.

In 1981, Viet-Wah was the first Vietnamese owned grocery store opened, followed by Phở Bắc, the first Vietnamese owned restaurant in 1982. In 1985, Asian Plaza was built as a dedicated shopping center filled with Vietnamese family-owned business, which included the first Vietnamese newspaper (i.e. ethnic media) in 1986 and the Asian Counseling and Referral Services in 1989. These social and information programs provided (and continues to provide) support for new immigrants, citizenship, health and wellness, skill building and job finding, and housing rights. Up until 2004, the Little Saigon neighborhood was zoned for manufacturing developments only, and through 2009, the city of Seattle rezoned the neighborhood for residential developments to take advantage of the technology industry boom and the neighborhood's close proximity to Downtown Seattle where technology companies would be headquartered. Through the 2010s, the neighborhood established "culturally relevant" infrastructure in anticipation of new residential developments and new neighbors. The impact of cultural relevancy has been criticized as performative and negatively impactful for residential, commercial, and public community development for the refugee and immigrant communities.<sup>8</sup> In 2013, Seattle Housing Authority began redevelopment of the first racially integrated public housing development on the north end of Little Saigon. This redevelopment project displaced almost 2,000 residents, which were made up of households with an estimated 38% being Asian or Asian American and 40% are African or African American. In 2017, with no notice or additional social support, the city established the Navigation Center, a low-barrier, service-

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<sup>8</sup> This research, known as "CID People's Anti-Displacement Advocacy Plan" was commissioned by Friends of Little Sài Gòn, InterIm Community Development Association, and the City of Seattle. I first presented the participatory methods and findings for the action plan in September 2023 during the "Identity and Social Media Symposium: Bridging the Gaps between Computational Methods and Critical/Cultural Perspectives" hosted by the Edna Anderson-Taylor Communication Institute University of Utah. After further social media analysis, this was presented at the "Contaminating Archives Conference" hosted by University of Washington Libraries in February 2024. Finally, this was presented at Friends of Little Sài Gòn's community engagement events in April 2024 to support the fundraising, design, and groundbreaking for the Vietnamese Cultural and Economic Center.

enriched shelter targeting high-needs adults experiencing homelessness, in one of the primary entrances of Little Saigon. This created a domino effect of rallies and distrust between the city and community members. Today, cross-neighborhood and inter-community organizations, such as Friends of Little Sài Gòn (FLS), Seattle Chinatown International District Preservation and Development Authority (SCIDpda), InterIm Community Development Association (InterimCDA), and the Wing Luke Museum (WLM) collaborate to initiate city, county, and state supported preservation and anti-displacement initiatives (Community Attributes Inc., 2024). The history of Seattle's Little Saigon neighborhood is a site of place-based community building among the diaspora and continuous distrust between the City of Seattle and building developers in opposition to the Vietnamese community. Given the historical nature of forced displacement, resettlement, and belonging in the Vietnamese diaspora, place as a form of information is central to my research about information seeking, sharing, and trusting behaviors in the Vietnamese diaspora communities.

### **1.3. CHAPTER OVERVIEW**

This study offers methodological, empirical, and theoretical contributions to the interdisciplinary field of information science. These contributions intersect with critical approaches that expand upon discourses in archives, cultural heritage informatics, literacy pedagogies, Asian American studies, diaspora, race and ethnicity, migration, memory studies, socio-technical systems, mis-/disinformation, communication and media, and community participatory methodologies. Firstly, I present a new community-based participatory design method that addresses problematic information for intergenerational and multilingual diaspora communities. By doing this, I incorporate literature from American Ethnic studies and Asian American studies that approach mis-/disinformation with a transnational geopolitical, social

science, and empire/colonial lens. I then present sticky and minor objects as a framework to expand upon existing affective archival studies, particularly in the context of diaspora collective memory. I do this by identifying the concepts of authenticity and validity of historical records to be preserved and included in cultural heritage narratives. And finally, culminate the methodological and epistemological approach to sensemaking and archival studies by positing an interdisciplinary emergence that weaves critical disinformation studies, archival theory, and Asian American and critical refugee studies towards a transnational lens of information creating, sharing, finding, and trusting. All of which enhances the limited definitions, impact, and interventions that are lacking in mis-/disinformation studies and critiques of socio-technical systems. These contributions are cyclically linked—the methods inform the ability to obtain such empirical data, which provides the possibility of an interdisciplinary triangulation of theories; this is further validated as the theoretical outcomes reciprocally justify the collective and contextual methodological practices that I pose.

Chapter two is a review of the three primary theoretical frameworks that are threads that ground and motivate this research, my questions, the resulting discussions, and intent for future research. From an information science approach, I ground this research in the frameworks of collective memories and diaspora archives. These are tools that provide a critical and multiversal understanding of archival theory and practice. In critical archives studies, power dynamics are significant factors pushing against the belief that there exists one singular universal truth. This leads my research to critical disinformation studies as a primary theoretical framework, which centers critiques of race, ethnicity, power, and socio-historical contexts that deeply influence the facticity, intent, and impacts of problematic information. The final thread that weaves throughout this research are transnational information networks, delineating the inter-geopolitical contexts

that have historically been ignored in research that contends with information accessible to societies across nation state boundaries. These threads bring together, for the first time, the scholarly intersections of collective memories, diaspora archives, critical disinformation studies, and transnational information networks.

Chapter three, “Designing Community Trust through Collective Intergenerational Memory Sharing: A Methodological Approach”, is an overview of the methodological I developed for this research, the methodological contribution relevant to cultural heritage informatics, problematic information design interventions, and communications media studies. While community-based participatory design practices are widely employed and explored in information sciences and immigration, social work, and public health studies, this has not yet been investigated in problematic information research and critical disinformation studies. Thus, I present a methodological contribution that argues for community-based participatory design practices that (1) address intergenerational infrastructures of trust and (2) centralize pluriversal needs and perspectives of community before the universality of technology. All which arm designers and researchers with affect towards cultural empowerment in the face of problematic information and increasing distrust in institutions. Through a trauma-informed framework, I fostered resistance, cooperation, resilience, and conflict resolution that forefronts local and ancestral knowledge through cultural practices and open discourse. I emphasize the need and capacities to forefront temporal affect in participatory design to prioritize pluriversal perspectives.

The fourth chapter, “Collective Memories in Diaspora Archives: A theoretical framework and a conceptual model”, is the primary empirical and theoretical contribution of this dissertation. In this chapter, I explore an interdisciplinary theoretical framework of sticky objects

and conceptual model of minor objects to interrogate and expand on information sensemaking behaviors through the components of intergenerational relationships, material representations of collective memories, rearrangement of information, and authenticity through the lens of trust and historicity. Through an analysis of objects, memories, and the persons attached to each object and memory, I identify the change of memories through time and place as a component that archives and cultural heritage institutions must contend with as stewards of information. Amid rumors and sensemaking due to long histories of propaganda and media manipulation, and in present day's fraught information and media environment, I situate community archival practices as a means to authenticate the impacts of problematic information.

Lastly, chapter five concludes with a summary of the findings from collective memory making practices, followed by an in-depth discussion of the contributions made to the broader information science field. I discuss the ways in which these contributions provide a critical interdisciplinary approach to reconstitute archives and diasporic information stewardship as primary sources to intervene with understanding the relationship between trust of information and the widespread of problematic information in present-day socio-technical systems. From the lens of diasporic communities with aspects of multilingual information, transnational geopolitics, and pluriversal historicity, I advocate for the need to understand and act with a transnational lens, which requires socio-historical analyses in conversation with quantitative network analyses, for knowledge production and sharing to significantly contribute to future generations of information producers, seekers, sharers, interpreters, and authorities.

#### **1.4. POSITIONALITY, ETHICS, AND LIMITATIONS**

As an American born, non-gender conforming, second generation Vietnamese American, I hold an insider and outsider positionality in this research, in relation with and to different



generations of Vietnamese Americans. I am conversational and not fluent in Vietnamese, I have a Californian American English accent, I am middle aged, and I hold degrees in higher education, all of which have the potential to create barriers of trust or biases within my interactions with community members. I was raised in majority white Anglocentric small U.S. cities, so I am less familiar with communities where I am among others like me, also known as Vietnamese ethnic enclaves or Little Saigon. I have second-hand proximity to the refugee experience because my parents are refugees, and I carry intimate feelings associated with their experiences, which shape my interactions and relationships with other first and second-generation immigrants and refugees. Throughout the community participatory methodologies of this research (primarily the zine dissemination and workshop discussions), I was mindful of specific assumptions, historical contexts, and language divides that may inform my research when interacting with Vietnamese Americans who are considered my elders due to hierarchical traditions between youth and elders.

I am cautious that I have previously worked as a community researcher and volunteered for a local Vietnamese and AAPI community nonprofit organization, so I have been a visible active member of the Seattle Vietnamese community since 2021. My new-ish presence to the community gives me an outsider perspective to the intimate Seattle Vietnamese community, but my apparent support for the community makes me biased in ways that I am motivated to protect and ensure that the community needs are not just met but are also improving and progressing towards growth and prosperity.

As a researcher affiliated with a well-known public university, I am aware that community members (both elders, peers, and younger persons) may have different assumptions and expectations regarding my age, education status, and approach to hierarchies and authority

figures. My interactions with younger Vietnamese Americans may be influenced by their opinions, assumptions, or perceptions of my positionality as a graduate student, researcher, and as a person with experience in industry, government, and nonprofits. Our similar or different references to social and cultural signals, age dynamics, and economic status may influence the topics and languages of discussion. These considerations had the potential to present both opportunities and limitations in the process of this research, which are further discussed within the following chapters.

Limitations from and with this population of study include language barriers, time and physical access, and self-selection where participants who show up are already biased in their political ideologies and how they approach the concepts of trust and mis/disinformation, as transparently described in the project description. The community partners and host organizations hold their own political stances and relationships to the community (e.g., whether they are perceived as capitalist, neoliberal, socialist, a part of the non-profit industrial complex, progressive, conservative, pro- or anti-communist). These identities are unavoidable as an outsider/insider which is why I selected the community partners and host organizations included in the research data to attempt to have a breadth of representation of those stances and relationships in this research.

Temporal limitations are factored in these workshops and research analyses because I am aware that it was not possible to be fully inclusive of all elders and younger Vietnamese diaspora community members due to uncontrollable factors and limited bandwidth of my own capacities. Grocery, restaurant, and service workers, which is a large population of the non-retired elder Vietnamese population, often work during weekday evenings or weekends, which are the primary times during which these workshops are scheduled. To mitigate this, I offered

workshops on weekend mornings and afternoons, as well as weekday evenings, depending on community organizations' preferences. I also provided meals during workshops and modest honoraria to community members and participants in order to compensate them for their time. I did not engage with faith-based Vietnamese community organizations, which is a lack of representation to a major group of the Seattle Vietnamese diaspora, given that the Catholic church was one of the first establishments built by and for the Seattle Vietnamese diaspora.

Another limitation is access to social media data. Due to platform policies, barriers to data access results are limited in representation of online data for analysis. Additionally, technology platforms conduct content moderation from their own policies and algorithms, which might have resulted in content being made unavailable before I have the opportunity to analyze it. While I was not able to access and analyze a dataset that fully represents the total landscape of content in Vietnamese on Facebook, Instagram, private messaging apps, YouTube, or any other social media platform, I mitigated this by crowdsourcing social media data through the Facebook Messenger and WhatsApp chatbots and tiplines during workshop activities. This dataset comes with its own biases from self selecting workshop participants, but nonetheless the provisions of online media data does not violate social media platform policies around data access and assumptions made from social media data itself. Instead, I used contexts and interpretations made by community members in their perceptions and reactions of the social media data to inform and discuss during workshop co-design sessions, which inspired the memory objects that community researchers curated for their presentations. There are further research opportunities to engage with the crowdsourced social media posts shared in the tipline and chatbot.

Last, I am aware of the potential legal issues (e.g. public records requests) that come with researching social media data and that which has come with the visibility of the Center for an

Informed Public's work, particularly from previous election research under the NSF-funded projects, Election Integrity Partnership, rapid response election research, and Co-Designing For Trust. Throughout the process of conducting this research, my research appointments have been within and/or adjacent to these projects, which required me to be cautious of the terms I used when writing about my research, partnering with community organizations, and sharing about my research to media inquiries. The implications of legal backlash and public scrutiny are limitations to conducting this research in a fully open science and transparent practice. These limitations have also been motivations to the methodology approach of this study, which deviates from relying on extracting online data, and instead, an emphasis towards centering the humans creating and consuming the content. This is a means to avoid potential nefarious assumptions that is common from many historically disenfranchised community members who may interpret higher education and state institutions as indoctrination of neoliberal systems. All data, observation notes, reflection memos, demographic descriptions, and social media data have been de-identified from personally identifiable information and were saved on a university hosted cloud server that was only accessible to myself, as the primary investigator, and other trained research assistants and collaborators who signed a data use agreement form. All participants were notified, made aware of, and agreed to a recruitment form (see Appendix B) that notified them of their rights, the purpose of their participation and the research, my intent with the data, and means to stay in contact (see Appendix A).

Community members were made aware of and agreed full understanding of the risks of participating in this research. Such risks discussed, included exposure of political ideologies and problematic information which could have triggered unwanted emotions. In many Vietnamese American communities, there are physical, emotional, and economic safety concerns when

political ideologies were publicly identified which I mitigated through the practice of care that is further discussed in the subsequent chapters and by anonymizing all data. At the beginning of each workshop, I also state that the workshop space is intended to be safe and non-harmful, emphasizing the importance that all participating community members contribute to an intentional, respectful, and confidential environment during and after our time together. This research project underwent ethical review through the University of Washington's Institutional Review Board.

I did not answer questions such as: What is true or false on social media in the Vietnamese diaspora? How can we solve the spread of problematic information? Who are the de facto bad actors spreading problematic information in the Vietnamese diaspora? Throughout this dissertation, I asked questions that contextualized understandings in regards to: *(RQ1) How do information objects play into memory practices within the Vietnamese diaspora?* Such as Jordan's object, cà phê sữa đá, and the political economies that were discussed among the intergenerational group. The drink represents more than a physical cultural artifact and symbolizes layered communal practices of authentication to find a sense of collective trust. This leads to my second research question to contextualized information sharing and sensemaking: *(RQ2) Why and how do certain narratives, memories, or pieces of information become sticky among unordered and problematic information?* The memories about cà phê sữa đá that community members shared provided a platform of pluriversal perspectives and cultural practices towards trust-building and malleability to the authenticity of the object and the information around it. And finally, these objects, the community members' information sharing, and the workshops provided insight to my third research question: *(RQ3) In what ways do immigrant and refugee diaspora communities contend with authenticity to make sense of*

*unordered information?* The communal gatherings and contextualized, collective information sharing (which also included disagreements and learnings of new information) emphasized that the same object (coffee) can hold radically different histories depending on migration wave and positionality. This provides an epistemological lens towards finding a common ground (or agreeable and trustworthy information) that is more than a simple fact-check. In looking at how immigrants and refugees make sense of conflicting information, the practice of authentication of information requires a lens towards sensemaking that is unfixed and evolving (to the concept of objects like coffee).

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## **Chapter 2. Theoretical Frameworks**

This research builds upon and is in conversation with three primary theoretical frameworks that inform my research questions, methods, and analytical discussion. In this section, I define and discuss the provenance of the frameworks, gaps in the current state of literature, and the ways in which my research can fill those gaps. Throughout this research I explore the intersections of (1) transnational information networks, (2) collective memories and diaspora archives, and (3) critical disinformation studies as an interdisciplinary lens to make sense of the unordered information, socio-historical contexts, and socio-technical systems and behaviors seen in the Vietnamese diaspora, a multilingual, immigrant and refugee, diasporic community.

### **2.1. COLLECTIVE MEMORIES AND DIASPORA ARCHIVES**

This project is situated between the works of collective memory and nostalgia within the practices and theoretical concepts of diaspora archives. Stuart Hall defines diaspora, or diasporic, archives to operate under erasure, deconstruction, displacement, colonization, and dispersion (Hall, 2001). He posits that diaspora archives are “marked by rupture, significant breaks, transformations, new and unpredicted departures” and often require the “practitioners themselves [to] have been obliged to act first as curators, and now as archivists” (Hall, 2001). Hirsch and Smith (2002) extend this notion into feminist theory and cultural memories through the lens of gender and power, wherein memory constructed through the negotiations of who has the power to be included in larger hegemonic narratives, and where terms of identity of race, ethnicity, gender, or citizenship can be contested from the reproduction of cultural memories themselves. This offers notions that “community archives” form when individuals convene to “document the history of their commonality” (Flinn et al., 2009, 75 in Caswell et al., 2016, 61). Archival

scholarship and practices that are often considered mainstream, traditional, or institutional are systematically different from diaspora archives, which has not yet been fully theorized. By drawing on an interdisciplinary group of theories, I propose that diaspora archives are categorized by more than just their conditions of erasure and harmful institutional control such as grounded in community archives frameworks. Diaspora archives are a result of forced dispersion, constitute records that are not traditionally considered documentable, preservable, or accessible, and are oftentimes practiced through refusal and reclamation of their narratives. Diaspora archives can form when individuals dispersed across different lands come together to preserve and record the history of their home/motherland and reject hegemonic narratives assigned to them by oppressive powers that forced their displacement, which are their factors of commonality.

Most recently, archives scholars have re-convened discourse of diaspora archives during the annual Archives and Education Research Institute (AERI) 2023 in Baton, Rouge. Led by University of Michigan Information School doctoral students, Yvette Ramírez, Nazelie Doghramadjian, and Tam Rayan, attended by Anna Robinson-Sweet (UCLA) and myself discussed personal ties, interpretations, imaginings of diaspora archives. Ramírez, Doghramadjian, and Rayan began with three themes that they found to constitute the present-day diaspora archives: (1) different epistemologies, (2) records that don't look like records, and (3) equitable relations. This calls into question how diaspora hold and share memories, bringing the past and present into question, particularly around different epistemologies to define "how do we know what we know is, and can, be an archives?" In thinking of the individuals within a diaspora, there must first be the recognition that "we all need an audience willing/capable of hearing us" (Dodson, 2015) for "diaspora archives" to occur. After (or while) facing the crises of

erasure or departure, diaspora may begin to contend with the concept of documenting and historicizing their experiences and stories. To historicize is then to recall memory and bring about nostalgia, which is oftentimes put into question of facticity depending on the authority of the memory steward.

In discussing “records that don’t look like records” and referring to the Society of American Archivists’ (SAA) definition of the “record”. SAA’s defines the noun of record as “information or data stored on a medium and used as an extension of human memory or to support accountability”, pulling from citations as early as Fitroy in 1938 through Gilliland in 2014 (SAA Dictionary, n.d.). The verb of record is defined as “to preserve information and its continuing accuracy by setting down data in a format expected to persist for at least as long as the data will need to be accessed”, referencing citations from Lubar (1999) (SAA Dictionary, n.d.). Given that, critical approaches to define records are foundational to diaspora archives. Jeannette Bastian posits that records have structure, content, and context which “connects them to the actual events that they reflect” but “[w]ithout context, without these relationships, records become useless piles of paper or random collections of electronic bits” (Bastian, 2020, 51). In other words, if the records do not *fit* or are not classified or boxed into the mold and powers of traditional archives, the record will be lost. First presented in the 2017 Annual SAA, then again for TEDxPittsburgh (2023), Dominique Luster highlighted the ways in which “records are an assertion of power”. Luster and co-authors acknowledge the history that state and governing bodies have weaponized archives in its physical form as well as its internal systems and infrastructure to control the power of existence and knowledge of any population of people, series of events, or concepts. The lens of diaspora memory and archives offers a construct to inform the relationships between information objects and the memories that refugee and

immigrant community members carry with them. To contend with the formation of diaspora archives, I ask (RQ1) *How do information objects (e.g. archival objects, social media, records, ephemera, etc.) relate to memory practices within the Vietnamese diaspora?*

In terms of collective memory, I look towards literature that contends with intergenerational and intra-community memory stewardship. Young discusses the relationships between memory, history, and witness in the context of survivor's memory and how survivors' organize history from their personal traumatic experiences (Young, 2003). This work is grounded by Friedlander's (1993) scholarship on "deep memory", a traumatic experience that has not yet been narrativized to be included in the historical record (2003: 277). Deep memory recognizes the division between memory (i.e., what is remembered) and history (i.e., what happened), which strengthens fissures between the expertise/knowledge of historians, archivists, and survivors (subjects in the narratives) (2003:278). Therefore, Friedlander and Young advocate for a historiography that "includes both the voice of the historian and the memory of survivors, commentary and overt interpretation of events that deepen the historical record and resist 'hasty ideological closure'" (2003:278). This calls to contemporary works that will be discussed in the following section about filling memory and archival gaps through critical fabulation or speculative history (Hartman, 2021).

The refusal of memory is also imperative in collective memory stewardship. Visweswaran explores agency and positionality in history and memory through a feminist ethnographic lens while centering individual memory as "self-representations[...] to reveal cultural attitudes, visions of the world and interpretations of history, including the role of the individual in historical process" (Visweswaran, 1994:68). She "move[s] away from a declarative or official historiography" and offers power dynamics wherein communities speak of their own

memories so that they are not lost, and can be included “in permanent evolution, open to the dialectic of remembering and forgetting” (1994:70) that is history. Visweswaran argues for historicity that people can refuse positions and categories they are placed through systemic narratives, they can forget a nation’s past— “constituting the beginnings of the nation's narrative”—to make visible and problematize the identifications of a nation’s peoples (1994:71). The refusal of subjects can become an unintuitive inclusionary factor for traditionally marginalized or silenced subjects, which can address (RQ2) *Why and how do certain narratives, memories, or pieces of information become sticky?* The stickiness of information is a primary discourse in problematic information studies (Tripodi, 2022), in regards to the virality and spread of mis-/disinformation. Thus, I am interested in “a ‘democracy of knowledges’ that allows for a plurality of voices, civic participation, resistance, and dialogue” (Shiv Visvanathan, 2009 in Rachel Fischer & Erin Kalazar, 2019).

Finally, in diaspora memory practices, I look towards inter- and intra-community information infrastructures as considered in Long Bui's (2018) critical analysis of the first and largest Vietnamese archive in the US, the Vietnam War Center and Archive (VNCA) at Texas Tech University. Through digging in the stacks, Bui learns of the major absence and misrepresentation of Vietnamese people represented in said largest Vietnamese American archive. The main reference archivist at VNCA recommends Bui to use the key search term "gook" since the artifacts were donated by American GIs who used derogatory and racist language to describe Vietnamese people during their oral history interviews (2018: 46). This form of insider/outsider collective memory is a socio-technical issue that comes from the theorizing of archival practices and is a focal issue in critical archival studies and liberatory memory work.

Ethnic studies scholars have written about collective memory in the context of place-making within the Vietnamese diaspora. Aguilar–San Juan's (2009) comparative and race-based study between Fields Corner/Dorchester, Massachusetts (near Boston, MA) and Orange County, California identifies under- and misrepresentation of Vietnamese, ethnic Chinese Vietnamese, and Chinese immigrant divisions in the geographical contexts of other Little Saigon neighborhoods. In San Diego, California, Vo Dang argues that political ideologies persist for Vietnamese refugees to preserve history and memories of the war, otherwise it would be forgotten by following generations of Vietnamese Americans and/or the American public (Vo Dang, 2005). Su also explores complexities of history, memory, and war among Vietnamese refugees and immigrants in Berlin, Germany (Su, 2022). Similar polarizing activities have occurred in the Seattle metropolitan area as well (Northwest Asian Weekly, 2009; Estoque, 2020; Shapiro, 2020), but this has not yet been researched in-depth. I intend to fill this gap through empirical research to better understand existing transnational and intergenerational information infrastructures within the Vietnamese diaspora through *(RQ3) In what ways do diaspora communities (immigrant/refugee) contend with authenticity to make sense of unordered information?*

## **2.2. CRITICAL DISINFORMATION STUDIES**

Broadly, the field of problematic information studies (or more widely known as mis-/disinformation studies) is grounded in research about sensemaking, rumors, and gossip in the context of transnational crises and disasters, that is moments in time where there is major disruption and conflicts due to human and/or natural events. Kate Starbird, Emma Spiro, Jevin West, and colleagues from the University of Washington's Center for an Informed Public's (CIP) research on problematic information through rumors (2016), polarization (Stewart, et al., 2017),



community participatory disinformation (Starbird et al., 2019), science and consensus (Beers et al., 2023), and repeat spreaders (Kennedy et al., 2022) during election periods are pillar to my parallel running community-centered efforts in the Vietnamese diaspora and their ecosystem of problematic information, which I also refer to as unordered information, further explained in this section.

The impetus of this dissertation begins from the increased visibility and widespread problematic information since the 2016 U.S. Presidential elections through present-day 2022 elections, wars, and pandemics. This brings me to the nascent field of critical disinformation studies, which includes unordered information, media manipulation, propaganda, misleading content, and conspiracies (Marwick and Lewis, 2017). Rachel Kuo and Alice Marwick (2021) and Reddi et al. (2021) from University of North Carolina's Center for Information, Technology, and Public Life (CITAP) offer an interdisciplinary approach of communications, media, cultural, and information studies to mis- and disinformation research, in which they center power, race, identity, and an emphasis on historical and social contexts to dispel the harms and implications of problematic information. This challenges the vocabularies that define mis-/disinformation studies because its focus on facticity, intent, and the binary of truth/falsity does not fulfill the complex common ground for communities living in information environments that have been trained and molded to centuries of state propaganda, imperial information control, and deliberate archival suppression. Through critical disinformation studies, I reframe this phenomena as "unordered information" not merely as a terminology shift but to further reframe the analytical from an epistemological "what is false and who spread it" to the ontological lens that identifies the conditions that have made it possible/impossible for a community to establish enough power for stabilized information authority.

Critical disinformation studies considers dynamics of power, affect, and historical contexts of colonialism--this centers the concept of trust instead of the traditional emphasis on truth (via facticity) and intent. Community-centered co-design and participatory work done by the likes of, also nascent, Co-designing for Trust (Young et al., 2021) offers a methodological reprieve from relying on big data extraction from proprietary big tech platforms. This approach to problematic information pushes for an understanding of unordered information as a communal and relational issue due to affective and historical contexts. Instead of the primary focus categorizing a media (text, visual, etc.) as mis- or disinformation, the co-design and community participatory approach identifies histories of marginalization of communities from mainstream media, big tech, and/or governance. These marginalizations of communities can take the form of identity (of race, gender, sexuality, economic class, geographical locale of urban or rural, etc.), which constructs its own form of social and cultural spread of misleading content across community networks.

Information disorder is a primary construct in my research as a way to trouble existing assumptions of the binary of facticity and intent that defines mis- and disinformation. Wardle and Derakhshan (2017) define three elements of “information disorder”: agent, message, and interpreter, which similarly correlate to the facticity and intent approach to mis- and disinformation terminology. "Agent" is defined by the authoritative status of the actor, organization level, motivation type, automation status, target audience, intent to harm, and intent to mislead. "Message" considers duration, accuracy, legality, imposter type, and target audience. "Interpreter" is evaluated by their actions taken after learning about the information (i.e., judgments made, distribution/sharing, etc.). Each of these elements and their characteristics can

be evaluated from different perspectives, such as an English-first, Anglocentric perspective or a Vietnamese-first immigrant, transnational perspective. There will be some similarities but there will also be distinct differentiations from the agent, message, and interpreter given lived experiences, institutional trust, and intergenerational communication infrastructures. Given the histories of misdiagnosis in use of the term “disorder” in the fields of medicine and public health, I choose to reimagine this term in the sense of diaspora (via dispersion) and archival practices (organization of information) through the term “unordered information”. This refers to the information not just holding facticity or intent, but also the arrangement of the information (i.e., records, documents, metadata, etc.). In the information science, unordered information has been explored from the lens of information and knowledge management from scientific labs or business/corporate context (Jevnaker et al., 2021; Tian et al., 2024), to models of information retrieval from unordered sets of documents (Bookstein, 1983), to comparing computers to human experts as systems of arranging and systemizing information for reference (Harmon, 1987). In these cases, there is a lack of consideration for the unarranged historical artifacts and unrecorded narratives that become documents that inform us of the histories and lived experiences that might be counter to the mainstream narrative of those in positions of power. For this reason, I will sometimes refer to problematic information as unordered information in the case when a diasporic community has opposing records to authoritative institutional records.

The limiting nature of non-critical disinformation studies has resulted in neglect towards multilingual and non-English problematic information, and in this dissertation, I contribute an extension of this critique through empirical evidence gathered from my community-based participatory design workshops with a transnational, multilingual diaspora community. In the case of the Vietnamese diaspora, I contend that this neglect plays a role in the reason to which

Vietnamese Americans overwhelmingly identify as Republican voters while also holding distrust towards the American government. This status aligns with Asian American, Native Hawaiian, and Pacific Islanders approaching to become the largest voting bloc in the U.S., thus these communities and their civic participation could have major implications to the electoral and democratic processes of an entire nation. Additionally, the nature of existing solutions to address this global infodemic has been like a whack-a-mole with big tech and mainstream media. This is a bandage applied to centuries of propaganda, manipulated media, and unordered information that has impacted the economic, cultural, social, and health aspects of immigrant and refugee diaspora, so I emphasize the need to contend with unordered information in relationship to the “order of information” and “information sorting” alongside collective sensemaking and collective memory. In this case, I refer to Bayly's (1996) approach for analyzing the identities and relationships of diverse institutions, technologies, and practices that represent the ways in which communities of people create, share, control, and exercise power regarding information. This includes information as pieces, their sequences, distribution, arrangement, index, systems, and organization. Finn's analysis of event epistemologies provides an explanation of how "information orders establish how people are informed about events and facilitate particular possibilities for knowledge," with a focus on "documents by and for actors in historical moments, and partially by researchers" (Finn, 2018).

In the intersection of diaspora and unordered information, issues arise because of lack of language representation and access, acts of universalization/assumptions of monoliths, and histories of discrimination and neglect are all still prevalent in the mis- and disinformation space, which is a primary reason why I choose to use "unordered information" as the umbrella term to name problematic information. Members within diaspora identify across multiple lands, nation-

states, governing bodies, cultural shifts/assimilations, language translations, and much more. Even if an immigrant or refugee moves only once, they are still divided/segmented into multiple states of being. I like to describe these multiple states of being in the past, present, then future. The stages between each state are malleable so a migrant's state of being can be in multiple states at once, and so this is where diaspora becomes tricky because it is even more difficult to identify what is true, false, authentic, or inauthentic to diaspora given the nostalgia to the past (aka the motherland), the active present (i.e. the act of migrating, seeking refuge, assimilated to the new state of being), and last, the imaginative future (aka motivations, dreams, investment of moving now for a better tomorrow). I rely on diaspora memory, intergenerationality, and the vast umbrella of black and feminist studies to stay close to the human aspects of ICT.

I connect unordered information to collective sensemaking and rumors as the primary processes that, in this case, Vietnamese diaspora practice making sense of complex situations, issues, or challenges that they face as refugees, immigrants, and a community seeking to find safety and stability in a society with lingering traces of imperialism and racism. I bridge the diaspora collective sensemaking to collective memory practices. Huang, et al., purports that "misinformation is a natural byproduct of the community sensemaking process that has always occurred after crisis events" (Huang et al., 2015). It is during times when information travels quickly between community members and authoritative information organizations and people seek to "develop a coherent understanding of the situation", does unordered information thrive (Huang et al., 2015). Thus, rumors are another form of information communication that is accepted and practiced in the Vietnamese diaspora. With a history of imperialism and colonization spanning thousands of years, Vietnamese people have used rumors to make sense of their environments and bypass authoritarian regimes, which is what is more widely defined as

the maneuvering around information scarcity and ambiguity (Allport and Postman, 1946; Bordia and DiFonzo, 2002).<sup>9</sup> However, identifying what is true or false, or the intent behind the rumors, is nearly impossible. Therefore, there is a need to dispel the motivations and impacts of rumors across different temporalities and contexts within the Vietnamese diaspora.

An example of collective sensemaking in the Vietnamese Americans context can be seen in a parallel process in which families in the diaspora engage in an economic practice that Kibria (1994) coined as "patchworking". Here, economic and social growth is achieved through community support, such as a family credit system or mutual aid. Access to resources comes from a diversity of social arenas and identities, including social services across different age groups and public school communities. Through my research, I posit that intergenerational, transnational, and multiethnic networks are influential in the Vietnamese American sensemaking experience.

My research is inspired by these characteristics but in the context of Vietnamese Americans and their practices in producing, sharing, controlling, and judging information since post-1975. The community memory and collective sensemaking portion of this work will be addressed in section four. I deviate from event epistemologies as I focus on community-centered, participatory methodologies to address critical refugee studies and incorporate Vietnamese perspectives, experiences, and voices directly into the research process, moving away from research practices that have traditionally been extractive from communities (Espiritu, 2006). Information (dis)order is significant to my research as I explore problematic information that may appear as non-sequential, non-linear woven arrangements of information impacted by

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<sup>9</sup> Particularly seen in Vietnamese refugee memoirs such as Nguyễn Phan Quế Mai's work, 2021

memory from a diverse community of refugees and immigrants with experiences of persistent traumas and displacements in the aftermath of war.

### **2.3. TRANSNATIONAL INFORMATION NETWORKS**

This research is grounded in the intersections of critical refugee studies and transnational information networks. In this dissertation, I acknowledge that there are ongoing and growing transnational information and communication infrastructures across the Vietnamese diaspora that can provide insight into the complex information systems in which they share news, memories, products, politics, cultures, and all other forms of information. This community-specific distinction highlights that information networks are not purely neutral infrastructures of technology mediating unadulterated information, but instead, the networks carry and perpetuate power relations that shape histories of the bodies (individual and communal) and geopolitical borders. In this section, I discuss existing scholarship that has investigated and theorized information practices of the Vietnamese diaspora, such as circumvented phone calls routed through Bangkok, labor organizing within online forum boards, WhatsApp chains. These are not simply clever hacks to neutral systems; instead, these cases are subaltern strategic counterresponses to systems designed to exclude or surveil them. By incorporating the transnational nature of information networks developed and maintained across diaspora, I reframe ICT not as universally designed tools, but as sites of racial and geopolitical contestation.

With the movement and migration of humans, forming diaspora, and the disorder of the information within diaspora, this research is influenced by transnational information infrastructures and the field's emphasis on understanding relations of power related to where and how information emerges and circulates. This includes literature on surveillance, privacy, data, and design under the umbrella of critical information studies. In particular, this work calls to the

history of science and technology by way of acknowledging and putting into relation the historical and contemporary formations of power and state violence, including the legacies of imperialism, colonialism, and militarism and their impact on current modalities of technological and institutional governance. Diaspora crosses geopolitical boundaries, and thus it is imperative in this research to acknowledge their relationships of governance, power, and technological mediation. This allows for examinations of the impact and meaning of information. In doing so, I can explore my research questions around the engagement with media and information systems as shaped by lived experiences and histories (Kuo et al., 2023).

First, critical refugee studies is a contemporary framework to contextualize the racialization of Asian Americans, and even more specifically, Vietnamese Americans. Refugee studies was formalized as an academic field around 1982 when the Refugee Studies Programme was founded at Oxford University, but there is earlier intellectualization around refugees as subjects and sites of study throughout the earlier twentieth century (Skran and Daughtry, 2007). By the early twenty-first century, Lowe grounds Asian American studies and migration studies through a racialized immigration lens when she weaves together the late eighteenth- and early nineteenth- centuries histories of intimate crossovers between Europe, Africa, Asia, and the Americas as intercontinental violent global relations. Lowe links the ways that the narratives of modern democratic progress are built upon myths of universal freedom (Lowe, 2015). Thus, Espiritu proposes a turn in Asian American studies and migration studies scholarship to problematize refugee studies. Instead of framing the Vietnamese refugee information experience as a singular anomaly, Espiritu builds upon Lowe's intercontinental violent myth of universal liberation by critically challenging the model minority myth (the "good refugee" status). Espiritu disambiguates Vietnamese American refugees from the blanket perception that Việt Nam and all



peoples within the diaspora embody and are dictated by the American war. Instead, she instills that diaspora juggles a range of complex perspectives among the Vietnamese in "global political-economic and cultural context" (Espiritu, 2006). This aligns with critical immigration studies and war studies that take into consideration histories of U.S. military colonialism, economic, and political interventions to explain the mass forced displacement of Vietnamese diaspora. These fields draw out the othering and discrimination that Asian American and Vietnamese Americans experience.

Espiritu argues that during the American (Việt Nam) War, Asian American activists positioned radicalizing, refining, and redefining American identities and political—"treat[ing] the Việt Nam War and its people as a derivative of Asian America—a site for the development of Asian American identity and politics" (Espiritu, 2022: 162). Though there were anti-war movements, it was centered around saving American troops, thus Thu Huong recognizes that "Vietnamese Americans as refugees occupy the position of self-mourners because no one else mourns us" (Thu-Huong, 2005). The continual othering of Vietnamese people begins the racialization of Vietnamese peoples even within the larger Asian American identity politics. Within intra-Asian American community marginalization of Southeast Asians, in this case Vietnamese Americans, contemporary work into critical refugee and immigrant studies has called for Asian racialization and community formation to explicitly engage with Vietnamese Americans. In this research, I disaggregate a universal truth and sense of trust by highlighting the need to recognize that the machine of problematic information stems from long fictitious histories of universal freedom.

Linh Thủy Nguyễn (2021) provides a perspective of refugee assimilation through the analysis of power in state-governed information and knowledge systems, such as semi-annual

government surveys. This racialization of Vietnamese American diaspora from broader Asian America informs the how authority and authenticity of information has impacted the communities' perceptions of trust, (un)order of information, and archival silences (i.e., in the sense of power in narrative making) in cultural heritage narrative and state sanctioned framing of the Vietnamese diaspora community. These semi-annual government surveys polled and measured Vietnamese refugees' self-sufficiency of refugees and immigrants upon arrival between 1970s-1980s and of the second generation in the 1990s. Through 'successful' surveys, remnants and traumas of war are supposed to be overshadowed by refugees and their families being prosperous on their own—attempts to erase the war in refugee experience. Nguyen asserts that state-governed knowledge production also presents "racialization and subject-formation, producing Vietnamese immigrants as successfully assimilated due to white-congruent family norms", in contrast to heteronormative, orientalist, and alleged failures of Black/African Americans families (2021:13).

The umbrella term of AAPI dismisses the refugee experience and conceptualizes refugees as an object of war as opposed to the potential that the lens of a holistic paradigm situating identity and community formation in globalized contexts could generate “and make intelligible a wider set of problems” (Espiritu, 2022:163). The refugee framework provides built relationships with other refugee communities, such as Palestinians, Afghans, Ukrainians, and Cubans which leads back to Lowe’s (2015) linkages that these experiences of militarization and forced displacement are part of a larger intercontinental colonial project. From a domestic lens, distinguishing the nuanced lived experiences of the refugee experience in terms of healthcare, citizenship, economic resources, housing, education, and more, are the contexts that situate refugees distinctly from immigrants. For example, Asian American studies scholar, Lisa Sun-

Hee Park, traces health care access for immigrants through convoluted welfare reform policies and how language access is just one detriment to access healthcare. Park (2011) emphasizes that “public charge”, as burdensome healthcare service, was and has been used to target immigrants and refugees to provide avenues for deportation or a larger state project to discipline immigrants through “punitive policies” (Park, 2011)—which ultimately is a racializing practice. In reality, there are broader sweeping systemic distinctions to make sense of a large population of many ethnicities that make up AAPI to fill that gap when refugee status is forgotten. In this research, I distinguish refugees, from immigrants, from the offspring of refugees and immigrants through distinguishing intergenerational similarities, differences, and deviations.

The Asian American lens on the model minority myth is split when centering Vietnamese Americans and refugee status. First, when affirmative action is put into question and social services are taken away, Asian American scholars and community organizers have used the fact that Vietnamese Americans tend to be the least educated and/or have relatively lower incomes compared to other Asian American communities, thus qualifying the whole Asian American community as “a bona fide minority group deserving remedial aid” (Zhou and Bankston, 1998 in Espiritu, 2022:164). Vietnamese Americans are racialized to reclaim minoritization for the broader Asian American identity. Espiritu puts out a call to change the lens on revisiting the war, revisiting or creating the Vietnamese American archives, and contend with the long term, and sometimes permanent, effects on Vietnamese physical and mental developments (2022:65). Since 2016 there has been an upsurge of Vietnamese Americans returning to oral histories, archival practice, or reflective creative works to find and/or create accessible Vietnamese representation.

The racialization of migrants transforms material and ideological conditions of Asian American studies and movements, particularly around "issues of war, race, and violence" (Espiritu, 2022:163). A generative material situation that Espiritu reflects upon is "the practical usefulness of an Asian American studies major" and how migrants can or cannot explore a field of study that has minimal economic stability in comparison to business or computer science (2022:160). Nguyen acknowledges refugees' acceptance for "politics of accommodation" in the context of being forcibly displaced, seeking safety and stability in life, and risking their own to get there (Nguyen, 2002). This narrative rings true in Ninh's novel that discusses intergenerational relationships between a daughter and her parents, and the filial debt she must fulfill as the gendered and racialized role of a second generation Vietnamese American daughter and Vietnamese refugee parents (Ninh, 2011). Identifying migrants as racialized and gendered paradigms complicates and unfolds assumptions made about the non-adoption of less economically lucrative decisions.

A material formation of the racialization of AAPI can be seen from the idea that refugees are neither here nor there once migrated. They "inhabit the critical space outside nations", which brings to question the need to have and feel belonging in/to a nation-state (Espiritu, 2022:163). The "good refugee" is made visible for the potential of inclusion, therefore new political and community formations adopted whether they are wholly agreed upon. This frame limits the impacts of imperialism and colonialism as the keyholders to nation states and guards to homeland security. Migrant racialization provides an avenue for the disaggregation of Asian America, which is crucial to transnational information infrastructures in differentiating between nation states and the context of the information systems that make up the varying geo-political contexts.

Then, there is the transnational aspect of information infrastructures that mediate the ways which refugees, immigrants, and the generations of Vietnamese diaspora thereafter formulate their own politics of identity, culture, and history. Transnational information infrastructures draw from theoretical frameworks, methodologies, and case studies that are often deemed too marginal, particular, or parochial in studies of communication, media, and information. This is further woven into the interdisciplinary nature of diaspora and unordered information by way of critical ethnic studies; refugee, migration, and border studies; history; and postcolonial and decolonial studies. In this scholarship, I seek to critically engage with questions of race and empire that are foundational to the ways humans understand contemporary issues about technology, data, and information systems (Nakamura, 2008; Klein, 2013; Campt, 2017; Benjamin, 2019; McKittrick, 2021; Prescod-Weinstein, 2021; Sherman, 2023).

Scholarship has established that offline, in-person action can be further mobilized and expressed in online information environments (Chayinska et al., 2021). This transfer of offline to online behaviors also applies to the ways which information travels across geopolitical boundaries, thus when a community such as diaspora seek out information, this has taken form in ethnic media which is known to heavily emphasize on local/domestic and international/homeland information and news as a culturally competent and relevant tools to serve what is most important to the readers, the diaspora, the immigrants, the refugees. transnational information infrastructures, whether that may be the handwritten letter sent across international mail, remittance sent to family in the homeland, links and screenshots sent on private messaging applications, are trusted mediums for diaspora to stay connected to their culture, people, resources, and even a means for economic support. In the context of diaspora, transnational information infrastructures are not linear, nor do they take the form of a typical known formation

of ICT. It is vast and varied to communicate information across geo-political boundaries and so it becomes even more imperative to investigate socio-technical relations.

To incorporate transnational information infrastructures is to offer an avenue to problematize the research or science of information technologies. This includes the acknowledgement of the long history of neglect in Western, Anglocentric, White institutions of science, engineering, and even health. Furthermore, we can address the ongoing undervaluation or symbolic/systemic annihilation that takes form in big tech's investments and critical understanding of hosting platforms for multilingual and non-English information and media (Haugen, 2021). Additionally, as the universalization and racism in artificial intelligence (AI) become more rampant, we must contend directly with the new tricks, behaviors, means, conditions that are formulating and the ways it changes transnational political, social, environmental, and cultural contexts.

By weaving these constructs together, I ground this research in the interdisciplinary nature of information science, but more specifically with the critical humanities and sociological lens that stem from the fields of American ethnic studies, Asian American studies, and race and gender studies. Archival and problematic information scholarship has not incorporated the sensemaking of history from the epistemologies and methodologies of critical ethnic studies. In this dissertation, I provoke critical socio-technical frameworks, from the likes of Nakamura (2008) and Chun (2012), to contend with the identity-based issues (the social) in conversation with information technologies (the technical) of memory stewardship and the platforms that mediate information transfers. I expand my research by invoking transnational, geopolitical, and collective memory frameworks that will support efforts to investigate evidence towards (*RQ2*) *Why and how do certain narratives, memories, or pieces of information become sticky among*

*unordered and problematic information?* With these interdisciplinary constructs and frameworks to guide my research questions, I approach this dissertation with a multimethod research design.

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### **Chapter 3. Designing Community Trust through Collective Intergenerational Memory Sharing: A Methodological Approach**

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#### **3.1. INTRODUCTION**

On a Saturday afternoon, five Vietnamese Americans—two second-generation, two 1.5-generation, and one first-generation refugee—gather at a large oval table in The 3 Sisters conference room, named after the three sisters in Vietnamese folklore symbolizing luck, fortune, and prosperity. Chris, a young 1.5-generation Vietnamese man, of the Millennial generation, sits at the head with five cups of cà phê sữa đá (iced coffee). As he discusses the history and impact of this coffee on U.S. culture, the group tastes different variations. Chris explains how the lifting of trade sanctions between the U.S. and Vietnam in 2000 spurred the growth of Vietnamese businesses [51]. He links this economic shift to the five waves of Vietnamese migration (U.S. Mission Vietnam, 2020), reflecting on the diverse political and educational backgrounds of each wave. He notes that the current narratives on social media blaming China for U.S.-Vietnam ties overlook more complex, intergenerational factors involved.

This moment is an example of a workshop, known as Sharing Stories, Sharing Trust, in which intergenerational groups of Vietnamese Americans gathered to exchange stories, make sense of the disparate stories they have learned about Vietnam as a country, and piece together their understanding of the multiplicitous social, cultural, economic, political, and historical accounts of Vietnamese identities that appear on social media that may disagree from their lived experiences. These workshop participants' experiences can be understood through the events,

and subsequent online discourse, that took place in the U.S. Capitol Hill on January 6, 2021. On that fateful day, a diverse range of flags were flown throughout the Capitol Hill insurrection. Waving symbols of present-day America, Trump's 2020 presidency, Confederate states of America, extremist patriotic ideological groups, and even the Republic of Vietnam sprinkled the chaotic scene, being raised, praised, and televised across social media and mainstream media (Nguyen, 2021; Sidner, 2021). In this chapter, I focus on the impetus, rationale, and impact that undergirds the presence of the Republic of Vietnam flag, also known as the flag of South Vietnam or the "Vietnamese Heritage and Freedom Flag", at the January 6th insurrection. Its presence sparked immediate online discourse about the bright yellow flag with three bold red stripes, a symbol of pre-communist Vietnam. People of the Vietnamese diaspora ruminated, argued, praised, and reprimanded the flag's presence, belonging, and meaning to the American values of freedom and democracy (Nguyen, 2021). Polarization about the flag is not new to the Vietnamese diaspora (Aguilar-San Juan, 2009), an ongoing conflict that has divided and fragmented the community since the end of the American War in Vietnam (also known as the Vietnam War). Since the early aughts, historians and scholars have come to understand the impetus and drive of these disconnections through historical and sociological approaches. I explore the means to address these longstanding unspoken conflicts around the materiality of the political flag through community based participatory design (CBPD) methods.

Recently, polarized discourse around politics, health and medicine, and science have not only become a universal issue around mis- and disinformation (misleading or harmful information, hereafter, referred to as problematic information), but the issue is exacerbated and further problematized in communities of multilingual immigrants and refugees. Critical disinformation studies have critiqued this as a contextual issue of histories of political and racial

disinformation upon traditionally marginalized communities (Kuo et al., 2021; Reddi et al., 2021; Kuo et al., 2025), which resulted in a call-to-action to re-imagine methodological approaches to address problematic information in diasporic communities (Nguyễn et al., 2023). In this chapter, I offer a methodological approach that enhances the theory and practice that existing research on social media, social movement, political discourse, and problematic information lacks. While much of existing research focuses on analyzing large social media datasets, I explore a CBPD approach to understand the polarized lived experience of a specific refugee multilingual community (the Vietnamese diaspora) and how to reconnect and reconcile across intergenerational information and communication divides (Moran et al., 2023; Nguyễn et al., 2024). I demonstrate the power and impact of diasporic workshops under the CBPD framework, not only to uncover the rationale behind problematic information, à la the history of the flag, and the physical, behavioral, and cultural practices which designers, researchers, organizers, and community members can mediate affects of care, peace, and dialogue among intergenerational divides.

To address this problem, I led a team of researchers where we collaborated with members of the Vietnamese diaspora in the U.S. and UK to develop time and space for conscious conversations on social, political, and technological harms and opportunities in relation to problematic information and media literacy. Similar CBPD work has been done in the context of public library systems and English-first community organizations (Ko et al., 2025), and this chapter expands upon this discourse as I reframe CBPD practices since existing participatory design protocols fail to fully encapsulate the personas and behaviors of immigrant and refugee diaspora communities because PD has treated intergenerational, multilingual, and non-Anglocentric differences as an obstacle to navigate, rather than as a form of knowledge to

activate. I recommend CBPD practices incorporate what I develop as (1) intergenerational infrastructures of trust, which includes nuanced and explicit intention to design groupings, prompts and questions, and activities based on generational wave of migration. This addresses RQ2 because within generational waves there will be persistent, sticky memories or information that will provide further knowledge sharing opportunities than if the context of their migration is ignored. Furthermore, I recommend CBPD practices can address RQ3 because to understand the ways diaspora communities deal with authenticity and problematic information, trust needs to exist before, during, and after co-design practices. This can be realized by (2) centralizing pluriversal needs and perspectives of community before the universality of technology. These forefronts the need for trauma-informed framing because the community members, diaspora bodies, in the design room bring with them intangible historical information that no dataset can capture, and so it is imperative that the design process and implementation must provide space for that historical information. The workshops are temporary spaces with specific temporal architectures because time moves differently during and within these gatherings to provide grace for intangible historical information (or what some might refer to as trauma). This is another methodological evolution of CBPD as opposed to a logistical challenge in research and design processes driven by data gathering and iterative collaborative making. These contributions intend to empower designers and researchers to have tools of affect that include cultural empowerment, trust-building, and the reimagination of design processes themselves as sites of collective sensemaking and historical reckoning.

## **3.2. BACKGROUND**

### **3.2.1. Community Based Participatory Design with/by/for Immigrant Communities**

Participatory design (PD) methods stemmed from the need to move design expertise out of formal office settings and into public spheres, bringing democratized design processes towards “open and user driven innovation” (Björgvinsson et al., 2010; Bannon et al., 2018) and equitable knowledge production. Similar participant-involved design processes include Participatory Action Research and Community-Based Collaborative Co-Design. These design processes lack the intentional democratization that PD does through the inclusion of participants through the processes of creation, development, and analysis of the outcomes, which is further emphasized in one type of PD approach, known as community based participatory design (CBPD) (Ko et al., 2025). In CBPD, the design process relies on community dynamics (Sabiescu et al., 2014) and underscores the values of pragmatic, active participation, empowerment, and reciprocity for all stakeholders (Blake et al., 2014; Harrington et al., 2018; D’Ignazio et al., 2020) while honoring participants as equitable experts. There are some examples of CBPD practices with communities in the Global South (Sabiescu et al., 2014; Ssozi-Mugarura, 2017) but there is lack of research practicing CBPD done in refugee diasporic communities. While CBPD has been researched with immigrant communities (Racadio et al., 2014; Clarke et al., 2022; Taylor et al., 2022; Tsenova et al., 2024), CBPD has not been investigated in the context of refugees which is particularly imperative given intergenerational memories of trauma on systemic and interpersonal levels.

In this chapter, I focus CBPD in the context of design with/by/for immigrants and refugee diaspora communities. In these communities, there are intersectional qualities such as multilingual, intergenerational, and lived experiences of harmful colonial power dynamics that

need to be considered throughout the design process. This article is a case study of a CBPD methodological approach from a larger research project that investigates the Vietnamese diaspora collective memory relates to their sensemaking of problematic information within contemporary information diets. I ask: What values and processes are needed to develop CBPD with/by/for immigrants and refugees who require multilingual programming? Through understanding the values and processes needed to integrate intersectional qualities, CBPD can be a model to better engage immigrants and refugees between generations towards participatory policymaking, sustainable transitions through collaborative decision-making, and inclusive policy frameworks and interventions.

### **3.2.2. Intergenerational Design**

Design from the intergenerational context has involved interactive play and relationships between primarily grandparents, parents, and their children. By bringing together people of different age generations, design researchers have been able to introduce enjoyable, intimate, relational, and malleable hierarchies of social interactions in their explorations of design (Pedell et al., 2010; Chopra et al., 2022; Okamoto et al., 2024). In this chapter, I look at design perspectives among intergenerational immigrant and refugee communities. This means that design practices must include the immigrant and refugee experiences of multilingual access, transnational margins, and intersectional boundaries of each generation including age, the time period in which they emigrated, and their relationship to their family's first migration. Current intergenerational design literature does not address these intersectional definitions of intergenerational relationships.

In a special issue dedicated to “intergenerational context as an emphasis for design”, the literature advocates for “meaningful activity between older and younger people [... as they]

explore technological opportunities for establishing the mutual involvement of alternate generations and offer specific design suggestions that can support and promote such intergenerational connections” (Harley et al., 2012). The collection offers insight to the significance of “accessibility beyond the interface”, playful engagement, visual imagery, reciprocity, and malleable hierarchies of control in social relations (Harley et al., 2012). These probe at the interpersonal, intergenerational familial relationships, but the generalization of cultural contexts within these intergenerational relationships and the emphasis on the nuclear family structure does not address the social and civic infrastructures that immigrant and refugee diaspora rely upon. In this chapter, I seek to broaden the perspective of intergenerational design by looking at organizations, systems, and community groups and their members within.

From immigrant and refugee contexts, intergenerational design also requires a deep understanding of linguistics. Multilingual as a translational act is multifaceted. Multilingualism can include direct translation from one country’s language to another country’s language (i.e. English to Vietnamese), but in intergenerational and immigrant dynamics there are temporal dialects and social hierarchies that can severely alter meaning and intent of language. In the Vietnamese context, “moral and affective positions in conversational narratives” depend on honorifics and kinship (Nguyen et al., 2013; Nguyen, 2020). Additionally, diction that aligns with pre- or post-1975 and dialect convey North, Central, or South regions of Vietnam further signifying political alliances and educational background. The impact of intergenerational linguistics has yet to be explored in design, which can create barriers to inclusive, participatory, and civic design challenges.

Current human-computer interaction literature has focused primarily on age related intergenerational practice of language brokering (Yip et al., 2022; Le et al., 2024). The design of

considering language brokering has yet to be put into practice during development processes. Furthermore, language brokering still focuses on interpersonal individual relationships. This article probes at intergenerational design and its opportunities to consider the various influences of linguistics and scope of individual to communal and systemic levels of intergenerational relations throughout the design process (Kuo et al., 2025). In the practice I conducted throughout the CBPD workshops, I provide intergenerational design suggestions that address the interplay between transnational systems and local experiences and agency, resistance, and cooperation at local individual to communal transnational efforts. While there is inter-community polarization due to widespread problematic information in immigrant and refugee communities, there are opportunities to make use of intergenerational design to understand: *How do design expertise and practices serve or not serve transnational communities and their information systems?*

### **3.2.3. Design for Trust and Civic Participation**

Trust is key to design processes particularly when researchers and designers attempt to engage with what they refer to as community members of the public sphere. This assumes that there are knowledgebase, social, economic, and capital divides between researchers/designers and participants, members of the public sphere. Scholarship understands trust to be dependent on design implementation such as conforming to genre expectations, infrastructure of production and engagement, distinction from mainstream, and the inclusion of aesthetic, social, or technical stylistic design elements that convey legible political ideology (Billiard et al., 2023; Moran et al., 2023). Important dimensions of trust include commitment to processes, transparency, reciprocity, relationality, and onto-epistemologies of members within and outside of communities, which has been engaged with in PD literature (Björgvinsson et al., 2010; Bossen et al., 2012; Sawhney et al., 2020; Lujan Escalante et al., 2022; Taylor et al., 2022). Therefore, in analyzing results, I



looked for changes in those dimensions of trust within the communities with whom we were working. Those changes are discussed in the Results section of this chapter, and Chapter 5.

At the intersection of trust and CBPD, community members are reframed as domain experts who actively contribute to the entirety of the design process. With intentions of trust-building among researchers/designers and their collaborators (of the public sphere), there are deep relational formations constantly evolving—as is the human experience—to inform and maintain trust building between all individuals participating in CBPD.

Björgvinsson et al. (2010) focuses PD on two case studies of immigrant communities to catalyze “democratic innovation” by way of an “open innovation milieu where new constellations, issues and ideas evolve from bottom-up long-term collaborations amongst diverse stakeholders”. One immigrant community consisted of first- and second-generation youth immigrants, the other immigrant community consisted of a multi-ethnic women’s resources group. In their design process, Björgvinsson et al. contributed to PD in admitting that to build trust and genuine engagement with the immigrant communities of their case studies was to honor the pluriverse of perspectives, allow controversies and dilemmas to exist, and explore the possibilities from those hurdles. This affords the space to develop the democratic design process of heterogeneous representation and “innovative transformations” (Björgvinsson et al., 2010). In this chapter, I apply this exploration of “bottom-up long-term collaborations amongst diverse stakeholders” through my own CBPD workshops with intergenerational Vietnamese immigrants and refugees. By co-designing workshops that are accessible to their heterogeneous language, cultural, literacy, and temporal needs, I seek to center historically marginalized communities navigating resettlement of a new home/community within systemic transformations. This will be an applicable exploration to existing sociological theories in critical refugee studies that call to

necessitate participatory approaches that contend with historical contexts of colonial, militarized, and imperial power dynamics that initially sowed distrust, in order to activate local knowledges and re-engage Vietnamese diasporic communities to be inspired to acknowledge their own political identity formation, and thus, civic participation (Espiritu et al., 2002). To do this, I ask: *How can researchers, resource providers, and policy makers design systems to regain trust from communities who are made up of immigrants and refugees with multilingual literacy and transnational networks?*

### **3.3. METHODOLOGY**

#### **3.3.1. Research Context**

To address transnational information challenges in the Vietnamese diaspora, I received generous financial support from the Center for an Informed Public's Innovation Fund, Co-Designing for Trust National Science Foundation project (Award No. 2230616), and Documented NY's Luce Foundation grant, as well as deep community partnerships across the United States and London who welcomed us to sustain place and space with/by/for the Vietnamese diaspora. Through this wide support, I orchestrated a deep partnership with Viet Fact Check (VFC), a volunteer-run non-profit dedicated to translating and fact-checking English mainstream news into Vietnamese, with relevant cultural and political context. Previous work with VFC during the 2020 and 2022 U.S. elections revealed that fact-checking alone was insufficient to combat the spread of misinformation and reduce polarization in Vietnamese diaspora communities (Moran et al., 2023; Nguyễn et al., 2023). By collaborating with a journalist knowledgeable about the diaspora, we expanded VFC's mission to include workshops, media coverage, and research, shifting from a focus solely on fact-checking to a more holistic, community-driven narrative change initiative—one with potential for adaptation in other

multilingual diasporas. Through this, trust is operationalized through community members': genuine willingness and intrigue to partner with scholars, researchers, and designers; proclivity to engage with activities and open to researchers given sensitive topics, and their reactions during and post-research engagements (i.e., mood/energy levels concluding research engagements and interest in further engagements).

The partnership led to an experimental, community-centered methodology aimed at addressing gaps identified during the 2020-2022 election periods. Similar to much of local journalism, we recognized that the Vietnamese diaspora's media environment, shaped largely by the community itself, remains underfunded by mainstream media and technology. What began as an information void, allowing misinformation to thrive, evolved into a collaborative effort to co-design workshops that fostered information and media literacy. Rather than each sector (academia, journalism, and nonprofits) working in isolation, we united to address shared challenges and create cohesive research, findings, and public messaging to ensure accurate, consistent information.

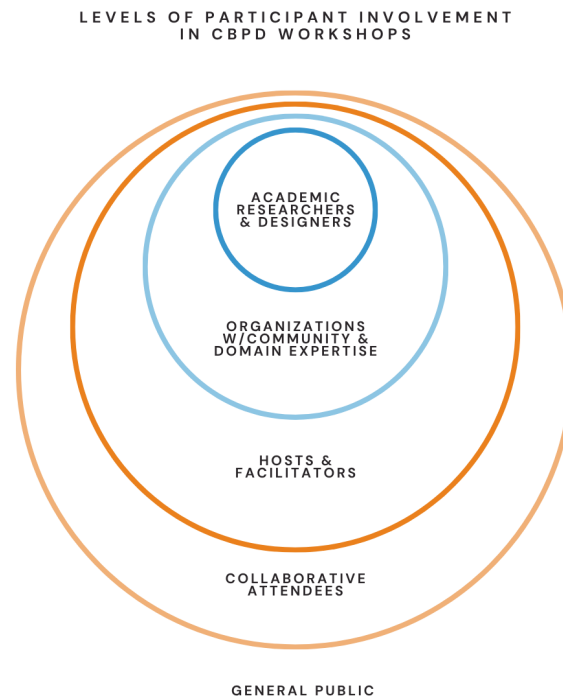
With the same mission that VFC started with, "to address the spread of disinformation and power in the Vietnamese diaspora", the triangulation of collaborators offered checks and balances and support across industry efforts. Academia requires the institutional review of nonpartisan ethics as well as documented transparency in the background, methods, data access, and implications through long-form peer-reviewed research. Mainstream media and investigative journalism come with efforts in nonpartisan, neutral, data-driven reporting. The rapid temporal nature of journalism also allowed for more immediate exposure to the community and public interest than academic research could allow. Finally, VFC as a community-based organization following the "nothing about us, without us" ethos (Werner, 1998) provided an avenue of

community trust and networks. Across these three organizational intentions and expertise, we collectively co-designed a skeleton of information and media literacy workshops to share and receive community-grounded rumors, narratives, and interests to inform their own research on problematic information spreading across the Vietnamese diaspora. The rest of this section will provide information on workshop participants, the design of the community workshops, data collection and analysis, and the affordance and limitations of my intersectional positionality to this research.

### **3.3.2. Participants**

The roles and makeup of participants of these workshops can be described in concentric circles that indicate their overlapping relationships and roles. See Figure 7. The innermost circle, dark blue, includes researchers and authors. We consider ourselves participants in the process of CBPD as we were learning, collaborating, and adjusting to research participants (interlocutors) just as much as they are doing the same processes alongside us but oftentimes on a shorter timescale. We are the inner circle because we are aware and in contact with all stakeholders and procedures throughout the research process from funding, socio-technical systems, recruitment, participants, data collection, analysis, publication, and presentation from beginning to end of the research and design process. The second layer, light blue, includes community organizations such as VFC and community journalism writers, and media collaborators. They contributed partial funding, resources, development of research questions, methodologies, workshop curriculum, labor in outreach and implementation, and data in the form of reflexivity memos. Due to their own personal and professional interests and needs, they did not contribute to the authorship to scholarly publications, but they were instrumental to the reflexive qualitative

analyses. The third layer circle, dark orange, includes community organizers, host organizations, community researchers, and interpreters and translators.



*Figure 7. Levels of Participant Involvement in CBPD Workshops. These concentric circles represent the five levels of involvement participants had in the CBPD research process for this project.*

These may also be considered as “facilitators” because they are deeply rooted in local community knowledge, imperative to the workshop taking place in the local community, but their design expertise may vary (Ko et al., 2025). As a researcher, I worked closely with and relied upon these facilitators for their values, expertise and relationships in community, and accessibility in co-designing each workshop to address community preferences, immediate needs, and local contexts. See Appendix F for the list of names, locations, year established, and entity type of each organization. The fourth layer, light orange circle, includes community members recruited through word-of-mouth, organization listservs, social media, or bulletin board fliers to join the workshops as participants. These participants were not a part of the pre-planning

of the workshops, but they contributed to the conversations, topic focus, and pace during the workshop sessions. Participants at the levels of the third and fourth concentric layers of involvement in the research were compensated for their time and expertise.

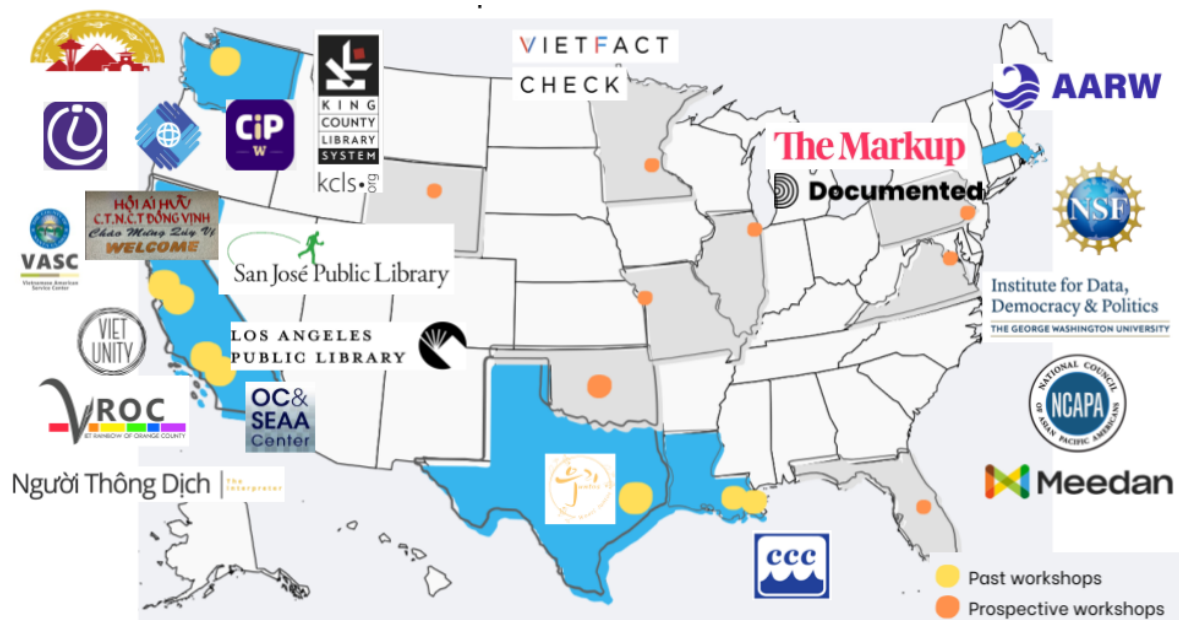
All participants identified as over 18 years old, a member of the Vietnamese diaspora (in that they emigrated out of Việt Nam and/or have family relations to those born in Việt Nam), and were fluent in Vietnamese and/or English.

### **3.3.3. Overview of Community-Based Participatory Design Workshops**

The “Sharing Stories, Sharing Trust” workshops were made by and for the Vietnamese American community to hold an intentional space for sharing and finding trustworthy information by way of intergenerational storytelling, translations, and critical media literacy engagement. While framed as a media and information literacy workshop, each workshop session wove in critical engagement with cultural, generational, and political differences to continuously join together and practice information sharing towards collective understanding instead of polarization. The intention was to develop safe, communal spaces for members of the diaspora to discuss their experiences sharing, trusting, and understanding the spread of problematic information in their communities. This proved to offer informative contributions to methodological approaches toward CBPD with immigrant, refugee, multilingual, and intergenerational communities.

Initially in early-Spring 2024, the workshops primarily focused on the Vietnamese diaspora in Seattle Metropolitan region (King County, Washington). By mid-Summer 2024 through April 2025 a total of 47 workshops were hosted in-person across multiple cities and states in the US—Oakland, CA; Milpitas, CA; San Jose, CA; Los Angeles, CA; Orange County, CA; Boston, MA; New Orleans, LA; Houston, TX—including a few in London, UK. 16

community-based organizations and libraries collaborated as facilitators. Each workshop lasted for up to two hours, hosted in community organization's preferred familiar location, and had an average of 15 community participants per workshop, with a maximum of 60 participants in a session, a minimum of two participants in a session, and a cumulative total of 689 participants across all sessions. The youngest participant was 18 years old and the oldest participant was 86 years old. See Figure 8 for a map that was shared with community collaborators to illustrate the breadth and depth of the workshop and community engagements.



*Figure 8. Workshop location map (2024 - 2025) and the logos of the community collaborators that were involved with the workshops.*

While different levels of participation allowed for varied qualities of engagement in the co-design process of the workshops, all participants, regardless of level, engaged in a multi-method approach of community participatory methods toward information and media literacy activities that involved four primary activities: (1) introduction and background, (2) story time with narrative fiction and a zine (Le et al., 2023), (3) sharing information object and memories,

and (4) review and survey of user experiences with existing resources and tools to mitigate problematic information (Sharing Stories, n.d.). Throughout each activity participants were encouraged to share, reflect, and enjoy food provided to create a familiar, comfortable, and relaxing environment amidst contentious topics. Figure 9 is an affinity diagram that was shared with all community collaborators to reference as they learned about the potential of the collaboration, co-designed their desired workshop curriculum, and communicated and recruited workshop goals and activities to their constituents.

All workshops were hosted in publicly funded spaces and coordinated by publicly funded organizations; thus, all workshops were open to the public. Outreach was done through social media, organization listservs and community networks, and local community members' word of mouth. Workshops' advertisements (see Appendix D and E) and presentations<sup>10</sup> were conducted in English and either Vietnamese, Korean, or Spanish, depending on the community needs and preferences as consulted by partnering organizations. Partnering organizations also recommended and selected interpreters to conduct simultaneous or consecutive interpretation, according to constituents' preferences based on successes in prior local programming. All interpreters were briefed prior to workshops on the preferred neutral tone and dialect when discussing possible contentious and political topics. Prior to the start of each workshop, all participants reviewed and signed a form that agreed they identified as 18 years or older and understood the extent to which their anonymized data would be used and their rights to opt out of the research and workshop upon their choosing.

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<sup>10</sup> View workshop presentation slides at [https://osf.io/pwusf/overview?view\\_only=be19885116bb4d24912014ac5bbadc73](https://osf.io/pwusf/overview?view_only=be19885116bb4d24912014ac5bbadc73)



# Sharing Stories, Sharing Trust:

AN INFORMATION & MEDIA DIASPORA LITERACY WORKSHOP

## Workshop Logistics

- **Time:** 1.5 - 2 hours total
- **Target audience:** Open to all public, with specific programming for those who identify with the Vietnamese immigrant and refugee communities
- **Location:** Public library or cultural heritage organizations in Vietnamese diaspora enclaves
- **Personnel:** 1-2 workshop lead(s), 1-2 interpreter(s), 1 community researcher
- **Nourishment** (food/drinks) for ideally 10-15 people per session. Smaller groups allow for more intimate discussions.

| Workshop Section               | Activities                                                                                                                                                                                                               | Discussion Topics                                                                                                                                                                                                                       |
|--------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| PRESENTATION*                  | <ul style="list-style-type: none"> <li>• Introductions</li> <li>• Objectives</li> <li>• Space logistics</li> <li>• Community goals/expectations</li> </ul>                                                               | <ul style="list-style-type: none"> <li>• Define key terms</li> <li>• Impact of problematic information</li> <li>• Why is this important in the Vietnamese context?</li> <li>• State of mis/disinformation</li> </ul>                    |
| STORYTIME NARRATIVE            | <ul style="list-style-type: none"> <li>• Read <i>Changing Tides</i></li> <li>• Intergenerational communication challenges</li> <li>• Media Montage page</li> <li>• Take home a booklet</li> </ul>                        | <ul style="list-style-type: none"> <li>• Describe intergenerational discussions in community settings</li> <li>• Which platforms do use to get information?</li> <li>• How does information get shared across your networks?</li> </ul> |
| OBJECTS & MEMORIES             | <ul style="list-style-type: none"> <li>• Community researcher shares memories &amp; cultural object (i.e. song, food, etc.)</li> <li>• Share stories (i.e. rumors, folk tales) connected to diaspora identity</li> </ul> | <ul style="list-style-type: none"> <li>• What object/memory resonates with your understanding of your identity(ies)?</li> <li>• How do memories change?</li> <li>• How does the object's meaning change?</li> </ul>                     |
| PROBLEMATIC INFORMATION ONLINE | <ul style="list-style-type: none"> <li>• YouTube influencers</li> <li>• Problematic information in medical and political contexts</li> <li>• Identify reliable sources</li> <li>• Healthy information diet</li> </ul>    | <ul style="list-style-type: none"> <li>• Influencers, repeat spreaders</li> <li>• Advertisements</li> <li>• Algorithms, AI, deepfakes, bots</li> <li>• Scammers and hackers</li> </ul>                                                  |
| RESOURCES & TIPLINE            | <ul style="list-style-type: none"> <li>• Online Translations &amp; YouTube</li> <li>• Spot deepfakes</li> <li>• Using the VFC FB Messenger Tipline</li> </ul>                                                            | <ul style="list-style-type: none"> <li>• Practice using each tool</li> <li>• Submit a post on the tipline together on each platform</li> <li>• Discuss how/when to use each tool</li> </ul>                                             |

*Figure 9. Workshop Affinity Diagram of the activities conducted in each workshop. While this is the default order of the agenda, the activities were co-designed by the researchers, VFC, and journalists as modular sections so that workshop participants could curate and focus on their immediate interests and needs. (Asian American Disinformation Table, 2022)*

All text-based materials, outreach, sign-up forms, consent agreement, and presentation slides were translated in collaboration between researchers, community organization leaders, and interpreters during the weeks leading up to the workshops. The process of translation contributed to the co-design process of each workshop session.

### 3.3.4. Data Collection

I led the development, coordination, presentation, and moderation of all but two workshops in English and Vietnamese with researchers, designers, organizations, hosts, facilitators, and constituents between March 2024 through April 2025. See Appendix H for workshop demographic data. With support from academic researchers and community organizers, we conducted 47 in-person workshops in English and Vietnamese with researchers, designers, organizations, hosts, facilitators, and constituents between March 2024 through April 2025. Two of the workshops also included Spanish and Korean interpreters since the host community organization and facilitators serviced the Latine and Korean diaspora in their city. Data collection began during the planning stages of each collaboration, leading up to the workshop. After planning meetings with organizations and facilitators, I documented reflection memos after each meeting and interaction (Lempert, 2007) alongside the demographics of organizations, facilitators, and constituents. Further data was collected through documentation created during the co-design of workshop presentation slides. Images, texts, and source references provided by organizations and facilitators provide distinct context for each workshop. During the workshop session, I collected observational field notes triangulated with post-workshop reflexive group discussions, and social media data gathered during the workshops. Organization leaders and facilitators contributed to the post-workshop reflexive group discussions. See Appendix G for a discussion guide on questions and topics discussed during the audio recorded post-workshop group reflections. This triangulated data addresses gaps in the lack of multilingual access and critiques of socio-technical design in existing mis-/disinformation studies literature (Nguyễn et al., 2024).

### 3.3.5. Data Analysis

Inspired by Braun and Clarke's reflexive thematic and inductive analytical approach [8], I analyzed researchers' observation notes, participants' written and audio recorded memos (Bryant & Charmaz, 2007), document and discourse analysis on objects and presentations provided by facilitators (Leeuwen, 2008), demographic data of participants, and social media data provided by participants. With the flexible, iterative approach to reflexive qualitative data analysis, I developed themes that incorporate the varied levels of community participants and their experiences from the workshop activities.

All memos and observation notes were transcribed and imported into the qualitative coding software, Taguette. In collaboration with an undergraduate research assistant, I iteratively analyzed the data by reading and/or listening to the full data corpus, then applied open coding to document relevant quotes, objects, and social media posts that resonated with the primary research questions. For three months every other week, then weekly for the subsequent three months, I met with the research assistant to discuss and reflect on our reflexive analysis. Additionally, within that same six-month time span, I presented preliminary data analysis to VFC, the journalist, and facilitators on a weekly basis to expand upon and/or clarify themes that resonated with their experiences.

I then brought these community conversations and additional discussion notes back to the research assistant which informed the primary themes presented in the results of this article. Limitations include geographic and regional spread from urban to suburban U.S. West, East, and Southern coasts to London, U.K. Each city and neighborhood grouping includes diverse cultural, socio-, historical, and environmental contexts that this article is not scoped to fully demonstrate into findings, which offers future research opportunities. Additionally, the diverse dialects across

interpreters and community participants could have created translational obstacles because contemporary Vietnamese diaspora language includes temporal differences (pre-/post 1975) and regional differences (north, central, and south Vietnam dialects). The depth of our reflexive thematic approach across the workshops enabled us to more closely engage with the pluriversity of perspectives present at each of the 47 workshops.

### **3.4. FINDINGS**

#### **3.4.1. Intergenerational Infrastructures of Trust**

Co-design with different community types affords pathways of information to build elements of trust, such as dynamic reciprocity, relationality, and ontologies/epistemologies. Communities, such as the Vietnamese diaspora, include multiple epistemic perspectives in relation to authority, survival, and information. As such, there is not one single information infrastructure that dictates how communities interface to create, find, share, and trust information. In the case of the Vietnamese diaspora there is a patchworking of overlapping and sometimes competing networks to formulate and maintain information infrastructures. Through the workshops, co-designing for trust had successful moments because the workshops as a temporary space allowed for these differential epistemic networks to be in dialogue with each other. This methodological contribution is also an empirical argument that the ways that diaspora information authority is distributed and negotiated is not held by one single institution, but instead a formation of information systems through intergenerational information infrastructures and inter-organizing of migration waves.

##### **3.4.1.1. Intergenerational Inter-Organizing**

The first infrastructure represents multiple generations that each community organization represents, triangulating industries, affordances, resources, expertise, relationships, and

perceptions. I estimate a generational distinction between pre- and post-2010s organizing based on the founders of each organization. The older pre-2010 generation includes organizations established and maintained by first generation Vietnamese immigrant/refugee adults with presumably enough social and economic capital to establish an organization to serve community peers and/or are historical institutions.

In an Oakland, California based workshop, founded by “a group for former political prisoners” and now Vietnamese American refugees, they were able to apply and obtain city funds because their founder was a former South Vietnamese military personnel member. With his experience in being supported by the U.S. military, he was able to bring his professional and cultural experiences with Americans to find resources for his resettled community (2025-06-08 workshop memo). On the southeast border of the U.S., New Orleans, Louisiana based community-based organizations included first aid, lawyers, and accountants as organizing leaders who established ongoing community gathering spaces (2024-12-10 workshop memo). Whereas younger post-2010 generation included organizations that are established and maintained by people who are second generation Vietnamese diaspora or identify as Millennial or Generation Z, offering contemporary perspectives during workshops and when this article was written, despite being less established than their older counterparts. The types of organizations and their generational belonging are listed in Table 1.

| Generation                            | Types of Organizations                                                                                                                                                                                                                                                              |
|---------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Older<br>(established before<br>2010) | <ul style="list-style-type: none"> <li>● Public libraries</li> <li>● Universities/Colleges</li> <li>● Senior groups (formalized 501c3, informal groupings, faith-based organizations)</li> <li>● Community orgs (501c3, 501c4, informal, publicly funded, private funds)</li> </ul> |

|                                     |                                                                                                                                                                                                 |
|-------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Younger<br>(established after 2010) | <ul style="list-style-type: none"> <li>● VFC</li> <li>● Mutual aid organizations</li> <li>● Community-based nonprofits (501c3 or 501c4)</li> <li>● Journalists embedded in community</li> </ul> |
|-------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

*Table 1: Types of organizations that collaborated in the CBPD workshops and their generational belonging.*

Every workshop was supported by the triangulation of the practices of the university (older), the initiatives of VFC (younger), and a community journalist (mix of younger/older). Then, we included 1-3 additional community-driven organizations that represent differential generational dynamics—e.g., library or archive (older), senior group (older), mutual aid organization (younger), nonprofit (younger or older). Each of these organizations were established in the context of distinct political, social, and economic needs that were communicated, acknowledged, and discussed throughout all meetings and communications to understand local community norms, expectations, and safety thresholds. For example, the Oakland organization was born out of public charge and social support for refugees within 3 years of resettlement, whereas one of the Seattle, Washington based organizations was created out of business and city development for refugees and their growing families who had been resettled for more than 15 years.

Despite these base variables, due to adaptable relationships (Bossen, Dindler, and Iversen, 2012) , particularly in immigrant/refugee communities, we came together to participate in workshop conversations centered on critical analysis about personal stories and online information. Stories shared included gendered perspectives of traditional Vietnamese clothing, political analyses of pre- and post-1975 music, accessibility of translation dictionaries and politicization of dialects, politicized YouTube and Facebook influencers, and more. The capacity to organize workshops with a mixture of perspectives lends to what Kibria has described as

“economic patchworking” (Kibria, 1994). The possibility to make these workshops happen not only came from puzzle piecing different socio-economic statuses and access to resources from a financial economic perspective, but also from a social and political economy perspective, in which complex histories could be shared and explained to improve communities’ sensemaking of their past, present, and futures that is now heavily mediated by online information.

While I was nervous about incorporating multiple organizations, each with their own goals and needs, these workshops succeeded with the support and reciprocity (Sawhney et al., 2020) from collaborations between pre- and post-2010s establishments, representing older institutions/systems collaborating with newer “schools of thought”. In an Oakland workshop a community researcher reflected when “a gentleman who shared his feelings about communism and how communism is not the status of freedom, and [how] he wants the younger generation, i.e. us and those future generations to reclaim Vietnam because his generation no longer has the capacity to do that.” Another community researcher followed this by noting how they felt comfortable continuing the conversation and stretching these beliefs, despite the community researchers’ opposing perspectives from the said gentleman because other elders mentioned that it “is a very important to question, [and] that we have to ask ourselves [how do younger and older generation talk about China and communism differently]. And so [the community researcher] felt like that really allowed more folks to share more” (2025-06-08 workshop memo). We fortunately avoided a scenario where there were too many cooks in the kitchen, and instead, we acknowledged each collaborators’ generational context through open and regular communication, allowing each collaborator to fully embrace their expertise and lived experiences in creating the dialogue in each workshop.

### 3.4.1.2. Intergenerational Migration Waves and Ages

The second type of intergenerational infrastructure is a more common definition which includes waves of migration and age differences (Harley et al., 2012). Each of these organizations were heavily reliant and influenced by the varied levels of migration and ages from individuals in the Vietnamese diaspora who brought their own unique benefit in building trusting relationships to the collective community present at each workshop. The concentric circles in Figure 7 illustrate the levels of involvement of all workshop participants; each role and the intersectional identities they hold unexpectedly unlocked levels of vulnerability, understanding, and consciousness to the process of sharing intimate personal stories and their judgements towards trust and truth of the online information narratives and literacy skills presented during the workshops. Within dispelling the personal perspectives in the context of their generational belonging, it was clear that educational background and professional/informal affiliations impacted the ways which trust and willingness to contribute were incorporated into the collective memory of the workshop gathering. While the findings highlighted in this chapter draw primarily from workshops in Oakland, Seattle, and Orange County, there are supportive and some differing additional findings and future research opportunities that are not the scope of this chapter across the remaining of the 47-workshops in Houston, Boston, and New Orleans workshops that are being used analytically support the findings in this chapter.

“Constituents” (i.e., attending community members, collaborators, participants, interlocutors) of local organizations, led the focus of the conversations in the workshops. In workshop sessions, a local community researcher began the discussion by sharing an artifact (physical or conceptual) and memory of that artifact that reminds the community member of their Vietnamese identity. The intent of this first workshop module was to begin gatherings in a



personal, relatable, and local common ground while offering an example of an artifact that could be used to bring out Vietnamese-ness. Once the first artifact was shared, the rest of the workshop members were invited to “share a memory about an object that resonates with their Vietnamese identity” similar to what the community researcher just presented. In one such workshop, a community researcher decided to offer up their family surname and its different ethnic counterparts as their artifact, “show[ing] the different ways of assimilation [their family members chose] in order to survive” against a rich geopolitical backdrop between Vietnam, China, and Cambodia, as well as representing their “parents’ ancestry and ties” (2024-06-20 workshop memo). Members began to relate and map their diasporic experiences, anchored by their own artifacts. One attendee recounted their experience living near the border between Vietnam and China and how they view people on both sides as “relatives because they use and rely on the same river and the same lands”. Another attendee shared the story of her parents' own refugee journey and their desire to “represent her Vietnamese-ness and Chinese-ness” by giving her a first name that was “a mixture of Chinese and Vietnamese” despite being born in Hong Kong (2024-11-05 workshop memo). Every workshop, without fail, adhered to this same structure, where members promptly shared in three consecutive segments: (1) where their family came from in Vietnam, (2) how their family left and resettled in their new homeland, and then (3) an artifact that reminds them of their family/home in Vietnam. As a researcher, my initial intention and expectation of the prompt was to hear stories that fulfill the third segment, but it was curious to experience every workshop member share parts one through three without a formal solicitation or even hint of parts one and two, regardless of generational age or migration wave. These communities desired to articulate their contexts, i.e. their global origination and journey stories. I discuss the how and why of this desire in 3.4.2.

In the case of intergenerational infrastructures, there are temporal and interpersonal communication factors. Temporally, these story sharing opportunities required that I scheduled generous time for each CBPD workshops to allow for set up, settling in, workshop and discussion, food, bio-breaks, clean up, and reflection/debrief. The intergenerational nature of the workshops could be similarly depicted through the trope of an immigrant family holiday party. Wherein the start and end times are ambiguous, members will arrive late or linger behind, and a select few will take space to indulge in their storytelling; but in this case, most of the party members indulge in their stories. These workshops became a time and space of “temporal architecture” where the “contours of democratic time” (Sharma, 2013) were re-imagined where we could move, talk, and listen on a slower timescale than a traditional focus group discussion, semi-structured interview, or social media data analysis. This allowed for each distinct organization to consider their own and each other’s “political imaginary” (Sharma, 2013) by way of accounting for their individual and collective missions and their need for sustainable, trauma-informed, and collaborative decision-making to address inclusive policy frameworks, participatory policymaking, and prototyping systemic interventions. The first and second authors, being second generation Vietnamese Americans, have lifelong firsthand experience of the temporality of Vietnamese diaspora gatherings, as well as the activities and transitions that afford comfort, ease, openness, and trust building within Vietnamese communities.

This non-verbal understanding and integration of activities, such as traditional food choice, karaoke, comic relief, or symbolic “lì xì” to solemn topics of discussion, were imperative in creating an intergenerational space together, as seen in Figure 9. One workshop—where Vietnamese seniors had vocalized their discomfort at some of the topics we had broached—ended with the distribution of symbolic lì xì (a monetary gift in a red envelope) in the form of

gift cards. In the Vietnamese Lunar New Year tradition, lì xì is an intergenerational exchange of well-wishes and strengthening of relationships, typically given from an older family member to a younger family member. Recognizing the need to invest in community engagement despite increasing community-based research funding cuts, I offered the gift cards out of respect for this intergenerational cultural practice and to reiterate the value of their time and expertise, observing afterward that members were satisfied and more willing to open up through informal post-workshop conversations (2024-10-18 workshop memo). Such non-verbal cultural knowledge was pre-briefed to other researchers, organizers, or interpreters who have not had this lived experience prior to the research workshops.

From an interpersonal communication perspective [4], the social verbal and embodied interactions between workshop members were demonstrated from intergenerational, linguistic, and gendered practices. Across all workshops, it was common to see members who are the oldest in age or those who identified as male, to take a seat in the back of the room, as if they were observing from a bird's eye view.



*Figure 9. A photo of one workshop in Oakland, CA where I matched the community's temporal needs. I started each workshop with karaoke and dance to Vietnamese ballads as community*

*members gradually arrived to bring joy, embodied creativity, and ease before beginning more serious conversations baked into the workshop curriculum.*

Many of the middle-aged members, oftentimes younger first and 1.5 generation refugees or middle-aged first-generation immigrants would be dispersed throughout the room, or they would be actively moving around the workshop space, tending to the food, drinks, and making sure their community members were comfortable. This is a common depiction of feminized practice of care in Western feminist literature. In much of ethnic studies and Vietnamese culture literature, this is interpreted as the matriarchal familial and community hierarchies in many Vietnamese families. Younger members, second generation (Millennials/GenZ) or younger new first-generation immigrants oftentimes grouped together or with their immediate family members (oftentimes parents, aunts, uncles, or grandparents) on their own accord. Addressing *(RQ2) Why and how do certain narratives, memories, or pieces of information become sticky?*, these geographical groupings dispersed throughout the intimate workshop space spurred conversations about domestic and transnational social media experiences, comparisons between competing historical and contemporary cultural knowledge, and fostered intergenerational reciprocal information literacy.

Both younger and older generation members learned about or revisited historical events that are not accessible in mainstream media, public education, or archival historical records. Older generation members learned about online digital literacy skills while younger generations learned about transnational and multilingual platforms that their elders used for information-

seeking. See Figure 11.



*Figure 11. A workshop in Houston, TX where community members sat together in the unassigned seats where most of the younger and older generations faced each other, sitting on opposite sides of the room. There were a couple family groupings in the back of the room where the intergenerational family unit sat together to backchannel amongst each other.*

Both historical account and literacy skills were contextualized to better understand the ways in which misleading content about anti-communist rhetoric are salient and polarizing in the Vietnamese diaspora information system (Nguyễn et al., 2023). To investigate this diasporic trust, we co-designed intergenerational infrastructure within community workshops that critically approached community members' ontological and epistemological perspectives (Lujan Escalante et al., 2022) to facilitate sharing of stories about transnational social, political, economic, technological dynamics, to develop communication and means of trust building for local knowledge and cultural heritage preservation practices.

### **3.4.2. A Pluriverse of Community Needs**

Design justice is a framework and community of practice that analyzes the ways design distributes benefits and burdens between various groups of people and aims to ensure a more equitable distribution of those benefits and burdens (Costanza-Chock, 2020). Costanza-Chock emphasizes the community of practice to forefront meaningful participation in design decisions;

and recognition of community-based, Indigenous, and diasporic design traditions, knowledge, and practices, which leads us to CBPD workshop experiences and integrating a plurality of voices and intercultural information ethics, as opposed to universal designs (Fischer et al., 2019). To prevent epistemicide in the design of information infrastructures, particularly as problematic information floods our information diets, these workshops cultivated practices of care for sharing-listening exchanges around difficult stories. Beginning each workshop with a show-and-tell of artifacts, memories, and stories prior to sharing misleading content on social media prevents triggering contemporary, possibly politicized taboo topics, of unprocessed trauma of deeply buried memories. The story sharing set up a common ground among the community members who have diverse lived experiences and have arrived at the workshop from whichever busy lives they live. My goal was to provide space to communally and actively process stories in relation to their evolving self, each other, within their resettled domestic environments, and with their transnational relationships with their home country.

#### **3.4.2.1. Taboo Topics**

Much of the social media data shared during the workshops revealed topics that are considered unspoken among community members (Moran et al., 2023; Nguyễn et al., 2023; Nguyễn, 2024). Examples of taboo topics include communism, the National flag of the Socialist Republic of Việt Nam, refugee journeys, and the American War in Vietnam (1955—1975). In the past decade, the Vietnamese diaspora story has gained salience in mainstream media (Nguyen, 2021) but it has been criticized that much of this has been for the white gaze without addressing these contentious topics among Vietnamese diaspora themselves. Thus, discourse that has been avoided within the diaspora (see Nguyễn et al., 2023), also known as taboos, are reduced to essentialized cultural values rather than examined through the affective social

processes that make discourses shameful, anxious, uncomfortable, and traumatic to have (Nguyễn, 2024). This section argues for interventions towards problematic information and community-selected erasures in archives as a concern of epistemological safety. There is certain information that cannot be accessed, shared, or processed until the conditions of trust are aligned. Those conditions must also be historically specific and affectively held. During workshops, elders in the community tend to surveil and express refusal to discuss politics, as a taboo topic. This refusal is not ignorance or avoidance, but instead, it is a rational survival strategy developed across decades of precarity and the lack of support to address that precarity. While information science has emphasized that problematic information interventions are best served through merely access and literacy has provided a platform to directly explore problematic information, this dominant intervention paradigm completely fails to address the rational survival dynamic. In the Vietnamese diaspora, in order to find possible resolutions to unordered information and manipulated media, we must first address the conditions under which information can safely be held and shared.

At one workshop with a Vietnamese senior community organization that has been actively programming twice per week for more than 30 years, a taboo topic drove community members to redirect the workshop discussions away from anything remotely related to misleading content on social media and focus solely on the technical aspects of social media. During the story sharing segment, a community researcher, a 1.5 generation Vietnamese immigrant, chose to share the story of a well-known Vietnamese singer Hương Lan as their artifact. Alongside Hương Lan's fame for her musical ballads that resonate with the refugee experience, she was also notorious for her ability to cautiously navigate political conversations as a public figure. The community researcher reflected on how this was received by community

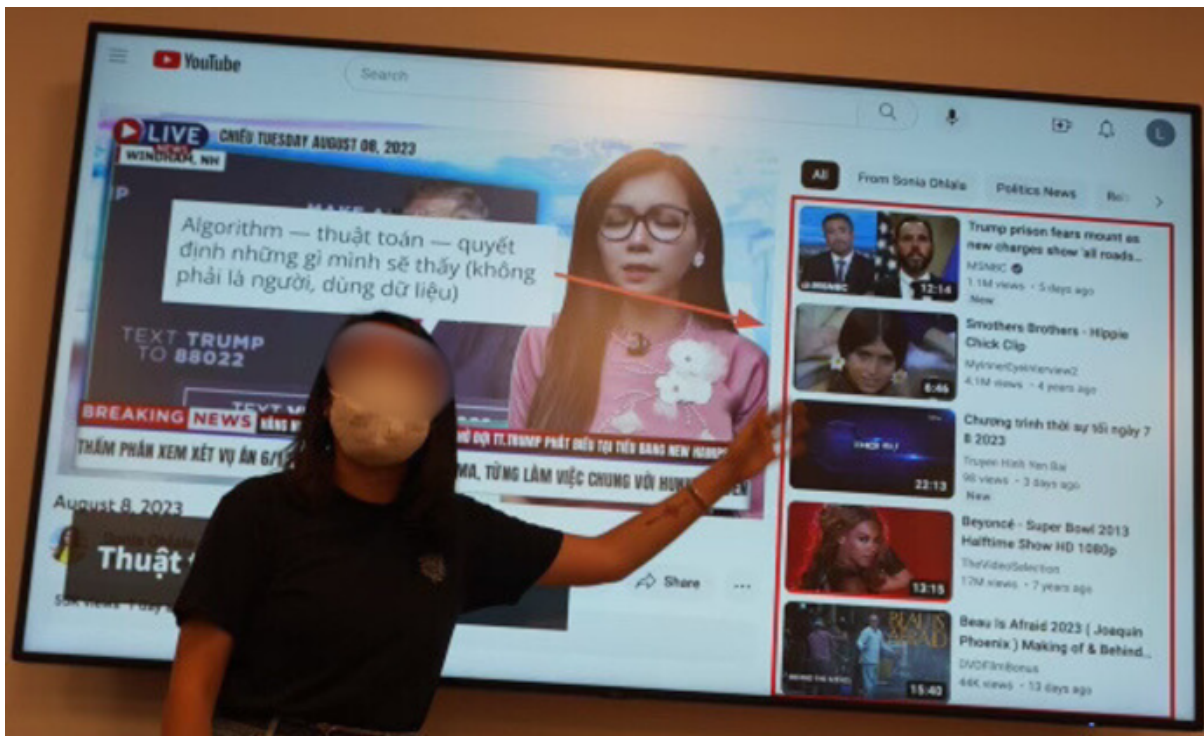
elders at the workshop: “In retrospect [Huong Lan] might have set the tone for them to think that this a little bit more political than what they’re comfortable with and then coupled with two YouTubers, I think that’s where they kind of really thought that we’re here for ulterior motives” (2024-06-21 workshop memo). While we as researchers offered a loose guide of topics to cover throughout the workshop and began the workshops by clarifying that our political and ethical opinions are not our interest or intent, the idea of bringing up any politics triggered distrust. Ultimately, we rerouted the workshop to focus on tools and resources that community members could explore and make use of to debunk misleading content, report misinformation, and detect deep fakes. While this was the only workshop where we skipped most of the information literacy directly related to problematic information in the Vietnamese context, the flexibility of pluriversal inclusion in CBPD workshops allowed for continued conversations towards co-design intergenerational information literacy.

Another formation of taboo topics appeared through inherent cultural values that descend from trauma created through imperialism, fear of re-severing community bonds, and jeopardizing collective belonging throughout the diaspora. At that same workshop with Vietnamese seniors, one community member, a boat refugee and veteran, expressed their discomfort with sharing their opinions about a YouTube influencer known for spreading misleading content (political and medical-related, admitting to knowing him personally but not wanting to say whether he was good or bad: “I just don’t want to talk about someone” (2024-06-21 workshop memo). Figure 12 depicts the moment of the workshop presentations moment in which these contentious conversations often arose.

They elaborated that “we are here at the senior center to enjoy each other and not to talk about politics” (2024-06-21 workshop memo). Their refusal illuminates how open discussion of



pluriversal politics transgress community norms that prioritize building interpersonal relationships (Visweswaran, 1994), a sentiment also echoed by a participant from another workshop who felt that politics jeopardized community bonds. That is, this is an example of a refusal for the expression of pluriversal views (Kothari et al., 2019), particularly in the context of individual and communal survival and fear due to immigrants and refugees' history of lived experiences of negative consequences for speaking from precarious social positions.



*Figure 12. YouTube Algorithms. A workshop in San Jose, CA is one common moment in each workshop where a local facilitator (i.e., community researcher and/or interpreter) would present a Vietnamese YouTube influencer. The facilitator would survey the room through a raise of hands to understand who is already aware of the influencer's channel. Then we would discuss the strategies that the influencer used to spread misleading content to their viewers and followers.*

In reaction to the community's refusal, the senior association's founder and lead organizer comforted her constituents and the community environment by reiterating that "one thing we have to learn as a community. We have to, essentially, blend in with the environment. Wherever

you're at, you have to recognize that you have to act accordingly", inspiring a round of applause from the room (2024-06-21 workshop memo). The fear of precarity and survival was contextualized and acknowledged through refugees' resettlement experiences, re-instilling comfort and trust for the workshop to continue forward. Design efforts were tested in this environment and required for research design to reiterate intent, goals, motivations, and community interests with leaders of the community organizers to set mutual expectations between researchers, designers, facilitators, and constituents.

#### **3.4.2.2. Trauma-Informed Processing of Deep Memories**

In historiography and designing archival narratives, deep memories recognize the division between memory (i.e., what is remembered) and history (i.e., what happened), which strengthens fissures between the expertise and knowledge of historians, archivists, and survivors—subjects in the narratives (Young, 2003). To prevent topics from becoming taboo for survivors, my research argues for the designing of archives and information systems, to “include both the voice of the historian and the memory of survivors” (Young, 2003) from their personal traumatic experiences. Trauma-informed participatory design focuses on qualities of inviting participant involvement to their personal preferences and temporalities (Singh et al., 2024) which are guided by safety, trustworthiness, transparency, peer support, collaboration, mutuality, empowerment, voice, choice; and cultural, historical and gender issues (Wright et al., 2021; Dietkus, 2022). Throughout the CBPD workshops, we learned a trauma-informed community of practice to support intergenerational, multilingual collaborators as they shared their pluriverse of deep memories in a communal space.

In an example of trauma-informed sharing, a community researcher shared how she learned from her father's ways of building resilience. She recounted how her father reframed

their family's forced migration experience of fleeing political and natural disasters into adventures during her childhood. He transformed moments of potential distress into moments of joy and shared resilience between parent and child. Collaborators at the workshop were enlightened and surprised to learn that their peers had the ability to recognize and remember moments of resilience alongside the sorrow. The opportunity of this practice within the CBPD workshop lends to the HCI design concept of critical fabulation and design speculation (Rosner, 2018; D'Ignazio et al., 2020; Hartman, 2021), in which the notion of sensemaking in the face of problematic information can be generative and supportive for a collective community by way of affect instead of from incomplete facts. The openness to explore these stories lends toward inclusive decision-making and participatory transformations among communities who distrust state-governed policy making.

Trauma-informed design appeared through the co-design process with community facilitators and community researchers prior to the workshop session. As the facilitator co-designed the story and memory to share with the group, they learned about their agency and capacity to revisit trauma. He described how in the process of preparing his artifact, its history, his memory of it, and translating his story from English to Vietnamese, he was able to revisit an “internal struggle that [he] never recognized... being able to have some sort of leadership... that I can present this and that I was able to express how I felt and my memories” (2024-10-05 workshop memo). This level of empowerment, voice, and choice aligns with trauma-informed design qualities to support people within immigrant and refugee diaspora to build capacity to engage with and trust the process with participatory policymaking as seen in Figure 13.

Lastly, the significance of CBPD workshops as an avenue to validate collective memories, particularly those that might not be represented in mainstream media narratives.

These workshops became a moment in time where community members could examine an example of problematic information on YouTube or Instagram together, then share their process of sensemaking in the context of their cultural memories. This became a practice of bridging their local to transnational knowledge systems to make sense of political and medical related problematic information.

The long history of imperialism between China and Southeast Asia is a historical narrative, ancestral lived experience, and present-day pervasive sentiments that has led to widespread problematic information about anti-Chinese Communist Party (CCP) in social media among, not just the Vietnamese diaspora, but many other Asian American communities (Asian American Disinformation Table, 2022). While much of the Vietnamese diaspora, who joined the CBPD workshops, did not directly experience Chinese imperialism, the affect carries through their ancestral knowledge and contemporary transnational information networks, which calls towards a disaggregation of pan-Asian design and a disaggregation of community specific contexts to provide inclusive, participatory, and sustainable decision-making design processes.



Figure 13. Seattle Little Saigon Rally. Photographed by Lexi Potter, March 6, 2017. This photo is from the archives of a Seattle-based ethnic news outlet, *International Examiner* (*International Examiner*, 2024). These are community members, family business owners, organizers, and students peacefully rallying outside of the City of Seattle Council Chambers in reaction to the city claiming community participation in policymaking but doing the opposite. Seattle's Little Saigon community was the first and primary community who collaborated and hosted CBPD workshops.

Every single organization I partnered with expressed a problem in which Vietnamese people have been couched under East-Asian identities through their access to resources, such as public charge, space/land use, education and culture heritage programming, etc. The facilitators (local community organizations and their constituents) shared with us the precarity of their access to resources because many organizations that have access to and/or maintain public and private funding sources have been historically led by East Asian community members. The community leaders, facilitators, and I were in contact with were careful to note that they did not want to follow a scarcity model in the non-profit industrial complex but that they were concerned

about "pan-Asian non-profits" and would like to see more direct action to support each specific diaspora. The inter-ethnic critiques lend to deep memories of historical transnational and nationalistic identities that these members of the Vietnamese diaspora contend with, knowing that Chinese or Japanese imperialism was a lived experience of their ancestors, but the memory still lingers in their bodies and organizing infrastructures (Aguilar-San Juan. 2009).

The progression of story sharing and culturally relevant connections to information literacy, design policy, and scholarly findings of social media data analysis mediated taboo topics and trauma-informed processing of deep memories in a communal setting. This is a type of design justice practice to encourage pluriversal perspectives across generations in the Vietnamese diaspora. I sought to explore this intervention to address the lack of impact from multilingual translated fact-checking articles alone and collaborators, facilitators, and community members expressed the need for more of these experiences. It is my intent to imagine and activate CBPD workshops that solicit these interpersonal communication relationships to provide long-term and sustainable transformation of sharing traumatic stories that have been invisibilized by symbolic annihilation, or the absence or misrepresentation of marginalized communities' stories in mainstream media (Tuchman, 2000; Caswell, 2014).

### **3.5. DISCUSSION**

In this chapter, I argue for the design process to build trust through intergenerational infrastructures and inclusion of a pluriverse of community needs to address *(RQ3) how diaspora communities contend with authenticity in the fact of unordered information*. Through CBPD workshops in cities across the U.S. with immigrants and refugees in the Vietnamese diaspora, I co-designed, shared stories, played, and discussed the unspoken to identify the values and processes that are needed to develop CBPD with/by/for immigrants and refugees who require

multilingual programming. The values and processes evident in this section address ways trust is built and broken in and between community relationships when sharing new, old, and recirculated information. and I identify the multi-level of expertise and relationships within/without community needed to serve communities that rely on transnational information systems for trustworthy information.

Two key CBPD practices have been identified. First, in the intergenerational infrastructures of trust, I prioritize a trauma-informed practice. The trauma, stemming from systemic socio-political and historical lived experiences, for many immigrants and refugees include a transnational to local experience. From their migration journey to their resettlement, and now back to their home through online social media platforms. The return to home incites complex deep memories and the workshops engage in peacebuilding efforts considering controversial ties to home and host countries and their long histories of imperialism and militarization disinformation campaigns. Through a trauma-informed framework, we fostered resistance, cooperation, resilience, and conflict resolution that forefronts local and ancestral knowledge through cultural practices and open discourse. Yarker has proposed these intergenerational practices from the lens of “geographies of everyday” which lends well to the growing interest in preserving historical immigrant communities, like Little Saigons (U.S. Mission Vietnam, 2020). This finding addresses *RQ2* by showing how information becomes sticky due to transnational socio-political systems, but a trauma-informed approach is a framework to address *RQ3* because the co-designing of workshops, afforded open discussions that are usually avoided, and revealed qualities that can help researchers and community members alike to better mutually understand and articulate their characteristics of authenticity of information.

I also identified the need to forefront temporal affect through prioritizing pluriversal perspectives before universal design. In the AAPI community and across many diasporas, they are not a monolith, and it is becoming increasingly important to disaggregate programs and designs to contend with culturally specific needs of each diaspora. Trans-languaging is one temporal future research opportunity and design practice to make use of linguistic design choices to engage with different dimensions of socio-political histories, attitudes, ideologies, and experiences (Rasman, 2018; Wei, 2022). This work grew from the fact that translated fact checked online media was not sufficient in preventing the spread of problematic information and to contend with information literacy issues. Through CBPD workshops we can foster cultural empowerment and trust in multilingual and diaspora communities, particularly in the face of problematic information and institutional distrust.

|                      | <b>Intergenerational infrastructures of trust</b>                                                                                                                                                                                              | <b>Temporal affect</b>                                                                                                                                               |
|----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Designers</b>     | Provide activities (e.g., spaces or platforms) for participation, communication and collaboration (Marttila et al., 2014) to identify demographics (i.e., generation migration) and to integrate generational preferences into design choices. | Integrate multiple temporalities while designing the schedule of activities, considering characteristics such as generations, socio-cultural traditions, and trauma. |
| <b>Communicators</b> | Provide transparency and multilingual communication (i.e., translanguage dialects, accessibility from scientific to colloquial) of information (Rasman, 2018).                                                                                 | Integrate phrases (particularly empathetic in-language diction) that afford care and prevent re-traumatizing community members (Brown et al., 2018).                 |
| <b>Policymakers</b>  | Support disaggregation of data and that which informs policies to support target populations for social service and public charge programming (AAPI Data and National Council of Asian                                                         | Humanitarian settlement programs can be funded, developed, and maintained by community liaisons and practices that forefront                                         |



|  |                           |                                            |
|--|---------------------------|--------------------------------------------|
|  | Pacific Americans, 2022). | psychological distress and trust building. |
|--|---------------------------|--------------------------------------------|

*Table 2: Recommended CBPD Practices. Actional Design Principles for each practitioner type based on each of the recommended CBPD practices.*

Finally, I offer design system tools that researchers, designers, resource providers (i.e., community organizations), and policy makers can use to regain trust from communities who are made up of immigrants, refugees, multilingual literacy, and transnational networks. See Table 2 for actionable practices based on design principles relevant for practitioners such as designers, communicators, and policymakers. All of these practices are relevant for scholars as they proceed through research and knowledge production lifecycles.

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## **Chapter 4. Collective Memories in Diaspora Archives: A theoretical framework and a conceptual model**

*“Generation is a mechanism through which the past makes its legacy known.” (Cifor, 2023, 222)*

### **4.1. INTRODUCTION**

In preparation to write about these workshops for this dissertation, and throughout the year of conducting workshops, I actively stewarded the anonymized data in conversations with academic co-researchers, community organization leaders, and community members who attended the workshop to provide transparency of shared and differing experiences among the diasporas. This allowed for the continuation of trust building with community members as they welcomed me into their spaces and shared time and personal narratives with me, and provided capacity for iterative inductive community-driven data analysis, as I sought to directly continue to serve workshop community members across the Vietnamese diaspora who asked if their discussions were similar or “very different” from other workshop sessions across the U.S. It was clear people were curious and eager to know how others in the diaspora thought, felt, and practiced the acts of finding, sharing, trusting information in fraught political and media environments. Workshop participants wanted to know what the diaspora’s collective memories were, what memories constituted the diaspora’s archives, and if they themselves aligned with them.

As a result of the workshops, I was fortunate to gather a collection of tangible and intangible objects of information—material matters, embodied memories, personal narratives—that members of the second generation Vietnamese diaspora presented and submitted to a series of public community workshops hosted in Vietnamese diaspora neighborhood enclaves. This was the beginning of the archiving act of collections development. These information objects can

be understood as cultural signifiers of racialized and gendered reproductions that evolved between, within, and across generations of refugees, immigrants, and their children. Findings in this chapter are motivated by the combination of the frameworks of feminist scholars Sarah Ahmed's "sticky" objects (2004) and Mimi Thi Nguyen's "minor objects" (2015) to curate and analyze this collection, each object, their owners, and accompanying stories that reveal intergenerational social political contexts. Through Ahmed's conceptualization of sticky, I can analyze the workshop experiences and the artifacts through the lens of a wave-like flow of emotions that impact between first, second, and third generations of information seekers in the Vietnamese diaspora. Stickiness describes the affective durability of collective memory. Through the concept of minor objects, I problematize the historical overemphasis on textual and material archives in scholarship and practice and invoke Nguyen's framework of objects that may or may not cause the "reorder of things" which calls into question the power dynamics of who has the power to produce and verify knowledge and who chooses the agents that do the knowledge production and verification work (Nguyen, 2015, 12)—particularly when things or information is "unordered". Minor objects explain the structural marginality of information and archival objects. The combination of these two frameworks allows me to hold two things simultaneously: (1) why certain information feels true to diaspora communities even when it is contested, and (2) why those same communities have been systematically excluded from producing "authoritative" information. Together these concepts provide the language to let me analyze the workshops not just as sites of data collection sites but as acts of archiving as well. I apply these two theoretical frameworks to the workshop data analysis in order to identify salient, generative, and limiting narratives within Vietnamese diaspora communities as subjugated individuals, families, and communities in Asian/America through race, ethnicity, class, education, language, and more.

In this collection of imagery, community texts, and concepts, the objects are resources which workshop participants and community organizers referenced to theorize racial formations that manifest beyond the figure of Vietnamese American human experience while situating the notion that these objects are technologies of information and memories that can communicate critical understandings of immigration, militarism, racial capitalism, empire, and imperialism that persists in multiple generations of the Vietnamese diaspora.

Objects in this collection include the likes of a song from pre-1975 Việt Nam, images of a Vietnamese diaspora composer, the áo dài (traditional dresses), Vietnamese-English dictionaries, translated folktales, a watch, cà phê sữa đá (iced coffee), family surname, Heineken beer, rubber shrimping boots, jade jewelry, bilingual study books, artisan crafts, and a memoir, temples, nước mắm (fish sauce), beaches, and lì xì (red envelopes). Appendix H is a table that includes demographic information about the workshops, the community researcher, and the memory object which they presented. These artifacts make up the beginnings of an archival collection—some are already included in existing archival collections, some are not—to represent the qualities which community members hold on to and hope for as they reflect, develop, memorialize, and steward their memories with the “ancestry, lineage, descent” of generations (Cifor, 2023) among the Vietnamese diaspora. They represent the information that becomes sticky within collective memories. In aggregating these objects into a cohesive collection, I attend to each community members’ diverse gendered and racialized positionalities as second generation diaspora, their collective memories formulated from group discussions, and ways in which their identities bind their resettled and radicalized bodies with the surrounding material worlds.

Archival collections, whether they include legal cases, state documents, social media, or preserved artifacts for the natural sciences, are trusted primary sources of evidence in crafting objective, non-fiction, investigative, or scientific claims. Therefore, a collection of these intimate information objects offer a sense of vital nostalgia for the Vietnamese diaspora, who are people of refuge, migration, resettlement, community maintenance, and sensemaking. Through transnational political and military crises, domestic economic growth, or housing (re)developments, these objects complicate the hegemonic narrative of cultural heritage and of mainstream media. As people of diaspora contending with historical and ongoing crises, the practice of vital nostalgia affords a critical and reflective analytical process of “questioning contending with, and redressing power inequities that continually subject minoritized people to harm and violence that is grounded in critical activation of a yearning for a past time and the people occupied it” (Cifor, 2022, 25).

During these communal workshops reflecting on these objects, we move beyond the romanticization of memories and instead contend with “fundamental concern[s] with maintenance and continuance of life and living beings... the critical interrogation of our present through ongoing relation to the past” (Cifor, 2022, 26). Remembering the past in order to interrogate the present moment has been a radical turn for many Vietnamese refugees who felt pressured or felt forced to forget the past in order to find their futures (Hoang, 2023).<sup>11</sup> This practice creates a unique information infrastructure in sourcing, representation, description, sharing, and preserving. This practice is actively evolving in the second generation and forthcoming Vietnamese diaspora generations. With the lack of archives, artifacts, histories, or

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<sup>11</sup> This citation is in reference to a young adult fiction story, but as Hoang mentioned in an author book talk interviews “This book is not a history lesson; it’s a partial history as seen through the lens of someone who, living in America, can feel her heritage slipping away” (Dumpleton, 2023).

even members with lived experiences to share evidence of each (traumatic) event, the work of vital nostalgia, speculative history (Hartman, 2021), and critical fabulation (Rosner, 2018) provides an exploration for traumatic histories, experiences, and memories to be told. This chapter looks at the approach to collective memory making in the diaspora, answering (RQ2) *Why and how do certain narratives, memories, or information objects become sticky in communities?*

By focusing on the impact of and sentiments from sticky and minor information objects, this collection is an attempt to attend to “the generative political potentiality found in experiences of feeling bad—hurt, undone, spoonless, sick, depressed, embarrassed, ashamed, jealous, uncomfortable, rejected, agitated, or just plain tired” that comes with histories of problematic information and manipulated media (Cifor, 2023). This collection is a critical discourse and archival analysis of material matters that represent collective memory and information sensemaking in the Vietnamese diaspora as means to explore the authenticity of the intersectional identities as Asian/America continues to grapple with “symbolic annihilation” by traditional archives and mainstream media (Tuchman, 2000; Caswell, 2014). Through community contributed imagery and narratives tied to scholarly analyses from critical black feminist, Asian American and refugee, and information science lens, the collection is a point of reference, an archives, a common ground of familiar matters, a community organizing practice among the Vietnamese diaspora amidst existing racialized polarizing information and media infrastructures. With individuals coming together to collectively cooperate towards a common ground, the relationships which stakeholders (people of the diaspora) have with their tangible and intangible objects analyzed in this chapter addresses (RQ1) *How do information objects (E.g.*



*archival objects, social media, materials, documents, etc.) play into memory practices within the Vietnamese diaspora?*

This chapter enhances archival studies with a diasporic framework by drawing together, for the first time, the intersections of social and political economies from critical refugee studies, intergenerational collective memories, and transnational information networks. Using information objects and narratives from memories about each object as the sites of research, I offer an affective intervention that could activate archives and cultural heritage institutions, in collaboration with community organizations, among diaspora practices as they preserve, sense make, return home, and imagine futures within their collective memories.

The theoretical frameworks that inform community archives practices promote collective access, identification, making, memorialization, activation, sensemaking, and preservation of memories. The workshop activities from this dissertation builds upon community archives as a system and practical framework that puts into practice the concepts of inclusive archives for the collective memory coming from and about diaspora.<sup>12</sup> I also reference the influence of intergenerational information, or information that investigates the provenance of memories from its origins and developmental changes that shift due to temporal, geographical, political, and socio-technological contexts, which attends to sticky and minor objects as affective frameworks that impact the historicity that qualify, authenticate, and order information about the memories of each object.

Through these theoretical frameworks to analyze the objects, their narrators, and their memories, I present three themes—sensemaking, the return home, and imaginary futures—that can inform cultural heritage institutions and stewards of primary sources to bridge trust with

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<sup>12</sup> See Section 2.1 for a review on extant literature about collective memories and diaspora archives.

communities as verifiable, accessible, and authentic sources to counter histories of problematic information originating from authoritative institutions. I posit that there are opportunities to explore sticky and minor primary sources as valuable to be accessioned into archives and activated as evidence of stewarding trust and authenticity of information. I further provoke that it is imperative that to practically do this work of sensemaking in and with community through intergenerational conversations to expand from limiting “dominant temporal logics”, or in problematic information literature I refer to as larger hegemonic narratives<sup>13</sup>, in order to “capture the messiness of becoming a collective, naming overlapping yet distinctive cultural and social experiences, emotions, preferences, and dispositions, and the formative, influential, or emergent zeitgeists shaped by cultural, technological, economic, political, and/or social phenomena” (Cifor, 2023, 221).

## **4.2. BACKGROUND**

Literature about problematic information contends with narratives that spread, are salient, and stick in communities’ discourse because those narratives are chosen by individuals, groups, or even systems to amplify. The reason or intent of amplification may vary. Those who continuously spread salient sticky narratives are known as repeat offenders because these are platforms or “accounts which are repeatedly involved in growing [problematic] narratives, [and] are influential in helping to promulgate the spread of these misleading narratives” (Election Integrity Partnership Team, 2021). In the context of immigrant and refugee diaspora, instead of focusing on individual influential media producers (as seen in Chapter 3 or see Moran et al.,

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<sup>13</sup> “Larger hegemonic narratives” is appropriate when discussing problematic information because of the existing studies being heavily focused on size of the spread of narratives and actors through network analysis methods, but in archives studies, the same concept is appropo for the term “dominant temporal logics” because artifacts as narratives in archives are preserved for long term access which lends to the notion that narratives have a temporal longitudinal quality in which the power of their content, meaning, impact, significance may change through time. In problematic information, a narrative change through time is also relevant but that reasoning is lost when considering only the size of the narrative versus the power dynamics of the narrative.

2023), I am interested in the narratives, the information, or the objects that make up cultural heritage narratives, or collective memories, through the work as sticky and minor characteristics.

#### **4.2.1. Sticky Information**

Feminist and postcolonial scholar, Sara Ahmed introduced the term “sticky” in the context of affect where concepts that are sticky have “rippling effect of emotions[... signify] associations between signs, figures, and objects” and so “‘what sticks’ is also bound up with the ‘absent presence’ of historicity” (Ahmed, 2004, 120). In the context of problematic information scholarship, sticky is referring to the information networks that can develop across a longitudinal temporality about one misleading narrative that balloons into a hegemonic narrative, in other words, the narratives of misleading content that become salient and viral can illustrate the people, technology, and social infrastructures that impact information networks. Oftentimes when this occurs, there is an information void from a trusted authoritative source and so rumors, gossip, or misleading narratives will fill that void (Jones et al., 2017). In the Vietnamese diaspora, and in many immigrant and refugee diaspora, there are information voids even before the migration journey which then continues even after resettlement. Alternatively, diaspora will fill their own information voids through in-language publications which then become more trusted and credible to the diaspora but less resources and susceptible to media manipulation (Nguyễn et al., 2023).

In this chapter, I am interested in the sticky narratives as intangible archival objects and sticky objects as tangible objects that the Vietnamese diaspora carries with them in their transnational lived experiences. These can be due to “temporal proximity[... or] repetition with a difference” (Ahmed, 2004). In her work, Ahmed uses the U.S. flag, a tangible object, as an example for “a sign that has historically signified territorial conquest as well as love for the

nation (patriotism) has effects in terms of the display of “withness” (whereby one is “with others” and “against other others”)” (Ahmed, 2004, 130). The Republic of Việt Nam (RVN) flag contains yellow/gold with three red stripes, representing South Việt Nam from 1955 to 1975. The Democratic Republic of Việt Nam (DRVN) flag contains a yellow star in the center of all red, representing North Việt Nam between 1945 to 1976. The present-day Socialist Republic of Việt Nam (SRVN) flag is similar to the DRVN flag but with minor design modification of a slightly smaller yellow star with pointier rays, presenting a unified North and South Việt Nam.<sup>14</sup> These flags are sticky across the Vietnamese diaspora in that the RVN flag is still widely flown and represented in Little Saigon neighborhoods, homes, businesses, and media as a form of vital nostalgia (Aguilar–San Juan, 2009; Cifor, 2022). Despite not representing people in Việt Nam today, those in the diaspora hold temporal proximity to the memories and ideologies of that flag that is intangible in the country of Việt Nam itself.

Feelings related to the experiences learned from the workshops and the artifacts discussed offer a path to fill the information void or as Ahmed refers to as the “‘absent presence’ of historicity” (Ahmed, 2004, 120), that is apparent in the complex media environments of problematic information and misleading content. The affect that stickiness affords also provides a path for archival collections, collecting institutions, and cultural heritage organizations to consider the ways which they can expand their archival practices to acquire and incorporate these intangible historical pieces of evidence to represent the Vietnamese diaspora. In this chapter, I discuss other objects and related sociopolitical histories in the Vietnamese diaspora that are sticky today.

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<sup>14</sup> [https://moj.gov.vn/vbpq/Lists/Vn%20bn%20php%20lut/View\\_Detail.aspx?ItemID=1080#](https://moj.gov.vn/vbpq/Lists/Vn%20bn%20php%20lut/View_Detail.aspx?ItemID=1080#)

#### 4.2.2. Minor Objects

To accompany sticky narratives, minor objects is a framework to define objects that “render the past in the present as a wish or a wanting for a something more and also a caution about the production of knowledge about those objects into what Roderick Ferguson calls the reorder of things” (Nguyen, 2015, 12). Feminist scholar Mimi Thuy Nguyen provides the concept of minor objects in the context of punk zines as artifacts of empowerment, community building, and representative documentation of people of color in punk, who have been symbolically annihilated in large media and archival representations of punk culture. Nguyen references musician and writer Osa Atoe, who “wondered at the seeming disappearance of black and brown punks” and realized that zines are minor threats to the historicity of punk culture (Atoe, 2009 in Nguyen, 2015, 11). While punk culture came before the Vietnamese diaspora arrived in the U.S., in this chapter, I intersect the minor objects approach with sticky narratives and apply this intersection to the artifacts discussed during workshops. The minor objects are distinct from sticky information or narratives because they represent quotidian information that have been overlooked in mainstream narratives about the Vietnamese diaspora and the culture, yet are actually so influential to the perspectives, ideologies, and lived experiences of the diaspora that they become sticky. The artifacts and the narratives from community members’ memories could be considered minor threats to large and dominant hegemonic narratives in the context of the Vietnamese diaspora and their memory objects since Vietnamese diaspora collective memory has been known to be symbolically annihilated in major cultural heritage institutions up until recently. While the minor artifacts and the memories that community members hold and share may seem individualized, they become enough of a mainstay (sticky) to impact narrative change to the hegemonic historical account as they get passed on to each new

generation with critical perspectives. In this case, stickiness represents the behavior of the information. This intangibility of archives of minor objects is significant to the formations of diaspora archives. The artifacts themselves then become evidence to changing narratives that could reorder the sensemaking of historical and traditional social narratives that have been attributed to decades of propaganda, problematic information, and misleading information.

## **4.3. FINDINGS**

### **4.3.1. Intergenerational Collective Sensemaking**

Collective sensemaking is “the process by which people give meaning to experience” (Weick, 1995; Bietti, et al., 2019), usually in out-of-ordinary situations where knowledge and expectations are less certain (Kiesler et al., 1982; Proulx et al., 2012). One formation of sensemaking is rumors, which are “a social process whereby information spreads in a population” (Starbird, Spiro, et al., 2016) and tend to be persuasive, focusing on “matters of importance to society” (Pendleton, 1998). Gossip is another form of sensemaking, primarily for entertainment value and is “situated interpersonally and cannot be conceived apart from the relational context in which it arises” (Rosnow and Georgoudi, 1985, 59). These behaviors are prevalent within immigrants, refugees, and the Vietnamese diaspora—a community of immigrants and refugees who have traditionally experienced a lack of access to information, context, and lived experiences, leading to distrust for authorities of information dissemination and arbitration. A workshop community organizer in the U.K. shared that, in her experience while building a London Vietnamese community archive, she found that women of the Vietnamese diaspora relied on gossip to reclaim minor objects as authoritative enough (or sticky enough) to be considered archivable and significant for the process of finding truth in history:

Using gossip as an archive is an exercise in reconstituting what kinds of history is worth remembering, it is to include the feminine, the domestic, embarrassing moments that long be forgotten, concealed emotions, fantasies, and longings left long unsaid. The historical context of migration and of these women as refugees, survivors of human trafficking, and immigrants is embedded in their stories, but it is the heartache that will stay as you listen. Their sorrows are not shared for our voyeurism, rather the process of sharing is one of healing and release (Hickin, 2025).

Sensemaking behaviors influence the power dynamics of who gets to identify, create, steward, share, and verify memories for the collective community. The differentiation between sensemaking and rumors in the collective community sense is also important to distinguish because in the process of information seeking and sharing, rumors and gossip have been methods to not only obtain information but also find trust in information.<sup>15</sup> In the archives context, an object that an American army veteran may relate to the Vietnamese diaspora will differ greatly from a Vietnamese American refugee. At the start of this dissertation, mainstream cultural heritage portrayed the Vietnamese diaspora from the collective memory of an American army veteran or from a limited handful of unique Vietnamese American refugees. The concept of intergenerational collective sensemaking is a call to contend with a pluriversal of perspectives, as gathered from the workshops, to better understand sticky information, minor objects, and the impacts of the affective intangible archival artifacts that can produce a complex information network in the Vietnamese diaspora.

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<sup>15</sup> As portrayed in *Nguyễn, P. Q. M. (2020). The mountains sing. Algonquin Books of Chapel Hill.* a fiction novel based on historical facts and lived experiences. The author details characters in the story to participate and rely upon seeking and sharing rumors with neighbors in Hanoi to learn whereabouts of family members, access to food and sustenance, and understand happenings during and in between moments of crises (i.e., bombs, explosions, invasions).

This section about intergenerational sensemaking is organized to follow the four-phase migration structure that has been theorized in immigrant and refugee studies: pre-departure, transit journey, arrival, and resettlement. I use this four-phase structure to provide an empirical framework to organize the thematic analysis from workshop data and as a theoretical argument that information among the diaspora is structured by the concept of displacement. Throughout each phase, I demonstrate that the “same” object can carry entirely different information (i.e. memories, sensemaking narratives, etc.) depending on when and which phase of migration the holder’s family passed through. These examples through the phases address RQ2 because the objects and information becomes sticky not through cohesiveness in meaning, virality, or mere spread, but through the affective weight of shared displacement, which is intergenerational. Additionally, this challenges the dominant framework of problematic information which focuses on the spread of mis-/disinformation but instead brings in the power dynamics the critical disinformation invokes.

#### **4.3.1.1. Phase One of Migration: Pre-departure**

In the Vietnamese American diaspora context, a notable “out-of-ordinary situation” can be the memories of pre-departure. Prior to leaving Việt Nam, they must plan their journey to leave their home country and seek refuge and/or resettle elsewhere. At this point in time, uncertain knowledge and expectations can range from who gets to go, how and when they go, what will happen, what to bring, and sometimes even why one must go is ambiguous. Many Vietnamese refugees who fled when they were young did not have access to information or even education on the reasons for armed defense, military invasion, family separations, poverty in Việt Nam. During the workshops, when the objects of the lunar new red envelope (lì xì), surnames, or folktales were presented during the memory sharing segments, much time was



spent on light debates about the origins of these objects coming from China or from Việt Nam. While the conversations would eventually end up with an agreement that “many Asian cultural things” (2024-06-08 Oakland, 2024-06-20 Seattle; and 2024-06-21 Seattle workshops) had interweaving influences, because of long histories of asiatic dynasties and confucianism, many refugee participants would include China as a culprit of the American War in Việt Nam. Figure 14 is an example of a community researcher's memory object sharing where she highlighted lì xì (lunar new red envelopes). She discussed not just the traditions of lì xì that she learned from family members. She also shared the fact that historically these envelopes were only available in



*Figure 14: This is a slide from a community researcher's object sharing of lì xì, also known as red envelopes, used during Lunar New Year celebrations. She presented the different styles of lì xì that have been accessible for her family to purchase in the U.S. across the years. First there were only lì xì with Chinese characters, and now as a young adult she has access to lì xì with Vietnamese symbols as well as access to documentation to craft her own at home (2025-02-20 workshop presentation).*

Chinese or English, but only in the past couple years did her community feel empowered to create their own envelopes and write their new year wishes in Vietnamese. During memos, we

speculated that this may be because present day news focuses on anti-China rhetoric and/or possibly due to long intertwining histories of imperialism in Việt Nam. These Freudian-like slips were quickly corrected by other community members. While the tangible objects become cultural signifiers, they also reveal an intangible weaving of knowledge sharing that requires a recognition of sticky contexts in regard to the thousands of years of imperial experiences that Vietnamese people have endured. Additionally, these sentimental experiences about China and long imperial histories are not robustly represented or accessible in mainstream information networks (i.e., media, education) so many people in the Vietnamese diaspora have difficulties in understanding that present-day Việt Nam has a cautious but deeply interdependent partnership with China in their economies and politics. Many in the diaspora have held onto a Việt Nam representing pre-1975 Việt Nam. U.S. media and cultural heritage preservation have yet to fully evolve with present day politics and so the mainstream U.S. narrative can oftentimes overshadow the information that Vietnamese Americans may read on Facebook or WhatsApp from their family in Việt Nam. And so, the red envelope (lì xì), surnames, or folktale objects presented during workshops may provide a connection the those of the diaspora to be empowered *with* the Vietnamese diaspora cultural knowledge production, just as Nguyen posits with minor objects, in the practice of collectively make sense of a culture or peoples' experiences and believes, there is a "caution about the production of knowledge about those objects" that may influence a "reorder of things" (Nguyen, 2015, 12), or in this case a reordering of information. This requires care in information creators and stewards, whether they be media producers or librarians and archivists, to prevent symbolic annihilation.

During post-workshops memoing, community organizers and researchers mentioned that this lack of nuance and uncritical acceptance is a result of a variety of factors, such as lack of

access to this information in public education curriculum and main media, cultural behaviors of hierarchies in intergenerational respect, and trauma and/or avoidance of conflict due to previous experiences with conversations about war and migration with family members. With the rise of social media, the democratization of information sharing, and more representation of the Vietnamese diaspora in authoritative positions, community researchers noted that the practice of questioning historical recounts, adding/correcting the narrative, and creating diverse modalities to experience these contentious topics (i.e., not just textual but experiential, and not just in a state governed school but made by/for/with community members through grassroots efforts) is becoming more widely practiced in the diaspora. For example, in New Orleans, Houston, and Boston workshops, community organizers and community researchers mentioned that much of their public programming had to explicitly avoid topics related to politicians, voting, and anything about international affairs and the safest conversations were about access to medical services, language and translations, and local/domestic economic opportunities.

#### **4.3.1.2. Phase Two of Migration: Transit Journey**

In migration studies, the second phase of a migration entails the transit journey itself (International Organization for Migration, 2022). For Vietnamese refugees and immigrants, uncertainty in this phase varies depending on factors such as the migration wave (year span), domestic and international politics, foreign aid services, financial support, transportation infrastructures. For example, Chapter 1's opening vignette includes Figure 3, which illustrates a chart that I co-designed with a community researcher to visualize the diverse circumstances of what we knew about the distinct demographics and contexts that each Vietnamese diaspora migration wave was known for. Each of the migration waves were further illustrated through the

community researcher's investigation of the accessibility to cà phê sữa đá (iced coffee) and its ingredients and equipment.

The first wave of migrants (1975—1976) were considered refugees because foreign states acknowledged that the Vietnamese people were fleeing Việt Nam because they needed to seek refuge due to the violences of war and political oppression in Việt Nam. These refugees were largely state sponsored, had experience working for the U.S. military during the war, and many were often already acclimated to U.S. systemic forces and structures. Many of the first wave left Việt Nam before experiencing any of the socialist republic reforms first hand. The second wave (1977—1979) are also refugees but are historically known as “boat people” because they did not receive direct state sponsored support and many were fleeing from rural and urban persecution as Việt Nam's state governed restructuring and re-education was enforced. This particular wave suffered the notorious horror stories of their boats being attacked by pirates, getting stranded on islands in between Việt Nam and Malaysia or Philippines, transported via fishing boats to military navy ship to military aircraft, and experienced the economic, cultural, political, and educational transition from pre- to post-1976 Socialist Republic of Việt Nam government. The Seattle-based community researcher presented the availability of cà phê sữa đá to be only accessible in less than one handful of food businesses centralized in the International District of Seattle, also known as Little Saigon, during the early 1980s. These Vietnamese family-owned public establishments included a restaurant, a grocery store, a Catholic church, a Buddhist temple, and a couple community organizations to support public charge of social services. While the exact import of ingredients is unknown access to cà phê sữa đá was rare but the workshops participants all agreed that because Vietnamese ingredients and kitchen supplies were only

available in that one Little Saigon neighborhood, this created a geographically and socially centralized Vietnamese information network.

The third wave of migration occurred between 1980—1990s and the fourth wave was between 1990s—2003. The community researcher shared that, at this point, there were many more public serving businesses that made cà phê sữa đá accessible. Simultaneously, the business and community organizations spread across north and south of the Puget Sound region, outside of the city blocks and into more suburban neighborhoods of Seattle, primarily due to rising costs of land/rent and the infrastructural urban planning of interstate highway I-5 physically separating Little Saigon from social services supporting Chinatown and Japantown. This diversified the access points and providers of cà phê sữa đá, thus expanding the Seattle-based Vietnamese diaspora information network in those who provide/serve become trusted authority figures in gathering people to share information.

Fast forward and in stark contrast, there is the contemporary fifth generation migration wave (2004—Present) who are not refugees but immigrants. These immigrants arrive in the U.S. or another Western country with a student or work visa, transportation via non-military commercial airplane, and they grew up in the post-1975 political, educational, and cultural Vietnamese lifestyle. During the same workshop focusing on cà phê sữa đá, one community members who identifies with the fifth migration generation, shared her knowledge about present day Việt Nam’s commercial coffee industry from agriculture to international distribution to family cafes. She shared that her father worked for one of the most popular contemporary Vietnamese coffee companies, known for their instant coffee. She further revealed that the family, like other Vietnamese families who own international corporations, can “pay around \$5 million for U.S. citizenship for the family” (2024-05-11 workshop memo). This sparked shock,

distaste, and sadness among other participants in the workshop because their family members had to suffer through poor travel and resettlement conditions after the war while contemporary Vietnamese who have been able to participate in global capitalism could buy their way into American life. The fifth generation experienced a distinctly privileged migration experience compared to the early refugee migration wave. This illustrates that the sticky information, which during the workshops, I initially thought was going to be focused on the cultural practices of making and drinking cà phê sữa đá, turned to reflections collective sensemaking of the socio-political experiences that each distinct migration wave holds that make up the collective memories of the Vietnamese diaspora. While the ingredients and equipment for cà phê sữa đá were, at first, seen as minor objects that afforded an in-group shared knowledge about Vietnamese coffee and socializing traditions, the discussion evolved into providing a safe space for community members to remember and articulate that collective sensemaking practices among the Vietnamese diaspora themselves can be messy, multiplicitous, and a gradual practice to find trust amongst each other.

#### **4.3.1.3. Phase Three of Migration: Arrival**

The third phase of migration is the arrival, which entails the time period when migrants touch upon and enter the new land and experience the technologies to mediate the processes that allow them to stay on this new land. In the case of the Vietnamese diaspora in this study, this experience includes physically moving through border processing, navigating legal documentation, accessing language translation services, confronting citizenship and visa laws, etc. In U.S. immigration and border control policies, under the umbrella of homeland security, are in constant partisan flux which results in uncertain and ambiguous situations for immigrants and refugees as they navigate the search to find stability and safety in a new home. During

workshops in this study, it was clear that second and third generation Vietnamese Americans practice sensemaking about families' refugee arrivals and their approaches to prove a sense of belonging in a strange new land, to then make sense of complex and possibly family histories, traditions, and ideologies that have unfolded in unorganized manners.

One community researcher who identified as second generation Vietnamese, Cambodian, and Chinese (three distinct diaspora) presented her family's surname as the memory object because she “didn't know many other people who had this mix and [she] wanted to find more people who could speak Teochew”—a small ethnic community originally from South China who were forcibly displaced across Southeast Asia in the 19th and 20th centuries.



| Official US Surnames        |  |
|-----------------------------|--|
| <u>Huỳnh:</u>               |  |
| Cậu 1 (b. 1948, arrv 1981)  |  |
| Cậu 3 (b. 1953, arrv 1989)  |  |
| Dì Lớn (b. 1955, arrv 1989) |  |
| Cậu 4 (b. 1957, arrv 1981)  |  |
| Cậu 6 (b. 1960, arrv 1986)  |  |
| Má (b. 1962, arrv 1989)     |  |
| Cậu 7 (b. 1967, arrv 1989)  |  |
| <u>Wong:</u>                |  |
| Dì út (b. 1964, arrv 1981)  |  |
| Cậu 8 (b. 1969, arrv 1989)  |  |
| <u>Ung:</u>                 |  |
| Cậu 5 (b. 1957, arrv 1979)  |  |
| *Cầu 2: b. 1950, death unk  |  |

*Figure 15: A slide that presents three textual representations of the same surname that various generations of her family adopted upon arrival into the U.S. Huỳnh/Huỳnh is a popular Vietnamese surname today. The community researcher then translated the surname to Wong (黃) in Teochew and Ung (អៀង) in Khmer (2024-06-20 workshop presentation).*

As seen in Figure 15, she presented her surname as “Huỳnh”, the Vietnamese spelling and pronunciation, which originated from her father but also adopted by her mother’s family

after arriving in the U.S. This is also the surname she introduced herself as we co-designed her object memory presentation. In her presentation, she traced the lineage in how she grew up only knowing the Vietnamese representation of her surname, but she was also aware that her distant relatives who were the first to arrive in the U.S. used the Teochew (Chinese) or Khmer (Cambodian) versions of that same surname. She always knew these family members as blood relatives but did not understand the surname variations until she was preparing for this workshop and earnestly started to research the provenance of her family surname. She reported to have conducted non-systematic research on the internet to supplement long conversations with each of her parents during the process, where she learned that her grandparents would switch between the Khmer and Teochew versions of their surname, while her mother stuck close to the Vietnamese and Teochew versions. Through understanding who, when, and why her family members chose to apply specific versions of their surname, this workshop group members discussed how the “translational aspect[...] of choosing whichever last name can differ politically and socially depending on the environment that people are in” because it can represent “a form of assimilation, whether it is to get further ahead or to survive, versus the representation of familial, and between generations the choice” (2024-06-20 workshop memo).

The Cambodian and Teochew representations of her surname is sticky information that has persisted since her grandparents’ arrival to the U.S. Her family surname represents three distinct cultures that make up the family lineage, three languages spoken amongst family members, and three different historical and political experiences in relation to the U.S., wars, and economic mobility—concepts central to the Vietnamese diaspora experience that have impacted trust, collective memories, and community development. While this community researcher was able to parse out this information for this workshop, it took her more than 30 years and an



academic and community driven nudge to motivate her to pluriversal and nuanced levels of sensemaking about her own identity. This sparks the need to develop programming, organizing, and resources to lower the barrier to entry to do this in-depth level of collective memory work.

In this case collective memories and sensemaking of this cultural heritage requires bringing in at least three different socio-cultural historical contexts to identify sticky information, minor objects, and the ongoing transnational information networks required to find a sense of belonging and communal memory stewardship. A surname is sticky across many, if not the majority of communities of peoples and cultures, because surname and first name are used as a communication language to identify people, distinguish community of belonging, and potentially provide information about ancestral lineage of a person and their community. During arrival, many migrants have the desire to pave a new life future which affords the opportunity for information ambiguity or disambiguation depending on the migrants' needs and opportunities. Dis-/ambiguation from the process of finding belonging upon migration arrival through intergenerational cultural preservation and sensemaking of ancestral ties, requires empathy and care to unpack, organize, and make sense of the multifaceted nature of an object as simple as a name.

#### **4.3.1.4. Phase Four of Migration: Resettlement**

Finally, the fourth migration phase is resettlement, or the stay. This phase is where migrants establish a new home in a new town or city, including a new job, community, daily habits, language, etc. In the Vietnamese diaspora, refugees were intentionally dispersed across select cities and towns as implemented by U.S. immigration policies, whereas migration waves four and five have had more agency and active choice in relocation. Resettlement is an ongoing process that does not complete or end into a stasis after a specific time period. Due to redlining,

gentrification, continued racialized marginalization, and economic mobility, many members of the Vietnamese diaspora are arguably still resettling even after 50 years after being in the U.S. Thus, collective sensemaking practices during resettlement are ongoing practices as the community is constantly negotiating a sense of belonging and identity in contrast to mainstream perceptions that the Vietnamese diaspora is a monolith of war-torn refugees, which disregards the pluriversality that makes up their community memory.

When workshop community researchers and interlocutors presented what seemed like identical objects from the same cultural traditions, the acts of intergenerational collective sensemaking resulted in diverse memories about historical and sociopolitical patterns. The most notable objects include: a Catholic bible, dictionaries, cà phê sữa đá, áo dài, artisan crafts, family surname, and Heineken beer. The vignette in Chapter One Introduction is a prime example of intergenerational collective sensemaking about a popular drink, coffee. In this section I give an analysis to the selected objects: áo dài and Heineken beer because of the quotidien nature of each object but the pluriversal perspectives they include.<sup>16</sup>

An áo dài is a traditional Vietnamese long tunic with front and back panels worn over pants, worn by all genders but with different form and fit. Two community researchers chose to present áo dài as their memory object, and each brought their own personal memory with distinct socio-historical analyses. Khoa (they/them), the second community researcher of all workshops, shared their memories of áo dài through the lens of Vietnamese American beauty pageants and gender identities in diaspora. Many community researchers were recruited through recommendation from collaborating community organizations, interested interlocutors, or

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<sup>16</sup> The ideal situation for the imaginary future community archives repository, I could collaborate with community members to co-design and develop an interface and cataloging metadata to provide the full context of each and every memory object that came from these workshops. In this dissertation, I will hold back and only offer an in-depth analysis of two objects per theme.

through snowball sampling from community researchers and interlocutors. Khoa was recruited as community researcher after attending the first workshop of the entire series. They grew up in Atlanta, GA surrounded by a small Vietnamese diaspora community and moved to Seattle, WA for a job and in search of community a little bit after 2020. They identify as a social scientist and linguist with research experience about “the construction of Asian American political identities online, and language and identity in the Vietnamese diaspora” (2024-04-12 workshop memo).

Figure 16 includes a couple of the artifacts that Khoa shared during the workshop. In the photographs, they are posing with their cousin who had won Miss Vietnam DC, a beauty pageant for the Vietnamese diaspora in the Washington, D.C. metropolitan region. During the pageants, one segment to be judged upon is the áo dài portion of their program. Pageant contestants are judged on the beauty and fit of the dress and the contestants’ elegance in walking and standing in the dress. In reflecting on seeing their cousin perform these áo dài programs, Khoa shared how they always felt uncomfortable wearing áo dài that their mom forced them to wear. The dress never fit their body in the ways that mirrored the feminine models at pageants, and they felt that their body itself did not fit nor belong to the ideal image of a feminine pageant contestant wearing an áo dài. Khoa did not know how to communicate this uncomfortable feeling to their elders. While the dress represented Vietnamese female identity and traditions, Khoa could not relate to that identity, thus finding a mismatch on identifying information objects and experiences that could help them express their own Vietnamese identity and family connections.



*Figure 16. Miss Vietnam DC Beauty Pageant. Photograph shared by a community researcher during a workshop in Seattle, WA. These photos include the community researcher posing with their cousin who was awarded Miss Vietnam DC (2024-04-13 workshop presentation).*

Through our discussions in co-designing the workshop, Khoa shared that during their research in preparation for the workshop, they found a scholarly article that analyzed the social, political, and cultural significance of pageantry in the Vietnamese American diaspora. This revealed that Asian American feminist scholarship and information science has been jointly applied to make legible media manipulation and misleading information. Feminist scholar, Nhi T. Lieu, posits that after resettlement, Vietnamese Americans “organized beauty pageants as a way to both maintain and celebrate feelings of cultural nationalism, and to promote the anticommunist ideals of the former Southern Vietnamese republic” (Lieu, 2011, 91). The proactive nature of organizing Vietnamese beauty pageants has historically been interpreted as

the celebration for a sense of belonging in Vietnamese American communities. In Khoa's lived experience, and articulated in Lieu's scholarship, the áo dài and memories of pageants are identified as "misinformation" as it addresses RQ3 because Khoa has the interdisciplinary language, of Asian American feminist scholarship with information science, to articulate and question the authenticity of Vietnamese American beauty pageants as a genuine cultural preservation practice or a practice that upholds Western imperial beauty standards.

As a second generation Vietnamese American, Khoa mentioned that attending the pageants did not give a feeling of cultural nationalism, but it did introduce them to ideas of anticommunist rhetoric. When Khoa browsed the Miss Vietnam DC website, they saw evidence of what Lieu argues as pageants were developed to be "a space in which Vietnamese Americans could reconstruct the country from which they were exiled, using cultural, Confucian archetypes of the perfect Vietnamese woman to create an idealized version of an imagined homeland" (Lieu, 2011). Khoa admitted that this was one of the validating factors on why they do not identify as a Vietnamese woman and the "perfect[...] idealized version" does match their own diasporic perspective. Khoa interpreted Lieu's text and their own lived experiences as a queer Vietnamese American that "despite the gendered, colonial and imperialist influences which undoubtedly shaped the formation of the áo dài, many Vietnamese see it as a symbol which is uniquely and globally Vietnamese" (2024-04-12 workshop memo). Khoa then mentioned that being in the diverse Seattle Asian diasporic community gave them an opportunity to find new contemporary and queer ways to develop and express their own Vietnamese symbols. This is when Khoa mentioned that they found a sense of comfort in their body once they purchased their own áo dài, traditionally made for men. They realized that they can still express their connection

to their Vietnamese identity through a different fit and form of the dress, which ultimately became a concept that was legible to their parents.

Khoa is a rare case in the workshops where they brought in scholarly texts to reference their interpretations of their object and memories. They expanded on the Lieu's text by noting that the áo dài felt like an object of misinformation in the Vietnamese diaspora because it pageants and social settings prescribed information that only feminine bodies in áo dài could represent an authentic Vietnamese identity, and thus they felt like they did not belong in the Vietnamese community. Khoa was able to push the limitations of this áo dài narrative by recontextualizing the dress in the diaspora, particularly in the Seattle, WA geographical context where they realized that the gender assignment of a dress is arbitrary and so they can wear the áo dài "made for male bodies" and still be Vietnamese.

Hannah, another community researcher in Irvine, CA, shared her intergenerational tradition of homemade áo dài as a craft, hobby, and trade in her family. She was selected by the workshop host organization, the University of California, Irvine's Orange County & Southeast Asian Archive Center (UCI OCSEAA), to be a community researcher because she was a student worker in the community archives. Figure 17 includes the photographs as memory objects that she presented while wearing a new áo dài that her mother had just made in time for her undergraduate graduation ceremonies.



*Figure 17. Áo Dài Dresses. Photographs shared by a community researcher during a workshop at UCI OCSEAA. The photo on the left is her mother sewing an áo dài and the photo on the right includes the community researcher, her mother, and her grandmother.*

Hannah (she/they) shared that her grandmother sewed and tailored áo dài professionally in Việt Nam but retired once resettled in the U.S. Hannah's mom learned the craft of sewing and tailoring as well, but never practiced it for trade. For the past few years, Hannah learned how to sew custom áo dài to continue the craft in her lineage. Along with the act of sewing, Hannah learned about the networks of Vietnamese Orange County markets and the practice of bargaining at the markets from her mother and grandmother. At the markets she developed relationships with textile vendors and sewing machine repair services, and learned about fabric qualities, measurements, and prices used for áo dài. Through these experiences, Hannah learned about the unofficial information networks within the Orange County Vietnamese diaspora where she could find the best deals, community gossip, and origin of events or news spreading across the community. She learned that although áo dài and sewing was gendered in Vietnamese culture, it opened her up to a powerful infrastructure for community information and resources, particularly across the women of Orange County Vietnamese diaspora.

Additionally, through the sewing process, Hannah learned that similar to any changing fashion trends, the style of the áo dài evolved through time depending on sociopolitical factors. Her grandmother and mother, both refugees, had knowledge of the many different versions of the dress style, form, fit, and fabrics through time. At the workshop, Hannah wore a dress that her mother had just completed by hand. She presented how it was a mix of generational styles to create a contemporary look: a high collar and bell sleeve style, which is widely accepted and popularized by the current Vietnamese government as a symbol of traditional Vietnamese culture (Duc & Bao, 2012), but her three-quarter sleeve length adjusted to the warm weather in Southern

California summer. She chose a light blue organza silk fabric with small, embroidered flowers. She noted that for celebrations, red and golden yellow are traditional áo dài colors but she did not want to be “mistaken for a wedding party” so she opted for a youthful color that is popular in her younger Vietnamese American groups. She also mentioned that usually, the dress would have large embroidered flowered cascading across the body, as seen in Figure 17, but because she “wanted to feel more youthful and fun”, she preferred smaller flowers scattered across the fabric as seen in Western contemporary dresses. Finally, Hannah noted that through her college years, she came to understand her queer gender identity and so she opted for a loose-fitting knee length dress so that she was not forced to wear a restrictive bra or long skirt that represented the French colonial hyperfeminization of the Vietnamese female body. Instead, she enjoyed a fit that gave her fluidity in gender expression.

Another memory object that invokes intergenerational relationships and critical perspectives of gender identities was presented by community researcher Hào (they/them), who shared their memories of Heineken beer. Hào grew up in Southern California and recently moved to the Puget Sound region. They expressed interest in becoming an educator and connecting with people among the Vietnamese Seattle community when they first joined a workshop as an interlocutor. After their interest in being involved with more programs like the workshop and meeting more Vietnamese Americans, I invited them to become a community researcher to present their object memory.

Hào wanted to make sense of Heineken beer as the object and their memories nhậu, a Vietnamese term that describes the social activity of eating and drinking alcohol with friends and family. They began their memory sharing with a short history on beer in Việt Nam. They mention that the French colonial origins of beer making in Việt Nam is important to



contextualize into nhậu culture because it was a significant cultural practice that was transferable between life in Việt Nam and resettled life in the U.S. Figure 18 is a photo of a memory before Hào was born but represents the look, feel, and style of nhậu that they are familiar with from their parents, aunts, uncles, and cousins. They remember mostly men sat, ate, and drank, while their mother and aunties would prepare the food and sometimes join the eating/drinking circle. Hào noted that they felt most comfortable preparing the food and hearing gossip from their mother and aunties. While Hào respected the joyful, restful, and community gathering aspects of nhậu, they did not like to drink beer and felt a sense of trauma with beer. Hào recounted multiple stories when their father would force Hào to drink beer as a signifier of performing masculinity and to bond together.



*Figure 18. Heineken with a Family Meal. A photograph that Hào's mother shared with them while they prepared for their workshop presentation. This is Hào's parents and uncles during the 1980s in their resettled home in the U.S. drinking Heineken during a family meal.*

Because Hào could not relate to their father through beer, they began to question their sense of belonging to the Vietnamese diaspora and their gender identity.

As an adult, Hào came to acknowledge and fully realize their queer identity as not a falsehood but a new expression of themselves. Additionally, Hào realized that beer is the material object that is the turning point of realizing their gender identity stems from beer. Through their collective sensemaking of the intergenerational dynamics of beer, they were able to receive input and discourse from other workshop interlocutors to situate beer as a colonial project from France that has been further perpetuated in the American capitalistic context. One interlocutor expanded on Hào's analysis of beer by framing Heineken, the most popular beer in Vietnamese communities, as a signifier of masculinity and wealth. During the workshop they discussed that beer and the brand of beer is a signifying "accessory for the *đại ca, anh hai*, and as a display of wealth" (2024-09-10 workshop memo). "*Đại ca, anh hai*" translates to "big brother" in Vietnamese. Heineken is the most popular because it is imported from Germany, a marker of a wealthy nation of goods, and so *nhậu* with Heineken is the idealized image of Western masculine success in Hào's Vietnamese experience.

Intergenerational relationships and gendered identity formation were popular among the second generation Vietnamese American community researchers as they made sense of cultural traditions that were not true to their personal beliefs and lived experiences. Throughout the process of co-designing the community researchers' presentations they all mentioned how this practice gave them a reason to reconnect with their parents to understand how and why their objects came into the life when it did and what their parents' intentions were. Even before the workshop session itself, community researchers practiced intergenerational collective sensemaking to build trust with their elders, learn multiple perspectives about an information

object, and develop their own authentic understanding of the object, their memories, and their understandings of the differential beliefs in Vietnamese gender identities. In the context of memories and diaspora archives, intergenerational collective sensemaking is a process where disagreeing community members can collectively do the “ordering of history and the present [as] a means of explaining belonging (or not) to a community. [Generation] names the historical and cultural factors that endow cross-cutting identities and experiences with meaning in ways that shape histories and scope presents and futures” (Cifor, 2023, 222). In other words, generation and intergenerational making is a process towards sensemaking, trust building, and in the case of problematic and unordered information about histories, present day, and futures.

#### **4.3.2. Returning Home**

In black diaspora literature, the concept of returning home includes visits or resettling back to Africa, Latin or South America, or even south of the U.S. Mason–Dixon line. It is also known as “homegoing” as described in Gyasi’s (2016) novel that uses critical fabulation (Hartman, 2008) to tell the histories of colonialism, displacement, disbursement, migration, slavery, emancipation, and inter- and intra-personal relations. Throughout the story, Gyasi uses individual and collective complex forms of time keeping and memory to make sense of individual and collective sociocultural practices for characters experiencing migrations back to the home that they forcibly removed or displaced from (Upreti et al., 2024). Information scholar, Tonia Sutherland also frame homegoing in the context of “archival amnesty” and the “intentional revising of what has been said [about the past]” and imagine an archive “when Black life is welcomed and valued rather than pathologized or marked as problematic” (Sutherland, 2023: 147). In this research, the process of sensemaking, to return home, was often paired with

voluntary memory stewardship as a common practice for community members who joined the workshops.

Similarly, the concept of homegoing and the preservation of memory is resonant with literature about the Jewish diaspora, but in the Jewish context, the return home is formally known as “Birthright Israel”. This journey is a global state sponsored educational program, started in 1999, that supports people of the Jewish diaspora “to transform Israeli territory into a Jewish homeland” and to reify “how the homeland itself—as an embodied, affective, and symbolic site—is strategically used in order to cultivate diasporic attachments” (Abramson, 2017). This state institutionalized practice does not (yet) exist for the Vietnamese diaspora, so the intersections of critical archives, preservation, and memory studies, provide affective and embodied concepts that constitute diasporic archives with intangible collective memories. The intangible collective archives are made of memories since many could not return to Việt Nam due to sanctions until 1996, and since then, possibly due to allegiance to U.S. politics in opposition to socialist and communist states. Homegoing is a framework to address (*RQ1*) because the action and imagination of a return is what the Vietnamese diaspora would do with information objects to make sense of their memories and the practices of sharing their memories across the diaspora. The concept of returning home and experiencing the homeland to develop transnational relationships increasingly became significant throughout the workshops, which is a result of the interplay between the diaspora’s information objects and memory sharing activities.

In Vietnamese, the concept of “returning home”, visiting, or moving back to Việt Nam after living outside of Việt Nam is coined as “về nhà” (go home) or “thăm nhà” (to visit/to care for/look after home) or “trở lại” (return/go back/revert). There are a variety of terms and reasons to go back home. Social scientists have studied Vietnamese Americans returning to Việt Nam

among different capacities such as seeking “career opportunities tied to Việt Nam’s economic growth” with the omission of sanctions (Nguyen-Akbar, 2017), hacking techno-political infrastructures (Nguyen, 2016), and developing transnational lives through virtual communities, organized social movements, bilateral sharing cultural heritage expressions, and finding political representations and dissents (Valverde, 2012). While economic growth has been the primary impetus, oftentimes under the guise of remittances, the conditions to return home addresses (RQ3) through authenticating self and cultural preservation (whether it is the same cultural practices or an evolved version) to make sense of conflicting geopolitical temporalities (visiting the Việt Nam they once knew) and personal positionalities to past, present, and imaginary futures.

With these economic drives to return home, workshop community members demonstrated a different incentive and feeling in relation to the return home that aligns with critical fabulation through sensemaking and embodied preservation of Vietnamese diaspora cultural heritage. In this theme, community researchers shared memory objects that demonstrated a sense of returning home includes the likes of beaches, dance as a form and performance, lanterns, music on vinyl, YouTube videos, radio songs, musical instruments, artisan crafts, nước mắm (fish sauce), and math study booklets. The connections to the journey (i.e. return) and home (i.e. connections to diasporic/ancestral land) expound on the collective authentication of memories and identity in the diaspora, as well as an additional notion of sustenance as a fulfilling factor to life in the diaspora. In this section, I discuss community researchers’ memories of music and artisan crafts in relation to authenticity of collective memories and the search for sustenance.

Hằng grew up in Puget Sound Vietnamese communities who engage in Vietnamese cultural and philanthropic programs across the metropolitan region. She presented at the first

Sharing Stories, Sharing Trust Workshop where she shared her recent passion and old memories of Vietnamese music from pre-1975 Việt Nam. In this case, Hằng came as a recommendation from Friends of Little Sài Gòn, the community collaborator who hosted the space and co-designed the workshops in the heart of Little Saigon Seattle. Our co-design process serendipitously came at a perfect time when Hằng began to collect vinyl records from the nhạc vàng music era in Việt Nam, so we were able to collaborate in understanding the sociopolitical implications of the music she was collecting and learning about from her purchases from online shops, such as Ebay and Discogs. Nhạc vàng, meaning “golden (or yellow) music”, represents the years between 1960s through early-1975 when Vietnamese artists and creators produced cultural heritage artifacts honoring Vietnamese civilians and soldiers during the American War. Ethnic and gender studies scholar, Kathy Nguyen posits that “Vietnamese music can be heard and described as historical sources, much of which has been overlooked in the West, that document the many erased and discounted experiences, stories, and peril of South Vietnamese veterans[... the music] shifts from modern music to diasporic sounds of war remembrance and loss that underscore their continued postwar plight” (Nguyen, 2020). Hằng was keen on workshopping with community members as interlocutors to address the erasure of Vietnamese histories and practice collective sensemaking sparked by music to understand the affect and sociopolitical rationale among the Vietnamese Seattle community today. She did this by presenting nhạc vàng as her object and the known memories and stories about a couple famous songs and musicians, one of which is composer Nguyễn Văn Đông and one of his songs performed by the Sonny and Cher of Vietnamese music, singers Hùng Cường and Mai Lệ Huyền as seen in Figure 19. Hằng’s initiative to address this music that had been erased from U.S. cultural heritage, while the music was still held as vital memory within the diaspora,

acknowledges the disparate narratives and understandings of the Vietnamese diaspora between state governed or mainstream historical narrative of the community (i.e. authoritative sensemaking) in contrast to the expanding intergenerational diaspora memory sharing (i.e. communal sensemaking). Asian American studies scholar Nhi T. Lieu recognized this need in a political-economic analysis of “[t]he business of entertainment for Vietnamese Americans [...] fused with politics, and anticommunist politics dominat[ing] every aspect of the industry” to the extent which “that anticommunist rhetoric also consolidates and strengthens Vietnamese exilic identities, as well as defining for them what is properly ‘Vietnamese.’” (Lieu, 2007:205). Without this level of socio-political nuance to the Vietnamese diaspora music experience, Vietnamese music may be solely mistaken as what Cunningham and Nguyen (1999) maintained that “an anticommunist stance secures the ideological work of ‘heritage maintenance.’” (Lieu, 2007:205). These intersectional conversations between erasure and access to Vietnamese music, socio-political ideologies across the Vietnamese diaspora, and the authentic Vietnamese diaspora identity all became a part of sensemaking of the memories and information from this composer and their music.

Hằng shared her learnings of Nguyễn Văn Đông as a composer and a war veteran who served for the National Army of Vietnam, which was financially sponsored and commanded by the French Union, and when French colonial rule ended in Việt Nam, he continued to serve for the Army of the Republic of Vietnam under the Republic of Vietnam regime (i.e., in English translated to Republic of Vietnam Armed Forces or RVNAF), which was financially and intellectually supported by the U.S. army. In the Pentagon Papers, they rarely spell out the full name and instead always document using the acronym RVNAF (United States Department of

Defense, 2011). Nguyễn Văn Đông was exposed to international governing states which gave him experience in international arts and culture, specifically inspiring his music composition.



Figure 19. Pre-1975 Music and Musicians. This is one collage from Hằng's memory object presentation. She played a version of this song streaming on YouTube for workshop interlocutors to listen to together. This includes the music sheet for a song and photographs of the composer of the song when he was a soldier and a composer.

Because he represented pre-1975, before the Socialist Republic of Việt Nam (SRVN) took over with communism, many refugees and immigrants of the diaspora nostalgize his music to a life that was anti-communist and full of "freedom" in pre-war Việt Nam.

During Hằng's memory sharing, she learned from her parents and through research that while Nguyễn Văn Đông was beloved by diaspora, his music was banned under SRVN as re-education and cultural reform in Việt Nam took over. Despite the cultural ban, Nguyễn Văn Đông refused to flee Việt Nam and seek refuge in another country to become diaspora, as is the dominant story about Vietnamese diaspora. Instead, Nguyễn Văn Đông exclaimed his loyalty to Việt Nam regardless of the governing authoritative body and remained as a political prisoner for



10 years. While he was given priority to join the second wave of refugees supported by the U.S. Humanitarian Operation (HO) program to relocate and receive U.S. citizenship, he rescinded his application for the program so that he could live and finish his life in his homeland. Hằng and interlocutors at the workshop remarked how his music and his dedication to the country of Việt Nam, regardless of the governing bodies in power, brought them a sense of connection and inspiration to return home, to take a trip to visit Việt Nam. His creativity and his military dedication to the Vietnamese people, culture, and land sparked a connection that transcends the typical rhetoric that anti-communism is the authentic Vietnamese way towards freedom but instead focused on the affective and embodied art of sounds, audio, and music to reconnect diaspora to home.

Seraphine is another community researcher who grew up in the Puget Sound region and, at the time of the workshops, was an undergraduate student at the University of Washington. She collaborated on various programming developments that led to this dissertation research, so she was familiar with the nature of the work and had enrolled in an independent study course to support workshop coordination efforts when she became a community researcher. Seraphine shared her memories and stories of artisan crafts, such as knitting, crochet, and weaving of other textile fibers as a connection to ancestors, homeland, and towards sensemaking of Vietnamese artisan work as more than tourist merchandise to remember their visit to the homeland, but a sustainable practice of cultural preservation and information networks between the geographical regions of Việt Nam's diverse landscape through the Northern, Central, and Southern regions.

To begin Seraphine's object memory activity, we co-designed four primary topics that she sought to initiate as conversation starter with interlocutors: (1) a brief socio-historical geography of artisan crafts in Northern Việt Nam where her ancestors originate from, (2) the

subaltern information networks thriving across artisans, (3) her personal and familial memories to needlepoint crafts, and (4) her provocations on the labor, care, sustainability, and value of artisan work.

She started with a brief history explaining the imperialistic roots of artisanship, in that “craftsmanship appeared long before Vietnamese society began to organise itself into villages; thereafter, handicrafts became a structural and integral part of Vietnamese economy and identity” (Fanchette et al., 2016) but “Chinese imperialism drove the development of these specialized communities” (2024-09-24 workshop memo) where district and community boundaries separated artisan expertise. Through further research, Seraphine found that weaving techniques and use of natural materials such as bamboo allowed many artisans to be nomadic and live anywhere, they found community and resources (Tuoi, 2022). Interlocutors and Seraphine concluded that adaptability and flexibility in artisans’ crafts was “rooted as a social practice [where it was] important when social bonds are tested or challenged by hardship, hence why perseverance of these skills helps to embody community resilience and nationalism” (2024-09-24 workshop memo).

This history led Seraphine and interlocutors to discuss the ways which artisanship mobile practice and lifestyle “spans across borders and reflects the Vietnamese diaspora transnational information networks” (2024-09-24 workshop memo). These networks connect across borders and are oftentimes subaltern or informal. She shared a memory of a journey guided by her mother to find a place in the Puget Sound to purchase an áo dài in the early 2000’s. At that moment in time, there were no shops to purchase off the rack and even fewer seamstresses who could make the dress. Instead, Seraphine’s mother used her personal and intimate information networks to talk to her sister (Seraphine’s aunt) to talk to a friend at the grocery store, who

knows a seamstress to do the work. Similar to the section 4.3.1.4 about the matrilineal family of áo dài seamstresses, Seraphine learned the intimate networks to collectively find information and resources within their trusted diaspora community to reconnect to materials known from their homeland.

Then, Seraphine shared the objects that sparked these socio-political discussions about artisanship and crafts because of her own matrilineal practices of needlework such as knitting and crocheting. While she originally believed this would only be relevant to Western artisan practices, Seraphine learned that her maternal grandmother, whom she never met, also practiced needlework. Seraphine adopted her grandmother's knitting needles and learned to knit and crochet her own objects to pass on as memories to her friends and families as seen in Figure 20.

Finally, after experiencing first-hand the labor, care, and sustainability (or lack thereof) of artisan crafts, Seraphine challenged the value and access to such a slower form of products and consumption that she did not grow up with in the Puget Sound area of Western behaviors and ideals of capitalism. The process of craft and the objects of craft have transformed with the evolution of digital technologies mediating access to physical materials, tutorials and demonstrations, and even finished products. Yet, the techniques and temporal nature of investing time to do and create the crafted material has remained mostly the same.



*Figure 20. Textile-based Artisan Crafts. The photo on the left includes knitting needles and an unfinished project from Seraphine's Vietnamese grandmother as an example of her means to connect to one of her Vietnamese ancestors. Then she presented the photo on the right, a bag that she crocheted, as an interrogation to the value and labor of artisan crafts.*

She questioned the validity and authenticity of artisan crafts in the age of algorithms and artificial intelligence that could exacerbate the devaluing and erasure of knowledge in the crafts, which sparked conversations among interlocutors to discuss the misinformation that skilled artisan labor is undervalued because (1) gendered domestic skills that is dominated by mostly women is still devalued and (2) labor for artisan crafts is not easily monetarily quantifiable because time and labor of care for a handmade good is relative and subjective, particularly when it carries the weight of value that comes from the memorializing, remembering, and connecting to homeland practices. In this memory object, the interlocutors from the workshop learned the embodied practice of artisan craftwork provided a pathway to reconnect and conceptually return to home with or without physical geographical change of place.

Through these memory objects, music and artisan crafts, the intergenerational passing of information about these objects represents a practice of preparing, remembering, and imagining journeys as a return home. In Cifor's provocation of generations, she posits that "people are grasping for lines to pasts that can be used to better orient the precarious present and to make an uncertain future feel a little less uncertain" (Cifor, 2022, 230). Whether it is sounds of music and the history of the musicians behind the sounds, or the practice of a craft and the natural handmade material good resulting from that practice, these are cultural traditions that also act as archival artifacts (or objects) as a means to make memories stick within a diaspora and between each generation of uncertainty and change.

#### **4.3.3. Imaginary Futures**

Inspired by the frameworks of critical fabulation (Hartman, 2008), design speculation (Rosner, 2018), and vital nostalgia (Cifor, 2022), imaginary futures have foundational roots to co-create collective memories towards building a prospective life that fulfills needs and desires. In other words, these are movements and practices that afford people who have been traditionally marginalized and have experienced symbolic annihilation in their pasts, to make sense of and to be empowered to desire, dream, and develop a future for their own. Authors of the Vietnamese diaspora, and many other historically marginalized communities, have also written similar partial historical stories in which the primary sources are non-existent, inaccessible, manipulated, comprised, or overfilled with trauma that they write these fiction stories as a memory practice of speculative history (Hartman, 2021; Miles, 2021; Cho, 2008; Panh, 2013) as "healing narrative therapy between generations" (Wong, 2006). This is a common and imperative practice for many refugees and immigrants in the Vietnamese diaspora as they process and heal through trauma

from ongoing systems of oppression such as the aftermath of war, resettlement, redlining, and racism.

Memory objects that were shared by community researchers which evoked imaginary futures among workshop interlocutors include: temple homes, folktales, áo dài, memoirs, and cà phê sữa đá. In this section, I discuss the stories community researchers and interlocutors shared about temple homes and folktales.

Angeline joined the workshop as a community researcher recommended by our partnership with the Viet Rainbow of Orange County (VROC) grassroots organization who co-designed and hosted a series of the workshops in Orange County, CA. She grew up in Southern California and started a personal research journey on, what she refers to as, house temples during the 2020 COVID-19 Pandemic and she was keen on sharing her findings with the community and connecting with others who might have visited house temples growing up. Her temple house story stems from her experiences of going there for family funerals and Vietnamese celebrations. Not until she brought her partner, who is not Vietnamese, who had never seen a house temple before, did they together begin to ask: “Why do these exist? Who decides to build them? Do people live in them? How are the rooms and spaces repurposed? What kind of permits are needed? What zoning ordinances or building restrictions are there? How differently do they function from a formal temple?” (2024-10-24 workshop memo).

A house temple is a “single family residence turned into a Vietnamese Buddhist temple. Both a living and gathering space and very common” in Little Saigon neighborhoods such as in Orange County and San Jose, CA (2024-10-24 workshop memo). Angeline shared a brief historical background of house temples which she learned from the monk who gave her a tour of the house temple photographed in Figure 21. When Vietnamese Buddhists first resettled in the

U.S., they did not have access to temples that followed their practices and the construction of a formal temple building was too costly and geographically inaccessible so they decided to purchase existing houses embedded within neighborhoods where Vietnamese American populations resided for affordability, ease of local access, friendly and welcoming. She found 24 temple houses in the Garden Grove neighborhood of Orange County where many residents are within a five to ten minute walk of a temple. Many temples are undocumented on online mapping platforms, so she speculates that there are many more informal temple houses that are not officially documented and/or easily marked. This also brings into question that if the temple is not searchable and findable on a popular online map, such as Google Maps, does this make the temple less legitimate or trustworthy? Her strategy to identify a house temple was to find signifiers on the outside of the building: “Buddhist flags, South Việt Nam flag, Lotus flower motif (on doors, gates, finials, etc.), well-decorated lawn (often with statues/sculptures of Buddhist figures/deities), signs that say “Chua” or “Temple” and Vietnamese or pan-Asian ornamental modifications” (2024-10-24 workshop memo).

After touring inside a house temple near her family home (see Figure 20) and speaking to family members about house temples, she learned that many are unable to scale or be recognized by the state government because zoning ordinance, building restrictions, and operational certificates would make it impossible for them to survive given their way of life is drastically different from state government requirements. This is when Angeline sparked conversations with workshop interlocutors on the ways that Vietnamese families and Buddhist monks have had to build their own subaltern worlds and futures despite the U.S. practices. They expressed how the reappropriation of spaces is not all “bad”, but instead provide more accessible private and

community spaces to practice culture, rituals, and offer community support especially when official government support is lost.



*Figure 21. Buddhist House Temples. This is a presentation slide from Angeline’s memory object sharing session. This collage of photographs is from a house temple that is near her home that she documented during a tour that a monk generously gave to Angeline and her partner.*

During the object memory sharing activity, Angeline and interlocutors discussed the ways which these house temples and their local experiences visiting them provided an exemplary pathway to validate belonging and to represent “a creative reimagination of resources” where they can push authoritative governing bodies to reconsider the “limits of zoning restrictions, dwelling restrictions; question and reimagine Western concepts of residential life, private and community neighborhoods, separation of home/private life from community; and challenge the ways we think about community and spaces” (2024-10-24 workshop memo).

Finally, the last memory object that brought in an intersection of the above themes came from Son, a cafe shopkeeper in Little Saigon Seattle, a community organizer, and writer. Son took on the role as a community organizer, workshop co-designer, space host, and community



researcher for a few workshops hosted on the western block of Seattle Little Saigon. He was one of the few community researchers who is a first generation immigrant who resettled in Seattle, WA in the mid-1990s. Sơn offered to host three workshops in the cafe that he created and manages, while they were open for business, and he agreed to share his object memory during those sessions. He presented Vietnamese folktales and mythologies as his object to represent his memories of oral traditions, origin and fantasy stories about Vietnamese people, histories, and cultures, and to share his own exploration into becoming a writer of his own stories inspired by the Vietnamese folktale format.

Sơn's initial memory that inspires his object is the first folktale that he translated and co-designed a publication interface for. This folktale is known as the origin story of Vietnamese people, titled "Con Rồng Cháu Tiên" and commonly translated to "Descendants of the Dragon and Fairy", but Sơn intentionally made his translation of the title to be "Descendants of Dragon and Immortal". The abridged version of this folktale tells the story about a dragon prince who lives in the ocean falls in love with a flying fairy or bird who lives in the mountains. They birthed 100 children, but since the dragon lived underwater and the fairy lived on land, they agreed to part ways, each taking 50 children to raise on their own. To this day, people in Việt Nam live in a country where their lands stretch from the mountain to the sea. Sơn's interpretation of the story provides much more detail, referencing more symbols, characters, environmental factors, diction, life lessons, and sentence structure styles that match the feeling, tone, and imagery that follows the Vietnamese folktale style. With this story, Sơn was inspired to write and translate his own folktale, building upon his knowledge of growing up in Việt Nam, living in the U.S. as and among diaspora, visiting Việt Nam, and seeking to build new traditions and knowledge about Vietnamese people. A portion of the object he shared can be seen in Figure 22,

a folktale titled “The Origin of Shooting Stars”. In presenting this story, Son asked workshop interlocutors (1) have they heard or read this story before, from elders, teachers, community members? (2) What elements in the story make it read like a Vietnamese folktale? (3) Is this a folktale if it was written and published by Son himself?



Figure 22. Vietnamese Folktales. This is a screenshot from the title page of one of Son’s folktales that he wrote, translated, and co-designed to print on an 8.5” by 11” page for interlocutors to take home.

“The Origin of Shooting Stars” is about two best friends, Heavenly Eyes who comes from a lineage of expert archers and hunters and Brave Forest whose family are expert foresters and gatherers. Because Brave Forest’s job required venturing deep into the thick jungle of ancient trees, there was always a risk of getting lost. Heavenly Eyes cared deeply for Brave Forest so whenever Brave Forest entered the jungle, Heavenly Eyes would light arrows on fire and shoot them from the village watchtower at night. When Brave Forest climbed a tree, he

could see the fired arrow and follow that direction to return home. One day, Heavenly Eyes fell ill and Brave Forest was tasked to gather medicinal plants found deep in the jungle. It took several days to find the plant, but he did not know his way back home and Heavenly Eyes was the only one who could shoot fired arrows into the sky. Through prayer and compassion, Brave Forest summoned the Jade Emperor who promised to deliver the medicinal plant in exchange for Brave Forest to remain as a nature spirit to protect the jungle. Heavenly Eyes recovered but with Brave Forest missing, Heavenly Eyes continues to shoot fired arrows high into the sky with the hope to find her faraway friend.

Son explored the concepts of Vietnamese symbols and life lessons as emotional truths, unordered information, and misinformation through creation and retelling of his own folktale that has been mistaken as an ancestral Vietnamese folktale passed down through generations. Most interlocutors admitted that they are unfamiliar with the Vietnamese folktale canon, primarily because these are told through oral traditions and those in the diaspora did not have access to Vietnamese elders who could pass on the folktales, so they were unfamiliar with the story but they believed it could be a real (or authentic) folktale. One interlocutor, who identifies as a refugee boat person and arrived in the U.S. during the second migration wave, did claim that she heard this story before, or a “story very similar to this one” (2024-10-24 workshop memo) in her lifetime. When Son revealed to the interlocutors that this story was written by him, the interlocutors were surprised. Besides the fact that everyone was impressed with Son’s creative writing skills, interlocutors displayed excitement and inspiration to create and share folktale stories of their own. Making use of the past to inform present and future stories is a practice of critical fabulation, design speculation, and vital nostalgia to empower these immigrant and

refugee diaspora communities to build worlds that offer authenticity to culture of self and community, belonging, and future making.

#### **4.4. DISCUSSION**

These memory objects are more than an artifact to be filed or stored in an acid-free Hollinger box in a temperature-controlled facility for preservation and archival use. Instead, there are complex layers of intergenerational meaning, representation, feelings of familiarity, belonging, and a sense of trust and hope that often is lost in community performing sensemaking in the midst and after traumatic crisis events. In these workshops, I bring forth socio-historical show-and-tell activities into cultural heritage institutional spaces to dedicate space and time for those in the Vietnamese diaspora to collectively make sense of material objects, concepts, events, and moments in time. The unpacking of seemingly quotidian (minor) objects is a practice towards critical thinking and understanding of how the past is sticky in such that it impacts the present and our futures. In this chapter, I propose an affective intervention that could activate archives and cultural heritage institutions among diaspora's practices as they preserve, sensemake, return home, and imagine futures within their collective memories.

Problematic information and archives have not been addressed in scholarship despite the direct correlation that the facticity and intent of mis-/disinformation can rely on primary sources as evidence to determine the qualities of facticity and intent (Pietsch et al., 2024; Ailakhu, 2025; Community Archives Lab, n.d.). Archives and cultural heritage institutions are stewards of primary sources and evidential documents, thus I seek to bring these two fields in conversation with each other as technologists, researchers, fact checkers, journalists, educators, and policy makers seek to mitigate the spread of problematic information and prevent present-day

divestment of archives and cultural heritage institutions (Swenson et al., 2025; American Library Association, 2025).

Throughout the practice of gathering and sharing these objects, memories, stories, and socio-historical interpretations during the workshops, interlocutors expressed desires to find these objects and the conversations in a collection, an archive, a repository where they could share with others and engage in future objects. Interlocutors suggested an Instagram or Are.na page that highlights each object with accessible social media interactions, donating the objects to an existing archival collection such as the UCI OCSEAA, and another was to build a homegrown content management system to host a public facing website for people to visit. These suggestions lend to the desires for a community-centered collection to aggregate these archival materials in a platform that is outside of state-governed, academic, corporate, or large institutional space, with an emphasis on engaging in the themes discussed above: intergenerational collective sensemaking, returning home, and imaginary futures towards world building.

This chapter offers theoretical, conceptual, and methodological contributions relevant to scholars and practitioners of cultural heritage, memory, and information institutions who seek to steward information serving intergenerational diaspora communities. These contributions address *RQ2* by showing how sticky objects function as affective anchors of oftentimes devalued or forgotten objects that survive generational translation. Objects persist temporally through multiple generations and across geopolitical boundaries, as significant artifacts that survey trust, community cooperation, and sensemaking amidst differential beliefs, and yet they are often valued as minor impacts to large dominant hegemonic institutions such as mainstream media and journalism or educational and academic systems of knowledge. These objects and the unfixed and culturally evolving narratives which they represent, expand upon collective, communal, and

diasporic archival scholarship that assumes community-based recordkeeping is only authenticated and official when it fits into Western hegemonic archival institutional practices. In this chapter, I instead offer the framework of these sticky and minor objects as tools to serve intergenerational sensemaking through community-driven, embodied, and top-down historicity.

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## Chapter 5. Conclusion

### 5.1. SUMMARY

*Sharing Stories, Sharing Trust* is an exploration to address the exacerbated spread of historical and now ongoing problematic information among transnational and multilingual online and offline spaces, specifically in the context of the Vietnamese diaspora. Through this research, I employ a multimethod approach to investigate the intersections of socio-technical systems and cultural heritage preservation infrastructures that people and groups within the Vietnamese diaspora use to find, share, trust, and make sense of information. I challenge dominant methodologies in mis-/disinformation literature that prioritize large social media datasets and network analysis to visualize and analyze spread and impact, and instead I problematize historical and contemporary behaviors around problematic information, alongside possible interventions from archives and cultural heritage as sources of common ground. I did this with the Vietnamese diaspora through community participatory-action research, speculative co-design sessions, semi-structured focus group discussions, discourse analysis, historiography, all paired with social media data analysis. These methods are guided by my research questions: *(RQ1) How do information objects (E.g. archival objects, social media, materials, documents, etc.) play into memory practices within the Vietnamese diaspora? (RQ2) Why and how do certain narratives, memories, or pieces of information become sticky? (RQ3) How do diaspora communities (immigrant/refugee) contend with authenticity to make sense of unordered information?* Through iterative analyses, I present three primary studies and themes that reveal the ways in which (1) the dynamics of multigenerational, multilingual, and transnational immigrant and refugee communities experiences organizing around contentious topics, (2) collectively find common ground through relating socio-historical memories to archival objects

that provide a sense of cultural belonging, and (3) the practice of boundary maintenance that serve community thresholds while reaching for opportunities.

In scholarship, media and journalism, and technological interventions, there are issues related to problematic information that primarily focus on the impacts of social media and mainstream media platforms through analyzing the data within such platforms. While this socio-technical approach produces knowledge to understand data-driven networks and text-based harms, more often than not, such binary knowledge is unable to get to the root of the problems in regards to belief and trust in information and its sources. The impact of the information is influenced by the lingering histories and multifaceted contexts which the information and its mediators (i.e., the users, stakeholders, and the technologies that carry it) live within. I argue for scholarship and practice concerned with sensemaking of information—online, in archives, in libraries, and around the dinner table—that incorporates community-driven socio-historical contexts to address gaps in scholarship and praxis. A practice that foregrounds community-centered agency for those who have historically less institutional power will make a positive impact beyond the critical conceptualizations of information and technology systems. Instead, relational and tangible shifts in power dynamics in systems that create, find, share, and trust information can begin to produce narrative changes and collective memories of trust and empowerment for those who have been systemically disenfranchised. In this research, I present a lens that the primary sources of trustworthy information among diaspora can be developed at the intersections of cultural heritage institutions (i.e., libraries, archives, and community organizations), with, by, and for immigrant and refugee communities in critical approaches towards information communication technologies and sociotechnical systems.

In this chapter, I summarize the intellectual and practical contributions that conclude this dissertation. I began with an iterative co-design methodological approach to develop the protocol for these community participatory workshops with people in the Vietnamese diaspora across diverse geopolitical placements and socio-economic capacities. This is an exploration of the trust building necessary to conduct community-centered research with, by, and for multilingual, multigenerational, and transnational communities. Second, I critically examine the stewardship of collective intergenerational and diaspora memories and information objects. This requires an understanding of the ways which cultural heritage institutions and media producers can activate and contribute to transnational information networks among people who have experienced forced displacement, and thus less trust toward authoritative sources. Throughout these findings, I offer an exploration of interventions that scholars of mis-/disinformation, journalists and media producers, and technologists could build to address veracity, intentionality, and power dynamics of information that have sewn generations of distrust in authoritative institutions. This research nudges scholarship about the maintenance of information ecosystems to develop new infrastructures of reciprocity and trust.

Following an overview of each theme in this dissertation, I provide deeper discussions into the contributions of each theme and the supportive thematic findings into information science and its intersections into interdisciplinary scholarship. I discuss the gaps which this research enhances in three primary areas of information science: (1) the documentation and communication of collective intergenerational and diaspora memory, (2) the activation of transnational information networks, and (3) the impact of problematic information on socio-technical and political identity-making. I call on the critical theoretical frameworks of disinformation, archives, immigrant and refugees, Asian American, transnational, and literacy

studies to inform a new approach towards transnational information networks. I conclude this dissertation with considerations for future research directions that I am interested in expanding upon in collaboration with communities within and outside of academia.

## **5.2. THEMES AND CONTRIBUTIONS**

As discussed in the previous sections, this research offers intersectional and interdisciplinary methodological, empirical, ontological, theoretical, and practical contributions. These contributions are in discourse with and enhance scholarship and praxis relevant to community participatory methodologies for scholars of socio-technical systems, media, and communication; Asian American and ethnic studies; archives, preservation, and memory studies.

### **5.2.1. Diaspora Memory: Collective and Intergenerational Archives**

Critical and liberatory archival studies scholar, Tonia Sutherland, and University Archivist, Gailyn Bopp assert, “our ancestors don’t speak archives, also they don’t fit. They may be too large” (2023), while reflecting on Stuart Hall’s concept of diaspora experiences shaped by erasure, displacement, and disbursement. As community-based archives gain attention from major foundations like the Mellon Foundation, Institute of Museum and Library Services, and National Endowment for the Humanities, I present this dissertation as a guide to explore diaspora memory and archives as vital constructs for refugee and immigrant identity- and place-making during and after resettlement. I also acknowledge that archives may oftentimes not fit into or with major foundations’ infrastructure. By investing in labor, space, time, and support community conversations that critique the authority of state records and Anglocentric media narratives, community-driven critical socio-historical object memory sharing activities can advocate for grassroots to institutional memory stewardship, particularly for intergenerational and intra-community information trusting behaviors. This is a practical approach to Hirsch’s

question “can the archive be read forward rather than backward”? (Hirsch, 2018, 177). Instead of focusing on the stories that archival artifacts can tell us about the past, Hirsch and the collective memory workshops from this dissertation probe at the speculative ways we can understand how individuals and communities can pose specific political formations for future historians and generations of readers. In the case of people, communities, and perspectives that emphasize a practice of imagining a future that is perceived *in contexts* instead of being *taken out of context* with a misleading narrative.

Since 2018, I have presented my findings through intermedia publications and invited talks for the Mellon-funded *Preserve This Podcast* project, highlighting how open-source podcasting empowers non-English and Global South voices (Kidd et al., 2020). Additionally, I contributed to the IMLS National Leadership Project, *Community Archives Center for Tacoma*, co-authoring the open-access Community Archives Toolkit (Tacoma Public Library et al., 2024). This dissertation expands on these archives and preservation projects into diaspora memories through community co-designed workshops. These trauma-informed workshops and meeting communities where they are, in Little Saigon districts across the U.S. and U.K, the research from this dissertation gathered Vietnamese diaspora members to share perspectives on cultural artifacts and collective memories, informing preservation priorities. This sharing provided a lens to understand the process of authentication that is required to rebuild trust in these communities and to the organizations holding authoritative power on their globally perceived identities and narratives. This work begins to probe at the differentiation and developments of diaspora archives within existing Western Anglocentric archives, considering the many layers of generations, languages, and feelings that will provide some form of trust building as the global public struggles to find a common truth.



### 5.2.2. Transnational Information Networks

I problematize information communication networks with a transnational lens that shapes socio-cultural and political dynamics of immigrant and refugee diasporas. While information communication networks has approached scholarship and interventions with a “global” lens (Nakamura and Chow-White, 2013; Ames, 2019; Irani, 2019; Lindtner, 2020; ), this has oftentimes focused on either solely the colonial or capitalistic technological intervention in communities outside of the U.S. in relation to the U.S. economy, or the intervention of a U.S.-based enterprises as racialized projects. Whereas, in this research, I contribute a more nuanced understanding, grounded in intergenerational information relationships and through intra-racial and inter-geopolitical frameworks, which requires an expanding transnational lens on information, communications, technologies, and the networks that they build similar to the works of Dekker and Engbersen (2014) about the impact social media on facilitating the migration and thus foundations of a diaspora with transnational networks, or Zhang (2018) about immigrant Chinese media. In the context of this research, it has become clear that intra-community dynamics among immigrant and refugee communities are significant to the information infrastructures and behaviors within.

Information communication networks heavily rely on the Internet, digital spaces, and other technological connections mediated by complex socio-technical systems such as social media platforms, private messaging applications, websites, etc., which are known for its context collapse (Marwick and boyd, 2011). The Internet, a field, a tool, and a venue, is a global system that communicates data across interconnected computing systems, with said computing systems being a range of technical connection of routers and protocols, to including the networks of users, their social practices, and related skills. Development processes and internet-based

networks and technologies prioritize technical functions of the source code, features of the online tools, and thus interventions and solutions to address unwanted features of the technologies (Abbate, 2017; Buchanan et al., 2025), which leaves opportunities for failure and/or harm on the social impacts (Bender, Gebru, et al., 2021). While the history of information communication networks includes some discourse about the “Internet as locally experience[d]” (Abbate, 2017) and that there are historical political factors that shape the Internet, these are less so considering intergenerational perceptions and processes of mitigating grand challenges of problematic information spreading online. The immediacy of online information does not provide a social, cultural, or behavioral practice to consider the connections (local to transnational) made across global information environments. As seen through community members’ referencing online information that originates from within their home country in comparison to their resettled country to justify their trust in particular YouTube influencers or AI images shared on Instagram or family private chats, I argue that networks and infrastructures of today’s online information communication environments are heavily influenced by transnational socio-historical relationships, events, politics, economies, and ideologies that these components are necessary to take into account in any efforts to mitigate the spread of problematic information.

This stream of scholarship is relevant to information, media and communication, socio-technical systems, and ethnic studies literature. Currently, much of information network and infrastructure design and literature focuses on information communication technologies (ICT) as a universal experience. Inspired by the interrogation of oppressive algorithms (Noble, 2018), design justice (Costanza-Chock, 2020); and “directions beyond ever larger language models” (Bender et al., 2021), I contribute to these critical conversations by framing socio-historical conditions that move across geopolitical contexts, across bodies of water and lands, to make

sense of the uses and impacts of ICT and the human networks inherently and subaltern developed around them (Hall, 1986; Spivak, 2010; Irani, 2019).

As mentioned in Chapter Three, the elder Seattle-based Vietnamese community group that I collaborated with to host a workshop during one of their weekly gatherings found divisive and “bad feelings” when the memory object presented to them was YouTube videos of the same famous singer of the Vietnamese diaspora, Hương Lan. The first video presented Lan—originally from Southern Việt Nam, resettled in France after refuge, and returned to Việt Nam in the early 2000s—eloquently interviewed about her music career and gave advice to a young Vietnamese girl who sings covers of Lan’s music. In that meeting, Lan proclaimed that the girl singing her music “proves that her homeland music does not die!” (PhoBolsaTV, 2013). Through this interview, she gains trust and respect from the Vietnamese community in and out of Việt Nam, not just from her creative and cultural artistic expression, but also that she is “professional”, “endearing”, “skillful”, “knowledgeable”, and “emotional and practical” because she demonstrates a peaceful bridge between pre- and post-1975 Việt Nam. In reaction to the video, some interlocutors mentioned how they favored Lan as a successful public figure who represents authenticity in the Vietnamese diaspora.

The second video that the community researcher presented to interlocutors was another interview on YouTube featuring Lan. Lan recounted a story about her first return trip to Việt Nam where Vietnamese government officials temporarily revoked her work license because she had performed a song that represented pre-SRV (pre-1975, or pre-communist) Việt Nam and had been banned by the communist state. After this video clip, the primary organizer for this workshop with the elder community group immediately interjected and questioned the community researcher and my intentions for this workshop. “We do not talk about politics in this

group”, she told us. Workshop community members agreed and one after another stated that they did not welcome discussions that critiqued communism into their space. Asian American feminist scholars have posited that the “business of entertainment for Vietnamese Americans is therefore fused with politics, and anticommunist politics dominate every aspect of the industry[...] secur[ing] the ideological work of ‘heritage maintenance’” which further “consolidates and strengthens Vietnamese exilic identities[...] defining for them what is properly ‘Vietnamese’” (Nguyen and Tu, 2007, 205). In other words, the inclusion or exclusion of pro- or anti-communism rhetoric is a signifier of authenticity of being a Vietnamese of diaspora or being a Vietnamese in present day Socialist Republic of Việt Nam. By presenting these videos including its embedded cultural and political commentaries, I actually lost trust of the community during the workshop. In this case, the act of experiencing an information source (i.e., the video) from a transnational information network (i.e. Vietnamese Youtube channel) together with the community members, we brought up a topic that was triggering, unwelcome, and provoked heightened emotions. In transnational information networks, sticky information between people in Việt Nam and Vietnamese people outside of Việt Nam comes with potentially traumatic and triggering sentiments.

While this was the only workshop of the 47 conducted that received such immediate critical and counter feedback, transnational geopolitical conversations differentiating the diaspora from those who still reside in Việt Nam is an embedded characteristic to the production, discoverability, sharing, and trusting of information. These videos as memory objects became a source of “bad feelings”, which feminist and archival scholars have posited as a vessel of information, memories, and thus affects of political ideologies that “reflect the inheritances of legacies[...] offer[ing] an imperfect record which attempts to transmit knowledge, memory, and

material and cultural resources” (Cifor, 2023). Through transnational information networks brought into conversation in intergenerational workshops, I recontextualize Cifor’s concept of “viral generations” in the context of immigrant, refugee, and multilingual diaspora such as the Vietnamese diaspora, enabling conversations that have been traditionally suppressed and instead “imagining cross-temporal, cross-age responsibilities, and cross-geographies[...] to identify and build our relations, collectivities, and worlds” (Cifor, 2023, 222).

Building on histories of society, science, and technology, I examine the legacies of imperialism, colonialism, and state violence, and their impact on current technological governance. In this work, I also offer critical discussions about rapid response methodologies (Nguyễn et al., 2025), emphasizing the need to bring in shifts that enter community power governance of technology, policy, and media communications in relation to lived experiences and geopolitical contexts. While the information science emphasis of international or global studies provides a lens of the information communication networks relevant to communities in countries outside a “home” country, transnational information networks contend with the bilateral relationships between home and host lands, which affords discourse that reveals multiple perspectives (that can be harmonious and dissonant) from unordered and problematic information among inter- and intra-community dynamics.

In this work, bringing community members of different migration generational waves and comparing and contrasting their personal memories in conversation with each other, I interrogate the areas which communities have lacked information (i.e. information voids) and due to the influence of socio-historical accounts and power dynamics, the emergence, circulation, and trustworthiness of information within disbursed and displaced communities require nuanced care and interventions. This work draws on critical refugee studies, ethnic studies, and critical

information studies including surveillance, privacy, data, and design justice and is an example of an interdisciplinary approach, that grounds the field of information science as pluriversal which can support scholarship and interventions that aim to disaggregate data, provide more representation in information and data access, and incorporate distinct contexts to explicitly contend with the ways communities produce, find, share, and trust information in the face of rapidly evolving socio-technical systems.

### **5.2.3. Critical Disinformation Studies**

Since 2020, there has been an increase of scholarship that addresses the issue that problematic information research often relies on rapid response methods rooted in Western, Anglo-centric, English-first perspectives, neglecting the historical and contextual factors that shape community-specific information-seeking and trust behaviors. From this gap, transnational information networks are a theoretical framework that attempts to address the socio-technical behaviors that occur in the global majority and marginalized information systems. Rumors and sensemaking are branches of the problematic information field that contend with the process of information creation as a moment in time where stakeholders create and receive unclear and unverified information. This particular moment of uncertainty does not consider that even after fact checking, debunking, or even formalized cataloging into the larger hegemonic narrative, information can still be inaccessible, biased, and unordered for communities who oftentimes are not included in larger hegemonic narratives—this is those who have been traditionally marginalized by race, ethnicity, faith, gender, sexuality, citizenship status, language, etc. The third primary contribution that this dissertation offers is a bridge between information science, human-computer interaction, communication, and technology policy to address the crisis of rumors and problematic information intentionally integrated with critical Asian American studies

and immigrant and refugee studies. I do this by weaving in critical scholarship from Asian American studies that forefronts the lived experiences of community members and critiques of imperial and colonial systems to convey the longstanding histories of empire spreading problematic information to control power upon and within Asian American communities.

This dissertation expands on the nascent field of critical disinformation studies (Kuo, et al., 2021) by offering empirical data, a multi-methodological approach, and conceptual analyses that demonstrate how scholars and media producers can incorporate the analysis of power from humanities fields that have been heavily influenced through a critical lens of historicity of prevailing narratives that have wholly misunderstood, exploited, extracted, and produced misleading knowledge about such communities. Critical Asian American studies and immigrant and refugee studies are expert in the knowledge production and scholarship of the histories of manipulated media, propaganda, disinformation, and all of its impacts—and I seek to bring these discourses together to emphasize that information science research and problematic information have been woven into the foundations of critical Asian American studies and immigrant and refugee studies scholarship. For example, the U.S. mainstream narrative about resettled refugees and immigrants, international districts (i.e. Little Saigons), and housing access has historically been framed as the immigrants to blame for unsanitary environments, large issues of homelessness, and other false narratives about immigrants creating substandard living environments. As recounted in 4.3.3. *Imaginary Futures*, the house temples developed and maintained by Vietnamese Buddhist practitioners is a physical manifestation of pushing against state governed restrictions that have prevented Vietnamese diaspora from being able to afford a place of practice. While redlining has not yet been explicitly described as disinformation, the documents, records, and language are racializing as it frames “safety” for the city but oppresses

communities who practice outside of mainstream culture. Fields in humanities and social sciences have not traditionally used the terms mis-/disinformation or problematic information to describe the ways which the communities of study have experienced problematic information and misleading content through grassroots rumoring to state governed propaganda, they have been and continue to engage with the ways which people, communities, journalists, companies, and governing bodies practice sensemaking among problematic information.

In the sticky narrative activity during the workshops, community members shared online posts, word of mouth rumors, and media publications that were relevant to them at that moment in time. One recurring sticky narrative, mentioned in the section 1.1.2 The Problem, included a story from April 2024, in which a Vietnamese American woman, based in Sacramento, CA, purchased a hemorrhoid ointment from a seller on Facebook Marketplace based in Việt Nam. She later “developed severe lead poisoning and died after using a hemorrhoid ointment from Vietnam” (CDPH, 2024). During the workshops, I presented this case as misinformation in economic and medical spaces, as an alternative example from the more polarizing blatantly political problematic information. While many of the interlocutors claimed that they were unfamiliar with this story, the story stoked concern among them because many immediately voiced that they *used to* purchase beauty products, ointments, pills, etc. from Facebook Marketplace because they trusted medicinal practices in Việt Nam when American medical practices did not work well for them. This practice of trust in medicine can be traced back to French colonization of Southeast Asia, particularly what was once known as French Indochina, when the Pasteur Institute intentionally manipulated information about Vietnamese and Cambodian medicinal practices to allow more investments and power to French medicinal experiments (Au, 2011). At the time of this study and its publication, the key terms were not tied



to propaganda, misleading information, or disinformation, but in practice and according to critical disinformation studies, the use of power and deliberate use of false information to intentionally deceive communities is apparent during this time.

Workshop community members also voiced that they were oftentimes open to trust American medical practices because science is more developed in the U.S. than in Việt Nam. Others expressed that they do not trust American prescription and medical products because it is unaffordable or has resulted in nauseating side effects that are debilitating to their daily life. Many diverse perspectives and levels of trust from the same community with varying reasons with a lens of misinformation to the pitfalls of medical practices. During intergenerational discussions, younger community members brought up the history of U.S. medical practices as intentional and trustworthy science done on specific racialized communities, such as “unethical gynecological surgeries performed by J. Marion Sims on three Black women slaves, the Tuskegee Study of Untreated Syphilis on Black men, and the unethical collection of human cells” (National Academies of Sciences, Engineering, and Medicine, 2025). The younger community members framed their distrust in the medical system from a disinformation lens. Distrust in science and medical systems has been historically embedded, and so it is common to seek out alternatives that are more accessible, whether it be in-language, financially, or verified by a trusted community member. Similarly, in the context of militarization and chemical warfare (i.e. Agent Orange) upon Việt Nam and its people across the diaspora, beauty aesthetics and the products represent an imperial formation of disinformation and propaganda in disguise of the beauty industry (Tu, 2021). While Tu is a scholar of the humanities (i.e., cultural, American, and Asian American), and she did not use the terms found within the problematic information discipline, her historical and ethnographic accounts provide context to what I experienced during

workshops with community members. Contemporaneously, we can term these existing Asian American scholarships as disinformation studies even though the authors did not explicitly use this term at the time of their research. The histories of harmful atrocities done by scientists, government officials, corporations, and those of capitalistic and military power must be considered in the process of intervening and mitigating the spread of problematic information.

The intra-community spread of problematic information is a transnational information network challenge that needs to be addressed. Critical refugee studies scholar, Yen Espiritu, posits that while the American War ended with the Socialist Republic of Việt Nam (SRV) remaining and the U.S. in defeat, the U.S. evidently won the fight among the Vietnamese diaspora because Vietnamese people still desired to leave Việt Nam and relocate to join U.S. and its capitalistic practices (Espiritu, 2014). During workshop discussions, many elder community members claimed comfort and trust with Vietnamese YouTube media producers who voiced anti-communist rhetoric. On the other hand, in intergenerational conversations and in workshops with recent first generation immigrants, regardless of age, the rhetoric about anti-communist sentiment did not hold true to trustworthiness and truthfulness. The current perspective of SRV and its current globalized socio-economic impact has afforded online platforms, such as Facebook, TikTok, Instagram, and YouTube, to entice an influx of Vietnamese diaspora seeking to develop a deeper relationship with present-day Việt Nam and its people through cultural, economic, political, social, technological, and even scientific means to make sense of opposing, unverified, and rumored information.

Through a diasporic and transnational lens, grounded in critical race, feminist studies, and historiography of imperialism, militarization, and surveillance, I have contributed how information has been impacted from the issues of power, which has continued to exacerbate

distrust in authoritative institutions and amplify marginalizing disparities. Specifically, I focus on the Vietnamese diaspora in transnational communication with people in Việt Nam under contemporary authoritarian regimes. My research inquiries enhance information studies to be in intersectional discourse with diasporic, transnational, and multilingual practices within the information mediators that includes libraries, archives, communication, and media. Through the work within this dissertation, I have established a research agenda that highlights the implications of cultural heritage institutions (i.e., libraries and archives) and socio-technical systems as mediators of the ways which immigrants, refugees, and multilingual communities find, trust, share, and produce information.

### **5.3. FUTURE RESEARCH DIRECTIONS**

Given the overwhelming interest, support, and gratitude that I received after the workshops took place, the first research opportunity that I seek to continue forward is to scale and sustain these workshops as regular programs provided by community groups, libraries, archives, and organizations of similar community-centered services. As mentioned in chapters Three and Four, longevity and sustainability require a multifaceted approach for building capacity. As I wrapped up the last scheduled workshops with community members, and I pulled back on outreach efforts to begin new collaborations (and even as I write this dissertation), I continue to receive inquiry requests from former collaborators and new community groups who are interested in adapting the workshop to host for their community. Current relationships expressed interest in offering these workshops on a monthly basis. It was most rewarding to see that partner organizations were able to develop and implement their own intergenerational and young adult engagement programs that aligned with the values of Sharing Stories, Sharing Trust workshops. For example, inspired by the workshop featuring the folktales, a Seattle based young

adult Vietnamese mutual aid collective started their own monthly language practice gathering at one of the coffee shops I hosted a workshop, where they focused on sharing folktales addressing generational challenges due to linguistics and generational cultural understanding of new and old folktales. Another transnational nonprofit organization, whose mission has been to preserve diplomatic relations between the U.S. and Việt Nam through large scale demining efforts, was inspired by the Sharing Stories, Sharing Trust workshops that they created their own “Shared Legacies, Shared Future Dialogues” program to connect young adult generations between the U.S., Việt Nam, Cambodia, Laos, and Thailand. It is rewarding to see the transnational community gatherings expand further across Southeast Asia because the results of the American War heavily impact what was once known as Indochina, which includes all of Southeast Asia countries listed above. While my own workshops were able to visit and collaborate with seven different districts and geographical regions where notable Vietnamese diaspora reside, there are still numerous enclaves which notable populations of Vietnamese diaspora have resettled and expressed interest but I was unable to collaborate with—in Chicago, IL, Minneapolis, MN, Washington D.C., Orlando, FL, Kansas City, MO, Denver, CO, and Dallas, TX. Many of the community organizations also serve a pan-Asian, broader Southeast Asian, or general immigrant and refugee population and so there have also been requests to translate and recontextualize the workshop materials per ethnic community.

Fortunately, Viet Fact Check is a mainstay in this diasporic work, whose mission is to “combat the onslaught of misinformation that is circulating widely in our Vietnamese American communities” (Viet Fact Check, n.d.). They have generously offered to take on the role as main point of contact and continue to sustain relationships with community organizations, while I navigate the cycles of academia that limit my bandwidth to maintain deep and continuous

relationships of trust with each organization. It was also rewarding to know that due to the success of the workshops, VFC received foundation and private funding to continue the community engagements. I have worked closely with VFC to reflect on the possibility of designing and offering a train-the-trainer program, along with open access detailed documentation on organizing and hosting a workshop. There have been further informal conversations with funding organizations to continue this work so that community organizations and cultural heritage institutions across different geographies are prepared to program these workshops in time for the 2028 U.S. Presidential elections (a time period that has included an influx of problematic information).

Further research includes adapting these workshops to inform city governed ethics and elections commissions and departments and for organizations focused on civic and democratic improvements, such as the Center for Civic Design or the Center for Plain Language, which oftentimes are commissioned by government agencies to inform the public on nonpartisan democratic process and opportunities to be civically engaged. Through the workshops, I received requests from organizations such as these to have informal meetings where I would share my process because they saw the impact. Now there are opportunities to scale and ensure sustainability of this type of hybridity between community research and practice.

During workshops, I briefly addressed problematic information related to primarily politics, technology, and health, but there are many opportunities to dive deeper into each of these topics individually and develop a temporal outline of one particular crisis, rumor, moment, or narrative. This includes but is not limited to housing, gender, economy, migration, international relations, education, etc. This dissertation was not focused on one particular misleading narrative but rather the behaviors of people and problematic information in the

context of multilingual, transnational, and multigenerational relations. Now that community members are primed and their interest peaked to share information and be engaged in difficult discourses that pull from memories of trauma, systems of oppression, and polarizing perspectives, researchers and investigative journalists have the tools of care and authenticity to engage in specific moments in time to produce knowledge and develop documentation that can address the nuances that is usually brushed over or cherry picked due to word count limitations or the general information economy.

For example, my initial intentions of this dissertation began with a focus on the Vietnamese diaspora in solely the Puget Sound region, with a temporal, socio-technical analysis of problematic information as an existing factor across three specific time frames. It would have begun with 1975 through around 1989 with the arrival of refugees and the misleading narratives that existed and were being spread upon the Vietnamese refugees' arrival, such as cultural stigmas from American citizens, redlining and housing policies from county and city government, or intra-community divisions sewed by city officials in efforts to divide the black, East Asian, and indigenous communities from the new settlers. The second time period is based on a 2013 Washington Supreme Court decision to define defamation, another form of legalizing the impacts of the spread of disinformation. This court case was specifically about a Vietnamese Washingtonian who was accused of being a communist sympathizer, which has been a broader ongoing debate with the Vietnamese diaspora across the world since post-1975 (Northwest Asian Weekly, 2009; Madsen, 2013). And finally, the third time period of 2017 through present day covers the current problematic information about neighborhood economic development, displacement, and gentrification produced and shared amidst present day International District and Little Saigon cultural preservation initiatives. The hyperlocal spread of problematic

information offers a framework of understanding expanded questions which I ask in this dissertation but primarily on the longitudinal effects of problematic information in a particular community and the incorporation of archival artifacts to take note of the narrative change and rate of change of information about a particular community. I was not initially able to explore this particular research trajectory because at the time of beginning the dissertation, materials and methods available to look at information being produced, found, shared, and trusted solely came from monolithic government datasets or extractive non-contextualized scholarship that would perpetuate a dominant perspective from those of power who have historically harmed the Vietnamese diaspora. I am interested in the information, narratives, and memories that have been suppressed within the Vietnamese diaspora because it was not made accessible or safe to share. This dissertation offers a varied approach to possibly to do the work of diving deeper into particular places, memories, narratives, and moments in time that could detail the mechanics and specific impacts in the spread of problematic information in a diaspora.

There are many more opportunities for further research based on the current findings I have presented, but I conclude this dissertation with one last path for future research at the intersections of archives, memory institutions, and problematic information. The field of information science is an interdisciplinary field consisting of research scholars and practitioners, with a majority of those who hold both roles as a means to inform a holistic understanding of theories and professions in conversation with each other. While information science holds roots in the domains of history of science, computation (not to be confused with computer science), and communication, I came into the domain of information science by way of the libraries and archives. In this dissertation, I am interested in the ways which immigrants and refugees—people

of multilingual, multigenerational, and transnational experiences—produce, find, share, and trust information.

From the library science perspective, I approach communities like the Vietnamese diaspora and their information seeking behaviors through the systems, and programs that libraries develop and provide to service their immigrant and refugee constituents, and the constituents who are interested in learning more about immigrants and refugees, to make information accessible. A framework in my approach to libraries is accessibility, whether it is through openness (omitting paywalls), language (of dialect or vernacular), socio-historical contexts (culturally relevant factors), or medium of delivery (socio-technical systems). Alongside libraries as stewards of information, I frame archives as stewards of memories and information. I contend with archival studies and mis-/disinformation studies as primary domains to codify the immigrant and refugee information seeking experience. Throughout this dissertation, I lean into the interdisciplinary nature of the information sciences to embark on a nascent paradigm that requires the intersection of archives in the context of Asian American studies (or ethnic studies). By bridging these systems-based domains with humanities and social sciences, I expand on the epistemologies, axiologies, and methodologies that serves to ethically, inclusively, and reciprocally engage in impactful research that avoid perpetuating harms that academia and science have practiced on immigrants and refugees. For example, in archives and museology, a grand challenge that determines the fields' contemporary relevancy is the intentional move away from histories of extractive and harmful collections development and exhibition design. Instead, there is deep interest and turn towards preserving and presenting systems of knowledge with community-centered discourses of power, harm, and reciprocity in mind (Caswell et al., 2017; Punzalan et al., 2022). Problematic information and its subsequent harmful side effects has



become a scholarly, political, and technological conversation about a post-truth world and a weaker democratic system, and yet the field of information science has not brought together the notion that archives and libraries oftentimes are the stewards of primary sources to give evidence and context to facticity, intent, and authenticity of information. A contemporary example that is mirroring the Vietnamese diaspora experience more than 50 years ago, is present day Palestine and their imminent influx of refugees due to more than one century of occupation, forced displacement, genocide, and “systematic campaign of erasure of local history” (Ghaddar, 2025). I argue that since critical archival studies is a significant framework “to liberate, interrogate, and usher in a ‘real democracy’” (Caswell et al., 2017), it is imperative to continue investing in library sciences and archival studies to make sense of the “disintegration of reality” (Starbird, 2025) in our information environments.

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## Appendix A. Consent Script For Workshop Participation

### CONSENT FOR WORKSHOP PARTICIPATION

Project Title: Sharing Stories, Sharing Trust

Researcher: Sarah Nguyễn, University of Washington | [snguye@uw.edu](mailto:snguye@uw.edu)

We are asking you to be in a research project that has been funded by the National Science Foundation and Viet Fact Check. The purpose of this consent process is to give you the information you need to help you decide whether to be in the study or not. Please ask questions throughout this process, so that you can decide whether you want to be in the project or not.

The purpose of this project is to understand how problematic information spreads across Vietnamese and Southeast Asian communities and how our community can address this spread. You are invited to participate because you are an adult (18+) member of the Vietnamese and/or Southeast Asian diaspora community. We are inviting you to participate in a group discussion about your experiences, stories, and memories. You will be asked to discuss your opinion about the stories we will share, share your own stories, and your opinion on a community online tool.

We do not believe that this discussion should cause you stress or discomfort. However, if asked questions that you do not wish to answer, it is fine if you choose not to answer them. You may also choose to leave the study at any time. This project does not provide any direct benefits to you, but we believe that it will provide indirect benefits to the broader Vietnamese communities by telling more inclusive stories.

OPTIONAL: The discussion will be recorded, so that the project team can listen to it later and write down what you have said. All audio recordings and written material will be kept in a secure location at the University of Washington, to be used for research purposes. The information that you provide will remain confidential, meaning that your name will not be accessible to anyone outside of the research team. If you indicate that you would like to be contacted for future events associated with the project, we may use your contact information to send you announcements.

Do you have any questions about this study?

Remember that participation is voluntary. You may refuse to participate, and you are free to withdraw at any time without penalty. If you have questions about your rights as a research subject, you may contact the University of Washington Human Subjects Division (1.206.543.0098). If you have future questions about this research you may contact Sarah Nguyễn ([snguye@uw.edu](mailto:snguye@uw.edu)). *Do you confirm that you are over the age of 18 and consent to participate in this research?*

## Appendix B. Participant Recruitment Form

RSVP Sharing Stories, Sharing Trust Workshop

Ghi danh để tham gia hội thảo: Chia sẻ Chuyện, Chia sẻ Sự Tin Cậy (Tiếng Việt bên dưới)

Confirme su asistencia: Taller compartir historias, compartir confianza (Versión en español a continuación)

With the the rise of bad information shared across our local communities, we would like to invite you to join our lunch/dinner & workshops where you would learn and share about trusting information through

- storytelling
- memory sharing
- interactive tools

Please join us to co-create safe and inviting spaces where generational differences can join together and practice information sharing in online social media spaces. These workshop events are great ways to take initiatives in bridging our community closer, and we would hope you come along and join us for these sessions. Free food and drinks will be provided!

When: Dates specified below. Each workshop is ~2 hours. Unless otherwise noted (i.e., Spanish, Korean, etc.) all workshops will be conducted in English and Vietnamese.

Where: Specified by date below.

For more information, visit: <https://bit.ly/vfc-stories> or contact Sarah at [snguye@uw.edu](mailto:snguye@uw.edu)

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Với nạn thông tin thất thiệt đang lan tràn gia tăng trong cộng đồng chúng ta, chúng tôi xin mời quý vị tham dự một buổi hội thảo và một bữa ăn trưa/tối để học hỏi về cách chọn lọc và chia sẻ những nguồn tin đáng tin bằng cách:

- Kể chuyện
- Chia sẻ kỷ niệm
- Công cụ tương tác

Hãy cùng chúng tôi xây dựng một môi trường an toàn và cởi mở để các thể hệ khác nhau cùng tập dượt cách chia sẻ thông tin trên mạng xã hội. Các buổi hội thảo này là những phương cách tốt để kết hợp cộng đồng thêm, và chúng tôi hy vọng quý vị sẽ cùng chúng tôi tham dự. Thức ăn và các món giải khát sẽ được cung cấp miễn phí!

Ngày Giờ: Chi tiết về ngày bên dưới. Mỗi buổi hội thảo kéo dài khoảng 2 tiếng. Trừ khi có ghi chú khác (ví dụ: tiếng Tây Ban Nha, tiếng Hàn, v.v.), tất cả các buổi hội thảo sẽ được trình bày bằng tiếng Anh và tiếng Việt.

Địa Điểm: Chi tiết theo ngày bên dưới.

Để biết thêm, xin vui lòng ghé: <https://bit.ly/vfc-stories> hoặc liên lạc Sarah tại [snguye@uw.edu](mailto:snguye@uw.edu)

1. Are you over 18 years old? | Quý vị có trên 18 tuổi không?
  - a. Yes | Vâng/Có | Sí
  - b. No | Chưa
2. Full Name | Họ và Tên\*
  - a. Open text field
3. Email | Địa chỉ điện thư OR Phone | Số điện thoại\*
  - a. Open text field
4. Language | Ngôn Ngữ\*
  - a. English
  - b. Tiếng Việt
5. When can you join? | Khi nào quý vị có thể tham gia? | ¿Cuándo puedes unirte?\* (We are looking to build a regular community space. You are welcome to join us for one or all workshops! | Chúng tôi muốn tổ chức một nơi tụ họp thường xuyên cho cộng đồng. Chúng tôi hân hạnh đón tiếp sự tham gia của quý vị vào bất cứ buổi hội thảo nào hay tất cả các buổi hội thảo!)
  - a. Multiple choice of all dates, times, and locations
  - b. I am unable to join these dates, but I am interested in other opportunities | Tôi không thể tham dự trong các ngày này, nhưng muốn có thêm cơ hội khác | No puedo unirme a estas fechas, pero estoy interesado en otras oportunidades.
6. Dietary Restrictions | Chế độ ăn



- a. Vegan/Vegetarian | Chay
  - b. Kosher
  - c. Halal
  - d. Gluten-free | Không chứa gluten
  - e. Other: (open text field)
7. Any additional questions/concerns? Quý vị có thắc mắc/lo lắng gì khác không?
- a. Open text field

## Appendix C. Community Partner Recruitment Information Document

Sharing Stories, Sharing Trust Workshops 2024/2025

(subject to change)

Up-to-date information at: <https://vietfactcheck.org/sharing-stories/>



# SAMPLE FLYER

## Sharing Stories, Trusting Stories

You're invited a 5-part workshop series. What do you do when your friend or family sends an untrustworthy Facebook post? Share your experiences with misleading or problematic information in this safe space. Learn important information and media literacy skills to navigate social media and the internet across multiple languages and across generations.

- Story time with 'Changing Tides'
- Share stories passed down across generations
- Identify problematic information
- Learn about the Facebook Messenger, Instagram, & WhatsApp Tiplines
- Food & drinks provided



### When + Where

2 sessions/month | February - November | 2 hours/session



**Renton Public Library**  
100 Mill Avenue S  
Renton, WA



**Kent Public Library**  
212 2nd Avenue N  
Kent, WA



**Little Saigon**  
1227 S. Weller St. Suite A  
Seattle, WA



**The SEAD Project**  
1007 W Broadway,  
Minneapolis, MN 55411

### Questions/comments? contact Sarah

sngũye@uw.edu  
(707) 238 - 5576

### Thank you to



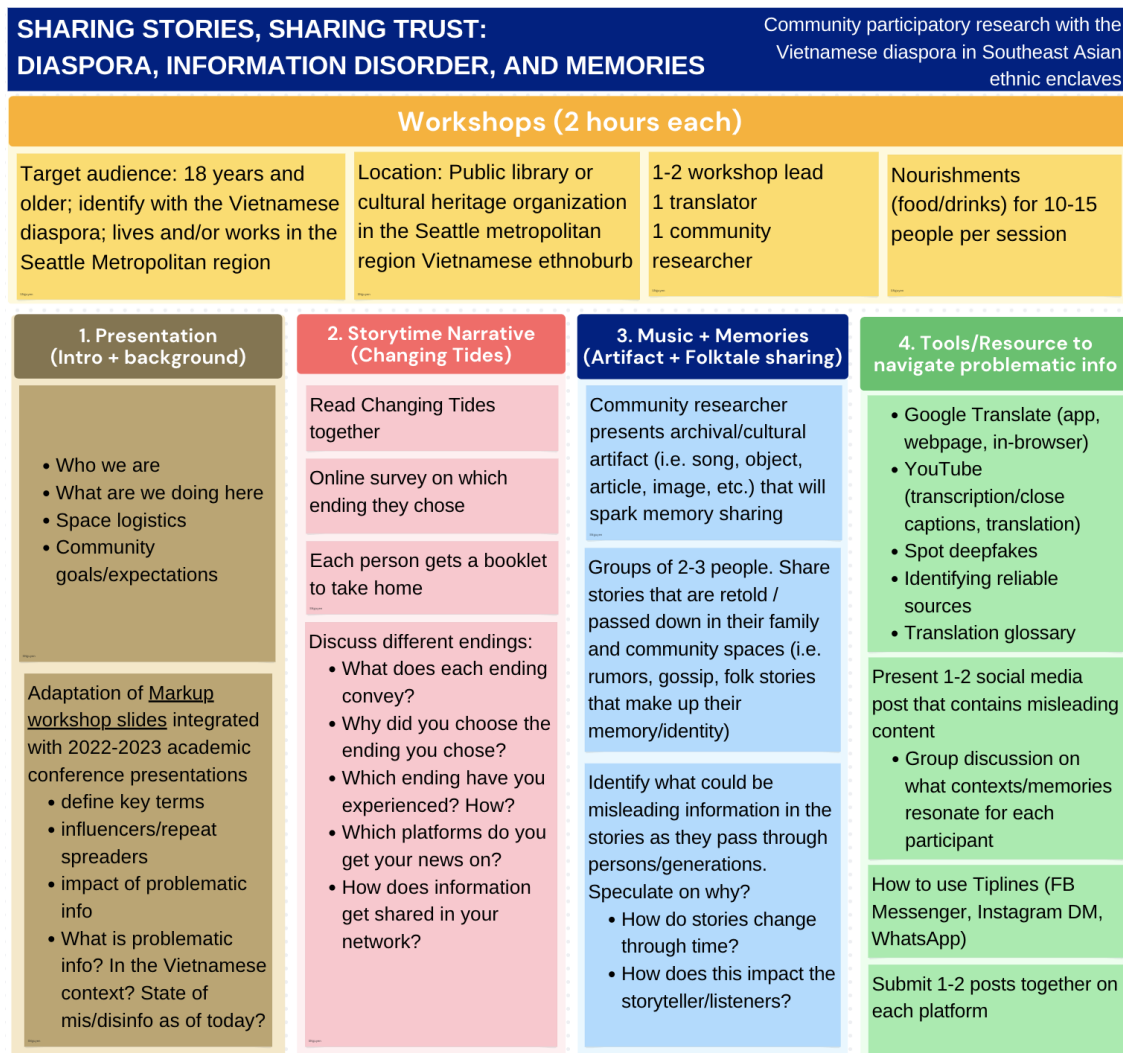
for supporting us

What

These workshops were made by and for the Vietnamese diaspora community to hold an intentional space to share and trust information through storytelling, translations, and critical social media engagement. This is more than a media or information literacy learning session, but a continuous space for cultural and generational differences to join together and practice

information sharing towards collective understanding instead of polarization.

This is a part of Sarah Nguyễn's doctoral dissertation research at the University of Washington and the Center for an Informed Public. Approved by University of Washington's IRB (#STUDY00017218).



A diagram of the four (4) activities to be included in the community workshops.

Why

- Current mis- and disinformation methods are quantitative, extractive, and based on rapid response methods that do not consider the context of the community finding, sharing, and trusting the information. Thus, we need more co-design, contextual, qualitative methods to better address the increase of problematic information persisting in non-English and multilingual communities
- There are known generational and informational divides in the Vietnamese diaspora community, and immigrant and refugee communities at large.

- There is a lack of diasporic education and processing of traumatic memories for immigrants and refugees to be able to share accountable information.
- Immigrant and refugee communities (namely, AANHPI) are a growing in political power and civic engagement, so their information diet needs to be addressed so that these communities can (re)build trust within intra-community politics and divisions in order to advocate and build towards their needs, desires, and future intergenerational sustainable prosperity—and/or in another case, towards organizations and governing/authoritative bodies that create and develop their lived environments, systems, and infrastructures.
- US Presidential elections are crisis points for the increased spread of problematic information.
- How can libraries and non-profit community orgs who are cautious of politicized programming offer space to contend with problematic information without harming communities, and instead offer regular generative and intentional space?

#### Who

This work is hosted by Sarah Nguyễn, PhD Candidate, in affiliation with the University of Washington and the Center for an Informed Public. Supported by Viet Fact Check and (tentatively) The Markup. Community Partners include:

- King County Library System (Renton, Kent, and other suburban Washington areas)
- The SEAD Project (Minneapolis, MN)
- Friends of Little Sài Gòn (Seattle, WA)
- QT Viet / Asian Counsel (San Francisco Bay Area)
- ViệtUnity (Oakland and San Jose, CA)
- TBD (Houston/Dallas, TX)

#### Desired Audience

- 10-30 community members per event
- Vietnamese and Southeast Asian diaspora, but open to the general public
- Ages 18 - 100
- Refugees, immigrants
- Allies of the Southeast Asian, immigrant, and refugee communities

#### Where

- Libraries
- Community organizations (third places)
- Restaurants, cafes

#### When

March 2024 - February 2025

Depending on the local community preferences/needs there are two models of engagement:

1. 2-2-2
  - 2 hours per workshop
  - 2 workshops per location per month

- 2 online webinar workshops per month
2. 5-part series
- 1 - 1.5 hours per workshop
  - 1 workshop per location per week (5 weekly consecutive workshops per location total)
  - 2 online webinar workshops per month

#### Resources to share with communities

- [Changing Tides booklet](#) (physical copy to take home)
- WhatsApp, Facebook Messenger, and Instagram tiplines
- Vietnamese and Spanish translation glossary of relevant key terms
- Food/drinks provided
- Translators present at events

#### Agenda V1. 2-2-2

- Dates and times will be determined in collaboration with community organization
- Community welcome to come and go as they please
- 2 hours total
- Personnel: 1 workshop lead, 1 translator, 1-2 coordinators/community researchers
- 30 minutes **before** is dedicated to setting up food & space
- 30 minutes **after** is dedicated for clean up

|           |                                                                                                                                                                                                                                                                                                              |
|-----------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 10 min    | Open space, meet/greet, eat, get settled                                                                                                                                                                                                                                                                     |
| 10 min    | Presentation: Intro about project, researchers, goals for the day, Q+A                                                                                                                                                                                                                                       |
| 10 min    | Read <i>Changing Tides</i> as a group<br>5 minutes - Q&A for <i>Changing Tides</i>                                                                                                                                                                                                                           |
| 10-15 min | Participants split into groups of 2-3 people and share stories that are retold / passed down in their family and community spaces (i.e. rumors, gossip, folk stories that make up their memory/identity)                                                                                                     |
| 10 min    | Share with group storytelling - Identify what could be misleading information in the stories as they pass through persons and generations                                                                                                                                                                    |
| 10 min    | Break                                                                                                                                                                                                                                                                                                        |
| 10 min    | Present 1-2 social media post that contains misleading content <ul style="list-style-type: none"> <li>• Group discussion on what contexts does it bring in for each participant</li> <li>• Posts will come from internal CIP data (YT, FB, Telegram, Insta?)</li> <li>• Submit posts via Tip Line</li> </ul> |

|         |                                                           |
|---------|-----------------------------------------------------------|
| 25 min  | Share Tip Lines - Submit a post together on each platform |
| 7 min   | Recap resources & Participant Feedback                    |
| ~13 min | Open Q+A, mingle, food/drink, etc.                        |

#### Agenda V2. 5-part series

- Dates and times will be determined in collaboration with community organization
- Community welcome to come and go as they please
- 1 - 1.5 hour workshops
- Personnel: 1 workshop lead, 1 translator, 1-2 coordinators/community researchers
- 30 minutes **before** is dedicated to setting up food & space
- 30 minutes **after** is dedicated for clean up

|         |                                                                        |
|---------|------------------------------------------------------------------------|
| 10 min  | Open space, meet/greet, eat, get settled                               |
| 10 min  | Presentation: Intro about project, researchers, goals for the day, Q+A |
| 25 min  | Activity (i.e., Changing Tides, or folktales, or social media)         |
| 20 mins | Share Tipline - Submit a post with misleading content together         |
| ~15 min | Open Q+A, participant feedback, mingle, food/drink, etc.               |

#### Estimate Budget Considerations

| Item                  | Description                                                                                                                                                                                                  | Estimated Cost per unit                                                 |
|-----------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|
| Community Researchers | 1-2 language proficient community researchers for each event <ul style="list-style-type: none"> <li>• 2 hours training/prep</li> <li>• Hours co-leading the workshop</li> <li>• 1 hour of debrief</li> </ul> | \$30/hour                                                               |
| Food/drink            | Nourishments for at least 12-15 people                                                                                                                                                                       | \$150 per event                                                         |
| Translators           | 1 translator per event <ul style="list-style-type: none"> <li>• \$200 per translator per workshop (2-2-2)</li> </ul>                                                                                         | \$50/hr                                                                 |
| Community Partners    | Organizations compensated as co-producers of events <ul style="list-style-type: none"> <li>• Lump sum honorarium</li> </ul>                                                                                  | \$\$\$ per community org (\$500 - 1000 depending on scope of workshops) |
| Outreach              | Social media/newspapers to reach audiences                                                                                                                                                                   | \$500                                                                   |

## Appendix D. Outreach and Recruitment Translations

### Newspaper & Social Media Ad

| English                                                                                                                                                     | Vietnamese                                                                                                                                                                                       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Sharing Stories, Trusting Stories                                                                                                                           | Chia Sẻ Chuyện, Tin Tưởng Chuyện                                                                                                                                                                 |
| What do you do when your friend or family shares a questionable Facebook post?                                                                              | Bạn làm gì khi bạn bè và người thân chia sẻ các bài đăng không thiết thực trên Facebook?                                                                                                         |
| Come share your stories & experiences with problematic information in a safe and communal workshop for our Vietnamese community.                            | Hãy đến chia sẻ thuật chuyện và những kinh nghiệm của bạn về những thông tin khả nghi trong bầu không khí an toàn với cộng đồng người Việt.                                                      |
| Come share your stories & experiences with problematic information, algorithms, and deepfakes in a safe and communal workshop for our Vietnamese community. | Hãy đến chia sẻ thuật chuyện và những kinh nghiệm của bạn về những thông tin khả nghi trong bầu không khí, thuật toán, & lừa đảo video và hình ảnh 'deepfakes' an toàn với cộng đồng người Việt. |
| Free dinner & lunch provided!                                                                                                                               | Ăn tối & ăn trưa miễn phí!                                                                                                                                                                       |
| Goals                                                                                                                                                       | Các mục đích                                                                                                                                                                                     |
| Cultivate connections with intergenerational communication skills                                                                                           | Đào tạo cách đàm thoại trao đổi để kết nối các thế hệ                                                                                                                                            |
| Learn how to mitigate mis/disinformation with information & media literacy skills                                                                           | Học hỏi cách đối phó với tin giả/tin thất thực với những năng khiếu về thông tin và truyền thông                                                                                                 |
| Learn the nuances of navigating social media & the internet                                                                                                 | Học hỏi cách di chuyển khéo léo trong các mạng xã hội và internet                                                                                                                                |
| Learn & share practices towards collective sensemaking, instead of anger and polarization                                                                   | Học hỏi & chia sẻ cách để hướng đến thông hiểu, thay vì giận dữ và chia rẽ                                                                                                                       |
| When & Where                                                                                                                                                | Bao giờ & ở đâu                                                                                                                                                                                  |
| Saturdays                                                                                                                                                   | Các thứ bảy                                                                                                                                                                                      |
| Thursdays                                                                                                                                                   | các thứ năm                                                                                                                                                                                      |
| RSVP here                                                                                                                                                   | Hồi âm tại đây                                                                                                                                                                                   |
| More info at                                                                                                                                                | Thông tin thêm tại                                                                                                                                                                               |
| Thank you to our supporters at Viet Fact Check,                                                                                                             | A) Cảm ơn các hỗ trợ viên cho Viet Fact Check                                                                                                                                                    |

|                                                                                            |                                                                                                                                                                                                                                                                                                                |
|--------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Co-designing for Trust, UWVSA, & the Center of Informed Public at University of Washington | <p>(VFC), Đồng-Sáng Lập cho Tin Tưởng Co-Design for Trust, UWVSA, &amp; Trung Tâm Chỉ Dẫn Công Chúng tại Đại Học Washington</p> <p>B) Cảm ơn các hỗ trợ viên tại Viet Fact Check (VFC), Đồng -Sáng Lập cho Tin Tưởng Co-Design for Trust, UWVSA, &amp; Trung Tâm Chỉ Dẫn Công Chúng tại Đại Học Washington</p> |
|--------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

#### Website

|                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                            |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Sharing Stories, Trusting Stories                                                                                                                                                                                                                | Chia Sẻ Chuyện, Tin Tưởng Chuyện                                                                                                                                                                                                           |
| What do you do when your friend or family shares a questionable Facebook post?                                                                                                                                                                   | Bạn làm gì khi bạn bè và người thân chia sẻ các bài đăng không thiết thực trên Facebook?                                                                                                                                                   |
| With the rise of problematic information, we invite you to join lunch/dinner & workshops for the Vietnamese community.                                                                                                                           | Dưới sự gia tăng của các nguồn thông tin khả nghi, chúng tôi thân mời quý vị đến tham dự một bữa ăn trưa/tối với cộng đồng người Việt.                                                                                                     |
| Come co-create safe spaces where generational differences can join together and practice information sharing at the dinner table and on social media spaces.                                                                                     | Hãy đến cùng nhau xây dựng một nơi chốn an toàn để các thế hệ có thể đến với nhau cùng học hỏi phương cách chia sẻ thông tin trong các bữa ăn gia đình và trên các mạng xã hội.                                                            |
| Together, we will engage in storytelling, intergenerational memory sharing, identify problematic information, and learn how to use interactive tiplines and helplines.                                                                           | Chúng ta sẽ cùng nhau tham gia thuật sự, chia sẻ kỷ niệm qua các thế hệ, nhận diện các nguồn tin khả nghi, và học các cách thức tương tác và dùng đường dây hỗ trợ                                                                         |
| Lunch & dinner provided!                                                                                                                                                                                                                         | Ăn trưa & tối sẽ được cung cấp!                                                                                                                                                                                                            |
| Come learn with us                                                                                                                                                                                                                               | Hãy đến học hỏi cùng chúng tôi                                                                                                                                                                                                             |
| About                                                                                                                                                                                                                                            | về                                                                                                                                                                                                                                         |
| These workshops were made by and for the Vietnamese American community to hold an intentional space to share and trust information through storytelling, translations, and critical social media engagement.                                     | Các buổi hội thảo được đóng góp xây dựng bởi người Mỹ gốc Việt cho người Mỹ gốc Việt để giữ lấy cho mình một nơi chốn với ý định chia sẻ và tin tưởng thông tin bằng cách thuật sự, thông dịch, và tham gia vào các mạng xã hội thiết yếu. |
| This is more than a media or information literacy learning session, but a continuous space for cultural and generational differences to join together and practice information sharing towards collective understanding instead of polarization. | Vượt lên trên các buổi học tập về thông tin và truyền thông, các buổi hội thảo này mang đến một không gian liên tục để các thế hệ và văn hoá khác nhau cùng đến học tập chia sẻ thông tin để đưa đến sự cảm thông thay vì chia rẽ.         |



|                                                                                                                                                                                                                 |                                                                                                                                                                                                                            |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| This is a part of Sarah Nguyễn's doctoral dissertation research at the University of Washington's Information School. Approved by University of Washington's IRB (#STUDY00017218). All data will be anonymized. | Đây là một phần trong bài nghiên cứu luận án tiến sĩ của Sarah Nguyễn tại Đại Học Washington ngành Thông Tin. Được sự chấp thuận của đại học Washington IRB (#STUDY00017218). Mọi dữ liệu đều được cung cấp dưới nặc danh. |
| Goals                                                                                                                                                                                                           | Mục đích                                                                                                                                                                                                                   |
| Cultivate connections with intergenerational communication skills                                                                                                                                               | Đào tạo cách đàm thoại trao đổi để kết nối các thế hệ                                                                                                                                                                      |
| Learn how to mitigate mis- and disinformation with a healthy information diet (i.e., information & media literacy skills)                                                                                       | Học hỏi cách đối phó với tin giả/tin thất thực với nguồn thông tin lành mạnh (như là những năng khiếu về thông tin và truyền thông)                                                                                        |
| Learn the nuances of navigating social media & the internet                                                                                                                                                     | Học hỏi cách di chuyển khéo léo trong các mạng xã hội và internet                                                                                                                                                          |
| Learn & share practices towards collective sensemaking, instead of anger and polarization                                                                                                                       | Học hỏi & chia sẻ lối cách để hướng đến thông hiểu, thay vì giận dữ và chia rẽ                                                                                                                                             |
| Please contact VietFactCheck@gmail.com or send a message on FB messenger if you have any questions and/or feedback to share.                                                                                    | Xin liên lạc <a href="mailto:VietFactCheck@gmail.com">VietFactCheck@gmail.com</a> hoặc nhắn tin trên FB messenger nếu quý vị có thắc mắc hay ý kiến cần chia sẻ                                                            |
| Workshop Schedule                                                                                                                                                                                               | Lịch trình hội thảo                                                                                                                                                                                                        |
| RSVP Here                                                                                                                                                                                                       | Hồi âm tại đây                                                                                                                                                                                                             |
| Saturday                                                                                                                                                                                                        | Thứ bảy                                                                                                                                                                                                                    |
| Thursday                                                                                                                                                                                                        | Thứ năm                                                                                                                                                                                                                    |
| Fact-Check Tools                                                                                                                                                                                                | Công cụ kiểm tin                                                                                                                                                                                                           |
| Facebook Helpline                                                                                                                                                                                               | Đường dây trợ giúp của Facebook                                                                                                                                                                                            |
| WhatsApp Tipline                                                                                                                                                                                                | Đường dây Báo Cáo của WhatsApp                                                                                                                                                                                             |
| COMING SOON                                                                                                                                                                                                     | SẴN RA MẮT                                                                                                                                                                                                                 |
| These tools are created to combat problematic information, provide verified sources, and information to users who come across untrustworthy news and information.                                               | Đây là những công cụ được gây dựng để đối phó với những tin tức khả nghi bằng cách kiểm tra nguồn thông tin và cung cấp thông tin cho người dùng đang băn khoăn trước tin thất thực.                                       |
| Offered in both Vietnamese and English, users can submit links, videos, questions, or pictures to                                                                                                               | Cung cấp bằng Việt Ngữ và Anh Ngữ, người dùng có thể gửi vào địa chỉ liên kết của mạng,                                                                                                                                    |

|                                                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                                                                                                                             |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| be checked, providing quick and informative responses.                                                                                                                                                                                                                                                                           | video, câu hỏi, hay hình ảnh để kiểm soát, cung cấp trả lời và thông tin nhanh chóng                                                                                                                                                                                                                                                                        |
| The Helpline will provide checked information, and the Tipline is made for you to report rumors and misleading content to help us research and provide fact-checked information.                                                                                                                                                 | Đường dây trợ giúp sẽ cung cấp thông tin đã được kiểm soát, và đường dây báo cáo được dựng nên để quý vị có thể báo cáo các tin đồn thất thực hay tin giả để giúp chúng tôi tìm hiểu và cung cấp kiểm tin.                                                                                                                                                  |
| Read: Changing Tides                                                                                                                                                                                                                                                                                                             | Đọc: Changing Tides                                                                                                                                                                                                                                                                                                                                         |
| In each of our workshops, we will read the illustrated book Changing Tides by Celestine Le, Rachel Moran, Anh Nguyen, and Sarah Nguyễn                                                                                                                                                                                           | Trong mỗi buổi hội thảo, chúng ta sẽ cùng nhau đọc sách Changing Tides của các tác giả Celestine Le, Rachel Moran, Anh Nguyen, và Sarah Nguyễn                                                                                                                                                                                                              |
| When a young activist hands Mai Phung a leaflet about saving the local community building from closure, Mai & her young nephew are divided whether the building should be saved. With the circulation of information, Mai must ask whom she can rely on for the truth, rediscovering a truth about herself she's long forgotten. | Khi một người hoạt động trẻ đưa cho Mai Phung một tờ giấy truyền tin về cách cứu giúp một cư xá của cộng đồng trong địa phương sắp bị đóng cửa, Mai và cháu cô bị cản xé, không biết có nên giúp hay không. Với nhiều nguồn tin khác nhau, Mai cần biết cô phải hỏi người nào đáng tin cậy, và qua đó khám phá ra sự thật về bản thân mà cô đã quên từ lâu. |
| Read Online Here                                                                                                                                                                                                                                                                                                                 | Đọc trên mạng tại đây                                                                                                                                                                                                                                                                                                                                       |
| 1. How do I use the Facebook Helpline?                                                                                                                                                                                                                                                                                           | 1. Tôi dùng đường dây trợ giúp của Facebook bằng cách nào?                                                                                                                                                                                                                                                                                                  |
| Open Facebook Messenger (direct message) and send a message to the Viet Fact Check page.                                                                                                                                                                                                                                         | Mở Facebook Messenger (Thông tin trực tiếp) và gửi tin nhắn đến trang Việt Fact Check.                                                                                                                                                                                                                                                                      |
| 2. How do I use the WhatsApp Tipline?                                                                                                                                                                                                                                                                                            | 2. Tôi dùng đường dây Báo Cáo WhatsApp bằng cách nào?                                                                                                                                                                                                                                                                                                       |
| You will need a WhatsApp account. Then add, [XXX-XXX-XXX] to your contacts. Start sending messages to that phone number.                                                                                                                                                                                                         | Bạn cần có một tài khoản WhatsApp. Ghi vào danh sách liên lạc số [XXX-XXX-XXX] Nhắn tin đến số đó.                                                                                                                                                                                                                                                          |
| 3. Who can I contact for more information about these projects?                                                                                                                                                                                                                                                                  | 3. Tôi cần liên lạc với ai để tìm hiểu thêm về các công trình này?                                                                                                                                                                                                                                                                                          |
| Please email VietFactCheck@gmail.com or message the Facebook Helpline if you have any questions, thoughts, and or feedback.                                                                                                                                                                                                      | Gửi điện thư về VietFactCheck@gmail.com hay nhắn tin đến đường dây trợ giúp của Facebook nếu bạn có thắc mắc, cảm tưởng, hay ý kiến.                                                                                                                                                                                                                        |
| Thank you to our supporters                                                                                                                                                                                                                                                                                                      | Cám ơn những người giúp đỡ ăn                                                                                                                                                                                                                                                                                                                               |

## Appendix E. Participant Recruitment Visual Advertisements

Sample imagery from recruitment fliers (print and digital)

### Các mục đích

- Đào tạo cách đàm thoại trao đổi để kết nối các thế hệ
- Học hỏi cách đối phó với tin giả/tin thất thực với những năng khiếu về thông tin và truyền thông
- Học hỏi cách di chuyển khéo léo trong các mạng xã hội và internet
- Học hỏi & chia sẻ cách để hướng đến thông hiểu, thay vì giận dữ và chia rẽ

Hội âm tại đây



Thông tin thêm tại [bit.ly/vfc-chuyen](http://bit.ly/vfc-chuyen)

Bao giờ & ở đâu →

### CHIA SẺ CHUYỆN

Chia Sẻ Chuyện | Tin Tưởng Chuyện

### TIN TƯỜNG CHUYỆN

Hãy đến cùng nhau xây dựng một nơi chốn an toàn để các thế hệ có thể đến với nhau cùng học hỏi phương cách chia sẻ thông tin trong các bữa ăn gia đình và trên các mạng xã hội.

Ăn tối & ăn trưa miễn phí!

In Partnership With:







Các mục đích →

### Bao giờ & ở đâu



#### LITTLE SAIGON CREATIVE

1227 S WELLER ST. SUITE A SEATTLE, WA

| Các thứ bảy<br>12 - 2pm |                  | Các thứ năm<br>6 - 8pm |                  |
|-------------------------|------------------|------------------------|------------------|
| Ngày 9 tháng 3          | Ngày 10 tháng 8  | Ngày 28 tháng 3        | Ngày 22 tháng 8  |
| Ngày 13 tháng 4         | Ngày 14 tháng 9  | Ngày 25 tháng 4        | Ngày 26 tháng 9  |
| Ngày 11 tháng 5         | Ngày 12 tháng 10 | Ngày 23 tháng 5        | Ngày 24 tháng 10 |
| Ngày 8 tháng 6          | Ngày 9 tháng 11  | Ngày 27 tháng 6        | Ngày 21 tháng 11 |
| Ngày 13 tháng 7         |                  | Ngày 25 tháng 7        |                  |

Hội âm tại đây



Thông tin thêm tại [bit.ly/vfc-chuyen](http://bit.ly/vfc-chuyen)

Ăn tối & ăn trưa miễn phí! 🍽️

### SHARING STORIES

SHARING STORIES | TRUSTING STORIES

### TRUSTING STORIES

Join us for lunch/dinner, stories, & pre-1975 Vietnamese music!  
We will share stories, memories, & address problematic information.

- Every second Saturdays from 12 - 2pm
- Every last Thursdays from 6 - 8pm
- March - November 2024

RSVP at  
[bit.ly/vfc-stories](http://bit.ly/vfc-stories)

Little Saigon Creative, 1227 Weller Street Suite A

## Appendix F. Community Organization Data Table

A table listing each community organization that co-designed the workshops. This includes 9 non-profit organization, 4 grassroot organizations, 3 public institutions, 1 academic institution

|    | <b>Name of Organization</b>                                                          | <b>Location</b> | <b>Date Est.</b> | <b>Entity Type</b> |
|----|--------------------------------------------------------------------------------------|-----------------|------------------|--------------------|
| 1  | An Việt Archives (AVA)                                                               | London, UK      | 1980s            | Grassroots         |
| 2  | Co Mai Nguoi Viet                                                                    | Milipitas, CA   | Unknown          | Grassroots         |
| 3  | Friends of Little Sài Gòn (FLS)                                                      | Seattle, WA     | 2011             | Non-profit         |
| 4  | Greenwich Vietnamese Women's Group                                                   | London, UK      | 1990             | Grassroots         |
| 5  | Los Angeles Public Library, Chinatown (LAPL)                                         | Los Angeles, CA | 1977             | Public             |
| 6  | Phin Little Saigon Cafe                                                              | Seattle, WA     | 2020             | Private            |
| 7  | Renton Highlands Library                                                             | Renton, WA      | 1973             | Public             |
| 8  | SJPL Tully Community Branch                                                          | San Jose, CA    | 2005             | Public             |
| 9  | University of California, Irvine Orange County Southeast Asian Archives (UCI OCSEAA) | Irvine, CA      | 1987             | Academic           |
| 10 | Viet Fact Check (VFC)                                                                | U.S.A           | 2020             | Non-profit         |
| 11 | VietAID                                                                              | Dorchester, MA  | 1994             | Non-profit         |
| 12 | Vietnamese American Service Center (VASC)                                            | San Jose, CA    | 2021             | Non-profit         |
| 13 | Vietnamese Community Development Inc. of the East Bay                                | Oakland, CA     | 2006             | Non-profit         |
| 14 | Vietnamese Community Group at                                                        | Seattle, WA     |                  | Non-profit         |

|    |                                     |                      |      |            |
|----|-------------------------------------|----------------------|------|------------|
|    | Garfield Community Center           |                      | 1993 |            |
| 15 | Vietnamese Family Partnership (VFP) | London, UK           | 2019 | Non-profit |
| 16 | Vietnamese Rainbow Coalition (VROC) | Orange County,<br>CA | 2013 | Non-profit |
| 17 | VietUnity                           | San Jose, CA         | 2004 | Grassroots |
| 18 | Woori Juntos                        | Houston, TX          | 2021 | Non-profit |

## **Appendix G. Post-Workshop Reflection Discussion Guide**

1. Introduce yourself, name, institutional affiliation, role in the workshop
2. What are some high-level moments and/or takeaways from the workshop that are at the top of your mind?
  - a. What happened? How do you feel? What did you notice from the attendees/interlocutors?
3. Let's reflect on the first segment of the workshop: Memory Object Sharing.
  - a. Starting with the Community Researcher: How did you feel about your presentation/moment of sharing? What stood out to you?
  - b. Going around the circle, each organizer shares any feelings, notable moments (surprising, unsurprising).
4. Second segment: Changing Tides reading, intergenerational communications, and online information behaviors. What resonated or not resonated with community members? Were there any notable commentary or reactions from the workshop interlocutors? How do you feel about this segment? Is this necessary to include?
5. Third segment: Background information on YouTube influencers, their influence, health misinformation, the importance of community power, and recommended information diet practices. Were there any notable commentary or reactions from the workshop interlocutors? How do you feel about this segment?
6. Fourth segment: Tools and resources. Algorithms, AI, deepfakes, SIFT, online translation tools, local services, and VFC Facebook Messenger chatbot. Were there any notable commentary or reactions from the workshop interlocutors? How do you feel about this segment?
7. Fifth segment: Questions, comments, wrap-up. Is there anything we haven't talked about that you'd like to mention?
  - a. How do you think this type of program fits into your organizational values, goals, and interests?
  - b. How can we (re)frame this type of program to best fit your organizational needs?

Thank you!

## Appendix H. Workshop Demographic Data

Data table of the basic statistics and metadata about all 47 workshops

### Legend:

**Date** = Date of workshop

**Location** = Location which the workshop took place

**Description of host organization** = Information about the community organization that co-designed and collaborated with the workshop to serve their constituents

**Total Count** = Total number of community members who attended the workshop as contributing co-designers and interlocutors

**Migration Generation** = The community researcher is a local community member who is familiar with the organization, interlocutors, and space who co-lead the workshop in the object memory sharing activity. This records the migration generation which the community researcher identified with.

**Object Memory Artifact** = After introductions, the first activity of the workshop is the community research presenting an object and sharing a memory they have with that object to the rest of the workshop group.

**Translator** = This is a record of whether or not a translator supported the workshop presentation from English to Vietnamese and vice versa

| No. | Date       | Location    | Description of Host Organization                          | Total Count | Migration Generation | Object Memory Artifact | Translator |
|-----|------------|-------------|-----------------------------------------------------------|-------------|----------------------|------------------------|------------|
| 1   | 2024-03-28 | Seattle, WA | Non-profit economic and neighborhood planning             | 5           | 2                    | Music and composer     | No         |
| 2   | 2024-04-13 | Seattle, WA | Non-profit economic and neighborhood planning             | 2           | 2                    | Áo dài                 | No         |
| 3   | 2024-04-20 | Oakland, CA | Non-profit for immigrant resources, senior cultural group | 33          | 1                    | Karoke                 | Yes        |

|    |            |                 |                                                           |    |       |                         |     |
|----|------------|-----------------|-----------------------------------------------------------|----|-------|-------------------------|-----|
| 4  | 2024-04-25 | Seattle, WA     | Non-profit economic and neighborhood planning             | 6  | 2     | Viet-English dictionary | No  |
| 5  | 2024-05-11 | Seattle, WA     | Non-profit economic and neighborhood planning             | 4  | 1.5   | Cà phê sữa đá           | No  |
| 6  | 2024-05-19 | Seattle, WA     | Family business and community organizing space            | 2  | 1.5   | Folktales               | No  |
| 7  | 2024-05-23 | Seattle, WA     | Non-profit economic and neighborhood planning             | 5  | 1.5   | Folktales               | No  |
| 8  | 2024-05-23 | Seattle, WA     | Non-profit economic and neighborhood planning             | 3  | 2     | Math studying books     | No  |
| 9  | 2024-06-08 | Oakland, CA     | Non-profit for immigrant resources, senior cultural group | 36 | 1     | Wrist watch             | Yes |
| 10 | 2024-06-09 | Milpitas, CA    | Informal mutual aid group                                 | 5  | 1     | Viet-English dictionary | Yes |
| 11 | 2024-06-11 | Los Angeles, CA | Public library                                            | 2  | 1.5   | Áo dài                  | Yes |
| 12 | 2024-06-12 | Irvine, CA      | Academic library/archive                                  | 4  | 1.5-2 | Áo dài                  | No  |
| 13 | 2024-06-13 | Los Angeles, CA | Public library                                            | 2  | 1-2   | Áo dài                  | Yes |
| 14 | 2024-06-20 | Seattle, WA     | Non-profit economic and neighborhood planning             | 11 | 2     | Surname                 | No  |
| 15 | 2024-06-21 | Seattle, WA     | Non-profit for immigrant resources, senior cultural group | 60 | 1-1.5 | Music and singer        | Yes |



|    |            |              |                                               |    |       |                               |     |
|----|------------|--------------|-----------------------------------------------|----|-------|-------------------------------|-----|
| 16 | 2024-07-13 | Seattle, WA  | Non-profit economic and neighborhood planning | 3  | 2     | Áo dài                        | No  |
| 17 | 2024-07-18 | Seattle, WA  | Non-profit economic and neighborhood planning | 3  | 2     | Birth documents               | No  |
| 18 | 2024-08-10 | Seattle, WA  | Non-profit economic and neighborhood planning | 3  | 2     | Heineken beer                 | No  |
| 19 | 2024-08-27 | Renton, WA   | Public library                                | 3  | 2     | Áo dài                        | No  |
| 20 | 2024-08-29 | Seattle, WA  | Non-profit economic and neighborhood planning | 2  | 2     | Radio music                   | No  |
| 21 | 2024-09-14 | Seattle, WA  | Non-profit economic and neighborhood planning | 2  | 2     | Áo dài                        | No  |
| 22 | 2024-09-24 | Renton, WA   | Public library                                | 2  | 2     | Knitting                      | Yes |
| 23 | 2024-09-26 | Seattle, WA  | Non-profit economic and neighborhood planning | 4  | 2     | The Best We Could Do memoir   | No  |
| 24 | 2024-10-05 | San Jose, CA | Non-profit economic and neighborhood planning | 40 | 1-2   | Vietnamese-English dictionary | Yes |
| 25 | 2024-10-12 | Seattle, WA  | Non-profit economic and neighborhood planning | 4  | 2     | Math studying books           | No  |
| 26 | 2024-05-28 | Boston, MA   | Non-profit economic and neighborhood planning | 20 | 1-1.5 | N/A                           | Yes |
| 27 | 2024-10-22 | Renton, WA   | Public library                                | 5  | 2     | Knitting                      | No  |

|    |            |                            |                                               |    |       |               |     |
|----|------------|----------------------------|-----------------------------------------------|----|-------|---------------|-----|
| 28 | 2024-10-24 | Irvine, CA                 | Academic library/archive                      | 25 | 1-2   | House temples | No  |
| 29 | 2024-10-25 | Orange County, CA          | Non-profit                                    | 18 | 2     | Jade          | Yes |
| 30 | 2024-10-29 | Irvine, CA                 | Academic library/archive                      | 32 | 1-2   | Áo dài        | No  |
| 31 | 2024-11-09 | Seattle, WA                | Non-profit economic and neighborhood planning | 11 | 2     | knitting      | No  |
| 32 | 2024-11-19 | Renton, WA                 | Public library                                | 9  | 2     | knitting      | No  |
| 33 | 2024-11-21 | Seattle, WA                | Non-profit economic and neighborhood planning | 4  | 2     | knitting      | No  |
| 34 | 2024-12-10 | New Orleans, LA - Eastbank | Informal women's group                        | 11 | 1-1.5 | Áo dài        | Yes |
| 35 | 2024-12-11 | New Orleans, LA - Westbank | Faith-based organization                      | 14 | 1-1.5 | Soup          | Yes |
| 36 | 2024-12-12 | New Orleans, LA - Westbank | Faith-based organization                      | 6  | 1-2   | Áo dài        | Yes |
| 37 | 2024-12-16 | New Orleans, LA - Westbank | Non-profit economic development organization  | 13 | 1-2   | Fishing boots | Yes |
| 38 | 2025-01-28 | Renton, WA                 | Public library                                | 3  | 2     | knitting      | Yes |

|    |            |                         |                                               |    |     |            |     |
|----|------------|-------------------------|-----------------------------------------------|----|-----|------------|-----|
| 39 | 2025-02-25 | Renton, WA              | Public library                                | 2  | 2   | knitting   | No  |
| 40 | 2025-02-19 | Houston, TX             | Non-profit for immigrant and family resources | 22 | 1   | Corn       | No  |
| 41 | 2025-02-19 | Houston, TX             | Non-profit for immigrant and family resources | 50 | 2   | Textile    | Yes |
| 42 | 2025-02-20 | Houston, TX             | Non-profit for immigrant and family resources | 23 | 1-2 | Lì xì      | Yes |
| 43 | 2025-02-08 | San Jose, CA            | Public library                                | 42 | 1-2 | Dictionary | Yes |
| 44 | 2025-03-01 | San Jose, CA            | Public library                                | 49 | 1-2 | Dictionary | Yes |
| 45 | 2025-04-05 | San Jose, CA            | Public library                                | 44 | 1-2 | Dictionary | Yes |
| 46 | 2025-05-01 | Hackney,<br>London, UK  | Informal women's group                        | 30 | 1-2 | Fish sauce | Yes |
| 47 | 2025-05-03 | Deptford,<br>London, UK | Non-profit for immigrant and family resources | 42 | 1-2 | Beaches    | Yes |

