All Our Feet Are Still Halfway in That Pool

Remembering a Pandemic in the Information Age

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Introduction

Historical pandemics set a general precedent for the devastation that health crises cause society, and COVID-19 is no exception.[1] This anthropological qualitative research study examines the common recollection of events that happened in 2020, and the similarities and dissimilarities between the nature of remembering previous pandemics and the current memories of COVID-19 five years after the fact. Remembering the political events that took place during quarantine is immediately salient in the post-lockdown world. Collective memory, which is fallible, is inclined to forget, distort and misremember pandemic events.[2] COVID-19 is extremely well documented, thanks to widespread archival technology. The amount of readily available information on life during the pandemic seems to contrast with the narratives of earlier epidemics. One would assume that an extensive digital record should militate against the compulsory forgetting associated with prior health crises. However, when one of my participants, VR, stated, "It was more empty everywhere. You were a little more cautious

1 World Health Organization, "WHO Director-General's Opening Remarks at the Media Briefing – 5 May 2023," May 5, 2023, https://www.who.int/news-room/speeches/item/who-director-general-s-opening-remarks-at-the-media-briefing---5-may-2023.

2 Henry L. Roedinger and K. Andrew DeSoto, "Forgetting the Presidents," *Science* 346, no. 6213 (2014): 1106-1109, https://doi.org/10.1126/science.1259627; Henry L. Roedinger and K. Andrew DeSoto, "The Power of Collective Memory: What do Large Groups of People Remember–and Forget?" *Scientific American*, June 28, 2016, https://www.scientificamerican.com/article/the-power-of-collective-memory/; Scott Hershberger, "The 1918 Flu Faded in Our Collective Memory: We Might 'Forget' the Coronavirus, Too," *Scientific American*, August 13, 2020, https://www.scientificamerican.com/article/the-1918-flu-faded-in-our-collective-memory-we-might-forget-the-coronavirus-too/; Laura Spinney, *Pale Rider: The Spanish Flu of 1918 and How it Changed the World* (New York: PublicAffairs, 2017), 12.

about everything" he was referring to "everything" in a both material and digital sense. Pervasive loneliness during the pandemic is heavily documented, and immediately resonant to those who experienced lockdown for any sort of extended period.[3] Teenagers and young adults between 13-20 years old in 2020 recall the COVID-19 pandemic in the same impressionistic way that previous pandemics were and are communally remembered. Despite the wealth of evidence provided by digital technologies, pandemics continue to distort the perception of time and consequent production of memories.

Demographic

My demographic was selected for ease of access, as most Lake Forest College students were between 13 and 20 years old at the onset of the pandemic, which allows my participant population to act as a transferable population to individuals who experienced quarantine at a similar age. The project is based in and focused on the US, but 3/13 of my participants were in a different country during the pandemic (Nepal, Mongolia, Austria/Italy), which lends credibility to the transferability of this project to non-US American populations. As my main recruitment method was discussing the project with my peers, my sample is largely made up of prior acquaintances.

Interviews

Following the centering of individual personal memories of the pandemic, my interview questionnaire was set up to briefly describe impactful 2020 US events (such as the killing of George Floyd and the 2020 election results) in the order that they happened, and then to ask what each participant remembered about each event. The questions were designed for a US audience, which I explained to all participants. This questionnaire system was instituted after I refocused my project, meaning that the first three interviews were taken using a different format (though many of the same issues and events were relevant). The altered project initially proved too great a body of research for 12-15 pages, which is why the redesigned project narrowed the topic to address the documentational aspect of the COVID-19 pandemic.

Design Specifics

The interview system following its redesign took between 40 minutes

3 Natasha Parent, Kyle Dadgar, Bowen Xiao, Cassandra Hesse, et al., "Social Disconnection During COVID-19: The Role of Attachment, Fear of Missing Out, and Smartphone Use," *Journal of Research on Adolescence: The Official Journal of the Society for Research on Adolescence* 31, no. 3 (2021): 748-763, https://doi.org/10.1111/jora.12658; Gaia Sampogna et al., "Loneliness in Young Adults During the First Wave of COVID-19 Lockdown: Results from the Multicentric COMET Study," *Frontiers in Psychiatry* 12 (2021), https://doi.org/10.3389/fpsyt.2021.788139; Jo Aleida Van der Sloot and Christin-Melanie Vauclair, "Covid-19 Lockdown Loneliness and Mental Health: The Mediating Role of Basic Need Satisfaction Across Different Age Groups," *Journal of Adult Development* 31 (2023): 346-358, https://doi.org/10.1007/s10804-023-09469-0.

to an hour depending on the participant. The dataset collected provided me with what participants remembered without aid from their own documentation (a few participants mentioned not remembering things they had felt were important previously, and, after consulting old text messages, I myself realized that I had no memory of topics I had once discussed at length; (see Cohen 2025; Velasco et al. 2022).[4] This collection method focused attention on what is remembered upon immediate reflection, rather than what is known to have happened, but is not easily recalled.

Analysis

In conjunction with interviewing, I used a combination of deductive and inductive coding to analyze the thirteen collected interviews, with an overall total of six codes (one deductive, five inductive). My deductive analysis is based in the existing theory of "pandemic time" and examines how my dataset aligns with previous research into the topic, using the 2022 study *Lost in Pandemic Time: A Phenomenological Analysis of Temporal Disorientation During the COVID-19 Crisis* by Pablo Velasco et al. as a touchstone. The integration of time distortion during the pandemic provided me with the supported theme of "temporal disorientation" or the simplified "*time distortion*" in my coding system. My inductive data analysis functioned in a similar manner, but instead based categorization on recurring ideas in the dataset itself rather than a preexisting theory. The themes I identified independently are *violence in practice*: the switch between knowing something "in theory" and "in practice", in reference to both physical violence and health crisis related violence; *societal unpreparedness*: descriptions of the world being unprepared for a pandemic, of signals of what was to come; *powerlessness*: hopelessness and frustration with society, apathy/disconnection from the self; *isolation & social cost*: feeling alone or disconnected from peers both during and following the pandemic, on both an individual and societal level; and finally, *change*: how the world and its people have been changed in the aftermath of COVID-19.

Acknowledgement

My positionality as a researcher presented a variety of challenges, the most prominent being that the material under examination is extremely charged in terms of personal grief (many people lost someone to COVID-19) and descriptions of violence and bigotry (as I brought up topics such as masking, vaccination, and antiblack hate crimes explicitly). It was very important that I clearly state what I will be discussing and how I expected them to respond, especially as a white person in a position of power (as a researcher, albeit a student one, I held

4 Kate Cohen, "The Five Years We Can't Remember," *The Washington Post*, March 6, 2025, https://www.washingtonpost.com/opinions/interactive/2025/pandemic-memory-covid-lockdown-forgetting/; Pablo F. Velasco et at., "Lost in Pandemic Time: A Phenomenological Analysis of Temporal Disorientation During the COVID-19 Crisis," *Phenomenology and the Cognitive Sciences* 22 (2022): 1121-1144, https://doi.org/10.1007/s11097-022-09847-1.

authority in the power dynamic). To approach this, I explained my expectations very clearly in my script and in general, as I did and do not feel it was necessary to ask anyone to divulge sensitive information. For an example, I started each interview (following my consent script) by saying "every answer that you give is the correct answer." My initial research question was largely unrelated to COVID-19, which is why the interview script that was used for participants ML, AM, and MD differ slightly in structure from the other responses. On the analytical front, the final version of my coding system underwent between four to six revisions, while my thesis had a large quantity of variations as the scope of my research narrowed. Following the completion of the majority of my interviews, both my coding system and thesis went through several iterations, as the scale of the project made the original conceptual framework infeasible. For brevity, every participant will be referred to using their assigned initials rather than their full pseudonym.

The Before Times, The After Times

The majority of my participants described experiencing different variations and extents of time distortion when reflecting on the pandemic. Velasco et al. define five categories of temporal disorientation in their study: temporal rift; temporal vertigo; impoverished time; tunnel vision; and spatial and social scaffolding of time.[5] This paper will not address tunnel vision or spatial and social scaffolding of time, as their unique characteristics are based intrinsically within the experience of time amidst the pandemic, rather than upon reflection. These two categories would have likely appeared in my interview data were my sample larger, or my questions oriented to only investigate the concept of pandemic time. I will address each of the remaining three categories in the following section, using quotes from my dataset to exemplify how this project corroborates and challenges the findings by Velasco et al.[6]

Temporal rift is defined as the separation between pandemic time and pre-pandemic time, referring to life before lockdown as the "before times" or an otherwise definitively different era.[7] While my dataset does not specifically address the distinction between "before" quarantine and "during" quarantine, one intriguing aspect is that every participant I interviewed had a specific and relatively detailed moment that they realized the pandemic was, to quote participant JM, "really happening." This is something I would be intrigued to pursue in follow-up research on frequently overlapping experiences, as there is little available information in this regard, despite common consensus being that people will remember the moment that they felt COVID-19 become realized in their day-to-day

5 Velasco et al., "Lost in Pandemic Time," 1127.
6 Velasco et al., "Lost in Pandemic Time," 1121-1144.
7 Velasco et al., "Lost in Pandemic Time," 1127-1128.

lives (this is seen in other forms of crisis; see Heshmat).[8] As it stands, I attribute the lack of direct mention to temporal rift by definition to the simple fact that the Velasco et al. study involved 149 individual responses while this project included thirteen, in conjunction with the Velasco et al. study being focused on pandemic time as a concept, while my questionnaire addressed pandemic time only in part.[9]

The second category, temporal vertigo, is the compression of the perception of pandemic time, making time both long and short or concurrently fast and slow.[10] This sentiment was relevant to my research, with an alteration. Participant AC had an inverted perspective on temporal vertigo, stating, "I don't really remember a lot of details. [2020] feels like decades ago." The most interesting aspect of this statement is that while in the Velasco et al. study, participants commonly felt that while days would drag on, months passed very quickly, AC expressed the opposite idea (while still aligning with the theory itself, flipped), as her perception of 2020 placed it assuredly in the past.[11] I would postulate that this is an inversion of not just temporal vertigo in terms of the compression and extension of the passage of time, but of temporal rift as well, with the "after times" following the "during times" of COVID-19. The distinction between "during" and "after" is most prominent in my interviews on the topic of vaccination – while all of my participants expressed that they were vaccinated, the majority had a generalized sense of when they received their initial dose, saying something akin to "as soon as/ sometime after they became available to the general public." JM is an example of the trend of remembering the event only in general terms, defining the difference between the relevance of vaccination mid pandemic and post pandemic, stating, "…I don't remember when I got my first vaccine. I remember being in line, but not, actually getting it. A few months after release? I need to find my vaccination card. I remember being scared about that card. Like when I get boosters now, I don't need to think about the card the way I did." Their statement indicates that the distinction between pandemic time periods is not entirely controlled by individuals, but also by the necessary tempo of events during a health crisis.

The idea that the pandemic created an alternative temporal experience in the relationships between time before, time during, and time after is relevant in the third category of impoverished time, which is the most prevalent in my data. Impoverished time is defined as the result of long-term monotony and how it interacts with the "texture of time," creating a flattened effect.[12] The majority of my interviews reference this aspect of time distortion. Participant SV stated, "It's all a blur looking back, time was just: wake up, eat breakfast, do something like read

8 Shahram Heshmat, "Why Do We Remember Certain Things, But Forget Others?" *Psychology Today*, October 8, 2015, https://www.psychologytoday.com/us/blog/science-choice/201510/why-do-we-remember-certain-things-forget-others.

9 Velasco et al., "Lost in Pandemic Time," 1125.

10 Velasco et al., "Lost in Pandemic Time," 1129-1130.

11 Velasco et al., "Lost in Pandemic Time," 1131.

12 Velasco et al., "Lost in Pandemic Time," 1131.

a book or play a game, sleep, do it all again." Participant MD has the same feeling, "…this isn't real, what's happening in the world now isn't real. […] It just felt like a blur, genuinely." This idea shared amongst participants is emulative of a greater societal trend of time during quarantine being dulled or simplified in retrospect.[13] In an article for *The Washington Post*, Richard Sima quotes Dr. Norman Brown to explain, "'I would say the pandemic, for many people, will be remembered as this kind of gray interlude,' Brown said. 'And for some people, it will be a life-changing kind of event or period. And they'll remember differently.'"[14] When asked how history will remember COVID-19, Brown says, "'In order to really kind of staple one's autobiographical memories into history, history has to take your life and turn it on its head,'" while Dr. William Hirst offers a more general predicament, "'…the question is, do we feel the moral imperative not to let the story end with us?'"[15] Participant HA expressed exactly what she remembers from the pandemic, saying, "When I think of 2020, I think of the BLM movement, COVID, George Floyd, all of those." An individual's recollection of events is colored by what the people around them remember, and just as previous pandemics indicate, monotony damaged the quality of time itself, and therefore what mattered to the group overtook individual experiences, even to the people who experienced them.[16] My participants occasionally expressed that things had been altered without their recognition of said change in the moment. ML expressed that she had no frame of reference for what her high school was like before COVID-19; BP talked about how the pandemic changed how he understood the US and the US educational system; but VR simply said, "Maybe, there were things that changed without me even noticing it." The dissolution of temporal "footholds" makes it difficult to remember things before, during, and after with any clarity, as events are consolidated internally into a very long sentence lacking punctuation.[17]

The common aspects of temporal disorientation in my dataset were concurrent with how the 1918 flu was commonly recalled before 2020, using *Pale Rider: The Spanish Flu of 1918 and How It Changed the World* by Laura Spinney as my primary comparative source. In *Pale Rider*, the 1918 pandemic was described as being remembered "…personally, not collectively. Not as a historical disaster, but as millions of discrete, private tragedies."[18] My interviews confirm that this has remained the case for the 2020 pandemic, especially in retrospect. One example of the pandemic as a private experience is participant RA, who brought up when their mother caught COVID-19 and was quarantined, and they had feared that their mother would die without them being able to speak with her again.

13 Richard Sima, "Science of Forgetting: Why We're Already Losing Our Pandemic Memories," *The Washington Post,* March 13, 2023, https://www.washingtonpost.com/wellness/2023/03/13/brain-memory-pandemic-covid-forgetting/.

14 Sima, "Science of Forgetting."

15 Sima, "Science of Forgetting."

16 Spinney, *Pale Rider*, 12-14; Velasco et al., "Lost in Pandemic Time," 1131-1132.

17 Velasco et al., "Lost in Pandemic Time," 1132-1133.

18 Spinney, *Pale Rider*, 12-13.

Alternatively, SV lived with frontline healthcare workers, both his mother and sister being full time nurses, and he described how their exhaustion and desperation grounded his experience of the pandemic in the wider world. Another participant, TG, realized mid-interview that what they were describing was them and their brother being bullied for wearing a mask. They were discussing how returning to in-person instruction changed for them post pandemic, and said, "…I was wearing a mask outside, and a couple guys were walking by and coughed at me. To try and scare me, to get me sick. They would be horrible to my brother for masking, and me. They bullied me! I haven't ever, I haven't realized that before, like, right now." The reason that the different experiences between participants were used as examples is to confirm that the 1918 pandemic and the 2020 pandemic are both remembered in fragments despite their high death counts, in part because of the all-consuming nature of each individual's private tragedy.[19] While RA laughingly dismissed the fear of their mother dying when reflecting on it five years in the future, that fear was founded in fact of what could have happened, and what did happen to many people across the world.[20] SV basing his understanding of reality in the situation of his mother and sister due to the distortion of his own day-to-day experience (see his longer quote above in [1.3]) was a rational decision, despite it being emotionally charged. His recollection emphasizes that it is the combination of individual time disorientation (impoverished time most prominent in this case, as monotony flattened experiences that would have otherwise been memorable) and the personalization of grief that makes it difficult to remember pandemic events, even if the grief in question is not an immediately locatable loss.[21] TG's realization exemplifies how even these moments of private tragedy may be ignored for an individual's wellbeing, with them later saying, "I just blocked it all out." As stated in my thesis, while it is not the only way that events are societally remembered, the distortion of memory in the majority of individuals creates a foundation for being ignored by the community at large (see Young 2023).[22] To conclude this section with an oft-quoted passage from *Pale Rider*, "Memory is an active process. Details have to be rehearsed to be retained, but who wants to rehearse the details of a pandemic?"[23] The different reasons for not wanting to rehearse the details of a pandemic are extensive, and my dataset indicates alongside supporting literature that a vital aspect of forgetting pandemic events results from an altered perception of time before, during, and after COVID-19, just as it was for the Spanish flu.

19 World Health Organization, "WHO Director-General's Opening Remarks"; Spinney, *Pale Rider*, 12.

20 Cliff Yung-Chi Chen, "Grieving During the COVID-19 Pandemic: In-Person and Virtual 'Goodbye'," *Omega* 89, no. 3 (2022): 1176-1192, https://doi.org/10.1177/00302228221090754.

21 Sima, "Science of Forgetting."

22 James E. Young, "Remembering the Victims of COVID-19: From Personal to Civic to Reparative Memory," *Memory Studies* 16, no. 3 (2023): 646-650, https://doi.org/10.1177/17506980231162321.

23 Spinney, *Pale Rider*, 168.

The Loneliness Pandemic

A second recurring aspect in my dataset shows that loneliness was unrelenting despite contemporary digital connection. Technology often acted as a contributing factor to isolation during the pandemic, despite societal hopes to the contrary. The consistency of loneliness in my participants' answers was linked by the majority to failed attempts to connect digitally, either as themselves or as a social group (classmates, friend groups, etc.). While we were discussing online schooling and Zoom breakout rooms, JM described how they were given directions by their teacher to engage with their peers in the smaller call rooms, saying, "We wouldn't talk live. We would just text in the little chat. It's strange, looking back." While an attempt was made, this quote exemplifies the failed attempts at meaningful digital connection on a wider societal scale.

Support for this concept comes from the World Happiness Report 2021, which identified risk factors for being negatively impacted by the COVID-19 pandemic, with notables being the quality and quantity of social relationships, and social media use having both negative and protective effects (Okabe-Miyamoto and Lyubomirsky 2021, 134-136).[24] Individuals already at risk for loneliness in 2020 reported increased loneliness, and the at-risk individuals reporting the most were youth.[25] The causes for feelings of isolation are personalized to each individual, especially upon reflection, with the only certainty being that "…relatedness (i.e., connectedness) during COVID-19 [is] associated with greater well-being."[26] This is supported by how the majority of my participants described loneliness, an example being TR saying that she felt intensely isolated from life outside of herself, another being SV saying, "…the people who I knew, it was really hard for me during COVID because they didn't reach out. I feel like I grew up more." While many memories may be altered when remembered after the fact, the recollection of loneliness differs very little from loneliness at the time, as based on a 2021 study by Natasha Parent et al. which states in its conclusion, "…while the majority of adolescents felt connected to others in the time of the COVID-19 global pandemic, a subset of youth felt socially disconnected, and previous work indicates that these are likely to be those most at risk for maladaptive outcomes."[27] My participant sample was largely made up of this subset (or demographic), and

24 Karynna Okabe-Miyamoto and Sonja Lyubomirsky, "Social Connection and Well-Being During COVID-19," in *World Happiness Report 2021*, ed. John F. Helliwell, Richard Layard, Jeffrey D. Sachs, and Jan-Emmanuel De Neve (New York: Sustainable Development Solutions Network, 2021).

25 Sampogna et al., "Loneliness in Young Adults," 4-5; Van der Sloot and Vauclair, "Covid-19 Lockdown Loneliness and Mental Health," 352.

26 Tirill F. Hjuler, Daniel Lee, and Simona Ghetti, "Remembering History: Autobiographical Memory for the COVID-19 Pandemic Lockdowns, Psychological Adjustment, and Their Relation Over Time," *Childhood Development* 94, no. 1 (2025): 67, https://doi.org/10.1111/cdev.14131; Okabe-Miyamoto and Lyubomirsky, "Social Connection and Well-Being," 135.

27 Parent et al., "Social Disconnection During COVID-19," 760.

the feelings expressed in my research align with the results of the studies at the time.[28] The widespread consensus between individuals in my dataset suggests that this subset may be larger than postulated in the Parent et al. study, being more closely align with the generalized "youth" demographic examined in an alternative 2021 study by Gaia Sampogna et al. The effect of loneliness on their generation was referenced by the majority of interviewees, with RA mentioning that when reintegrating in school they would run away when approached, and how "…little kids in my neighborhood, they didn't know how to like, talk to people or play outside. You could throw a ball towards them and they would just stare." JM echoes this, and compares themselves and their community, "I think a lot of people I know, we were like, mildly agoraphobic. And if you had social anxiety, it just made it worse."

For my participants, the monotony of the pandemic was a contributing factor to their isolation from their peers. My Black participants were exceptions to this, both expressing how they remained inside, or walked with company with parental permission in the months following the murder of George Floyd. ML expressed the conjunction of disconnection from their peers and despair related to current events in their immediate response to George Floyd's murder, stating, "… it was a moment where I felt so different from everyone I knew because all of my social circles in middle school. and high school too. were white, and like. I was the only Black person and I felt like, they could watch it happen but couldn't understand it in the same way as me. Like that could BE me!" My other Black participant, AM, talked about how she very rarely left the house due to fear of COVID-19 and the Black Lives Matter protest pushback, despite their neighborhood being mostly people of color, and when I asked why her mother felt it was necessary, she said, "It was just the world in general." AM described how pervasive fear was at the time and how the threat of police violence intermingled with the health threat, with ML addressing that common fear, saying, "There was an underlying sense of worry in the house, a lot of asking back and forth, 'is this person doing okay?'"[29]

My data suggests that the persistence of loneliness as a constant attribute of COVID-19 for a specific portion of the population worked in tandem with widely experienced temporal disorientation, enforcing both the distortion of time and individual isolation in youth inclined towards worsened well-being as a result of the pandemic.[30] My participants had precise and well-supported thoughts on how COVID-19 impacted their lives, the majority of participants feel-

28 Parent et al., "Social Disconnection During COVID-19," 760-761; Sampogna et al., "Loneliness in Young Adults."

29 Claudia Wallis, "Why Racism, Not Race, is a Risk Factor for Dying of COVID-19," *Scientific American*, June 12, 2020, https://www.scientificamerican.com/article/why-racism-not-race-is-a-risk-factor-for-dying-of-covid-191/.

30 Velasco et al., "Lost in Pandemic Time," 1123; Parent et al., "Social Disconnection During COVID-19," 750; Okabe-Miyamoto and Lyubomirsky, "Social Connection and Well-Being," 140; Sampogna et al., "Loneliness in Young Adults," 352.

ing socially disadvantaged in both career networks and general social circles. TG expressed frustration with the persistence of online-based instruction, saying, "... in a lot of my bio classes there's a lot of pre-lectures and online pre-things that I can tell are products of the pandemic, that I would've preferred to be done in person! I think people are still designing in case they need to go online, because what if we get sick? All our feet are still halfway in that pool." In contrast, when discussing the onset of the pandemic, participant BP said, "…people were like 'oh it's just like the common cold, it'll go away,' and then somehow it turned into this, like, the bubonic plague." These two quotes illustrate the difference between beginning and late societal responses to the pandemic. The dismissal of the seriousness of the health crisis has been extensively studied, as the death toll from the pandemic became politicized.[31] What is remembered and what is forgotten of pandemic experience follows the lines of our contemporary political divisions, in addition to individual grief practices.[32] A parallel instance of social memory construction comes from the 1918 flu and its contemporary comparisons with the Great War. The privileged status of the Great War as an intense human drama, that allowed for both direct and vicarious participation, overshadowed the flu epidemic in public memory, which could only be experienced as a monotonous, vague, and inhuman threat.[33]

My participants reported a chasm in experience during 2020, from naivete at the onset to desolation as the year progressed. This supports my thesis, in that what we remember is decentralized from our personal memories, not just due to temporal distortion, but also social structures that politicize health and loneliness for our times, as earlier structures had during the 1918 epidemic. When I asked JM about the 2020 election, specifically as they were then unable to vote, they said, "It felt insane, and it feels insane, and I remember at the time feeling so much despair. So much despair. And now, I think I feel that less. [...] . But then, it all felt so hopeless, I couldn't vote, I couldn't do anything." For my participants, their ongoing mental and physical health is entwined with the impoverished time, isolation, fear, and loneliness of the pandemic itself. Their perception of their own lives has been altered by the very experiences that they cannot recall neutrally, since their memory making was impeded by monotony, terror, anxiety, and grief, an obstacle that has continued into the present moment.

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31 Marcus Cheatham, Heidi Hancher-Rauch, Jodi Brookins-Fisher, Alexis Blavos, et al.,"Politics Spread COVID: Developing a Public Health Response," *Health Promotion Practice* 23, no. 5 (2022): 729-34, https://doi.org/10.1177/15248399221118012; Meredith Neville-Shepard, "Masks and Emasculation: Populist Crisis Rhetoric and the 2020 Presidential Election," *American Behavioral Scientist* 68, no. 1 (2021): 97-111, https://doi.org/10.1177/00027642211011223; Yoshiko Iwai, Zahra Khan, and Sayantani DasGupta, "Your Patriotism Will Not Protect You: Anti-Masking Movements and the 'War on Terror'," *Literature and Medicine* 39, no. 2 (Fall 2021): 212-216, https://doi.org/10.1353/lm.2021.0019.

32 Yung-Chi Chen, "Grieving During the COVID-19 Pandemic: In-Person and Virtual 'Goodbye'," *Omega* 89, no 3. (2022): 1176-1192, https://doi.org/10.1177/00302228221090754.

33 Spinney, *Pale Rider,* 12-16.

Conclusion

Based on my research, the perspective of pandemic events in teenagers and young adults post pandemic can vary greatly from what is expressed in research completed at the time. Many questions could be asked in follow-up studies. How do people across age groups differentiate between the periods of before, during, and after the pandemic? How does race interact with the response to health crises?[34] Why were the moments that my participants realized that the pandemic was "really happening" so similar (attributable to sample size or a wider trend)? How has continued grief been affected by the distortion of time during the pandemic? On another line of thinking, I suspect that the theory of temporal rift per Velasco et al. has been replicated as expressed by AC, creating a rift at not just the beginning but also the end of the pandemic, the confirmation of which requires study on a larger scale. The results of my research indicate that the effects of the pandemic on teenagers and young adults need to be further examined as they currently stand, as while the previously mentioned and extremely valuable research done during the pandemic provides a portion of the experience, each individual has a different perspective of themselves and their pandemic experience in retrospect, and as such express a different understanding of their private tragedy. The 2020 pandemic replicates the 1918 pandemic in terms of how we remember events as a group in terms of public commemoration, and while the historical record for the COVID-19 pandemic will be far more extensive than its predecessor, there is a strong probability that it will follow prior pandemics into near-total oblivion.[35]

34 Wallis, "Why Racism, Not Race"; Bandana Purkayastha, "Divided We Stand: What the Pandemic Tells Us About the Contemporary US," *Social Movements and Politics During COVID-19* (Bristol: Bristol University Press, 2022), https://doi.org/10.51952/9781529217254.ch008.

35 Mouaz H. Al-Mallah, "The Way Ahead: Life After COVID-19," *Methodist DeBakey Cardiovascular Journal* 17, no. 5 (2021): 83-88, https://doi.org/10.14797/mdcvj.1056.