SIDD MAINI DESIGN PORTFOLIO 2019
PROBLEM/CONTEXT

The eHumanity project exists as a means of preserving knowledge related to North American Indian heritage. The main goal of this project is to provide a simple and user-friendly tool to the Native-American population of the United States and their ancestors that motivates cultural learning and preservation. Another goal is to facilitate educational research by helping provide reliable information.

In its current state, the project consists of a web portal that has access to consolidated artifacts from two museums while allowing social networking interaction.

The current project challenges include coming up with a vision for the future of this project that lays out a detailed three-year plan after finishing the user research and feedback phase.

ROLES

- Team Lead
- Interface Designer
- Web Developer
- User Experience Designer
- Ethnographer
- Primary/Secondary User Researcher
- Visual Designer

RESPONSIBILITIES

I am the lead for the entire project funded by an NEH grant. This project is part of my full time professional work. My responsibilities include delegation of tasks to my team and supporting them on technical issues, designing database structures, maintaining the web servers and doing server administration, coming up with new interface designs using sketches or wireframes, brainstorming concepts with my team, conducting primary user research and much more. I have the full ownership of this project and therefore equally responsible. I recently conducted ethnography, focus group sessions, and usability testing interviews in North Dakota that was a lot of fun. I have filled in almost any role or responsibility that one might think of related to project work.
new to eHumanity?

Start browsing and find what you're looking for today!
You are in no way required to pay or register for the
use of this site. All of our services FREE to use.

We are a grant-funded initiative. Our goal is to
promote appreciation of the treasures of the North
American Indian.

Read more about eHumanity

Featured Artifacts

In Collaboration With:
“Knowledge of Culture is what leads to creativity...”
- Tom Davis - dean of instruction at Navajo Technical College

Browse through over 70,000 Native American Cultural Items

Woman’s Scarf  Wooden Chest  Pipe Tomahawk
Data Management in Big Data

Course Overview

Course Description

Data is abundant and its abundance offers potential for new discovery, and economic and social gain. But data can be difficult to use. It can be noisy, poorly described, and not easily combined with other data. This course will examine the necessary precursor steps to the flamboyant data uses and success stories we hear in the media today, and these are the principles and technologies needed to capture data, clean it, store it, access it, and trust it for a repurposed use.

Specifically the course will cover the 1) distributed systems and database concepts underlying NoSQL and graph databases, 2) best practices in data pipelines, 3) foundational concepts in metadata and provenance plus examples, and 4) developing theory in data trust and its role in reuse.

Other Info

Professor Plale has broad research and governance interest in long term preservation and access to scientific data, and enabling computational access to large-scale data for broader groups of researchers. Her specific research interests are in tools for metadata and provenance capture, data repositories, cyberinfrastructure for large-scale data analysis, and workflow systems. Plale is deeply engaged in interdisciplinary research and education and has substantive experience in developing stable and useable scientific cyberinfrastructure.

Course projects will be on OnCourse
Grading on OnCourse
Quizzes are embedded in each lesson
Hangout details & hours
Office hours

Syllabus

Overview
Introduction
Lesson 1
Lesson 2
Lesson 3
Lesson 4
Lesson 5
Lesson 6
Lesson 25
INFO-1590
Fall 2014
Big Data Open Source Software and Projects
Dr. Geoffrey Fox, School of Informatics and Computing, Indiana University

OnCourse
Please use OnCourse for submission of some assignments and checking your grades.
Go to OnCourse

Use of Google+
The class will interact with postings on a Google community group. The online section will also interact with Google Hangout or equivalent. Information about Google+ Hangout times will be posted for the data science ONLINE only section.
Residential Community
Data Science Community

Office Mix
Office Mix technology is being used for creating the lessons. The lessons are available in Office Mix, which supports combined voice, video, and slides.
Check out Office Mix

Grading
Grading will be based on participation (10%), ABDS deployment (30%) and Project (60%).
Check your grades on OnCourse

Technology Used
We will use FutureSystems (previously FutureGrid) facilities and cloud computing experience is helpful but not essential. Good working experience with Java is required.
Go to FutureSystems

Instructor
Geoffrey Charles Fox
Senior Associate Dean for Research
Distinguished Professor of Physics,
Computer Science and Informatics
gcf@indiana.edu

Course description
This course studies software used in many commercial activities to study Big Data. The
**PROBLEM/CONTEXT**

“HP has hired the IU HCI/design consultancy on a test run basis. They have given us a small but important project to work on. They want us to redesign the workflows for configuration of e-mail on their printer control panels and in their fleet management software.

As a large company they have a lot going on and are looking for design firms that don’t need to be lead through the design process. They are providing us with personas, and a high level list of the settings we need to configure so we have almost everything; we will only need to do minimal research. They are currently redesigning their UI so they want us to provide them with some wireframes using contemporary UI designs for inspiration. The final deliverable is a 2’x3’ poster showcasing the wireframes and some cool visualization of the workflows.” - Project Problem

Upon further investigation into the problem, we realized that HP needed a new vision for its printer solutions. Given that they already have the manpower and resources to come up with new interfaces, we concluded that they basically were looking for a new innovative concept and went that route.

**ROLES**

- Visual Designer
- Contextual Interviewer
- Secondary Researcher
- Design Strategist

**RESPONSIBILITIES**

My responsibilities included doing primary user interview of two print admins in my office and secondary user research that explored more into the problem space. We came up with the concept together after our brainstorming session and I ended up doing the visual design and most part of the content management for the poster. I did lead the project in certain ways.
Auto-Discovery
The HP printer using the latest HP Print Cloud technology can auto-discover itself to the network and identify itself to the print server. This print server automatically assigns an IP address and a domain name to the new printer.

HP Cloud Docs
All documents are stored on the HP print cloud storage technology that allows a user to access/print it from anywhere in the world.

Multi vendor support
Whether it's an HP printer or a printer from any vendor released since 2030, the HP Cloud Print platform supports multiple vendors using its OCP interface.

Design Rationale
Above is a listing of the different features needed to be considered as part of a cloud-printing platform. Our solution is to minimize the configuration needed, and revisit the printer notifications to IT staff. We seek to investigate many new concepts for the printing/scanning workflow that do not require on-screen interface control except for rare occasions.

A multifunction printer has to store scanned documents somewhere. There are typically three choices: email, network storage, and USB drive. All of these add interface complexity since the user must choose where to store the document. HP Cloud Print allows us to reimagine document storage in a sustainable and eco-friendly way. The document would be stored to the HP public or private cloud to individual accounts that can be accessible from anywhere through several paradigms not limited to web, mobile, and tablets, while making accounting much simpler.

Self-Configuration
HP printer will download its drivers and load the default configuration from the print server as soon as it is auto-discovered.

Wifi Compatible
Printers can be configured wirelessly, hence can be portable.

RFID Support for users
Users do not have to remember passwords and this can allow tailoring of the control interface based on user privileges. The interface for the IT admins can be tailored likewise.

Maintenance Alerts
to any device connected to the print cloud

The reason we focus on cloud computing is the greater conception of cloud configuration and management. Web Jet Admin is just the first step. According to an IT specialist in the School of Informatics and Computing at Indiana University, the most time consuming part of an IT specialist job is maintaining the printer (which is approximately 40%). It is more important to communicate the status of a printer. The specialist could replace supplies before they are depleted using a reliable prediction software. This would save users the headache of running out of toner.
SP3TRDM
understanding 3d-modeling through illumination

Siddharth Maini - MS Human Computer Interaction Design
Terrence Heldreth - MFA Sculpture
Kelly Novak - MFA Metallurgy & Jewelry Design
Kyleigh Garman - MFA Metallurgy & Jewelry Design
Hyejin Kang - MFA Digital Art
Reilly Donaldson - BA Sculpture
Tom Colcord - BFA Painting
Kimberly Jackson - BFA Metallurgy & Jewelry Design
David Becker - BFA Digital Art
Doori Lee - BA Studio Art
Eric Jiang - BA Studio Art
Robert Waller - BA Graphic Design
Joshua Hodgens - BA Graphic Design

April 27th, 2012, Friday from 7-9 pm
McCalla Art Building, 10th and Indiana
Diversity in Spirituality

I have tried to explore the expression of universal individual spirituality using colors and art. Everybody is unique. This exhibit intends to stimulate thoughts about the inner meaning of life. Being spiritual can be defined as having a relationship with your inner soul. The path towards reaching the inner core of your soul is of utmost significance.

Software Used
Rhinoceros 3D

Materials Used
Styrofoam and styrofoam cutter
Gypsum for 3D modeling
Acrylic Paints
Light source
“I wanted to compliment you on your artwork - which I saw at the art show Friday night. I was impressed, and particularly impressed to see your work in there as the lone person who was not an MFA student. That takes some courage.”
“MobileCause: Designing Technologies for Social Change”

Sidd Maini & Brian Oppenlander
Meet Larry Marshall
how can I help “Occupy Bloomington” cause?
wait...i heard about mobilecause iphone app
can i use it to make a contribution?
Larry starts using mobilecause
mobilecause

enter zipcode
Would Like to Use Your Current Location

Don’t Allow  OK
Coleman SunDome 7-Foot by 7-Foot 3-Person Dome Tent (Orange/Gray)
Coleman
List Price: $73.99
Price: $48.95
You Save: $25.04 (34% off)

Buy Now
Contribute Track Reviews
Awesome…I donated a tent!
A few days later...
Thanks George! 😊
Megan, Leader

We will install it soon! Thanks!
Joshua, Co-Leader
Installed!!
“TENT”

Installed!!
Reviews
TrackContribute
Home REVIEWS
more
Cause Growing
5
115
more
Contribute Track Reviews
Leila Farahani

28 years old – Julliard School of Music

• Stuck in NY with her younger sister.
• No knowledge of Zombies
• In desperate need of food + transportation
• Main goal is to reach California
• Willing to join other survivors along the way and offer help
WHAT IS FUTUREGRID?

The FutureGrid is an NSF-funded project which will provide an experimental platform that accommodates batch, grid and cloud computing, allowing researchers to attack a range of research questions associated with optimizing, integrating and scheduling the different service models.

VIRTUAL MACHINE SUPPORT

The FutureGrid (FG) test-bed will support the virtual machine-based environments, as well as native operating systems for experiments aimed at minimizing overhead and maximizing performance.

EXPERIMENT MANAGEMENT

The FutureGrid (FG) test-bed will make it possible for researchers to conduct experiments by submitting an experiment plan via a workflow engine meant to preserve the provenance and experiment state information.

CLOUD TEST-BED

FutureGrid (FG) will provide a significant new experimental computing grid and cloud computing test-bed to the research community, together with user support for third-party researchers conducting experiments on FutureGrid.
Choose a Goal: (or Create a Custom Goal)

- Pay off credit card debt
- Pay off loans
- Save for an emergency
- Save for retirement
<table>
<thead>
<tr>
<th>Date</th>
<th>Description</th>
<th>Category</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>SEP5</td>
<td>Thank You</td>
<td>Credit Card P.</td>
<td>+$821.86</td>
</tr>
<tr>
<td>SEP5</td>
<td>Wal-mart</td>
<td>Shopping</td>
<td>-$43.65</td>
</tr>
<tr>
<td>SEP5</td>
<td>Mother Bear's Pizza</td>
<td>Fast Food</td>
<td>-$12.68</td>
</tr>
<tr>
<td>SEP5</td>
<td>Kroger</td>
<td>Groceries</td>
<td>-$6.98</td>
</tr>
<tr>
<td>SEP5</td>
<td>Kroger</td>
<td>6. Groceries</td>
<td>-$26.08</td>
</tr>
</tbody>
</table>
e-humanity User Research and Usability Testing Report

Sidd Maini
Pervasive Technology Institute
Indiana University

Executive Summary

This report presents the results from various research activities conducted as part of the e-Humanity project. It includes the insights from such user research phases over a period of a few months and the usability testing results of the actual target audience (people from the Native-American tribes) after the second version of e-Humanity portal located at http://e-humanity.org was released.
Approach and Methodology

Table 1: Overview of Research Methods

<table>
<thead>
<tr>
<th>Overview of Research Methods</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnography</td>
</tr>
<tr>
<td>Usability Testing</td>
</tr>
<tr>
<td>Online Surveys</td>
</tr>
<tr>
<td>Focus Groups</td>
</tr>
<tr>
<td>Blog Research with Webinar</td>
</tr>
</tbody>
</table>
Online Survey

An online survey was undertaken to understand the meaning of the term “Cultural Preservation” from the perspective of people who responded. The survey results are attached in the Appendix. Following two questions were asked in the survey:

- What does ‘Cultural Preservation’ mean to you?
- What do you do for a living?
User Research

This section contains findings and insights from important discussions using the user research phase.

**e-Humanity Findings**

**Focus Group and Usability Sessions**

Most participants expressed interest in what eHumanity offered as a portal. They were appreciative that a resource like eHumanity was being developed. A loss of culture and heritage in the tribes over the years was mentioned on several occasions. Half of those questioned felt that visual images and even audio recordings would be more useful than text. The overall impression given in terms of visual appeal and usefulness was positive. However, several people expressed concern about unlimited access being offered to images of items that held strong cultural significance and proposed measures be taken to curtail viewing. For the most part, the participants were glad to know a site like this existed and willingly offered suggestions regarding how it might be improved.

One member of the Blackfeet Native-American (NA) tribe was very concerned about her tradition being lost. She loves making art and regalia and finds it very “therapeutic”. According to her, it is an interesting idea to share the audio recordings but the problem is that due to the Native-American persecution, many tribal elders do not want to talk about their history. Therefore, even if people want to know more about the cultural history of the Native-Americans, there are not many opportunities that open up.

People from the focus group did acknowledge the need to fast-paced sharing of this information and indigenous knowledge before it gets lost. Storytelling as a tradition is kind of getting lost since the younger generation does not actually get the time to spend with their grandparents since they get busy with going to schools, work, and colleges. In another focus group, I found out something more interesting. It began with the topic of preserving genealogical records that Bureau of Indian Affairs (BIA) has about NA genealogy. All of them agreed that “culture/language is slowly fading” away and it is very important to preserve the culture and language. There was a talk about Native-American dictionaries that would contain pronunciation of words in the tribal vocabulary. A large number of languages are not taught and neither was written. Most of language consists of symbols.

One participant who was concerned about the loss of language said that it is important to share their culture in non-traditional ways even if it means letting go of protocols with a greater goal of preservation in mind. Cultural misappropriations were also on their mind. Many talked about accuracy of information on the Internet and tribal citizenship. The rules to get the tribal citizenship are different in different states.

Most participants agreed that the tribal communities have to take initiative in recording language from the elders. According to them, strength of a culture is language that is the spirit of several Native-American communities. Cultural schools or officers can and do validate some cultural information. BIA still has a process of recognizing a tribe. However, the federal government does not want to recognize more tribes since it (presumably) adds to their administrative burden unless there is an incentive. This affects many young students who want genealogy proven in order to get financial aid to college.
There was one member talking about using phone to re-learn a language. His quote “if you are going to die and there is a cure for it, are you not going to try it?” was very powerful. It encompasses the feelings and emotions that run deep in many tribal people. This is how tribes perceive of themselves and especially the ones that only have a few members alive. They also mentioned that kids are not going to stay for an hour listening to an audio recording or a video of dancing. There needs to be a better way of engaging younger generation that usually is attention deficit. It is important to keep the technology simple and stay focused. Kids are doing multi-tasking and it adds to their cognitive load.

It is important to share cultural knowledge with your friends and family if not the entire community. Concept of “one-stop shop” was discussed, which was interesting. Many young men/women do have access to smartphones. Once you are between 20 – 30 years of age is when they start to realize their culture. The problem is that the older generation is figuring out how to convey information to the younger generation.

However, one of the participants' parents thought that it is more important to learn how to survive and fit in with the American society. Most importantly participants mentioned that they wanted to bring the language back so they could communicate their own culture, traditions, and values. Young people are trying to adapt to the mainstream society. More than 70% of Native-Americans live outside the reservations. Therefore, it is important to make youth realize the importance of their culture. There should be different mediums of communication involved and videos are an interesting option. Storytelling is very important part of the NA way of living where wisdom is passed orally from elders to younger generation.

It is also important to preserve privacy and respect it. Some people do not have a problem in sharing knowledge with others. Therefore, it is complicated to determine privacy issues and that I think is a common faced issue within the mainstream society that should to be dealt with appropriately. Native-Americans are very visual in nature. Hence, it is important to develop technology that is very intuitive and engaging. This reminds me of one of the Marty Siegel's seven themes of good design i.e. transparency [2]. Technology should be ubiquitous in ways it solves the problem.

“If we could just open up the door to just some of the things we were taught….encourage to learn who you are and where you came from…and how are we going to get to them…through technology” - quote from a participant

One participant mentioned that younger generation is not receiving open communication from the elder generation about the importance about their culture and language via different modes of communication. Participants are genuinely interested in wanting to connect with people who have a common ground.

Diversity of languages allows for a different vision or perspective. Sometimes you need a local language to communicate certain nuances that cannot be translated. Kids in this video are speaking the language within the context of performing it in arts or music so there has to be a goal attached. You cannot just wake up and start learning a language without having motivation for that activity. Intent of learning is a good motivator for me. If I want to become an astronomer, that doesn’t immediately translate into me studying physics and astronomy. I can, however, accomplish this activity in at least a couple of years using different online resources that I find comfortable using. I would perhaps follow a structure. Similarly, in order to revive a language you need a path laid down, social interactions with other people etc. Accessibility concerns are also important to be considered while designing technology.

**Importance of Language**

Languages are very important for Native-Americans and guilt is a really good motivator for learning language. People want to contribute in their own ways but they do not have many options.
Many people mentioned that learning language is extremely endeared to them. Language is the key to communicate. How does one really preserve native language?

Figure 1: Aspects of Culture

Participants think that technology development should focus on the young tribal members. The user research sort of concludes that tribal elders would always struggle learning or using a new technology. Every individual’s view of culture includes several things namely language, artifacts, stories, legends. A lot of this knowledge is private and personal and that individual may only want to share only some part of that knowledge with the outside world.

Focus group session at NAU found out that culture/language is “slowly fading” away and that it is extremely important to preserve it. There was a discussion around creating new Native American dictionaries. Many tribes also do not have a written language and rely on oral ways.

**e-Humanity Insights**

It was surprising that there was no mention about any successful tool, technology that they would love to implement. There was a feeling of pessimism in that it was almost as if they are waiting for their culture to perish. Therefore, it is important to make youth realize the importance of their culture. Motivation is important. There should be different mediums of communication involved and videos are an interesting option. Storytelling is very important part of the NA way of living where wisdom is passed
orally from elders to younger generation. The elder generation is struggling to figure out a way to convey information to the younger generation.

At NAU, participants thought that audio recordings are a good way to preserve their language. Technology proficiency is a big issue, which means that the current design of technologies does not meet the needs of their culture. According to them, collaboration is the only way to help them. Younger generation is not going to spend an hour in this age of distractions. The design should also be simple and focused.

Language is very important to preserve. How can you make somebody learn a language in small parts? Having no written language in many cases makes it more complicated to preserve it. At UTTC, loss of language is a major problem and denotes a significant destruction of culture. Universal aspects of culture: religion, language, lore, geography, clothing, military, ancient artifacts, interaction w/ other cultures, contemporary artifacts. There should be focus on saving languages, improving accuracy of artifacts, interaction with other cultures, and ability to add and share contemporary artifacts. Loss of NA culture is a phenomenon that should be addressed. Writing is already being phased out in many schools and kids would not be able to write in 20 years.

Since there was a sense of acknowledgement that before their language is lost so they would have to adapt and let go of protocols, I find that there is some willingness to compromise. Community has to take the initiatives. So far there been several initiatives that involve teaching languages in a traditional schooling environment. Somebody also mentioned that Rosetta Stone is doing some great work as part of their endangered language program. First Nations of Canada have been successful in language preservation; how can we learn from them? Can phones be used to re-learn a language?

**IAIA Findings**

Multimedia is an important way of communication and writing comments on a particular artifact was not that interesting. Cultural sensitivity should be respected and there should be different ways to preserving culture, which is extremely important. They would like to have access to training videos about making regalia of some kind for example.

One thing that was mentioned again was the ability to access NA resources from one location or a one-stop shop for everything native and by people that are experts. There was concern about finding something information that is unreliable and ways to determine reliable and publishable content. But nothing gained more traction than the idea of language preservation itself. Some ideas that were discussed included recording audio and uploading it. Couple of students in the boat were from smaller tribes and realized that their “language is dying”. It would be nice to have something reliable and intuitive they can use. Most of the students see cultural preservation as an extension of their own identity.

A quote from a student’s blog post upon asking about the idea of marketing their own regalia items or selling them:

“In my research paper (mentioned in the above paragraph), I asked two of my elders if we, the Chippewa Cree tribe, should demand compensation if we were to actually share 2-D animated versions of our tribal stories with the world. One stated, “Absolutely not. Our language is from the Creator. He didn’t sell it to us. So we should not sell it. It was a gift to us,” and another elder commented, “I do not believe that marketing the stories are within our beliefs. To provide the stories as a teaching tool for our people, along with their language and culture is positive. This will be good Karma.” So, I stand by what my elders have stated. I don’t believe in marketing knowledge or selling anything from this website, for it’s a learning environment.”

One student was very excited about documenting her stories, pictures, and anything related to her tribe and sharing/uploading it but also brings up the concern about accuracy and legitimacy of
documents. She is willing to accept and acknowledge the consequences of such concerns but feels like sharing and uploading documents should take precedence.

**Insights from IAIA**

In general there are not many resources that allow students to share their research or facilitate documentation. They realize the importance of documenting. Moreover younger generations studying in schools and colleges are open to browsing cultural items. They are also willing to experiment with new technologies. The webinar led to the discussion of the loss of a lot of native languages and the importance of preserving language as a means for preserving their own identity.

People really want to document their experiences such as places, events, objects, or other folks or techniques like weaving or beading. Preservation is key component for sharing their own history in a sustainable way so that the documents can be accessed by the future generations for times to come.

**Demographic Findings**

Below are the analyses of the demographic forms that were filled as part of the user research at UTTC and NAU.

![Age of Participants](image)

**Figure 2: Age of Participants during user research**
Figure 3: Interest level in learning cultural heritage

Figure 4: Technological proficiency level for Ages 18 - 35
**Survey Results**

The results of the survey did not entirely confirm the hypothesis about varying perceptions about meaning of the term "Cultural Preservation". The analysis reveals that the answers seemingly were more or less similar in explaining the basic meaning but it seems to be that they vary in details. There was a common theme in the answers provided. It seems to be the case that ‘Cultural Preservation’ entails preserving the language, traditions, unique ways of living, and values associated within a group of individuals in a social group.
### Appendix: Survey Results

<table>
<thead>
<tr>
<th>What does 'Cultural Preservation' mean to you?</th>
<th>What do you do for a living?</th>
</tr>
</thead>
<tbody>
<tr>
<td>preserving the culture of a group</td>
<td>college professor</td>
</tr>
<tr>
<td>Documenting aspects of a culture (art, stories, history, language, practices, tradition, location, etc.) and passing it down through generations, trying to keep all of the information as true to the original culture as possible.</td>
<td>My mission in life is to inspire others to do more and better. My work right now is a community organizer, marketing intern, and Resource Information Architect.</td>
</tr>
<tr>
<td>Cultural preservation means ensuring the continuity of lifeways and traditions, language, understandings of how the world works, how people in a culture relate to their environment and their knowledge of that environment, ways of using the environment for habitat, arts, materials, tools, and resources, and medicines. I believe that preserving culture is an ongoing effort to increase our understanding of what it means to be human beings.</td>
<td>Student/Interaction Designer</td>
</tr>
<tr>
<td>I suppose literally speaking, cultural preservation means not forgetting who I am and where I came from. I benefited from a culture that accepts women as equals, for the most part, and values education. People are paid well for their labor, and enjoy a reasonable quality of life. As an American, I want to show reverence in some way to the founding fathers and my family’s ancestors for fighting for an ideal. Their struggles resulted in many freedoms that shaped our current culture today, such as demanding religious tolerance (though it may not perfectly executed by everyone in practice).</td>
<td>I manage staff, resources, and activities in a museum.</td>
</tr>
<tr>
<td>As someone currently living outside of their native culture, I can say that those values and ideals stated above have become increasingly important to me. While I enjoy some of the differences in my new culture, and have accepted and adopted some of these differences, I still mostly prefer my native way of doing things and interacting with people.</td>
<td>I’m a research scientist.</td>
</tr>
<tr>
<td>preserve the uniqueness of a culture, whether it’s a tradition, language, or religious/spiritual beliefs. It means that you keep your cultural rules in everything you do. In other words, you meet your cultural rules and moral.</td>
<td>student</td>
</tr>
<tr>
<td>An instructor.</td>
<td></td>
</tr>
</tbody>
</table>
When an individual that is part of a certain culture or subculture has language and customs inherently learned and passed down through generations that is cultural preservation. These actions, values, and behaviors are ingrained in a person. However, there is a difference between cultural preservation of a thriving cultural group and a disappearing cultural group; the first is a subconscious preservation of culture and the second is a conscious choice to preserve the believed culture of a group.

Cultural Preservation is preserving culture through art, language, architecture, and other rich New traditions that enriches our lives and communities and preserves our state’s rich cultural patrimony for today and for future generations.

<table>
<thead>
<tr>
<th>Preservation of a group's heritage and traditions despite influences of globalisation. Rounding up and safeguarding things that are in danger of being wiped out. Kind of like a nature preserve. preserving culture, which includes religion, language, way of living. Cultural preservation passes the wisdom, customs, and appreciation for the unique characteristics of a people connected in a social group. Maintaining aspects and components of culture by different means such as event programming, community outreach and events, etc. Conserving social values and customs that are no longer relevant or useful to modern society. Generally 'small town' lifestyles, regional dialects, and community activities.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Technical writer and editor. Warehouse worker. work part time</td>
</tr>
<tr>
<td>work/student</td>
</tr>
<tr>
<td>marketing for the Irish Wildlife Trust. I work for a non-profit organization that focuses on Tribal College capacity building, with the larger purpose of supporting American Indian cultural, economic, and social development, or more generally, tribal nation-building. I work as an Outreach Consultant.</td>
</tr>
</tbody>
</table>

Cultural preservation means maintaining a group or community with a common set of beliefs, activities, language, and elements of personal identity that have been developed over multiple generations and transferred intergenerationally. Although cultures undergo change continually, cultural preservation implies that there should be some continuity between current and previous cultural forms.

To me Cultural Preservation is a complex term. It can mean taking care to keep cultural traditions alive. It can also mean defending outmoded practices that keep people trapped in unequal relationships.
Focus Group/Ethnography & Usability Testing of the ehumanity website/portal

You are invited to participate in a research study about the Native-American cultural heritage and usability study on ehumanity portal (http://e-humanity.org). We ask that you read this form and ask any questions you may have before agreeing to be in the study.

Siddharth Maini, an employee of the Pervasive Technology Institute @ Indiana University, is conducting the study.

STUDY PURPOSE

The purpose of this study is to conduct focus group sessions, ethnography, and usability testing on the ehumanity portal @ http://e-humanity.org.

PROCEDURES FOR THE STUDY:

If you agree to be in the study, you will do the following things based on the sessions you chose. For focus groups, you will be asked to be present in a group environment for discussions. For usability sessions, you will be asked to do perform an open or closed-ended task/scenario on the portal individually. For the ethnography, you will be asked to be present with the researcher for a period of around 2 hours. Questions will regularly be asked in all sessions.

RISKS OF TAKING PART IN THE STUDY:

While on the study, the risk is: We will be conducting this study inside or outside NAU premises. If at any time you are uncomfortable with this, you may terminate the study. If you chose to terminate the study, you will not be eligible for any stipend (see below)

BENEFITS OF TAKING PART IN THE STUDY:

The benefits to participation that is reasonable to expect are giving us feedback on the ehumanity portal and suggest new features. Your help in providing useful information will be used to create a better design and make it useful for the target audiences.

ALTERNATIVES TO TAKING PART IN THE STUDY:

Instead of being in the study, you have these options: You may choose not to participate in this study.
CONFIDENTIALITY

Efforts will be made to keep your personal information confidential. We cannot guarantee absolute confidentiality. Your personal information may be disclosed if required by law. Your identity will be held in confidence in reports in which the study may be published. Any video/audio recordings made will only be used for research purposes.

PAYMENT/STIPEND

You will receive a stipend (cash) for taking part in this study based on the following criteria:

a) 30 min Usability Testing 1 on 1: $50
b) Focus Group session: $50
c) 1.5 – 2 hour Ethnographic Interview 1 on 1: $50
d) Focus Group session and Usability Testing: $75
e) Ethnographic Interview and Usability Testing 1 on 1: $75

CONTACTS FOR QUESTIONS OR PROBLEMS

For questions about the study or a research-related injury, contact the researcher Siddharth Maini at 330-221-9763.

VOLUNTARY NATURE OF STUDY

Taking part in this study is voluntary. You may choose not to take part or may leave the study at any time. Leaving the study will not result in any penalty or loss of benefits to which you are entitled. Your decision whether or not to participate in this study will not affect your current or future relations with the investigator(s).

SUBJECT’S CONSENT

In consideration of all of the above, I give my consent to participate in this research study.

I will be given a copy of this informed consent document to keep for my records. I agree to take part in this study.

Subject’s Printed Name: ________________________________

Subject’s Signature: ________________________________ Date: __________________

Printed Name of Person Obtaining Consent: __________ Siddharth Maini________________________

Signature of Person Obtaining Consent: __________________________ Date: __________________
Passage of time through known human history
The images above depict a passage of time and its significance during different time periods in the known human history. [1] The clock towers once served an important purpose i.e. to keep track of the time by the people mainly using the sound of striking bells (a). Today they are classified as Antiques. [2] The clock tower presented by the “Class of 1941” to the Indiana University symbolizes a moment in history during several important events that happened at state, national, and international level during that time. It can be classified as part of the American heritage[3] The digital clock tower presented by the Monroe Bank is purely meant to be used for the purpose of knowing the time at a particular moment. [4] The virtual clocks on my laptop are used by me to know the time in different parts of the world simultaneously.