

**Field Museum Heritage Garden Reports with Analysis and Reflections
Summer 2016
Interviews conducted with Field Museum visitors**

Notions of Wellbeing, Happiness, Gardening and Herbal Remedies

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Cultural Awareness and Its Role in Identity and Well-being:

Analysis

After conducting research at the Field Museum and collecting narratives of well-being, an apparent trend among subjects involved a dichotomy between individuals that answered questions in detail and the other subjects that struggled to find even sparse responses; the patterns for subject responses and the presence of individual identity embedded within those responses will be further explored in this report. While interviewing, there were generally two distinct types of participation, (1) engrossing responses where subjects took time to reflect and respond in-depth to questions and (2) short responses that lacked substantial content where subjects seemed baffled by the questions. The contrast between these two response patterns indicates that the way the subjects regarded themselves had distinctly different perspectives.

The two states can be described metaphorically as different levels of consciousness. On one hand, there are subjects that are cognizant of how the world interacts with them, allowing them to build their own identity based on their observations through those interactions: these subjects are “conscious”. On the other hand, some subjects are unaware of their identity or how their individuality interacts with the world around them: these subjects are “unconscious”. The first response patterns involved subjects that were conscious of themselves and how they related to their surroundings (their society, family, environment, etc.), while the second response pattern is characterized by a state of unconsciousness where subjects participate within their surroundings without actively understanding how or why they are there. These two levels of consciousness alter the subjects’ perspectives on well-being to a large extent.

Conscious vs. Unconscious Participation

During the interviewing process, the subjects that provided conscious reflection to the questions often connected well-being to a wider sense of family or community that came from cultural values. For example, during my fourth interview I interacted with a family—mother, father, and daughter visiting from India—that described well-being as “relative healthiness, contentment, and accomplishment”. The mother further explained that strong family bonds and success of all family members contributed to these factors the most; happiness is built on the efforts of individuals that come together at the end of the day. If a member of the family achieved something, then the rest of the family would share the feeling of pride and accomplishment. These sorts of responses were a trend in the findings of other interns, such as one interview by Sarah with a Bosnian girl that described well-being as having a healthy society. This means that as a whole, the society does not struggle with poverty or hunger. Following this trend, one can see that conscious subjects are more aware of factors outside of themselves and therefore have more than just their own perspective in mind when they respond.

As the subjects pondered over well-being, a common remark participants also mentioned was health. Subjects used a wide arrangement of treatments for maintaining good health and these remedies varied between cultures. In the household of the previously mentioned Indian family, the mother explained that many herbs and spices are an important aspect of maintaining the health of the family and consequentially their overall well-being. Some examples include coriander, ginger, mint, and tulsi. Whenever the family was sick or exhibiting signs of malaise, the mother utilized specific herbs and spices in dishes to treat particular symptoms. For example, the herb tulsi could be employed when family members experienced symptoms of indigestion, headache, hysteria, insomnia, or cholera¹. In my seventh interview, the Greek woman I spoke with described using chamomile tea whenever a cold or small cough began settling in. She also mentioned eating hot chicken noodle soup rife with bubbling broth and tender nuggets of meat and vegetables, a dish she closely related to sickness since her youth. Conscious participants often followed this pattern of explaining a home remedy and then connecting the usage in some way to their family, showing an inter-generational bestowment. Conscious people are, ironically, unconscious of the fact that they constantly refer back to previous perspectives and ideas shared with them throughout their life. This sort of language and pattern is not present in the answers of unconscious subjects.

In comparison to the conscious subject, the unconscious responses were lacking in major content. Common answers often involved a vague remark of “health and happiness”. When probed further to explain what factors contributed to those qualities, replies were often short, unclear, and again, vague. Minimal amounts of information were collected and even less insight gained from the data during these sorts of interviews. For example, my first interview involved a young man that identified as American who seemed distant as I conducted the interview. When I asked this participant to explain what they meant by a healthy lifestyle in one of their responses, he curtly responded having “good habits” and the subject repeated his short response pattern with all my questions. Unconscious responses were not limited to American subjects, as my interview with a subject from Chile that recently moved to Georgia yielded similar results, although he was not as curt as the first and much more conversational. While the Chilean man had a similar response to what well-being meant to him to those of conscious subjects, he seemed confused as how to go in-depth when asked to explain further. Language did not seem like a barrier nor did he seem uncomfortable: the question simply never crossed his mind. What makes the unconscious remark so different from that of a conscious one is the familiarity of the question “why”. “Why do you value such and such?” or “Why do you use that remedy when feeling sick?” A conscious subject and response traces back to where they have learned their practices, but an unconscious subject stops with themselves, making it hard to find their answer.

Impact of Culture

Looking at these interviews, there is a difference between the two response patterns and thus begs the question: what led to the difference? The answer may very well be a connection to culture. As an individual, thinking of responses to questions regarding well-being can be an overwhelming task. However, the task is less overwhelming if someone takes into consideration their own experiences along with the countless others within their culture. Culture takes many forms and eludes easy definition, but because of its fluidity, people can shape and form their own culture together. My previously mentioned subject examples involved cultural heritage related to ethnicity. This is not the only sort of culture in

¹ Although not mentioned by the subjects, tulsi is also a culturally and religiously relevant plant important in the worship of Lord Vishnu. Information retrieved from <http://www.ecoindia.com/flora/trees/tulsi-plant.html> on 6/12/16

existence. The last interview I conducted was with an older American couple. When asked about what sorts of foods come from their family, the couple explained that their family ate a lot of lemons and limes for health. The man had a history of sailors; scurvy was a common ailment for sailors due to a vitamin C deficiency². Citrus fruit was an easy combatant to this issue. For the man, lemons became a key part of his family's tradition because their ancestors may have never made it across the sea without eating lemons or limes. In this case, it was the influence of sailor and seafaring culture that impacted their family and ways of life. Culture collects like-minded people and brings them together, thus creating a baseline for identity. It also collects practices, values, relationships, and a safe environment for people: all possible contributors of well-being that can shape how a person views health and happiness. How an individual interacts within their family, their cultural group, their society, and the world builds that one person their unique identity.

If culture is key to the lives of so many, then why do some people seem to lack it entirely? The argument here is not that unconscious subjects are a-cultural hierophants that shun family values and think only of themselves. Rather, the unconscious responses are a result of limited identity building due to a lack of culture as basis. History tells the tale of countless cultures being quashed by cultures that deemed themselves superior or righteous. Immigrant parents from several decades prior could have passed through the rigorous struggles of third class sea travel and the painful scrutiny of Ellis Island Immigration processes³, deciding to erase any history they had in order to become "American". Several great-great-great-grandchildren later and the result is a person that only has a general knowledge and online ancestry software to tell them where they came and who they are. The cultural disconnect may not have been their choice. Therefore, they still possess culture and are capable of building it back up. Culture is meant to be shared and spread. If it is not, the culture is sure to be lost to time.

An unconscious state of mind is not a prison and can be escaped. People carry history and heritage with them, no matter who they are. It is up to the individual to seek out that identity within themselves and express what they find to the rest of the world. With a history of stifling culture, it is no wonder that the desperation of people throughout America's history dissociated with their past in order to protect their future. Because of this, American culture is not nonexistent. The culture remaining to be found lies within the subconscious and waits for individuals to accept their identity to find out who they really. This is what American culture can actually be. It is up to people to find their identity and build a culture together: the beginning is an awakening of the unconscious mind.

Reflections

Conducting research on well-being at the Field Museum has opened my eyes to the sheer amount of perspectives that are out there. I have learned much about people, as well as about research methods at the museum.

One strategy that felt highly successful and yielded more participation from subjects was working in pairs. For some of my interviews, I worked with a partner to conduct the interviews. The pair system allowed one person to be the main conversation facilitator while the other could take concentrated, exacting notes the entire time. This made the conversation flow much more comfortably and helped the

² Scurvy led to weakness, anemia, gum disease, and skin hemorrhages. Information retrieved from <https://www.nlm.nih.gov/medlineplus/ency/article/000355.htm> 6/12/16

³ Ellis Island was a funnel of millions of immigrants into the United States during the early 1900s. Information retrieved from <http://www.libertyellisfoundation.org/ellis-island-history#Policy> 6/12/16

subject feel more appreciated and engaged. At one point, I worked in a group of three. While the same philosophy applied as in the pairs, a major issue I noticed was that the crowd of three was slightly more overwhelming for the subject. The set-up was also less time efficient as the same amount of interviews were being conducted by all three of the interviewers, resulting in less data collection. If possible, data collection might be more streamlined if recording the session was possible. Being able to record and jot down notes, followed by a final

As I conducted interviews, one thing I noticed is that our methods for selecting subjects was not randomized. Selection often included mental calculations of “who looks like they will not reject me?” and results in a biased subject pool. We often went after isolated couples or older people strolling through the exhibits. Getting some interviews with families or younger subjects could provide more accurate and representative data collection. I also noticed that our research methods may have been what scared people off, as well. The questions could be overwhelming for some, as seen in my second interview when the couple I was interviewing immediately retracted their participation after I prodded their first response. The speed, language, tone, and volume of my voice could have changed how they thought about their answer and thus may have resulted in some relevant information being lost. In addition, some participants that were willing to talk could not speak English well and that meant lost chances for gaining insight from other countries and cultures, as well as different language uses from the interviewers could prompt a different response from these subjects.

Another improvement I could make is avoiding assumptions. After a few typical “American” responses, I started to assume the reasons of their gardens (it’s relaxing pretty) or their definition of well-being (health and happiness). This is dangerous and may have led me into not asking enough questions or subconsciously avoiding subjects that fit the prototype American I conjured inside my head. As I conduct research in the future, I must remain vigilant that I do not repeat this mistake again no matter how easy it is to make early judgments about the results of a test.

Britany Davis

Analysis

Kiroho

After three days of interviewing individuals at the Field Museum, I had obtained some great data from willing participants while at the museum conducting research on health and wellbeing. There was a lot of knowledge to be gained from the individuals there with the right amount of probing. With three days of interviewing under my belt I was able to retrieve valuable data pertinent to this research. I came across a young woman, whose interview struck a chord somewhere inside of me, who was kind enough to tell me her story and inspired me to share her story in this analysis with research of my own into the history of the Native American Indian tribe Dakota. For this analysis I will be addressing the interviewee by the name of Kiroho, meaning spiritual, and as I go deeper into the analysis you will understand why I have decided to call her Kiroho.

Kiroho is a Native American Indian from the Dakota tribe of North and South Dakota who decided to visit Chicago’s Field Museum last week. She is a digital graphic designer for trade at the Native American Gallery and lives in Minnesota. During the interview Freedom was very relaxed and almost seemed very nonchalant about what she was talking about, but she was very knowledgeable about her history from what I was able to probe from her. She was more than willing to share her story and answer any

questions I had for her and even taught me a few things just from speaking with her for what seemed like such a short period of time.

Kiroho expressed wellbeing as having a health respect for free time and work time and as she described it during her work time she puts her own creative nature aside and appeases to her client's needs regardless of her thoughts on the matter. Whereas her free time she spends however she sees fit and getting out of daily routine. That day she decided she wanted to go to Chicago and visit the museum just because she could. In my opinion everyone wants that feeling of control over their own life and not to feel weighed down or restricted by life in general. Happiness for Kiroho is having freedom, not working all of the time, and having a positive self-esteem not just about one self but about others as well.

Plants were a very interesting topic while conversing with Kiroho, she was very knowledgeable about plants in her daily life and shared a bit of history on the topic. For Kiroho where she lives in Minnesota there is a lot of green space and she mentioned "there is always a connection to human for versus city". Kiroho explained human form as being home with nature and "we don't see ourselves divorced from nature". She does not have a garden because she lives in an apartment and there is limited space. If Kiroho had the space for a garden she stated she would plant native species of plants to help with the monarch butterflies, she would not plant invasive species of plants because those plants are what kill off the native plant and animal species that the Native Indians had lived off of. Even the worms here now in America a majority of them are invasive species of worms brought over from Europe, there are only two native species worms to America that should be here. Kiroho shared that whenever she feels a cold coming or is sick she takes linden flowers, the flowers are from Latvia, and uses them in tea with honey to help fight or ward off a cold.

In Kiroho's culture they once had many staple dishes but she named a few dishes as being beef jerky from Bison, wild berries, and fried bread. Fried bread has an interesting history behind it that Kiroho shared. The Native Indians were forced into signing a treaty giving up their rights to hunt game and fish, forage for fruits and vegetable, and as well as never leave the reservation site. As long as they followed those rules the government would give them food to survive; in particular two of the food items they were given was bread and lard to survive off of. The native people made the most of it and made fried bread to feed themselves and their families. Along with the fried bread came increased rates of diabetes, heart disease, and many other ailments.

Being Native American for Kiroho is to be connected spiritually, language is a powerful part of being joined together with nature and stepping away from ownership by being a community based people and not being greedy. In her language they call "white people" wasicu meaning taker of the fat, roughly translates to they were greedy and it is the worst thing that anyone could be called. Kiroho stated that "being greedy leads to poverty, no healthcare, not having a voice in society, and eventually death".

Reflections

After conducting three sessions of interviews, I feel a sufficient amount of data was collected among all of the interviews. I did learn and grow a lot after my first interview session. During my first interview session I found that it was beneficial to work with a partner. We were able to cover more ground together, we worked off of one another to get answers when the other was stumped. A tag teaming method was the best approach, the interviewee felt like they were given the attention they deserved while answering questions rather than my head in my notepad trying to write down everything they were saying. It made for good eye contact and affirmation to what they were telling me at the time. Whenever I felt stuck, my partner would step in immediately and ask a question they may have or

noticed while taking notes. During the first session we did realize we were not doing too well on some of our probing and as we progressed through our interviews we started obtaining more information as we went along. I will say our first batch of participants was very diverse in culture and had many different answers, but gave valuable forethought.

Leading with the idea of pairing up, I continued to work with my team members on obtaining information from participants. The second session of interviewing it was a group of us and we saw immediately that it seemed a little too much for the participants, but the probing part of having three to a group was excellent and we had three sets of ears listening out for information in case someone missed anything. I did begin to notice a majority of my interview participants were in the category of ages ranging from 40-70 and a lot of their answers were beginning to sound similar, learning from previous interview we had to create more follow up questions based upon the answers we were given and be quick on our feet about it. That help to develop into deeper thoughts and meanings behind what that individual or couple may have said. My second session of interviewing I noticed a statement that two of the women I was interviewing touched upon; the woman mentioned during the interview how surprised they were with how friendly the people are in Chicago and how clean the city is. They were not expecting such a clean and friendly environment. In my opinion I feel that played a role in their sense of well-being, because the environment or home where they come from, Tennessee, is probably filled with friendly individuals and is well kept and they appreciate that about their environment. Traveling to a new state, city, and with everything in the media played a role in what they perceived Chicago to be before they even got here. Actually seeing the city for themselves immediately changed what they thought and helped the women not only enjoy their time here in the city but as well as feel a little bit at home and safe.

My final interview session went very well, I had taken everything I learned and applied that knowledge to every interview I conducted that day and was able to develop a story from one of the participants that was so moving in my opinion. The progression of growth and how the interviews were conducted moving forward really shows in the material that we were able to obtain. During one of my interviews I had a high school student who shocked me. She mentioned she has a flowering garden because she wanted to help save the endangered honey bees. Before I interviewed her I had many other interviewees with flowering gardens who all had the same response to my question asking why do they have a flowering garden; I almost did not ask her why does she have a flowering garden because I had assumed that she had one for the same reasons all of my other interviewees had one. I am very glad I put my bias aside and asked her the question anyway because I would not have gotten that answer based on assumptions. I had to remember what Mark told us before we began our interviews that we have to leave our biases at the door and check ourselves. I am so glad I was able to check myself and gather that information from this remarkable student.

Catalina Restrepo

Analysis

The definition of wellbeing is a subjective term depending on the individual who is defining it. In being a relative term, a variety of themes could be identified through the responses from those who defined it. Following the three days of questionnaires at the Field Museum on wellbeing, I am able to narrow down two main themes: health and happiness are often tied together to define wellbeing, and there may be an intergenerational difference with defining wellbeing.

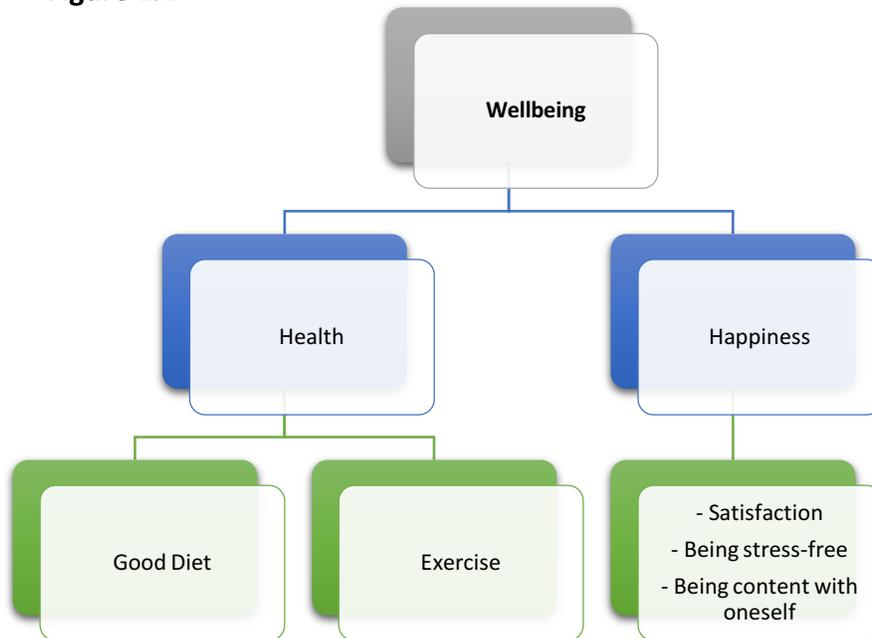
In day one of the questionnaires, the common words to describe wellbeing were health and happiness.

It almost appeared as if that is all the general public knew on what wellbeing was. All seven subjects used the term “health” while five subjects added or used the word “happiness”. Since these terms are even more general than wellbeing, I decided to probe on their definitions and how they maintain health and happiness. First, the most common response to describe health was having a “healthy” diet. For one participant, having a healthy diet means eating whole foods and consuming vegetables while avoiding sugar, fried, and baked food. Another participant, who was very curt, explained a good diet was enough; however, he was not willing to share additional detail. A participant in the second day mentioned he consumes plenty of beans, lentils, and fresh produce in order to maintain a healthy diet. Following the three days of interviews, I continued to notice many individuals connect health with exercise as well. One participant said, “it (exercise) allows measurable progress with goals, it can be steady, and could exercise different times of the week.” It is important to mention that he became very enthusiastic when discussing this subject, which could be inferred that it is something he practices regularly. As mentioned earlier, happiness was the next word they used to describe wellbeing, but happiness is also a subjective word. For one person, happiness meant having satisfaction. Another individual expressed the importance of being carefree and stress-free to bring happiness. Finally, an elderly lady said being content with oneself brought happiness. After these interviews, I began to notice the trend of health and happiness being the common answers. Since I am a visual learner, I created Figure 1.1 to demonstrate the trend I noticed. This trend also occurred in some of the interviews performed by my fellow interns. A possible suggestion as to why this trend is common could be due to our societies shift into healthy organic food and the pursuit of happiness. Health and happiness are constantly emphasized in social media and within peer groups. Therefore, it may be the first thing people think of when asked about wellbeing.

Next, the following trend I also noticed was the intergenerational differences individuals had on their definitions of wellbeing. On day one, I interviewed a girl who appeared to be in high school. Part of her definition of wellbeing also included health, but, in comparison to previous interviews, she included the aspect of having stable relationships as an important aspect to health and ultimately wellbeing too. I also asked her for an example of a happy moment she has had, which she responded with, “being with friends and having fun”. I thought her responses were very interesting because she was the only participant who mentioned relationships being important to ones’ wellbeing. Due to this, I was curious to find out if this was a trend; therefore, on day two I decided to interview students in high school. To my surprise, their wellbeing and happiness was also around the idea of having good relationships with others and being with friends. This could suggest that adolescents find their happiness through the relationships that surround them. Adolescents are strongly influenced by who they are friends with and the type of relationships they have. In other words, if they are surrounded by negative friends and peers then they would have negative impacts on their life. On the other hand, if they have good, healthy, and stable friendships and relationships then they will have positive impacts on their life. It is important to mention that most adults who I interviewed did not express the importance of relationships in regards to wellbeing or happiness. Due to this, I suggest the idea that adolescents identify their wellbeing on the basis of relationships, while adults identify it in being healthy, happy, and satisfied.

Overall, the experience of performing questionnaires at the Field Museum allowed me to view wellbeing in a different perspective due to the variety of responses I received. Most importantly, I was able to narrow in on two themes that seemed too important to ignore. The idea that wellbeing is commonly thought of as health and happiness, while the other theme shows a difference in the importance of relationships and its impact on wellbeing. To identify one definition for wellbeing that suits all people would be challenging. At the end of the day, everyone has a different perspective of wellbeing depending on what they value and have knowledge of.

Figure 1.1



Reflections

The experience of performing research at the Field Museum and working with Paula Tallman and Alaka Wali was unforgettable, especially the thought provoking insight they shared. In addition, through the three days of questionnaires, I was able to learn the process of asking people questions in regards to wellbeing and finding the challenges along with the solutions to questionnaires.

Thankfully, the process of approaching people was not intimidating for me. In fact, I looked forward to performing research through the act of questioning people at random. However, there were two problems I encountered in the process. Since we began our research in the morning, it meant there were not as many people in the museum yet. This made it challenging to find individuals or couples to interview. Day two at the Field Museum may have been the most challenging because the museum was full of student groups from elementary, middle, and high schools. While I did include an interview of the younger groups, there were not as many adults as we might have liked. It was when we were leaving that I noticed more people, specifically adults, were entering the museum. Another challenging part was strategically finding a way to approach people when they were not entirely focused on the exhibits. For example, there was a lady I wanted to approach because she was by herself and did not have any children with her; however, she was very focused in reading the paragraphs within an exhibit. This deterred me from approaching her because I did not want to be distracting or rude. This prompted me, and my partners, to be strategic in approaching people. Instead of interrupting what they were reading, we would wait for them to move on to the next part of the exhibit. I would also approach people who were in the hallways between the exhibits. I think this strategy helped because people were more willing to talk to us if they were not focused on something.

The first interview I encountered went really well because she expressed her interest in organic and fresh food. Since it was my first interview, I found it challenging to come up with probing questions following her answers. I felt that I could ask more but did not know what to ask. Therefore, this interview went really quick but she still provided useful information. Unfortunately, I felt that my second interview did not go as well as I would have liked. From the moment I introduced myself, the man seemed very hesitant and was very curt in his answers. He also made the statement, "make it quick", consequently, I rushed through the questions because I did not want him to get upset for any questions I did ask. However, I was able to learn from my first interview and did some follow up - or probing - questions which allowed me to know more on his interaction with plants. Furthermore, there were many participants who agreed to the questionnaire as long as it "did not take too much time". Once they said this, I automatically felt rushed and uncomfortable in fear that they would react negatively once I kept asking additional questions that would take up their time. Something that helped with not feeling pressured to finish the interview fast was being with a partner. For day two and day three I partnered with a fellow intern. This helped people be more willing to ask questions, but it also allowed me not to feel so rushed because I was with another partner. It helped me feel confident that it was okay to continue asking questions. In addition, when we worked in partners we had the strategy of one of us asking the questions while the other one wrote down the responses. This helped the interview go by quick while still taking note of everything. In fact, I soon realized the process of performing the interviews and the post-interview analysis was more beneficial with a partner. In other words, when discussing about an interview that was done with my partner, I was able to understand the key points and analysis she was thinking about and vice versa. It allowed me to have a better understanding and perspective of the responses from the participants.

Overall, the process of performing questionnaires became easier each time I asked someone. Of course, there was always the fear of rejection; however, I did not have to experience that and had great participants who gave interesting answers. The first day of the research at the Field Museum was very exciting, but I also learned a lot on how to improve on the other interviews. The second day was challenging due to the lack of available people to interview. Thankfully, the third day felt very successful.

Ian Torres

Analysis

Through my research and interviews conducted at the Field Museum and through my own done through the heritage garden and school in general I came to understand that one of the most important topics when discussion things like wellbeing and happiness is the topic of health. Now, I think it is clear to us that health is something that is very broad and very general, as health could be physical, mental, emotional and spiritual, or all at the same time. In fact, we all have a pretty good understanding that all these types of health that I just mentioned intersect in various ways and therefore is very important to have a balance between them. It's the human condition! We have always looked for ways to survive and to have a better life and the status of our health in many ways reflects how well we are surviving and how good our lives are. Through what I was able to gather while conducting interviews at the Field Museum I was able to see that people are very concerned with how their health is influenced by their access to resources like fresh produce, safe public space and recreational spaces and medicine. Through this analysis I argue that now days, specifically in the city of Chicago, one of our main way of looking at wellbeing and happiness is by looking at our access to resources.

A lady I interviewed during my time at the Field Museum said that, "to be happy it is better to pay

attention to what you have rather than what you don't have." This is without a doubt a very optimistic way of looking at life and there is nothing wrong with this. In fact, this is exactly what in my opinion wellbeing and happiness should be about because it allows us to determine what is our good standard of living. However, after saying this she mentioned to me how she used to live in the west side of Chicago, by the United Center, about 12 years ago and how this area is consider a food desert. She said that to her it was not much of an issue because she had the ability of driving miles away to find a supermarket, but this was not the same to the other members of the community. As a result she part of a neighbors association that fought to establish a supermarket, which is the Pete's Market that was established on Western and Madison. The reason why I mention this story is because though what she said about focusing on what we have and not what we don't have is a very optimistic way of looking at wellbeing and happiness is also very idealistic when people don't even have access to basic things like fresh produce. I understand that maybe she had the ability to think in this way because maybe she had access to basic and fundamental resources. However, the reality in our city is that there is such a great disparity between who has access to what. So many communities don't have access to fresh produce, to good community services and resources, to go education, to healthcare, to housing, and so many other things. Our city is not the only place where these things take place and so this has become our reality; or at least the reality of someone we know.

In other part of the world, people base their happiness and wellbeing on things they do like making complex textiles or hunting, or even practicing religious ceremonies and traditions. In our case, we are so aware of what we have and don't have, and what others have or don't have that we rarely just simply talk about our happiness and wellbeing in terms of things like our relationships or things as abstract as love. Is not to say that these things do not form part of our wellbeing and our happiness because they certainly do, but the reality is that we often think about our jobs and our income first. How could we have love and good relationships without having a job that will provide money for food, for a car, for the rent? These are things that we often ask ourselves. In fact, not having access to resources affects our relationships with others and this is very physical and real. I believe that we see wellbeing and happiness as two separate things where in order to be happy we have to have wellbeing, which in turn is so influenced by our perception of health. Then, our perception of health is often informed to our access to resources like food and medicine, and safe public spaces. Through this analysis I am not trying to say that health and our access to resources is not important because it is. I am just saying that not having access to these resources hinders our ability be able to obtain or look at happiness and wellbeing in other ways. We should not be focusing on what we don't have and rather focus on what we have and this way obtain our happiness and wellbeing. This idea is encouraging us to work with what we have, but how can we when some people don't have the most basic things? When they don't have anything? In a way we are forced to focus on what we don't have as opposed to focusing on what we have. This then becomes a conversation about privilege and access.

Reflections

Demographics: Through out the 3 weeks we spent at the Field Museum doing research on wellbeing and happiness and the use of gardens and plants I was able to conduct 8 interviews. The majority of my interviews consisted of people of European decent and their age group was between 30 years old and 50 years old. Two of my interviewees were nonwhite, one being a woman in her 30s from China visiting Chicago, and the other a women in her 40s from Peruvian decent. I had a good balance between people that live at least in the state of Illinois and people that are from a different state. A couple in their 50s that I interviewed said that they are from upstate New York, I had a woman from China, a young woman and her father from California, and a man in his 30s that said he is not from the state but I did not ask where he was from. All interviews were done at the Field Museum; no particular exhibit.

Topics and Trends: During the interviews at the Field Museum there was some similarity between the responses of the interviewees. During many occasions, when asking the interviewees what wellbeing and happiness represented to them and/or the families many interviewees responded that wellbeing and happiness was directly tied to health. I would ask what “health” meant for them and a lot of times the response that I would get was “eating vegetables and organic food” and “staying active.” In other occasions I got different responses. One lady told me that wellbeing for her was primarily about her spiritual life. She felt that if you have a healthy spiritual life then having a balanced healthy emotional and physical health was easy. This person also commented on the importance of having access to fresh produce. She told me that when she used to live in the west side of the city of Chicago, near the United Center, there was no access to a supermarket and she was part of a neighbors association that helped establish the Pete’s Market on Western. With this said most people that I interviewed seemed to agree that having access to fresh produce is important to one’s wellbeing and happiness. This was the most reoccurring topic of discussion during my interviews. In my opinion, in the minds of the interviewees there seems to be a direct correlation between being well nourished and being happy and/or having wellbeing.

However, though many of the people that I talked to agree that access to fresh produce is important to their wellbeing and happiness, when asked if these people had gardens or grew produce many said that they did not, and if they did have a garden it was only flowers or herbs. A couple from upstate New York said that they used to have vegetables but stopped growing vegetables and they only have flowers now. I did not ask why they no longer grew vegetables. The vegetables that they used to grow were used for a lot of traditional dishes they wife would cook. She is of Italian decent and learned her gardening and cooking skills from her mother who was according to her “a very traditional Italian woman.” For those that mentioned that they grew herbs, I asked them if they used those herbs for medicinal purposes as herbal remedies. Many of them said that they did not and that they just used medicine. There was a Peruvian woman that mentioned that though she did not grow any vegetables or herbs she did have a lot of herbal remedies that she learned from her mother back in Peru. She said that she uses things like *hierbabuena* (Spearmint) and *manzanilla* (Chamomile) for stomach pain, as well as *mate de coca* tea for food poisoning. She uses *yanten/llanten* (*Plantago major* also know as broadleaf plantain) and potato skins for kidney problems. She uses eucalyptus for throat pain and ginger for joints inflammation. In addition she mentioned that she uses oregano for menstrual pains and problems.

In conclusion, people recognized the importance of accessible fresh produce but did not grow their own for the most part. They did say they had access to supermarkets. It is important to note that though many people with gardens does not grow many vegetables or other produce, the flowers that they grow are of importance as many noted that flowers made their house look pretty and that made them feel good and happy. This research is about happiness too and flowers bring happiness. I also want to mention that I did have some bias doing this research as it appear to me that some people might not have been completely honest, as some were in a hurry and other it seemed to me they were giving me answers that they thought I would want to hear. Like for example some people kept talking about the importance of health through eating healthy and exercising but when asked many people did not grow their own organic produce and did not seem to be too active through their response. Maybe it has to do with the way I asked my questions as it might have seem that to them that the study was about physical health from a medical perspective and not happiness and wellbeing through things like relationships, or love, or other things in general. I think if I had know how to probe a bit more and dig, and if I had more time under other circumstances I would have gotten better answers. I have to mention that I did have a couple people that responded that their wellbeing and happiness was indeed about good relationships

and networks with friends, loved ones and professionals, others said traveling and another person said family and love.

Jonathan Villaseñor

Analysis

When conducting research on ethnobotany, plants, and wellbeing at the Field Museum, we were interested in finding patterns that resonated amongst the people interviewed. The participants were asked about their definition of wellbeing, plants being grown or bought and for what purpose, how plants related to wellbeing, and what plants or medicinal herbs would be used if all access to over-the-counter drugs was off-limits. Noticing a difference in responses from millennial and generation y participants in comparison to generation x and older participants, I was interested in understanding what this difference is and its importance. After a tough yet intuitive four weeks, I've found that there could be an intergenerational shift related to wellbeing and the importance of maintaining a garden.

What brought me to suggesting this claim is that out of fourteen people interviewed, seven people gardened for the health benefits it provides. These seven people were all above forty years of age, with the mean age being fifty-six years. Out of the seven people who identified as non-gardeners, only two person were above the age of forty with the mean age being thirty-three years. This being the case, it seems that younger people are choosing to not maintain a garden, despite being at the age where having an apartment or house is prevalent. Could it be that younger people don't have the space necessary to garden due to living in an urban apartment setting, or could it be that younger people are focusing on their careers and do not have the time to garden? More research should be done on why there is a trend of younger people choosing to not garden.

There were a variety of reasons why people chose to garden. The majority of people enjoyed gardening due to its calming nature and the living beings that embody the garden space. Gardens provide people with a pretty place to stroll through and a place to sit down and listen to birds chirp and whistle as they interact with life. Gardens can also detoxify air pollution and provide a clean source of oxygen, as well as shade from the hot sun during the summer. In an equally important aspect, gardens provide a change of pace for the eyes from skyscrapers and cars to the more aesthetically-pleasing flowers and vegetation.

To conclude, I believe there is an intergenerational shift related to wellbeing and the importance of maintaining a garden due to a difference change in age demographics. Due to only having three visitation days at the field museum to conduct field questionnaires, I was only able to secure nine quality interviews. There is enough evidence to suggest such a trend is occurring, however more evidence is needed to go further in-depth on the subject. Some improvements on the questionnaire could be including a question regarding heritage, in order to possibly be able to view into their cultural background and seeing how it relates to their gardening habits, or lack thereof. Another important question to add would be in regards to their living situation, as in if they live in a metropolitan area or in a rural setting, or what neighborhood in Chicago they lived at. With this information, we gain further insight on understanding trends better by seeing if the interviewee's responses are influenced by where they live.

Reflections

Conducting research at the Field Museum brought upon a new lens. From checking your bias "at the door", to making sure you're being polite and respectful to the subjects, conducting research requires

one to be mentally alert and neutral throughout the process. When recording, one should notify the interviewee if it is okay to take notes while they are speaking, and to not record anything that they would not want their interviewee to see. By doing this, you are preventing potential altercations and maintaining professionalism. When recording notes, it's also important to take short notes during the interview, and later expand on the notes after the interview is finished. It is good etiquette to reflect after recording an interview while the mind is still fresh with that the notes written pertain to.

There are instances where the person being asked to survey is not invested or interested in doing such. In these cases, it is important to read body language to evaluate if it is in the best interest to continue the interview, or rather withdraw and find another person to survey. On another note, there are also people who agree to answer the quick survey, and later decide to not after receiving the first question. One example was one woman who agreed to answer the survey, however after listening to the first question claimed "Things are about to get really dark. I don't think I am the right person to answer these kinds of questions.". I asked her if she was sure of her response, and with a cold stare she agreed. Another more childish rejection came from a early 30's gentleman, who after being asked the first question said "I'm sorry guys I don't think I'm able to answer these questions, I'm here with my mom and I have to spend the day with her." Thankfully, he was very polite with his rejection and told us good luck.

After a string of consecutive rejections, morale of continuing can be wounded or stunned. However, deciding to take a break from taking interviews and instead reflecting on the interviews recorded could be an equally beneficial change of pace. Here, one can think back about elements not recorded, or add additional descriptions to what was written. After taking five to ten minutes to reflect, one can continue to look for people to survey. However, one must be careful about who to ask to survey as well. One mistake that I made was that I thought that people on their phones were just killing time and not really doing much. While this couple was really into their phones, they still agreed to answer the questions but dismissed me after getting frustrated with her trouble with her flight bookings. They also did not provide much eye contact due to having their eyes on the phones. Nevertheless, every successful or unsuccessful interview brings forth a new experience and more room for reflection.

Rozmina Lakada

Analysis

Happiness is not always defined as having the most amount of money. Everybody's definition of happiness varies from region to region and from person to person. Research at the Field Museum was conducted to learn more about what people from different age, gender, regions and profession define wellbeing, their association with plants and wellbeing, and herbal remedies. We have also collected some background information such as gender, age and profession to gain a better understanding of what the definition of wellness can mean to certain groups of people. As a result, data proves that a person's top priority sometimes occur as a result of not just their upbringing but also in what generation group they belong to. Interestingly, much of the younger generation do not share the same priorities as with the elderly generation.

Much of the younger generation does not really associate plants with their form of happiness. If we observe very closely with data correlated to the age groups, most of the younger groups of people ranging from 13-20 years of age did not describe gardening to be their top priority. They only associated

plants based off their family's experiences. It was evident through their anxiety and close-minded responses that they were not enjoying gardening and found it more as a chore. One of them described it as "exhausting" and "tiring". Another teenager claimed that her family has a garden, but her responses were very short and not as open. Unless there is some extreme passion associated with gardening, the younger generations do not find gardening to be their top priority. At this point in time, many tend to be more focused on getting better grades to get into a prestigious university or just busy with their career goals. When raised the question of "wellbeing", many of the younger generation's responses were very much broad answers like "happiness", "being ok", etc. Some of them did not elaborate as much as expected. Interviewees who appeared to be in their 30's were not as affiliated as the older age group because they had a career and never have the chance nor the time to start gardening. Among them was a female who claimed to grow a cacti plant in her apartment as well as defining professional success to be one of her definition to wellness. Given that the couple resides in an apartment, there is often very limited space to grow a variety of plants. Today, people consider relationship and better careers to be their main goal in life than considering gardening to even be part of their life plans. Unless one was raised in a household who gardens very often, learning to garden at first seems very "frustrating".

As we move to the elderly groups of people, there were more sophisticated and variety of themes like "creativity", "productivity", "state of contentment", etc. One person would love to "live in a treehouse" if she had the opportunity to do so. A very elderly couple spent more time in the garden than anyone in that group range. She claimed that she "grows strawberries" and gardens at least "3-5 times a week". In addition, a major trend of response from the older generation was that wellness was to be "emotionally secure" and "bright state of mind". One woman who appeared to be in her late 30's claimed that gardening is an emotional wellbeing not just for her, but also for her six year old, whom she claimed aids her in the planting some of the vegetables in her $\frac{3}{4}$ acre garden. She claimed to be from Georgia, the southern most state where long lazy summers are suitable for growing vegetable plants. Such responses were unique responses.

Reflections

During the first week of interview, not many visitors were present in the early part of the day besides adults with students part of a field trip. After 10:30, there was a greater range of visitors entering the building, resulting in more interviewees. However, during the second week, more visitors were available because they came during the long weekend and were ready to head back. Nonetheless, the data we received was sufficient to make careful observations within each category of people. However, during the 3rd week, I found it was even more difficult for me to find people of different to interview.

When asked a pair of interviewees for an interview, they seemed a bit shy at first to answer questions, but asking questions in between got them even more engaged. However, I noticed that it would always be the females who were more enthusiastic to share their experiences rather than the males. In fact, only a tenth of my dataset were males.

It was easier to spot people when they were sitting down on a bench as opposed to being standing, viewing an exhibit. Many families came in with children and I avoided those as it could divert their attention during the interview, centering more of their focus on their kids. There were also field trips with high school students and I approached that group more because I wanted to compare every singly age group that was present. However, their responses had some very close-minded answers and many never really elaborated as much when asked to do so.

There were also those groups of people who may not really found it comfortable sharing their responses as “things were about to get really dark” like one woman responded after asking her: “What do you define wellness to be?”

One technique that I found to be helpful in persuading more interviewees was mentioning that “it would be no more than 3 questions”. Mentioning time makes it more difficult because most people wanted to stay cautious of time. However, 3 questions can mean 5 minutes for most people. Many people became so engaged that they lost track of time, which helped me most because I was able to find additional information regarding herbs.

Many of the exhibits were packed with visitors coming from different regions of the USA. I was able to find more interviewees during the “Nature’s” and “The Americas” exhibit. What I found even more helpful was integrating something related to plants from each exhibit and somehow rephrasing the 3rd question to make it sound more specific and it self explains why we are were affiliated with the research.

Samar Khrawish

Analysis

Wellbeing is difficult to define because of its individualistic nature -- one person’s wellness may not be another person’s definition of the word. One of the definitions of wellness stated by the National Wellness Institute is “Wellness is multidimensional and holistic, encompassing lifestyle, mental and spiritual well-being, and the environment.” The details in this definition are left open for personal interpretation; for example, what composes an “encompassing lifestyle”? An analysis of interviews in which people give their definition of wellbeing reveal a pattern: achieving a satisfactory balance in life is equivalent to wellness.

The beginning of the National Wellness Institute’s definition specifies wellness is “multidimensional and holistic”. Six out of the ten people interviewed suggest wellbeing is achieving balance in all parts of their life. A teenage female elaborates that wellbeing to her means “paying attention to all parts of your body and life.” The idea of being well means embracing different dimensions in one’s life is popular even among the younger generation. Some common components individuals mention are of importance to their wellbeing are health, proximity to family and friends, awareness of self, and being happy. Most people made a note that achieving satisfaction in only one of those dimensions is not enough to result in wellbeing. They revealed it was incredibly important to be holistically happy with your life.

There are a few people that are on the other end of the spectrum that wholeheartedly believe only certain aspects could mean wellness to them. One of the interviews is of a Chinese female immigrant who elaborates that her definition of happiness is traveling. A rather specific definition of wellbeing to her. Another female clarifies that her definition of wellbeing means having a wide network of family and friends to enjoy life with. Unlike most of the interviews, these two women made no mention of having good physical, mental, and emotional health. In fact, the second female she shows signs of shock when asked if nutrition plays any role in her wellbeing, and goes on to say it is “not on the top of my list.” These answers stand out from the other interviews because of their specific, personal definitions of wellbeing and happiness rather than the broad, vague definitions others give. Neither type of answer - vague or specific - is better, but this shows the wide range of thoughts people possess.

Although these interviews were relatively short, and most people seemed to cut themselves off from giving a full detailed answer, I would like to clarify that only one out of the ten people made a passing mention of being financially secure in connection to wellbeing. This is not to say that people are fine with being poor but health, happiness, and being surrounded by family and friends are more prevalent in their minds. This trend reminds me of the Amazonian people in the Restoring Earth exhibit. If wellbeing is measured by these definitions from the interviews, then the Amazonian people should be considered well. They are surrounded by family and friends, and presumably are healthy, happy, and have an awareness of self. However, as stated earlier, each person's wellbeing is individualistic to them. Try as we may, one cannot give a set definition, but a number of people believe wellbeing is holistic and not limited to one component in their life.

Reflections

While conducting these interviews, I have learned a lot about how people give answers in ways aside from verbally. Their body language and facial expressions say more than they do most of the time. For example, one of the girls I interviewed was completely taken aback when I asked how plants play a role in her wellbeing. Her verbal answer did not convey the look of surprise on her face which really gave me my answer: in her mind, plants played absolutely no role in her wellbeing.

Which leads me to one of my errors during this interviewing experience: certain word usage influenced people's answers. The girl that believed plants were not a part of her life probably would not have been so quick to dismiss the idea of plants and wellbeing if I used the words "vegetables" or "herbs" instead of "plants". Another example is with the Chinese tourist I interviewed, I substituted "wellbeing" for "happy" because she did not understand the word "wellbeing". Besides this one, I prompted a few others that showed signs of confusion when I asked about their definition of wellbeing. I used words like "happiness" or "health" to convey what wellness usually meant to other people, which I realize could have influenced the answers they reported to me.

I will admit that I noticed my prompting the first week, and tried to correct myself during the second week, but it was very hard not to hint at themes I already had in mind. Most of the people would pause right after I asked them to define wellbeing, and that was the moment I would prompt them with certain words because they would look at a loss to come up with their own definition. With that being said, most people went on to give lengthier and more personal definitions of the word despite my minimal suggestions.

A theme I found interesting and would love to do further research on is when asked to elaborate on what being healthy meant to them, most women went on to say that "eating right" contributes to their health while the men emphasized exercise. In some cases, both men and women included food and exercise as contributions to their health but in other interviews, there was a separation between genders. In those scenarios, why were the males' first instinct to relate health with exercise or for the females to connect eating a certain way to a healthy life? In actuality, there were more differences between the men and women I interviewed that I would like to do further research on. Women were almost always more open and willing to answer. The men were more reluctant to answer and skeptical with some of the questions I asked. Most rejections we endured were from males.

These four weeks at The Field Museum have added immensely to my knowledge of human behavior. Interacting with strangers, learning about their thoughts and opinions, drawing conclusions and themes from these interactions has been one of the best learning experiences. Also, by viewing the collections and exhibits in The Field Museum, I learned about people and cultures - both from the past and present.

- from all over the world. It would be an understatement to say it has been a fascinating, eye-opening learning experience.

Sarah Hernandez

Analysis

One of the central ideas that emerged was the different understandings of wellness between those who don't identify as American (being explicit about cultural heritage) and those who don't identify a culture at all ("acultural").

The "acultural" participants who were racially White had difficulty answering the questions overall, but particularly around wellness and intergenerational practices. For example, wellbeing meant, "to live longer and happier," "not to be sick," "good physical and mental health," and "being happy and stress free." Those who could answer the question had very curt responses and one woman said she could not answer the question at all. In contrast, participants who clearly identified with a cultural group gave extensive and unique answers around wellness. Two young adult women, Bosnian and Iranian, regarded wellness as connected to having a healthy society with no poverty, starvation, or hunger. To live a healthy life means living a life of abundance. An Australian woman described wellness as having not only a good quality of life but also having a good family life with strong social relationships. An older Hungarian woman added that wellness means being able to have good relationships with friends, family, and community. This narrative of wellness as positive social relationships was also illustrated with a young Chinese man's and an Indian family's conceptualization as having good social connections and family relationships.

Concerning intergenerational plants, food, or meals, I noticed that my "acultural" participants had trouble responding. Several participants even went so far to say that they actively did not want to continue eating their previous generations' foods nor continue their cultural practices. When I probed why this was the case for two participants, one woman reasoned that it's because her mother was an American citizen - this part was emphasized in particular - that grew up in the Philippines and was held captive in Japanese internment camps. The food and practices her mother learned during this oppressive experience were what her daughter, the participant, thought of as extremely unhealthy and actively did not want to not continue. Similarly, the Australian participant's mother migrated from Macedonia to Australia, and willingly lost her Grecian culture. During that time, practicing Greek culture led to discrimination and really poor living conditions, so she refused to speak the language, eat the food, or practice anything related to Macedonian culture. These examples may point to historical oppression as a reason for rejecting intergenerational heritage practices, however I think participants' experiences were varied.

In sum, culturally identified participants defined wellness in more social ways than "acultural" participants. This theme contributes to the popular discourse that "White people have no culture" or that "Americans don't have culture." It seemed that my White "acultural" participants had trouble comprehending questions about culture and seemed generally confused about intergenerational questions, regarding plants, food, and cultural practices in general. Perhaps the societal norm of Americans having no culture influences understandings of wellness.

Reflections

Interviewing

Overall it was more difficult to find participants than we anticipated. We initially began our interviews early in the morning, but barely any people were in the museum. Even when we postponed our interviews to 10:30 or 11am, most of the people were in tour groups of kids, teens, and older adults. Additionally, I wanted to interview someone in the Restoring Earth exhibit, and though I visited this space at least once every time, I never found a participant - there were only ever young tour group people passing through. When we found our rhythm of interviewing, other members of our group found that interviewing people in groups of two was much more beneficial to getting more information, better notes, and more great data. We would also be less likely to get rejected.

Participants' Responses

In general, I noticed that the people who were more willing to talk were those who were open about their cultural practices and explicitly defined their cultural heritage. The "acultural" participants I mentioned previously were averse to the interview questions, leading me to probe much more than for the other participants. One extreme case of this was when one older White woman (who had made a point to define her mother as an American citizen) told Tran and myself that she thought our questions were too broad to learn anything and that she is a survey kind of person. Throughout the whole interview, she answered briefly and seemed suspicious.

Another interesting reflection is people's difficulty and immediate reaction to the term "herbal remedies." Several participants were really averse to this phrase and some followed up by saying they didn't believe in remedies. We opted to use the term home remedies, or phrase it as "*do you do anything when you're sick to help you get better besides going to the doctor*" because it was more easily understood. Several times I found myself giving the example of drinking tea for participants who were confused at the question; some immediately perked up and described what they drink and for what purpose while others responded along the lines of "well yes I drink it but because I like it and it makes me feel good, not for herbal remedy." I think the term remedy makes people think of non-Western medicine, which is treated as "not scientific" and "wrong" in mainstream U.S. culture.

Personal reflections

I absolutely believe that my background impacted how I approached interpreting my experience and findings. My previous Masters thesis research was a qualitative study about interracial relations in diverse community gardens, so I found myself initially thinking about intercultural and interracial differences when I was thinking through my notes. Additionally, my experience working with the UIC Heritage Garden for the last 3-4 years has afforded me the opportunity to have dialogues around intercultural issues and social justice on a regular basis, so I found myself immediately approaching my analysis through a social justice lens.

Tran Hyunh

Analysis

In this study, the Field Museum visitors were asked to share their thoughts on well-being and happiness. It appeared that there were two distinct responses. A majority of one side answered that they had no idea what well-being and happiness meant to them. Even after being guided or giving hint, they still gave the same answer. In contrast, a majority of the other side could answer right away. They had similar definitions of wellbeing even though the interviewees were from different age ranges. To them,

well-being was mainly about having a good health and family connection. Even though some people included happiness in their definition of well-being, others defined them separately. Some people defined well-being as being healthy, physically active, eating nutritious food, and so on, while happiness is being with their family, being content, safe, stress-free, able to try new things, and accomplishing goals.

When being asked whether the interviewees think plants play a role in their well-being and happiness, there were also two distinct responses. One side agreed that plants played an important roles in their well-being and happiness. Most of their answers were how plants relate to health and family connection. On the health aspect, people said what they ate contributed to their health; thus, they tried to eat a lot of vegetables. For example, an interviewee said she ate a lot of vegetables because they provided nutrients and vitamins, and she liked making salads and veggie burgers. Plants also played a role in mental health because many interviewees shared that they wanted to have a garden or plants around them because it made them feel safe, liberated, relax, productive, and more. For example, an interviewee said she was a florist, and she grew flowers in her garden because the scent, color, fresh air, and being outside made her very happy. Similarly, another interviewee shared that she had a garden where she grew many fruit trees, such as papaya, mango, and lime trees. She described it as a tropical paradise, and she really enjoyed the smell and the blooming flowers.

On the family aspect, having a garden seemed to bring different generations together. For example, an interviewee shared that she had a garden where she grew raspberry bushes so that her grandchildren could come by during holidays and pick them. Another interviewee said that he grew rice at his grandparents' farm in China for several summers when he was in primary school. Since growing rice took a lot of effort and time, the entire family, including his parents, grandparents, aunts, uncles, and cousins, worked together in the rice fields. In addition, different ways of cooking and storing vegetables seemed to also help bring family members together. For example, the interviewee who was a florist also grew many vegetables which would be stored in the freezer and used during winter. She learned this practice by doing it with her mother. Another interviewee shared that he learned to like eating broccoli because when he was young, his mother usually cooked and made them into little trees.

On the other side, some people didn't think plants play a role in their well-being and happiness. For example, an interviewee said plants only play a role in well-being through healthy diet but not in happiness. She didn't believe that happiness attach with external objects. In other words, she believed that happiness came within a person.

Reflections

Before this study, I'd had very little experience in conducting an interview. I didn't know how to approach people, how to form a question that wouldn't lead to bias answers, how to take note, and so on. I started doing the interview in a group of two because I wanted to learn others' methods of interviewing. We found interviewing in pair very efficient because while one person was taking note, the other one could keep asking question. The person who took note might not be able to write down everything; therefore, the other person could mentally take note of the left out information. After each interview, we both sat down, gathered all the information, and recorded them in our notebooks. We found that it was difficult for one person to conduct an interview because it would take longer for that person to ask questions and to take note, this might cause the interviewee to lose interest, not answer elaborately, and want to leave. On the other hand, a group of three was inefficient because the information and the numbers of the interviewees were divided into three; thus, each interviewer had less data. Also, being asking by too many interviewers caused the interviewees to feel overwhelmed.

Even though we interviewed in pair, we switched roles and partners. For example, I worked with Brittany on the first day, I asked questions while she was taking notes. If Brittany had any question, she could jump in. On the second and third day, I paired up with Sarah and I took notes while she was asking questions.

I learned that approaching people at the door of an exhibit was not efficient because people didn't want to be interrupted while entering and therefore, they tended to reject. We should also not interview people with many children because they had to look after the children and wouldn't have time to participate or elaborate on their answers. We should ask people to participate in our interview after they finished reading a sign, interacting with the objects, or taking pictures, because interrupting their activities would make us appear rude and lead to rejection.

After conducting many interviews and learning a pattern of people's responses, I stopped taking notes whenever an interviewee gave an answer that I thought was irrelevant. I quickly recognized my assumption and realized that every data was important. I should listen and take notes regardless of what I thought was relevant.

Most of the visitors were children and teenagers; therefore, it was pretty difficult to find a participant. In addition, many interviewees gave very short and general answers. For example, when being asked what well-being meant to the interviewees, some people just answered being healthy and didn't elaborate. Some just said they had no idea. Even though we tried to guide or give hints to them, they still gave the same answer.