Patterns of Behavior
THESIS PROCESS
Whitney Hayden
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This project explores the history of appropriate social behavior in contrast to today’s social interactions. The contents include the evolution of “appropriate” social interaction overtime, that is etiquette as it relates to conversation, correspondence and relationships, and present modes of social interaction such as texting, tweeting, instant messaging, emailing, blogging, forum posting and social networking.

The world’s captivation by the electronic age and decline of etiquette, customs, and tradition provoked this thesis exploration. The project aims to use history as information, entertainment, and thought provoking material, contrast the past with the present and future, and stimulate thought on the implications of social technologies on our relationships.

The final form of the project is the design of and materials for a hypothetical event as well as a style guide and manual for putting the event together.

Patterns of Behavior is an event that challenges today’s modes of social interaction. People behave differently online than they do in real life situations, by taking the event participant’s online information and putting it in a physical space, issues of privacy, information disclosure, and superficial relationships are brought forth. The online information is juxtaposed with the evolutionary history of appropriate behavior through etiquette and courtesy books.

The purpose of etiquette is to help people avoid embarrassment, by teaching people how to behave, they can be at ease in all situations. The event questions whether the participants really are at ease with these current modes of behavior and whether these electronic interactions are really beneficial to relationships.
PROCESS & METHODOLOGY
PHASE 01

Self-Reflection Letter
Initial Ideas
Thesis Topic
Initial Presentation
Self-Reflection Letter
01.03.10

Before any thought on my thesis, I was asked to write a letter to my professors talking about where I had been as well as my process and my motivations. Here is that letter.

DEAR CAN - SARAH,

I came into design with most of my interest in illustration, because at this point I considered myself “a painter,” not “a designer.” I was disenchanted by the idea of web design, but what excited me most about design was the multi-media aspect. Books, identities, editorial, environmental, illustration, information, packaging, and so on and as forth. This still thrills me today. I jumped at the chance to utilize illustration as a sophomore. I came out with many strong pieces intensifying my connection between fine art and design. An Alice in Wonderland colored pencil illustration, a paper-mache illustration based on an Edgar Allen Poe short story, “W is for Watermelon,” collage of various characters starting with “W,” as well as a scratchboard for an article on popcorn lung are among my favorites. Illustration continued to work its way into my projects. My junior year I created typographic illustrations in my frankenstein book, illustrated an informational book about music and the brain, and created illustrations for two packaging projects: the S.W.a.T. Unit and Charm Gardening hand tools. I also created an illustration sequence of a heart “beating” on a drum set.

After making eight books my junior year, I realized I was drawn to creating books over other forms of design and I soon attributed this to my interest in sequencing. For example, with a poster there is only one page, an instant impression and then it is over. With a book, there are pages and pages to deal with and develop. Many of the books I had created by the end of first semester junior year were more experimental than I created some projects for myself that would be considered more like real books. “Society. Icy Toes” was the first and then “The Music Manual.” I should also note here that I really enjoy a love of illustration, information/history, and motion. This combined my love of illustration, information/history, and motion. It really was an absolute joy to work on this project.

I soon realized that illustration and graphics might be taking over too much of my portfolio. After creating the bookguide and oblique strategies even materials I decided to introduce photography back into my work. For the identity project I immersed the viewer in rich photos of textures. My fourth project took me full circle back to the book and because it was an archive of my previous projects it made me look back, similar to this letter, at how I work as a designer.

I distilled it down to two points: experience and method. My work is about creating an experience and telling a story and I am very methodical in creating it. I have always been a right-brain and left-brain individual. I like formulas, but I am also a creative person. I am a workaholic and a perfectionist and I am a brilliant time manager. I only procrastinate when it is something I utterly loathe to do. This has never been too huge of a project at the time. I jumped at the chance to intern at DIY, not necessarily for the subject matter, but for the motion graphics. I was able to work on a few motion pieces while I was there and even though I didn’t have the knowledge to code something like this and this would have physically animating these myself, I was able to watch and learn while someone else did. This at least left me with a taste of After Effects. By the end of the summer I was dying to start making motion pieces of my own. My work in Systems ended up being very experimental, it really helped me get comfortable using After Effects. However, in Design I was able to make my honors project a motion piece. This combined my love of illustration, information/history, and motion. It really was an absolute joy to work on this project.

In the end, my interest in books/sequencing and the web led me to motion. I was insanely interested in motion by the conclusion of my junior year, but I didn’t know anything about the software. I would of loved to have made “The Music Manual” a motion/web piece instead of a book, but was left to how to do it. Looking back, I still don’t have the knowledge to code something like this and this would have been too huge of a project at the time. I jumped at the chance to intern at DIY, not necessarily for the subject matter, but for the motion graphics. I was able to work on a few motion pieces while I was there and even though I didn’t have the knowledge to code something like this and this would have physically animating these myself, I was able to watch and learn while someone else did. This at least left me with a taste of After Effects. By the end of the summer I was dying to start making motion pieces of my own. My work in Systems ended up being very experimental, it really helped me get comfortable using After Effects. However, in Design I was able to make my honors project a motion piece. This combined my love of illustration, information/history, and motion. It really was an absolute joy to work on this project.

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I am motivated and driven by the experience created in the final piece, the stress of solving the puzzle, the desire for completion, the feeling of success when I have a great concept or a great final piece, and most of all the experience of creating and being creative. I simply love to make.

In outlining ways in which you can advise me, it will be easier to discuss my weaknesses. I generally have a high level of anxiety. I believe this is why I am a workaholic. The stress levels peak if I can’t think of a topic or concept and at the end of a project. I have the tendency to make my projects huge, although this shouldn’t be a problem since this is thesis. As a result of my perfectionistic behavior, I am very detail oriented, but almost detrimentally. I can spend way too long focusing on the insist of details so I am working on becoming more efficient. I probably benefit most from feedback on my ideas and design instead of guidance with deadlines and landmarks/steps throughout a project.

As far as the future is concerned, I still love the multi-media aspect of design. I don’t want to confine myself to a specialty or an area of focus because I like being able to do different things. It is what keeps me excited about design. Right now I am kind of on a motion kick, but TV worries me because TV networks have a pre-established identity that all of their graphics fall under. I need to be able to work with different subject matter. I learned this in my experiences at DIY, I became bored with the same aesthetic. Working with different subjects, aesthetics, and mediums is what keeps me challenged and interested.

Sincerely,
Whitney Hayden

Hangers dug into my scalp, as I crouched there, frozen in fear, in my closet, listening to the monster’s heavy breathing. What is this thing and what does it want?! I tried to think happy thoughts, remembering the things I love: ballet, my piano, art... not working! The pounding of its giant feet rattling the metal above my head, think think think!... cooking, fiction, math and geometry, astronomy, genetics, psychology, and european history. The thesis would continue to cast a dark and ominous shadow over me for over a fortnight. The only way I could think to deal with it was to think about what I love, the things that make me excited and inquisitive, Alice’s rabbit hole.
WHITNEY HAYDEN // INITIAL THESIS IDEAS

I have history; I have always been inspired and enchanted by life in the past, whether it be art or just life in general. I often feel it was born in the wrong era and sometimes wish I lived in another time. It is interesting to imagine how extremely different my life would be in a parallel life in another time. I have always held a deep interest in society and why we behave the way we do. I believe I have gathered such an interest in norms and social behavior because I am an intense rule follower. It stems from a fear of reprisal and rejection.

These interests in history, life in the past, and social behavior come to a head with the topic of etiquette. A drug are or a ridiculous set of rules? Today, most would say the latter, but is there something to be learned from these ridiculous rules? One thing’s for certain, etiquette is dying and the same can be said for tradition. Are we just getting lazy or practical? Are we losing artistry and workmanship? I am not taking a position either, but I do think it’s important to be aware of an inferior position, because I don’t agree with. On the other hand, there are rules of behavior from the past, which need to be common knowledge and are now lost, that could be beneficial in society today to prevent confusion and awkward situations. I have an interest in etiquette because I am highly entertained by nonsense. Some rules of etiquette are so specific and so completely ridiculous that they were used like utter nonsense to today. I love fiction and asking what if?

I explored my interest in social norms in a project at the end of my junior year, a book, “Society. Icy Toes.” This was a documentation of a fake experiment doing something strange and unusual, defying social norms. I am interested in exploring loss of etiquette and tradition. Some ideas include writing a new book of etiquette, a magazine on etiquette, documenting the evolution of etiquette and tradition, or even predicting the future of etiquette. I am also entertaining the idea of designing an exhibit showing the two sides. This would document the evolution of etiquette and tradition while debating the two sides, joy for loss of etiquette and tradition versus necessity for rules of etiquette and tradition.

Another interesting topic to explore under the topic of etiquette could be rules of etiquette applying to design. One aspect of research could be looking at established traditions in graphic design and also rules of design not used. Are these valid rules? For example, “Less is more.” In designing and executing whatever I create, rules of etiquette could or should perhaps dictate the design process. Or I could or should purposefully disregard the rules of etiquette.

I read this article in TIME written in 1966 about the loss of tradition.

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**Preliminary List of Interests**

- ballet
- piano
- theater
- European History
- history
- astrology
- mythology
- divination
- astronomy
- religions
- genetics
- heredity
- evolution
- society
- social norms
- etiquette
- tradition
- cooking
- baking
- film
- art
- pasturing
- illustration
- fiction
- memoir
- math
- geometry
- architecture
- interiors
- psychology
- left-brain/right-brain

**Narrowed Topics**

- etiquette/loss of tradition
- modernity/technology
- no secrets
- keeping up with the Joneses
- left and right brain
- music and the brain
- art and the brain
- genetics/heredity
- evolution

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**Thesis Topic**

**01.16.10**

I love whimsy and quirk, elegance and quality, and at the same time I love intense structure. These qualities mixed with my love of history and fascination with social behavior provided the antidote to my thesis plague…

My initial thesis presentation effectively explains the initial phase of my process so I have included it here in my process book.
I love history. I have always been inspired and enchanted by life in the past. I often feel I was born in the wrong era and wish I lived in another time. It is interesting to imagine how extremely different my life would be in a parallel life in another time. In relation to this, I also have a deep interest in society and why we behave the way we do. I believe I have gathered such an interest in norms and social behavior because I am an intense rule follower. It stems from a fear of reprimand and rejection I believe I garnered from fourteen years of ballet.

These interests in history, life in the past, and social behavior come to a head with the topic of etiquette. And closely tied to etiquette are the topics of customs and tradition.

So, Etiquette, A dying art? Or a ridiculous set of rules? You know them, thousands perhaps millions have been published, ranging from appropriate behavior for specific activities to full encyclopedias governing every aspect of life. These are etiquette books. Once the most important subject a young child could learn, etiquette is nothing but a set of ridiculous rules. One thing is for certain, etiquette is dying. Are we just getting lazy or practical?

So etiquette, customs, and traditions seem to be fading away into the past. Which took my thoughts toward modernity and technology. The digital revolution has come. We are spending less time with physical people and the community and more time with objects. Social behavior is evolving before our eyes. Are we having real conversations? There is no intonation in an e-mail or text message. Doesn’t intonation, body language, and facial expressions make up half of the experience in a conversation?
35) Merriam-Webster defines “conversation” as such: oral exchange of sentiments, observations, opinions, or ideas. We are redefining what it means to have a conversation. 36) We now have profiles, tweets, and statuses that can be posted to the world. 38) What does this mean for the future of human relationships? 39) Right now I have 337 friends on Facebook. Some of them I don’t even recognize and probably 80% of them I don’t even talk to. Are we perfecting the art of artificial relationships and losing the art of cultivating deep friendships?

So there are several things that are intriguing me right now. 40) The rich history of our traditions, customs, and rules of behavior. Why do we shake hands? Why do we say O.K.? Why don’t men tip their hats anymore? Why do we eat three meals a day? Why do we clink our glasses after a toast? Why do men’s and women’s shirts button up opposite ways? Why do we still participate in these behaviors if we don’t know why they exist? And in contrast to all this, technology’s intense power to change our behavior.

41) So why examine a dead or dying topic? For the same reason we must study history. Looking back allows us to examine years of evidence of how and why society behaves the way it does. We must know what has happened before, simply to understand our own lives. How can we understand the influence of technology if we know nothing of the past? History also helps us understand change and how certain things have come to be. Why do so many Americans now use profanity in everyday speech? History also serves a very real function as art and entertainment. By studying the past we can immerse ourselves in the stories and tales of yesterday escaping the mundane, then emerge with a new perspective on our own lives. History teaches by example. It helps establish our identities and relationships in the community. History is vital to understanding the human experience.

I have divided etiquette/tradition into six categories to explore. 42) Everyday which includes greetings, conversation, transportation, social hierarchy, and the home. 43) Clothing. 44) Dining, afternoon teas, dinners, etc. 45) Entertainment, dance, music, sports, and so on. 46) Correspondence. 47) And Milestones, major events in life such as weddings and funerals.

Some ideas right now are. 51) Examining the history of our behavior, the evolution of our customs, traditions, and rules of behavior. I am also interested in creating battles or debates. Battles between new versus old systems. For example, correspondence. Penmanship used to be highly valued when writing a letter. Now with e-mail, written letters are dying out. These battles would be like miniature debates between old and new, tradition and modernity, pro-etiquette and anti-etiquette. Another idea I have includes pressing rules of “appropriate behavior” upon the people viewing and experiencing the exhibit/event. The origin of the word etiquette comes from centuries ago when guests at royal receptions were handed little notes or tickets called etiquettes. These contained detailed instructions on conduct. So, why not give the participants etiquettes? I am also interested in exposing this issue of artificial relationships and artificial conversations. Etiquettes that result in artificial conversations or real conversations? I am not sure yet how this would play out.

52) So the main topic is etiquette, customs, traditions, and relationships. 53) And some over-arching themes are pro-etiquette versus anti-etiquette, tradition versus modernity, handcrafted artistry versus convenient electronic, patterns of society / etiquette as a blueprint for behavior, oversimplification / degradation, practicality / convenience, artificial relationships / conversations, documentation, and evolution. 54) The end.
I am a rule follower.

ETIQUETTE
a dying art? or a ridiculous set of rules?

etiquette
a dying art or a ridiculous set of rules?

good children
hellions
people with class
courtesy
people at ease

ETIQUETTE

a ridiculous set of rules

social hierarchy
curtsy to show inferiority

ridiculous diagrams
elaborate schematics

for place settings

ETIQUETTE
a collection set of rules
CONVERSATION

A oral exchange of sentiments, observations, opinions, or ideas

WHY?

EVERYDAY
greetings / conversation / transportation

social heirarchy / domesticity

technology’s intense power to change our behavior

I don’t recognize these people.

J don’t remember their names.
CLOTHING
men's dress / women's dress / beauty culture

DINING
table manners / place settings / luncheons / teas / dinners

ENTERTAINMENT
parties / balls / theater / games / sports / music / clubs

CORRESPONDENCE
invitations / cards / penmanship / letters / notes

MILESTONES
births / debutantes / courting / weddings / funerals

WHAT?

EXHIBIT / EVENT

1. use history as information, entertainment, & thought provoking material
2. examine the history of human behavior & why we do certain things
3. contrast the past with the present & future
4. stimulate thought about the implications of technology on our behavior

WHAT?
document evolution of our customs, traditions, & rules of behavior (timeline?)
debate old & new / tradition & modernity / pro-etiquette & anti-etiquette (motion pieces? actual debates between people?)
press rules of "appropriate behavior" upon the people viewing and experiencing the exhibit / event (etiquettes?)
stimulate artificial / real conversations in participants? (game?)

THE END

pro-etiquette versus anti-etiquette
tradition versus modernity
handcrafted artistry versus convenient electronic
practicability / convenience
artificial relationships / conversations
documentation / evolution
As I have noted, I love intense structure due to my past in ballet. It flows over into my work and process. I love having a schedule and knowing exactly what I am doing. So at the time right before my initial presentation I had outlined a concrete plan. I knew that whatever I created had to involve social interaction. This is why I chose an exhibit/event. However, after laying it out I felt that I had ironed everything out a little too quickly. I was set on the exhibit/event, but not convinced on the details. I needed to start researching and let that guide me.

Here is the plan I outlined in the beginning that would eventual evolve and change.

/////CATEGORIES/////

Everyday
> manners
> conversation
> greetings

Clothing
> men
> women
> children

Milestones
> births
> debutante
> marriage

Dining
> meals
> dinners
> luncheons
> teas
> breakfasts

Correspondence
> mail
> invitations
> cards
> letters
> notes

Entertainment
> parties
> balls
> theater
> dances
> games
> musicianship

/////MATERIALS/////

Exhibit
> identity system
> motion graphics
> information design
> signage
> printed booklet

Space
> main information graphic/timeline
> categories of etiquette in timeline
> each category has its own area in the exhibit
> a closer look
> battles

Aesthetics
> tradition
> sewing/engraving/penmanship/handcrafted
> modern (pixels/contrast/minimal/machinery)
> patterns of society/social patterns
> etiquette = blueprint for behavior
> pattern to follow
> oversimplification
> degradation

/////IDEAS/////

Timeline
> history of etiquette
> documentation of the evolution of etiquette over time
> categories of etiquette have separate evolutions

Battle
> new versus old
> tradition versus modernity
> pro-etiquette versus anti-etiquette

Etiquette
> pressed upon people in the exhibit
> must go in a specific order? follow the pattern?
> something at entrance to the exhibit?
> stand in boxes outlined on the floor to view specific areas?
> instill rules upon the people
> mingle area? suggest topics of conversation
> outline appropriate behavior in an exhibit

/////ETIQUETTE BATTLE/////

Anti-Etiquette
> breaking down of social borders
> equality
> practicality
> convenience
> women’s roles
> hustle of modern life
> common sense
> restriction of freedom or personal expression

Pro-Etiquette
> loss of class and glamour
> avoid awkward situations, ease in social situations
> removes some insecurity, no one wants to be rejected or feel undesirable
> social harmony
> no chaos, people know what to do in specific situations, no ambiguity
> removes chances of misunderstanding
> social interactions declining with birth of internet,
> people don’t know how to behave in society, rudeness
> courtesy and mutual respect
PHASE 02

Research
Thesis Proposal
Narrowed Thesis Topic
Brainstorm Final Forms & Concept
Collate Research
Start Design
Midterm Presentation
Research

01.29.10

The day after my initial presentation marked the beginning of my research phase, a phase that would continue for an entire month.

I began by collecting books from the library and articles from online.

/////BOOKS/////  
> Etiquette – Emily Post  
> The Best Behavior – Esther Aresty  
> The Polite World – Joan Wildeblood  
> Customs of Mankind – Lillian Eichler  
> How Did It Begin? – R. Brasch  
> Culture First! – Dyan & Homolka  
> Technopoly – Neil Postman  
> Understanding Media – Marshall McLuhan

/////ARTICLES/////  
> Why the Future Doesn’t Need Us – Bill Joy  
> Technology vs. Culture – Andrew Thrasy  
> Technology, Relationships and Problems: A Research Synthesis – Herliens & Wiktor  
> Students’ Technology Use and Its Effects on Peer Relationships, Academic Involvement, and Healthy Lifestyles – Lloyd, Dean, & Cooper  
> Are Shy Adults Really Bolder Online? – Brunet & Schmidt  
> The Quality of Online Social Relationships – Cummings, Bailey, & Knut  
> Loneliness as the Cause and the Effect of Problematic Internet Use: The Relationships between Internet Use and Psychological Well-Being – Kim, LaRose, & Peng  
> Loneliness and social uses of the Internet – Morahan-Martin & Schumacher  
> If Internet Credibility Is So Iff, Why the Heavy Use? – Sturman & Sander  
> Informing Ourselves to Death – Neil Postman  
> Information Disclosure and Control on Facebook – Christofides, Mize, & Deemanus  
> The Influence of Technology on the Initiation of Interpersonal Relationships – McQuillen  
> Five Things We Need to Know About Technological Change – Neil Postman  
> Cultural illiteracy and the Internet – Recubaren, Nisban, & Leiva
My research started by diving into discovering the history of the origins of some of our customs. The books *Custums of Mankind and How Did It Begin* captured the majority of my attention. I discovered fascinating facts about the origins of things such as trousers, wigs, umbrellas, stockings, various dances, chess, cards, and countless other things. I had divided etiquette into several categories to research so at this point my research was covering etiquette in all topics.

**Everyday**

**Clothing**

**Dining**

**Entertainment**

**Correspondence**

**Milestones**

I then started to read *The Best Behavior*. This book traces the history of appropriate behavior through etiquette and courtesy books. I loved this book and was pleased to read it in its entirety. This book supplied me with important information: the most influential behavior books and authors through history as well as overall themes of and approaches to appropriate behavior.

I discovered that etiquette didn’t exist until the 18th century. Appropriate behavior evolved from basic manners to courtesy to etiquette. The ideal changed from the righteous man of biblical times to the man of courtesy - gentleman

The two pieces that I found most useful were Neil Postman’s “Informing Ourselves to Death” and “The Influence of Technology on the Initiation of Interpersonal Relationships” by Jeffrey S. McQuillen.

Even before beginning my thesis I was weary of technology, especially as it relates to relationships. Although I have a Facebook, I have found myself resisting blogs and Twitter. I resisted text messaging for quite a while and I still hate it. I am no where near the 47% of teens who can text with their eyes closed. My vocabulary in the inn/text lingo is pitiful, but I don’t really care. I am a sophisticated human being who speaks English for a reason. Anyway, my research into technology only increased my frustration.

Everyone seems to be embracing technology as this wonderful thing that makes our lives so much easier. Everyone seems to be embracing technology as this wonderful thing that makes our lives so much easier. My research started by diving into discovering the history of the origins of some of our customs.

At the same time I was researching etiquette, I began researching the other half of my thesis, technology. My focus consisted of mostly journal articles of various studies on technology and society, but I also devoted some of my attention to technology critics. Some things I found interesting were that online interaction is an inferior form of conversation, loneliness is correlated with high internet use, people behave differently online than offline, information disclosure is related to identity construction, and increased use of Facebook is correlated with increased jealousy in relationships.

PREHISTORIC

ANCIENT (3500 BC - 900 AD)

MIDDLE AGES (4th - 15th)

EARLY MODERN (16th - 18th)

MODERN (19th - 20th)

POST MODERN (1970 - present)

**EVERYDAY**

**GENERAL ETIQUETTE**

**General W20**

- tribal law - religious law - civil teaching
- righteous man (biblical) - man of chivalry (medieval) - man of courtesy - gentleman
- medieval times - relationships seen as static, individual conscience and responsibility
- feudal society - obedience to landlord
- renaissance man sought to teach children courtly ways - flood of courtesy books (printing press - man now can gain knowledge from books)
- code of manners based on birth and wealth give way to new ideal of education (euxenus)
- shift of economic power
- mid 17th - new emphasis on importance of conversation
- courtly - banter - conversationalist transmuted to the more cynical, materialistic society
- 19th - young ladies are principle object of courtesy books

**Manners**

**023**

**EASTERN EUROPE**

**023**

**POST MODERN (1970 - present)**

**EVERYDAY**

**GENETICAL ETIQUETTE**

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**Antiquity to Renaissance**

**Phaehotep A17**

**020**

**BC Egypt - copy of The Instructions of Phaehotep - first manners book, seeds of Western ethics and conduct**

- 2500-2120 BC - original instructions - probably going around orally for generations before Phaehotep wrote them down
- character and fortune - most valuable and durable legacy a parent can leave a child, example is more important than words
- avoid offending those above you, flutter a superior by laughing at his jokes
- for superiors - remember where you come from, do not boast wealth
- hold one’s tongue - speech is the most difficult craft, speak only after careful reflection
- show your wife and friends affection and care
- gracious manner and happy disposition, “Let they face be cheerful as long as thou livest.”

**Ben Sira A19**

**780 BC**

- do not be greedy, hosts be liberal with meat and food
- don’t put yourself above guest
- judge man by his appearance, but final judgment after they speak, speech is the trial of men - wisdom of silence (Ptahhotep), scoldings and warnings to babblers, avoid superiors, avoid drunken, gadders (gussipers), promiscuous, and women who controlled the money
- 1st century AD - Ecclesiasticalus relegated to the Apocrypha - advice often repeated in European courtesy books

**Greece and Rome A21**

- Isocrates, Plato, Aristotle - wrote about conduct
- Plato - instill in children respect for elders, lead by example
- 3rd century AD Rome - Cicero - De Officiis, common-sense advice on personal conduct - adapted into medieval writings on manners

**Talmud A22**

- 3rd - 7th century AD - reorganization of Hebrew law, was oral - codification of the Talmud
- Derek Tzur Rabbi - section of Talmud devoted to manners and conduct
- table manners - very specific rules - brisk off bread, don’t lick fingers or belch, do not gulp wine, do not eat garlic or things that will cause bad breath, cover mouth when yawning (these rules set scholars apart from commoners)
- give right side in deference first described in Talmud - because of three angels who visited Abraham: Gabriel on his right, Michael in the middle, and Raphael on his left
- respect for elders is law
- treat women with utmost tenderness, not with harshness (Phaehotep), honor wife on Sabbath eve with Proverbs, Chapter 31
Western Europe A25

- Europe - in contrast, barbarians - Greek, Hebrew, and Moslem learning pours in from Constantinople and Spain
- court life becomes more sophisticated and ceremonial as princes visit Constantinople during crusades
- 13th century on - byzantine influence mingled with judo-christian ethics
- 11th century - Hebrew household manuals in use in western Europe, in Jewish homes
- monasteries - Roman writing, maxims of Cato are studied - end of 12th century - enlarged by a monk - more reworking/copying to a widening audience - Johannes Facetus

Italy A27

- 100 years ahead of France, 200 years ahead in instructing people in civilities
- 1290 - Bonvivano del Rivo - Fifty Courtesies of the Table - when eating don't blow nose in fingers use a cloth, don't scratch foot parts while eating, don't cross your legs on the table, don't gulp, turn your head when coughing or sneezing, don't lick fingers or pick teeth with fingers, don't stare at other's plates, don't talk with mouth full, give guests choice portions, hosts provide plenty, guest should never criticize food
- 1380 - Francesco da Barberino - Documenti d'Amore - elegant thought and behavior - place people at table by precedence and arrange the rest for pleasant company and conversation, don't take the best pieces, don't sneer at what you don't like, defer to ladies, help women with everything, in public how to ladies without much speaking
- Barberino also write manner books for women only - for any class - do not ogle or flirt with customers, wear topaz to restrain ladies, help women with everything, in public bow to ladies without much speaking
- 1430 - Agnolo Pandolfini - Governing of a Family - own a house don't rent, buy best food and clothing in the end "good things cost less than the not good," family should eat together, women should know how to cook (order and teach servants the correct way instead of having to hire cooks, use a goose and a dog for burglar alarms
- 1430 - Matteo Palmieri - Dialogue on Civil Life - between 3-9 dinner guests is best, don't punish children physically, revive privileges

France A38

- 1389 - Les Contenances de la Table - simple verses about table manners - don't scratch foot parts while eating, don't cross your legs on the table, don't gulp, turn your head when coughing or sneezing, don't lick fingers or pick teeth with fingers, don't stare at other's plates, don't talk with mouth full, give guests choice portions, hosts provide plenty, guest should never criticize food
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Chivalry A43

- knights - symbol of aggressive masculinity - original purpose: to supply a guaranteed number of fighting men when needed - early medieval days - to become a knight - good steed and a promise to serve the lord he attached himself to
- chivalric code - invented to make knights keep their word - ritual that ended in a pledge "to love, honor, and obey"
- later days - youth has to serve as a square to become a knight
- use of mingling judo-christian ethics and paganism - illicit love was condoned and sometimes demanded (chivalry concealed a code of debased immorality)
- practical requirements of marriage and romantic love were not compatible, a knight's obligation as a lover was to his lady, not his wife
- troubadours and minnesingers - dreamed and exact illicit love
- 1380 - Ramon Llull - The Order of Chivalry - code of behavior, do not commit petty crime, knight's obligation to protect the order of chivalry
- 1346 - knights no longer a fearsome hero - outright brigandry, corrupt, majority of knights might of found in the crusades for excitement, adventure, and loot

Manners A49

- Chaucer's Canterbury Tales talks of manners
- main function of early courtesy books - train young aristocrats to perform their household duties
- 1469 - first printed courtesy books on the court of St James - Francis Pottard Menus - The Boy Standing at the Table, Urbanitatis, The Book of Civility, The Boke of Nurture by John Russell, and The Babes' Book
- Urbanitatis - protect status, only associate with those of your status, superiors: doff your cap or hood, bow low, disper in the street, stave off all mens - unquestioning obedience
- The Babes' Book and Boke of Nurture - all children served to their lord even if nobility
- rigid rules of precedence
- 1480 - Caution - The Boke of St. Albus - nobility rules of the sport and hierarchical status of humans
- personal good manners - evidence of superior social class position
- these four books like Bonvivano - don't pick ears, teeth of noses at the table, don't use tablecloth as nose cloth, don't blacken your teeth, eat pottage quite slowly with a spoon and a knife, don't leave sauce in dish, no foul breath
- books also include - instructions on hawking, railing, archery, Latin, French, reading and writing
- 1500 - The Young Children's Book (evidence of rising middle class): use no snoring or falsehood in buying or selling, get money honestly, stay out of debt and sin
- 1477 - The Book of Curette - produced by William Caxton - first of printed volumes
- 1414 - Of Civility - Caxton translated and printed Ramon Llull's book (ideal of knight = ideal of english gentleman)
- Knight and gentleman dissolve into one image
- Caxton looks for good old days, where is chivalry, prints More of Arthur
- 1500 - Book of Good Manners - Caxton translates and prints Jacques LeGrand's book - collection of moral preachments, virtuous life = salvation, manners for all under the family roof, virginity - ought to be maintained diligently

Courts and Courtesy

Courtier A63

- Courtier replaces knight - equally brave, fighter - product of Renaissance - as well with his mind as with his sword
- 1529 - Baldassare Castiglione - The Book of the Courtier - definition of perfect courtier, universal model (leads to gentleman)
- perfect courtier - urbane, attractive, sportsman, relaxed, at ease dancing, well-educated, well-read, versatile in the arts, conversationalist, and wise statesman
- Castiglione - in love with court of Urbino - book is about graceful, didactic conversation, first book where small talk is a social grace, but not idle talk

- 1532 (publish date) - Machiaveli - The Prince - blueprint for successful statesman - those in government must be beasts as well as men - outrage, denounce as immoral and contrary to principles of conduct for princes - men in high places did this, but first men to express it openly - advocate cynicism and hypocrisy as legitimate means

Advice A68

- 1555 - Giovanni della Casa - Il Galateo - still being printed in 1811 in America as a guide to good manners
- gift of kindness and friendship: advice - today only your best friend will tell you
- earliest book to divide manners into categories - dress, table behavior, conversation, usanages, in strange cities
- advice is to be carried with you, is to exceed your position, age, and city - you cannot alter the fashions at your pleasure, but accommodate them to your convenience, men should not adorn themselves like a lady, do not smell bad or be profane like a lady
- don't scratch or spit at table, sit in a serious way, don't pick teeth with fingers, do not get up from the table with a toothpick in mouth or behind ear
- 1570 - Stefano Guazzo - The Civil Conversation - 1581 English translation by George Pettie - Shakespeare admired it
- do not be haughty of birth or ancestors
- polished gentleman - skillful at conversation, "a man cannot be a right man without Conversation" "For he that uneth not company hath no experience, he that hath no judgement is no better than a beast," also be carry with what you say, quotes Ecclesiastics
- servants - problem with servants look to yourself, the master (nothing in life more necessary than a good servant)
- game of socially correct social calls - women visit each other without specific purpose (leads to calling cards)
- marriage - leave romance out, choose with head not heart, do not pick a beautiful or ugly wife (in between and one of suitable age
- 1568 - Edmund Tilney - Brief and Pleasant Discourse of Duties in Marriage - husband obey wife and wife obey husband, women have south like men and wit

Tudor A76

- Henry VI - new aristocracy based on wealth, learning is less disdained
- Henry VIII - endorsed new learning, brings Renaissance to England (before, learning was for scribes and clerics), women as daughters
- boys - work mind and muscles
- 1562 - Erasmus - De Civitate Morum Punnarum - manners and education for youth - clean teeth, use toothpick, smile, clean nails
- 1531 - Sir Thomas Elyot - The Boke Named The Governour - first English work to educate children, radically advanced - use toys
and pictures to instruct, cultivate their special abilities (Plato said this), teachers be gentle in spirit.

-1570 - Roger Ascham - The Scholemaster - teach children at home, recommended The Courtier,
    -social accomplishments important - dancing, music, self-defense is most manly art
    -1563 - Girolamo Muzio - Il Duello - rules and regulations for dueling gentlemen

-1595 - Vinzenz Savoldo - Of Honour and Honourable Quarrels - plagiarized from Il Duello

-1598 - A Health to the Gentlemanns Profession of Serving Men - long for when, the gentleman received even a gentleman unto his service (a gentleman's service is not demeaning - security till a marriage is secured)

-Elizabethan gentlemen - coarse and ill-mannered, critics criticize them and their gambling

-1649 [1604 English translation] Friedrich Dedekind - Grobianus - common vulgarities - farting, belching, and stinking in public

-1658 (1656 English translation) Frederick Dedekind - Grobianus - common vulgarities - farting, belching, and stinking in public

-1660 - Sir Francis Hawkins - The Faere Queene (Joved The Courtier) - revise ideal of chivalric perfection

Gentleman A87

-1568 - Institution of a Gentleman - 3 types - Gentle Genteil, Gentle ungentle (outreached gentry), ungentle Gentile (made a gentleman not through lineage but through own knowledge, labor, and industry)

-1593 - Vavassor Matthijs - The Gentleman's Advocate - 4 manners and 9 sorts - at this time the right to coat of arms made a man gentleman

-1622 - Henry Peacham - The Compleat Gentleman - reference book of the 17th century Englishman - define true nobility: performance, not birth, however tradesmen could not be gentlemen - includes poetry, music, drawing, painting, fishing, fighting, care of books, geometry, cosmography: learning is greatest pleasure in life, concentrates on how to think, not behave

-1630 - Richard Brathwaite - The English Gentleman - everyone need a vocation, recreation in moderation (hawking is now elite sport for the rich) - expensive sport? try swimming, fishing, riding, hunting, object to excessive drinking, don't visit whore-houses, don't spend ridiculous sums on books, avoid women who paint their face

-1660 - Richard Allestree - The Gentleman's Calling - gentlemen distinguished by fortunate birth and god, share wealth, you have everything but not permanently

-at this time - immorality and debauchery in court, favorites instead of statesmen in court

Princes A50

-1616 - Du Refuge - Traitez de la Cour - strip away idealistic pretense to get ahead (Chesterfield later borrows from it), an honest man cannot please the court

-1630 - Nicholas Faret - L'Homme Honneu ou L'Art de Plaire a la Cour - bits from Castiglione and Du Refuge - honest courier should follow Castiglione, but if you want to succeed you must follow Du Refuge

-1638 - Jacques de Callières - Les Courtoisies - similar to Plutarch - please superiors by amusing him and laughing at his jokes, play games with your master and give him the pleasure of winning, couriers more respectable asset: amiable disposition, can disarm enemies at court, manners become more elegant as courtier become more cynical

Couth A101

- Louis XIV - couriers - bourgeoisie - other lands
- France - headquarters of 17th century civility
- Louis marsue human worth in manners and decorum

-1670 - Antoine de Courtin - Nouveau Traicté de la Civilité - first step toward etiquette books, not intended for publication (new refinements still continued to court and aristocracy), shares with bourgeoisie - precision in speech (to serve yourself an olive, do not voice pickiness about food, classes more defined, proper salutations for each, never turn back on superior people, what to wear when greeting a superior for ceremonial visit, like Guazzo visiting is getting out of hand, only for superiors, what to wear when greeting a superior for ceremonial visit, like Guazzo visiting is getting out of hand, only for superiors), standards for manners, and inquiries to ill health (importance of ceremonial visit for social and personal advancement), calling cards implemented; leave in case host is absent (similar to greeting cards today) never acceptable: hawk or spit, sauce dipping

-English manners lag behind the french - English manners lag behind the french - English stubbornness, turbulence of rival factions, puritans and royalists - upper class dipping

-1640 - Sir Thomas Wentworth - urged son to devote to knowledge, virtue, and religion

-1641 - Sir Henry Sneyd - A Father's Legacy - lead a quiet life

-1646 - Charles Ludlow - Keep up your Jacket - peace

-1643 - William Tipping - The Father's Counsel

-1656 - Dorothy Leigh - A Mother's Blessing

-1682 - Elizabeth Joceline - The Mother's Legacie to Her Unborn Child

-1643 - Sir Francis Osborne - Advice to a Son - open cynicism (Chesterfield expands this), a small drop of silver will carry you safer

-at this time - evils of drinking, techniques to propose marriage: make it as light as a joke, room "allow the horses to breathe a little"

-1624 - Richard Beau Nash - changes established customs - at Bath, mix country families with aristocracy in public assemblies play games

-1658 - Sir Henry Sneyd - A Father's Legacy - lead a quiet life

-at this time - most influential voices on social conduct: satirists etc. - ridicule

-swords and aprons is general fashion) cuts down on irrational duels

(started a historical trend - 1720 London men do not carry sword on morning walk: becomes sign of a gentleman - 1780 leave off swords and aprons is general fashion) cuts down on irrational duels

-women who paint their face

-at this time - evils of drinking, techniques to propose marriage: make it as light as a joke, room "allow the horses to breathe a little"

-at this time - most influential voices on social conduct: satirists etc. - ridicule

-women who paint their face
similar to Caleb Trenchfield, condescending book for the middle class—
1737 - F. Niven - The Rudiments of Gentref Behavior - graceful attitude and easy air (images of men with expressions of disdain and haughtiness on ladies) most writers dealt with vulgarities, not facial expression—
1739 - Grobian is reissued - explicit vulgarity—
• satire of foppish attire, mounting effeminacy of men
• 1737 - John Brown - An Estimate of the Manners and Principles of the Times - unnatural reversal of the sexes: vulgar language in upper class women, effeminacy of its men - Effete too French, drunk too much, indolence, French were more manly, scorn for young men of England (pampered and well-traveled)—
• social, esp. gambling, was the entire career of many gentlemen, social life is superficial pleasures and frivolity, demauchery—
• cards - love is favorite game—
• leaves - morning receptions of influential men (watch him sip his morning chocolate and barbering, etc.) women had gatherings too—
• art of conversation at a low point in England—
• France places higher value on intellectual achievement, salons full of good conversation (sallonier established in 1607 Marquis de Rambouillet - gathering of friends to practice fine art of conversation)—
1750s - Mrs. Agnemonsham Versey and Lady Elizabeth Robinson Montagu - same similar salons - helps to place English women on an intellectual level of men—
1737 - Benjamin Shillingflett - Essay on Conversation - praise charms and rewards of brilliant conversation—
• conduct books - more on how to behave at card table than how to converse—
• age forsooks old spirit of courtesy - courtesy books gradually disappear in 18th century - replaced by etiquette books

Chesterton A143—
1752 - Chesterton brought about the adoption of the Gregorian calendar in England (most of Europe adopted it in 15th century)—
• letters to his son, Philip, filled with importance of charming manners, flatter women, flatter people behind their backs to people you know will repent it, etc—
• son's wife publishes the letters - causes a storm of criticism - Chesterton emerges as single most important influence on manners, the personification of the new etiquette

Georgian Decorum A150—
• George III and wife Charlotte - steer English court back to propriety—
• rise of urban entrepreneurial class - social life moves from manor houses to urban life (new meaning - "society" - fashionable elite group)—
1776 - The Fine Gentleman's Etiquette (Lord Chesterton's Advice to His SonVerified) - first English manners book to use the word etiquette—
1773 - Dr. John Trusler - Principles of Politeness - uses Chesterton's advice, but arranged into a book, to emulate aristocratic circles, his own additions, don't smell meat on fork before putting it in mouth, never voice you are leaving to use the restroom, flatter delicately, seem friendly to your enemies, act unaware of improper conversation, words not excluded from polite conversation: belly, breast, ass, etc, respect for majesty and titles, never turn back on the king—
• enriching middle class, new wealth—
1832 - Mary Berry - Social Life of England and France from 1660-1830 - top society grew tired of lavish balls, withdrew to small circles, has his own additions, don't smell meat on fork before putting it in mouth, never voice you are leaving to use the restroom, flatter delicately, seem friendly to your enemies, act unaware of improper conversation, words not excluded from polite conversation: belly, breast, ass, etc, respect for majesty and titles, never turn back on the king—
• enriching middle class, new wealth—
1832 - Mary Berry - Social Life of England and France from 1660-1830 - top society grew tired of lavish balls, withdrew to small groups—
• France - social structure leveled, little trace of old nobility, bourgeoisie influence in France and England—
• emphasis on stable family life—
• middle class has hierarchy within it

Servants A155—
• servant class becomes stratified society - books directed them on how to behave to masters and among themselves—
• servant etiquette - books - Instruction of servants - butlers, footmen, French-trained cooks—
1706 - The House-Keepers Guide—
• trained servants in short supply - demand high wages and more privileges—
• writings about servant behavior - they dress too fine, some where themselves, chargy young men in ruin—
• servant-maid controversy - vixens or victims—
1743 - Eliza Haywood - A Present for a Servant Maid—
1702 - Anne Barker - The Complete Servant Maid—
• some find it too expensive to visit others because of the cost to pay their servants, some bring their own servants—
• footman - on foot to neighboring estates to deliver messages and packages, run in front of coach to make sure there are no posts or obstructions in the road—
• improved roads and postal service make footmen obsolete—
• late 18th - John Macdonald introduces umbrella to rainy London, replaces the sword as accessory

Your Place A162—
1836 - Charles William Day - Etiquette and the Usages of Society - "etiquette is the barrier which society draws around itself as a protection" until this book - rules of etiquette were inside information, supposed to know it, not learn it - English are aristocratic
democrats want to squeeze into fashionable society, but shut the door behind them to prevent others from getting in—
• Day writes book for respectable people who wish be be acquainted with the usages of the 'Best Society' - people new to wealth—
• limitations - good taste always changing, sets have their own customs, can tell people the order to seat guests and how to reply to them—
1739 - Grosvenor, but not how to secure their own guests - receive invitations to desirable balls—
• democratic mixing of Beau Nash lung forgotten - no social mixing at balls - hall stewards guard against this etiquette books to guide ignorant people from embarrassment—
• many men - lose of Good Society - written by aristocrat - do not mix, too many people able to visit the queen, at retailers the line is drawn, respect class—
• French manuals - free of class feeling, although society in France was just as selective, bourgeois nation, for benefit of middle class—
• English - chilly format of precedence

Barrier A168
19th century: England - one of first rules: never introduce people without previous knowledge that it will be agreeable to both - do not pursue social contact (ex: others in home of a mutual friend) -
• battle to enter society - fought with calling cards - Industrial Revolution women are now the center pole of social life instead of men—
• women - originally slang for cobbler, then non-academic residents of Cambridge - 1827 - a vulgar, ostentatious striver impressed by wealth and position—
• leave a card at desirable home, if receive a personal call in return, seals success—
• daily rounds of social visits—
• Manners and Tone of Good Society - leaving cards is one of the most important social customs, to frame or enlarge acquaintance circle, 42 pages of instruction on this matter—
• 2 categories of cards: intimate friends (not bound by rules, morning visits) and ceremonious calls (heavy protocol, late afternoon) - formal repugnance of a previous call, congratulations, condolences, or thanks for recent entertainment—
• Etiquette and the Usages of Society - highly offensive - people having to let themselves out—
• different rules for city and country hostesses, most men do not participate in calling—
• Social Ethics and the Courteous of Society - gentleman never calls on a lady without her husband's permission, keep strict account of ceremonial visits, to keep balance and reveal slights—
• end of century - criticism about calling and cards—
• etiquette for women - ignore criticism - calling is serious, crucial to one's social career—
• imperative routine - elaborate development reflects chilly period - women called their husbands Mister and didn't use first names with friends

Vulgar A174—
• most direct route to social downfall is through mouth - eating or speaking—
1860 - Henry Charles Lecky, Etiquette and the Usages of Society - eating with knife is vulgar (had resisted fork as too dainty), don't rinse mouth with finger glass—
• 19th century - jerk out of upper class status, until 1840 still zigzagging fork and knife—
• by end of 1840 - no more finger binders, napkins disappear; if no napkin, waive refinement rather than offend host, still fancy service—
• dinner parties rank first among entertainments—
• Manners of the Aristocracy - place cards are vulgar, suggestive of a public dinner rather than private entertainment—
• Etiquette of Modern Society - menu cards are indispensable - food served in courses (service à la russe) requires them, one card to every couple—
• patauence - professional dinner guest so you wouldn't have only thirteen—
• by late 19th - how to eat properly is not included in etiquette books, all but the lowest classes should know how to eat—
• name-dropping - not good since the Renaissance - 19th books - attacked it—
• Habits of Good Society - man's dimensions can be seen as soon as they speak (Ecclesiasticus), do not talk too much, don't talk about things you have little experience in ex: opera or paintings—
• vulgar language is now taboo - too well known to be included in books (language out by end of 18th) bloody cannot be used in a descriptive sense—
• don't go to bed, instead retire, do not use woman, lady, never say petticoat, occupy is just as improper as fuck - language got carried away to extent where chaste female and male authored books on the bookshelf, propriety unless married is intolerable—
• pronunciation is also important, most elegant of Edwardians drop their g's (dancin')—
1867 - Good Form in England - includes speech guidance - for a person to drop an h is worse than bad form, social ruin, do not be ostentatious, proper preenment of treatment of English aristocracy and upper class

English Gentleman A182—
• debate - gentlemen by birth or conduct—
• 19th - education is necessary to be a gentleman—
• till 18th - young aristocrats educated by private tutors (schools originally founded for needier boys, now more genteely attend) —
• 18th - universities - disciplinary centers more than useful knowledge, severe punishment, youngsters boys servants to older students
The American Way

Americans A189

- European etiquette = precedence and exclusivity
- American etiquette = equality and freedom (most Americans spurn English formalities as undemocratic in a land of equality)
- The American Gentleman’s Guide to Politeness and Fashion - many Americans regard rudeness and republicanism as synonymous terms
- dukes common - colliding rights, men carry daggers and other weaponry, high tolerance for alcohol
- no parental court or aristocracy to establish patterns
- George and Martha Washington - taste for privileges and ceremony - Martha instituted the levee (except it was a night thing)
- preference to wealth, financial success
- civility is incompatible with freedom? English condemn American manners, many write about it, freedom needs boundaries
- Jacksonian period - manners hit new lows
- hastily gebaked meal - symbol of Americans, horrible table manners on steamboats, William Cobbett - spending too much time eating is a waste of time, William Alcott - can eat a meal in 3 minutes, but this is not eating, not healthy, decent or economical
- worst habit - chewing tobacco and spitting - by Jacksonian era well established among men

American Female A199

- Europe = manners dictated by men, land of the host
- America = land of the hostess
- first half of 19th - Nathaniel Willis - “the first country in the world in which the female sex...is superior to the male”
- start of America - men deferential to women, initially due to their scarcity
- women is social manager, women write etiquette books
- 67 manuals of advice in 30 years before Civil War
- Eliza Ellsworth, Eliza Leslie, Katherine Sedgwick, Lydia Child, Sarah J. Hale
- tell men how to dress, eat, dance, talk, and help a lady onto a horse, etc.
- most have their independent American direction (Americans still eat with knives, when Europeans were already retaining forks in left hand), revise European rules to suit American needs and attitudes (ex: English - lady must be first to greet, America - either sex)
- 1846 - Catherine Sedgwick - Manners and Manners - traditional birth right and silver or pewter spoons according to station is non sense “you may all handle silver spoons if you will”
- American women far more socially competitive than English
- Eliza Farrar - set aside company pretentions and enjoy their possessions themselves, more refined and dignified not to do this
- socially inexperienced are eager to act nice like English - lift pinky finger when drinking tea in mistaken belief that this was elegant
- finger glass - confusion, etiquette books explain to avoid embarrassment for others
- Eliza Leslie - don’t remind hosts of their less affluent beginnings or your own
- 1853 - The Illustrated Manners Book - in come do as the romans do - when in less elevated society, check manners at the door, conform to your company or go elsewhere
- Eliza Farrar - housekeeping is a merit, not a disgrace, false pride makes them think certain occupations are degrading
- Emily Thorne - The Lady’s Guide to Perfect Gentility - good character is the best legacy for child’s future
- Manual of Etiquette - includes list of undesirable names - Patience, Experience, Resignation, Obadiah, Jedediah, Abiram, etc.
- Eliza Leslie - don’t remind hosts of their less affluent beginnings or your own
- Eliza Farrar - never play the coquette, never join in rude plays with men (ex: kissing games)
- never be seen with curl papers in, don’t tease hair or have oversized coiffures
- never be seen with curl papers in, don’t tease hair or have oversized coiffures
- 1845 - full beard was sneered at - ultra-radicalism
- 1876 - The American Gentleman’s Guide - men - no long hair straggling, no close-cropped hair - choose a good barber
- American competitive spirit - over dress to outdo each other
- debates over bathing - some say bath tub others say wet towel
- at least wash armpits and feet regularly, change stockings every few days
- total immersion not recommended for gentlemen - sponge bath
- American competitive spirit - over dress to outdo each other
- Americans a199

Well-Groomed A221

- American etiquette books also include cleanliness and appearance guidelines
- never be seen with curl papers in, don’t tease hair or have oversized coiffures
- 1816 - The Gentleman’s Guide - men - no long hair straggling, no close-cropped hair - choose a good barber
- 1837 - The Gentleman’s Guide to Politeness and Fashion - moderate beard styles
- full beard was sneered at - ultra-radicalism
- debate over beard
- debate over bathing - some say bath tub others say wet towel
- at least wash armpits and feet regularly, change stockings every few days
- total immersion not recommended for gentlemen - sponge bath
- American competitive spirit - over dress to outdo each other
- Americans a199

Visiting A229

- Harriet Martineau - American child has advantage - activity and self-dependence is best possible discipline
- boarding houses are terrible - children grow up in a public atmosphere (breeds bad manners), Rules of Etiquette and Home Culture - “do no board if you can help it”
- starting in 1830s - many etiquette writers call youth to order
- Young Ladies Book - “obedience to parents is the basis of all order and government” - everything they enjoy they owe to their parents
- parents overindulge their children
- 1868 - Sarah Joseph Hale - Manners - do not repress children’s natural joy - games and recreation
- Manual of Etiquette - includes list of undesirable names - Patience, Experience, Resignation, Obadiah, Jedediah, Abiram, etc.
- Eliza Leslie - don’t remind hosts of their less affluent beginnings or your own
- Americans a199

Help Wanted A216

- servant - word not in books before civil war - “help” free Americans serve no one
- help shortage
- French - egalite and fraternite, serve yourself
- young women view domestic service as worse than abject poverty (Europeans see service as honorable)
- needy young women goes hungry rather than wear an apron as another’s servant, they become day workers - dressmaker or seamstress - Farrar - refined persons in reduced circumstances
- immigrants come - more help available - women need guidance in this subject, they treat help as pieces of mechanism
- don’t trust servants - keep only on condition of heavy wages and light duties
- tips - domestics expect them from visitors, but disdain in public employment (york to accept a tip) by 1904 - disdain is gone, however some places attempt to maintain it, even laws against accepting tips

043
brieﬂy some aristocrats put on invitation - no presents received
especially a waste when gifts are unwanted, useless, or multiples are received

Inﬂuences A255
pasley to American society $ money
interest in manners, people anxious to do the proper thing
society becomes extravagant - wealthy hosptes have splendid balls, public halls nearly as lavish
the hosts who have the most lavish entertainments took the direct route to social prominence: possess millions and scatter money for show
envelope etiquette instruction in the classroom
1881 - Julia M. Dewey - How to Teach Manners in the School Room - learn polite behavior through participation in the classroom
urge to be able to look down - epidemic to improve manners
characteristics of American woman - ambition and social drive, social competition
European criticisms - "makes her husband earn what she wishes to spend", American women were overdressed, overjeweled, and always condensed for coronet
women should be: servant-trainer, housekeeper, wife, mother, conversationalist, beautifully dressed, piano player, charitable, have good taste and good manners, etc.

Orcles of Behavior A261
at this time - etiquette writers do not conceal identities
the Howes
1884 - Mary Elizabeth Wilson Sherwood - Manners and Social Usages - equal to Emily Post in her time, extremely detailed (ex: house with one servant, house with many servants, house with two servants)

Advanced Etiquette A266
thanks to Howes, Sherwood, etc. - Americans could learn what to do in all social situations
Illustrated Manners - married couples shouldn't dance together, don't even have to go to the same parties, spend enough time together in private
afternoon social life - making calls (hostess should be in afternoon dress, busy with an elegant trifle of lace or wool-work, writing letters etc. to be set aside on entrance of visitor), calling is no longer a spontaneous neighbourly gesture

Romance A241
1856 - Illustrates Manners Book - getting married is not the sole object of society
etiquette books - how to woo, how to survive jilting, how to avoid seduction, how to ask her, how to ask her father, etc. in minute detail, more guidance on this than actual ceremony
romantic marriage - part of the american dream, warriors still subordinate, but husband's attitude is different in America: reverence instead of possessive, idealism shaped by etiquette books
etiquette book criticisms - girls want the best, better than neighbor's, mothers should train girls to a more realistic attitude, do not foster exaggerated ideas, mothers spend too much time educated in how to snare a husband and teach them little else, mothers need to resist getting involved in finding their daughter a husband
women to seek improve their fortunes through marriage
Lydia Child - undue anxiety and foolish excitement, marriage for the sake of being married - mothers do not exaggerate the importance of getting married
American courtship - woman's choice
for men flirting is hazardous - 2 outcomes: feel compelled to marry her or be disgraced
ladies - flirt with no more than a reprimand
Farrar - women should not encourage a proposal and then refuse it
do not take first refusal as a definite no
etiquette books on letter writing - proposal by letter, if you only saw her once, if you have long loved her, ladies reply, letters to her parents, etc.
1844 - The Pocket Letter Writer - crypograms letters - read between the lines, letters for borrowing money, invitations, condolences, etc.
after courtship - formal request - summary of financial standing and future prospects, the bride's parents make wedding
condolences, etc.
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after courtship - formal request - summary of financial standing and future prospects, the bride's parents make wedding
condolences, etc.
little opportunities
-1900-1910 - children's manners taught routinely in public schools
• increase in children's etiquette books
-1900 - Greek paragons - Goops and How to Be Them
-1901 - More Goops and How Not to Be Them
-1910-1920 - decline in books, bobbed hair, shorter skirts, chaperons go away, ceremonial visit on decline
• prohibition - death to weakened restraints of the new generation - period of defiant laxness
• still support for old order in new millionaires
-20s - 1939 renewal of Sherwood's Manners and Social Usages - 1921 Emily Holt's Encyclopedia of Etiquette
• Nelson Doubleday - sees potential in etiquette books - sells old Holt books with Lillian Eichler advertising campaign - Holt book outdated, people in bustles, advertising campaigns successful
-1921 - Lillian Eichler - Book of Etiquette - similar campaign, book was nearly as old-fashioned, green-light to cordial handclasp, formal bow is losing prestige
-1924 - The New Book of Etiquette - revised edition - changing order, new era, cut loose from the fads of the 17th and 18th, a lot of talk about change, but still includes old ways, such as card leaving

Emily Post A284
• Emily Post becomes synonym for etiquette
• how? she was a new voice filled with passion and conviction promising salvation and solution for those uncertain
• old standards crumbling under the impact of automobile, prohibition, postwar euphoria, movies
• modern era begins - women move more and more like men - no corsets, flattened breasts, hair, tanning (introduced by Coco Chanel after WWI)
• American suffering from bad breath, BO, and total social insecurity
• frantic eagerness to restore some decorum
• Americans losing restraints of the new generation - period of defiant laxness
• prohibition - death to weakened restraints of the new generation - period of defiant laxness
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GREETINGS
Prehistoric man E149-53
• first introduction - joint forces for a common end, defeat a bear, now friends and wander together
• wanderers turn into clans which turn into tribes - tribes greet each other, raise hand, place weapon on ground in gesture
• fear encouraged introductions, we are wary of strangers and uncomfortable around people we don't know
• rather be friends than enemies, don't want to worry of being attacked, so invite to eat and share kill to eliminate doubt and fear
• we are friends - bow, means to bow the knees, only touch the knee fully to the ground for royalty or nobility
• how you doff hat shows whether you are well-bred or not
• use right hand because it is worthier and nobler than the left
• medieval reverence evolves to courtly grace
• do not prostrate like ancients, however, do kneel on both knees in prayer
• modern era begins - women move more and more like men - no corsets, flattened breasts, hair, tanning (introduced by Coco Chanel after WWI)
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Exchange names E154-6
• origin of names - have names associated with abilities, descriptive names, ex: strongest man = "Strong Arm", Marquesan names
• man's name is part of their personality, people believe to know a person's name gives them some power of that person, so keep names secret
• eventually some exchange names to show that they trust each other, high compliment to exchange names
• show deference for people of greater importance, starts with chief of the tribe
• age of chivalry - knights wear full armor in public, raise visor as a sign of mutual recognition, entering assembly - remove entire helmet, symbol of safety among friends, no need for protecting helmet

Raising the hat E159 CAPTS
• comes from stripping of captives to prove their subjugation, Assyrians strip captured, nakedness indicated interiority
• gradually restricted to just upper body, eventually only that the hat "i am your obedient servant" in its original meaning
• nakedness, partial or complete, form of obeisance, ex: greek and roman worshipers remove sandals at certain shrines
• age of chivalry - knights wear full armor in public, raise visor as a sign of mutual recognition, entering assembly - remove entire helmet, symbol of safety among friends, no need for protecting helmet

Curtsy B72
• women are inferior, bow down in subservience to men

Salutations - Ancient W125
• encounter a stranger - caution - so you ask questions - evolves to "how do you do?"
• hebrew - the lord be with you, the lord bless thee, shalom (peace)
• greeks - be well, be strong
• egypt also used egyptian tablets from 14th century BC - kneel/bow to superior
• biblical - face to the ground in front of superior/bow, clasp knees or feet - kiss is usual greeting between everyone as sign of friendship
• 3rd century AD - bow and kiss hand of roman emperor
• greeks - kiss of welcome, clasp-knees of superiors, clasp right hand in friendship or to pledge honor
• romans - extend right hand as pledge of honor and friendship

Salutations - Medieval/Gothic W131
• Caution - sir, god you keep, sir, ye be welcome, (sir can be replaced by ye lady, ye damoiselle, fellow or friend)
• God - do not prostrate like ancients, however, do kneel on both knees in prayer
• modern era begins - women move more and more like men - no corsets, flattened breasts, hair, tanning (introduced by Coco Chanel after WWI)
• American suffering from bad breath, BO, and total social insecurity
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Salutations - Elizabethan W164
• refinement of manners - feature of this age
• bow/courtesy - proper angles, feet placement, away from dish, how do you do, mannerly behavior - invade space of privacy
• medieval reverence evolves to courtly grace
• modern era begins - women move more and more like men - no corsets, flattened breasts, hair, tanning (introduced by Coco Chanel after WWI)
• American suffering from bad breath, BO, and total social insecurity
• frantic eagerness to restore some decorum
• Americans losing restraints of the new generation - period of defiant laxness
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Handshake E157 B71
• to primitive people - hand is symbol of strength and power
• empty hand to show unarmed, clasped hands so neither can quickly grab weapon
• sign of goodwill to extend right hand, or weapon hand, and show that it is not armed
• early greeks - extend right hand of fellowship to a stranger
• early religion - hand signifies power, Egyptian hieroglyphic hand TUT - to give and also that which is ceremonial
• Europe - hands joined palm to palm from inferior to profess obedience to a superior, place hands between hands of superior, placing himself under power of superior
Salutations - Nineteenth W248
—gracefulness and modest assurance
—bow and curtsy disappear except for formal occasions
—hand shake is accepted greeting
—lady bows slightly to gentleman, he lifts hat

CONVERSATION

Aristotle teaching E142—Aristotle, who first taught the world that words bind souls together

Leaders E142—conversational ability - making of leaders, of court favourites, of popular idols

French women-maintain power through conversational charm E142-3
—Ninon de Lenclos - earned her distinguished place in the brilliant circles of Parisian society with great conversational wit
—Madame de Maintenon - maintained her power entirely through her conversational charm

Causeries-polish and finesse added to conversation E144
—Louis XIV: “The art of conversation was held above all other accomplishments”
—met at Hotel Rambouillet - nobles, literary people, and brilliant women of France
—Found the French causerie chat - met at stated intervals at the hotel for the definite purpose of conversation—of chatting
—These people represent highest intellectual class in France at time, there developed a taste for daily talks
—The bourgeoisie, instantly following suit, developed an elegant and courteous manner of conversation
—influenced English manners — during the time of Charles I, conversation takes on a new certain polish and finesse

Conversational chairs E144
—18th and 19th centuries England - large, comfortable chairs, dandies to sit and converse without crushing their ruffles or coat tails

Courtesy E145—France set the pace for courteous and polished conversation - origin at the court of Louis XIV

Titles
—Mister (Mr) - corrupt form of Master and abbreviation of magister
—Magister corresponds with 'commander' - one who rules, commands, governs, or sets the law
—Sir - derived directly from sacer, the abbreviation of sieur, which during the feudal system indicated the knighthood of
—Sieur and sire - same root source - originally both signified senior, or elder, sire came before sieur - therefore the term of respect toward the elder or father preceded the term of respect toward the lord or owner of the land - when you address a man as "sir" you are etymologically implying that he is your father
—18th century old regine France - sir and madam most pronounced, low class addressing nobility

Yawning B74—primitive man - man's spirit identified with breath, last breath soul leaves body through mouth
—cover mouth when yawning to prevent premature escape of the soul
—open mouth - access for demons and evil spirits to possess you

DOMESTICITY

Drawing room E143 B156
—18th century - room attached to public rooms to give people of high station privacy from the crowds
—200 years later - custom for ladies to withdraw from the clinic born to a special room set aside for gossip and conversation, men stay in dining room to drink and converse
—room came to be known as the withdrawing room, term used in 16th and 17th centuries, then shortened to drawing room

Water Closet B157—primitive man - leave evidence of bodily functions is dangerous, enemy could use it for evil magical purposes
—easy dreads lead to later feelings of shame, mention of it is taboo
—invent euphemisms to refer to the room where you completely bodily functions, monasteries - necessary, castles - garderobes "to keep the soler"
—toilet - french "little cloth", lavatory - from Latin washing, privy - isolation, water closet
—where can i wash my hands, powder my nose, need to be excused, rest room
—2000 BC - rest closets connected to a sewer
—14th century - knossos closets over conduits of running water

—pompeii - water supplied closets
—revert in medieval times - no drainage system, large pits or throw refuse out window into street, gutter serves as sewer
—explanation of women walking on inside of street while man is near the road (upper stories of house jutted out providing cover from slop)
—1596 Elizabethan era - Sir John Harrington invented first modern water closet, general public thought it a joke
—1773 - Alexander Cumming patent for a new water closet - soil pipe is bent to prevent stench, macerating feature of the toilet is eliminated

CLOTHING

MEN

Clothing in general B104 E518
—protect from forces of nature
—modest, hide erotic zones
—impress others, aroused fear, attractive display
—distinguish sexes
—class distinction, everyone is equal in the nude, uniformity, earliest status symbol

Aristotle, who first taught the world that words bind souls together
—animal skin and loincloth - tunic - mantle - toga - 24-34 th century AD to 8th century tunic, breeches, dark hose - 710 era of great splendour - 12th century development and manufacture of materials - 13th century great elaboration of dress - 14th long hose, short breech, short tight jackets, belts and buttons come into general use - 15th simple in line, but rich materials - 16th coverts for noblemen, orientation, plumes, satin, ermine, jewels, large ruffs - 17th simpler, lines of the figure, wide fat collars, doublet is longer, breeches are smaller, vandyke beard - Louis xiv petticoat breeches, curled wigs - 18th wildly changing fashions - Beau Brummell master dandy of all time, extreme popularity, dressed as he liked, short hair no powdery, avoided bright colors, well-fitted garments and neat attire, modern dress coat come from him - 19th simpler, more comfortable and convenient
—shepherds stick - infant Greece walking sticks - after age of chivalry walking stick replaces sword - Elizabeth I stick becomes fashion
—gloves for cold weather - early period of war leatheres ones are worn - 10-19th gauntlet, military costume - 13th women wear as ornament
—scarf - Croatian soldier scarfs = coat, linen or muslin with lace edges - corruption becomes cravat

Trouser B105
—1000 years BC - trousers worn by nomads of central asia, original wrapped cloth is uncomfortable on horseback and restricts movement
—others adopt style to survive in battle, their garments had put them at a disadvantage
—Roman conflict with barbarians introduces Europe to trousers, Romans first opposed, only fit for slaves, functionality eventually made them desirable
—sent out of fashion again, breeches and silk stocks
—present form introduced at end of 18th century, many still refused acceptance of trousers
—French revolution - trousers are symbol of equality of man, aristocrats put on blue linen pants of workers to escape guillotine
—less than 100 years ago, rich English men wear them because they lessened the pain of their swollen legs from goot

Cuffs B107
—cuffs on trousers first seen in New York at end of 19th century
—Americans still watching English to imitate
—Englishman arrives late to a big society wedding with pants cuffed up because it was raining, forgot to turn them down because he was late, people think it the latest English fashion

Waistcoat B107
—first appeared in 16th century - ornamental, costly piece of apparel, lavishly adorned, at this point buttons on jackets are decorative, this makes the waistcoat visible, later coats are cut away in front to better show the waistcoat
—Henry VIII had waistcoats
—later - not ornamental, utilitarian function, protect chest and stomach from the cold in winter
—encourage healthy sweating in summer
—wearing not considered helpful anymore - waistcoat used for carrying small items, multiple pockets
—waistcoat out of style between WWI and WWII

Bottom button B109
—at one point, dandies wore two waistcoats, each gaudy and expensive, leave bottom button undone to show the one underneath
—waistcoats tight and uncomfortable, some leader of fashion undid the bottom button and everyone followed suit
Sleeve buttons B109
- originally used to hold back long sleeves
- 17th century - men's coats are very expensive, don't want to ruin them, cuffs turned back, buttons implemented to hold cuffs in place, also can adjust dress to suit climate
- in past centuries, become ornamental, display of wealth, buttons can be costly, become means of ego boost and attention grab
- 1364 - John Brandon 40 buttons on the sleeve of just his underwrest

Laugh up one's sleeve B110
- sleeves used to be extremely long, some had to be carried over the arm, some tailors put holes higher up so you didn't have to reach all the way down, in some circles sleeve length indicated importance
- hide one's smile behind your huge sleeves

Buttoning opposite directions B111
- 13th century - buttons, Charles I era - button put in fly
- most people are right handed - men dressed themselves, independent, women were often dressed by maids
- medieval man always had to be prepared for a fight, hand needs to be ready for combat, not stiff from the cold, keep hand in shirt to keep it warm
- early days - cloak, side turned over right to keep right hand free
- women carry child in left arm, keep right hand free, when having to breast feed in public, feed with left breast, cover child with right side of clothing to protect from wind and cold
- split in lapel B113
- method of mourning - garment torn apart
- ancient Hebrews - made a tear in their coat as a sign of mourning
- Orthodox Jews continue practice, christian neighbors see it and adopt it
- collars used to be very large - turn up in winter to shield from cold, so that they could remain flat when turned down, the split was added

Handkerchief B114
- cast - protect head from burning sun
- sailors take it to France, becomes fashionable "coyvet chef" covering for the head
- English adopt it, corrupt name kerchief, english cold climate don't need to protect head, carry it in hand, useful to blow nose, wipe of perspiration, easily it a handkerchief, means hand hand covering
- men began to put them in their pockets
- Roman had napkins carried by upper-class, disappeared with fall of roman empire
- ecclesiastical had "sweat cloths", middle ages - priests reprimanded for using them to blow nose
- 16th century - handkerchief among aristocracy
- hygiene - so now largely used as a decorative accessory
- 17th century - ornamented exquisite, lace, groms
- 18th century - muff, women carry colorful ones, Louis XVI - edict, handkerchiefs must be square

Wigs B115
- Egyptian mummies - have wigs
- primitive peoples - hair was considered symbol of strength and spirit of life, warriors grow hair long
- protect hair and add to it - wigs
- abundance of hair frightens enemies, simulates towering strength
- beautiful hair is treasured, used in matters of love, wig enhances appearance
- devised to hide baldness
- can be used as disguise, spies etc, greeks use them in theatre (black wig - tyrant, blond curls - hero, red - comic)
- german tribes export bales of their own blond hair to Rome
- 17th century - wigs firmly established in Europe, Louis XIII prematurely bald has to wear wigs, courtiers wear them too, soon common people copied the peruke - periwig - wig
- Louis XIV - lovely locks as a child, people emulate him by wearing wigs
- 2nd half of 17th century - goes to England, wigs become the proper thing
- many variations - by mid 18th century almost 40 different types
- French wars - tax powder, wig-makers petition King George III
- immediately before French Revolution - head-dressed reached 3 ft and more, blond is most stylish, some women own 30 wigs in different tints
- Jewish ecclesiastical authorities - married women must wear wigs, real hair is too seductive
- enlightened men still wear wigs, Pepys wore his own hair as a wig
- rubber-haircutters, poor people make a living of selling their hair, corpses used for hair

Hatband
- Egyptians secure hair with band when traveling
- cloth protects head from weather
- early hats were not fitted to the head, loose - band tied around chin to keep them from flying off, when weather permitted, band could be loosed and hat hung down the back as easy way to carry it
- making of hats improved - sized to fit, people forget band's purpose - retain it as a must for those properly dressed

Beard
- primitive races - as hair grows out it is saturated with personality, so beard has to be carefully guarded, believe man would suffer from harm done to any part of body, even clipped hair and nails - so it was burned to prevent evil people from using it
- better to not cut hair at all - soon is seen as sacred - why priests never cut their hair, wear by their beard
- privilege and ornament of manhood, god's gift to man to distinguish him
- Egyptian and babylonian - full -grown beards, mützecious care
- shaving is seen as perverted - against nature - reserved for defeated enemies, diseased, and mourners
- civilization - use beard to distinguish people, long beard - aristocracy
- group a man's beard - shows intimate friendship
- 2nd millennium BC - beards are sign of royalty - kings and queens wore false beards - metal and held on with a strap
- indication of mature manhood - man's strength - source of virility
- beardless man offends good taste and the creator
- Alexander the great - has men shave beards - enemies could grab them
- Louis X - used for revenue - more than a fortnight's growth was taxed - prompts shaving
- French follow king - Francis I beard to hide scar - so french do the same, Louis XIV clean-shaven - so french do the same

18th century - beard is style-mark of experienced physician, no beard = no patients

WOMEN

Fan B118
- palm leaves, slaves - cooling breeze, keep away insects, Egyptians use papyrus
- only wealthy could afford extra servants to carry and sway the large fans - becomes symbol of upper class
- innovation - constructed to fold in a small compass and expand, now small - servants not needed, becomes accessory for all people, esp. women
- women use it for passion - sit behind their fan, assumed retreat of modesty, peering eyes, lure prey

Umbrella B119
- originally for shade - umbra latin for shade
- 12th century BC - Mesopotamia, Egypt, China - mark of nobility, umbrellas were expensive
- heavy - slaves carry them
- Europe adopts them - still for rich and noble as sun shades
- 17th century - technical advance, invention of cheaper material - umbrella available to everyone, leather replaced by lighter cloth, whalebone used - so light owner can now carry it, now appreciate for the rain (french parasol - sun, parapluie - rain)
- still not generally adopted - men think it effeminate, snobbishness - only those that can't afford a carriage need them, to carry one - you are a man of little means, coaches see it as threat to their honor
- 18th century - Jonas Hanway carries it despite ridicule, then Beau Macdonald carries it
- 1850s - improvements, metal replaces whalebone, Samuel Fox
- pale face - dignified and attractive, protect from sun
- 1850s - improvements, metal replaces whalebone, Samuel Fox
- pale face - dignified and attractive, protect from sun
- still not generally adopted - men think it effeminate, snobbishness - only those that can't afford a carriage need them, to carry one - you are a man of little means, coaches see it as threat to their honor
- 18th century - Jonas Hanway carries it despite ridicule, then Beau Macdonald carries it
- 1850s - improvements, metal replaces whalebone, Samuel Fox
- pale face - dignified and attractive, protect from sun
- women use it for passion - sit behind their fan, assumed retreat of modesty, peering eyes, lure prey
- umbrella is a status symbol again - to carry it over your arm - symbol of English gentleman

More elaborate dress E315
- first men monopolized all ornaments - shells, teeth, stones, esp. chief and medicine man
- hunters, warriors - find ornaments a hindrance, too heavy - give up all ornamentation except good luck charm
- man's dress become simpler - except for chief and medicine man - with new duties and responsibilities
- continue to use ornamentation etc. in festivities
- find ornamentation a hindrance - force women to wear it for their pleasure - the women like to pamper themselves
- at first for men's vanity - more ornamentation she wore, the wealthier her man was
- changes from for his pleasure - to for her pleasure

Corset E541
- certain fencers 3500 years ago - bodices with tiny waists
- by 10th - women everywhere wearing them - change with each generation - tightly laced bodice, stomacher
- Elizabethan - men wore corsets, women wore steel corsets
- 1628 - blood circulation discovery - from now on simpler and less hampering

Hat
- Egyptians secure hair with band when traveling
- cloth protects head from weather
- early hats were not fitted to the head, loose - band tied around chin to keep them from flying off, when weather permitted, band could be loosed and hat hung down the back as easy way to carry it
- making of hats improved - sized to fit, people forget band's purpose - retain it as a must for those properly dressed

Beard
- primitive races - as hair grows out it is saturated with personality, so beard has to be carefully guarded, believe man would suffer from harm done to any part of body, even clipped hair and nails - so it was burned to prevent evil people from using it
- better to not cut hair at all - soon is seen as sacred - why priests never cut their hair, wear by their beard
- privilege and ornament of manhood, god's gift to man to distinguish him
- Egyptian and babylonian - full -grown beards, mützecious care
- shaving is seen as perverted - against nature - reserved for defeated enemies, diseased, and mourners
- civilization - use beard to distinguish people, long beard - aristocracy
- group a man's beard - shows intimate friendship
- 2nd millennium BC - beards are sign of royalty - kings and queens wore false beards - metal and held on with a strap
- indication of mature manhood - man's strength - source of virility
- beardless man offends good taste and the creator
- Alexander the great - has men shave beards - enemies could grab them
- Louis X - used for revenue - more than a fortnight's growth was taxed - prompts shaving
- French follow king - Francis I beard to hide scar - so french do the same, Louis XIV clean-shaven - so french do the same

18th century - beard is style-mark of experienced physician, no beard = no patients

Women
Stockings E547
—leg coverings of leather
—17th century France - men wear leather encaissement for protection and warmth
—2-3th fabric stockings worm, some decorated with velvet or embroidery etc.
—1565 knitted worsted stockings - Elizabeth I wore silk knitted hose, at this time too expensive for other than kings
—end of 17th - every one can have them, but not till 1900s in general and common use

BEAUTY

Perfume B138
—early man - serve God through meals, burn slaughtered beasts - smells - perfumes to cover the smell - incense in churches derived from this
—people come to believe perfume pleased the gods
—agent against evil forces, means to exercise demons of disease
—Egyptians - 1350 BC perfume found in Tutankhamen’s tomb
—greek doctors - medicine for prevention of respiratory ills
—fragrance - cleansers body and clean head
—cover up smell of body odour
—sexually exciting - scent become part of a woman’s attraction

Lipstick B130
—mouth - dangerous spirits can enter - red is protective color
—used to disguise flaws, accentuate beauty
—all about survival - colourful lips - bait for men

Eyebrows B131 E557
—ancient belief - soul of man rests in the eye
—shape and color of brow - ward off evil
—used magically and then medically
—eye make-up - against disease and blindness, against flies and infection, good for sight and means to stop bleeding
—eventually women find that eye make-up could bewitch men
—eyebrows - show part of the mind within
—unibrow - fear, arrogance, pride, medieval times - werewolf, vampire, or fated to die a bachelor
—women shape their brows
—share off brows - prevents recognition, no one can see her true thoughts, enigma attracts men
—17th century France - extravagant use of coiffure

Nails B132
—Egypt - all women paint their nails
—European women enamel their nails - cromwell hams it - restoration restores fingernail polish
—victoria - not amused by it, falls out of style
—originally it repels evil spirits - then use it for attractiveness and to attract men
—cover up imperfections and make them less brittle, think it is healthy for nails
—during racial times - children of mixed race, some lucky to look white, but pigmentation in nails gives them away, so they paint their nails to cover it up, as a defense, camouflage

Soap B134
—Pliny the Elder writes barbarian people, Gauls - first to invent soap to clean body, goat’s tallow and beech ashes, used it to add sheen to hair
—hittites - clean hand with plant ashes
—Egypt - seafarers take it to France - then to Germany
—soaps first used for washing clothes - pomegranate
—greek and romans obsessed with cleanliness - didn’t use soap, hot baths and scraped stuff off them with strigils
—160 AD - greek doctor recommends soap for leprosy
—385 AD - physician recommends it for shampooping
—late middle ages - slowly accepted for washing the body
—16th century - in general use, but only in aristocracy, too expensive, Elizabeth I - only one monthly bath
—soap is a luxury - british use it for revenue - 1712-1853 soap was taxed, Gladstone forced to abolish the tax

Tattoos E508
—Egyptian - tatu “the eternal”
—meant originally as a means of preserving facts eternally, ex: chief tattoos his animal on his body for people of this world and the next to see
—torn on body - no matter how far you wander from home, always under the totem’s protection
—look more terrifying to enemy, religious significance, mark of mourning, identifying patterns
—attractive to opposite sex

DINING

TABLE MANNERS

PLACE SETTINGS

BREAKFAST

LUNCHEON

TEA

DINNER

ENTERTAINMENT

PARTY

Hospitality E327
—send the wife to the visitor - hospitable host, host escorts most important woman guest, hostess on arm of most important man guest
—guest book - Egypt engrave important guest names on guest wall
—bread and butter letter - gratitude for hospitality - send a gift, dedication, a child - letter for host after being a guest at a house party
—announce arrival - set a fire to warn of coming, shout, etc. - knocks on door, ring doorkbell, send in calling card

BALL

Masquerade E485
—primitive man - disguise themselves from evil spirits, also dance with masks, also shows likeness to gods
—ancient Greeks - masks at Feast of Bacchus, later on stage for theatre
—romans always use them in theatrical dances
—16th Italy - masks for comedy
—Catherine de Medici introduces masked balls to France
—until late 17th - customs for men to play women in theatre
—1772 - masks disappear from theater, Gardel doesn’t want to wear mask and wig - public likes it
—disappearance from stage makes it popular at social functions
—17/18th - almost all balls are masquerades - French rules of etiquette for mask use
—becomes known as costume ball

DANCE

Dance origin E469
—pantomime - first language of man - step away from dance
—dance for pleasure
—Egypt - dance as expressive art
—2345 BC - hieratic dances
—Greeks - monas or orchesis - art of expressive gesture - dance in temples, woods, fields - at births, marriages, deaths
—early Greece - military dance - high art and form of exercise
—Romans - get it from Greece - create theatrical dancing
—religious dancing and pageantry from the earliest of times - 744 papal decree abolished dancing in churches and cemeteries
—becomes part of festivities and celebrations
—imitative dancing - imitative magic, dance like the rain and it will come
—dancing was confined to the courts and aristocracy
—1840 - dancing had become general, courtly origin - always dress your best, most expensive clothes you own

Social dance E475
—Ciereo - “No man who is sober dances, unless he is out of his mind, either when alone or in any decent society...”
—Greece - greatest development as a social amusement
—Egypt - dinner guest entertainment with dancing
Popular dances E476
- France - social dance nurtured and developed
- rise of clearly, rise of social dancing, dance after feasts or banquets
- in court - spreads to private homes - Catherine de Medici encourages the masked ball
- rural France - neighborhood dances - happy, wild dancing for entertainment
- Louis XIV - ceremonial, masquerade dance popular - balls
- 16th French court - pavane and courante
- 18th - minuet, gavotte, waltz, cotillon
- 1650 - minuet comes to France, gavotte
- colonial - minuet brought to America - danced in every ballroom at every festive occasion in the home
- Henry III France - waltz or volte - 1812 first German waltz introduced to English ballrooms, protest - 1816 Emperor Alexander danced it and it becomes popular - waltz spread everywhere from France which perfected it - 2nd to minuet in colonial America, then becomes most popular
- 16th and 17th - quadrille - brought from Normandy to England by William the Conqueror - simple dance at first, developed - 1830 - halls no longer confined entirely to the aristocracy - middle class starts social dancing
- 1840 - general social dancing
- polka (from Bohemia) - danced in saloons and shops, street corners, homes, everywhere - clothes and materials named after it - polka dot
- mazurka - everyone danced it
- 18th - dejumens dansants - dinner dances, dance between courses and after dinner
- jazz - african roots

Public dance hall E484
- 1788 - Twink opens first public dance hall, thatched sheds - organized halls and dances - popular! - builds Grande Chaumiere - thousands in existence in 1920s
- Winter Garden - conservatory - to keep it up and running raise money with converts and masquerades

THEATRE
General B261
- primitive - religious worship - sympathetic magic (if you act something correctly, you can make it happen) - prosperity depended on playing acting - communal event
- leads to tribal chants - then to choana - then to poetry

Tragedy B262
- Egyptian - festival of death and rebirth of nature - Athens 2500 years ago, Dionysus celebration, fertility
- obscene songs, phallois replica - educated class demand decency - lyric choanae were introduced sung by 50 men
- tragedy "a goat song" - first dramatic form developed from lyric choanae (goat sacrifice to Dionysus at festivals)

GAMES
General E692
- companionship - play is inevitable
- first play with found items - shells, pebbles, etc.
- man begins to play with his own gifts - running races, wrestling, strength competition
- man invents playthings - balls, clubs, kites, dolls - reason used to create games that require skill
- Greece - greatest game development - beginning in 776 BC Olympic games every four years

Chess B250 E718
- 7th century AD India - invented as game of war to illustrate and rehearse army movements, Chaturanga, consisting of four divisions, infantry, cavalry, chariots, elephants plus king and minister
- Persia adopts it - part of their life and carry it with them - spreads to Spain through spread of Islam - spreads throughout Europe - popular by 12th
- pawn - medieval-french for foot soldier (infantry), rock - ancient persian armed chariot
- Italian - change battlefield to a model state, minister becomes queen, elephant becomes bishop
- checkmate - check is corrupted arab title for king, mate is word for dead (mate), the king is dead

Dice B251
- primitive people - first dice - knucklebones and pebbles
- believed dice revealed the will of the gods, prediction
- earliest dice - 2 kinds: those that bring good fortune and ill luck
- ancient Egyptians stamp their dice with small circles

Sports E697
- Egyptians - invent ball of leather or skin stuffed with beans or grain - play handball

Baseball E698
- believe to be derived from old English game - Rounders
- early 19th - One old Cat - North Atlantic states - as further developed, name changes to Town-Ball
- 1843 - rules drawn up by Knicker Baseball Club
- 1860 - first professional baseball club - Cincinnati Red stockings

Basketball E700
- 1891 - invented by James Naismith, gymnasium instructor
- not popular at first

Billiards E701
- English billet - French bille "a stick"
- 1600 BC Greece - similar game
- 2nd century Ireland - King Catkire More - billiard materials of brass
- possible first played in Italy or Spain
- closely related to croquette

Bowling E703
- Middle Ages Europe (England or Germany) - invented as outdoor game on the green
- 1040 - bowling is moved inside
- originally 9 pins - early 19th century excessive betting leads to prohibition of game - game of 10 pins is invented

Football E704
- Football - originally meant a game that was played on foot rather than on horseback
- 11th century - Fitzstephen mentions similar game in manuscript
- early 14th England - mops play it in the street - encit prohibits football, game still played
- 15th Florence - Calcio
- 1850 - clubs begin to form for matches

Golf E706
- Dutch kolf "a club"
- derivative of ancient Greek game
- Dutch first to really play it
- 1457 - very popular in Scotland - James IV act prohibiting golf (interfering with archery)
- 17th century - great development
- 16th England France - very popular among courtiers
- beginning of 19th - universal popularity
Hockey E710
— development of British Isles game - Hurley or Shinty or Bandy
— hockey and croquet - French hocquet “a crooked stick”

Polo E711
— 11th Persia - game of the kings
— 600 AD - popular in China - great development here

Tennis E712
— from France to England
— possible origin in a Byzantine game
— well known in Chaucer’s time - only upper class can afford to play (court - placed on courts outside castles)
— early medieval - known as Paume or Paume - Latin palma “palm of the hand” - played with bare palm - name changes to palm play
— 1566 England - tennis courts become common
— 1874 - reintroduced to England
— 1875 - first code of rules, clubs founded
— palm play - then gloves - then cords and tendons bound around the hands - then the racket, in use by Chaucer’s time
— 15/16th - balls stuffed with hair

Music general E892
— primitive man - one of the first languages of man
— first music - song

Correspondence Alphabet B270 E287
— cuneiform writing, Egyptian hieroglyphics, hieratic writing
— 2nd millennium BC - cuneiform, Sumerian
— adopted through Phoenicians by the Greeks, alpha a and beta b
— spread throughout Europe
— originally pictures ex: A hebrew “aleph” head of an ox, B hebrew “beth” house

Calling E308 W71,203
— visiting friends starts with killing a beast - too much food - so share with others
— visiting originally a homage paying activity - visit the Strong Man, the Wise Man, the king, etc. - to give gifts, win approval and affection - evolves into visiting, show homage and respect to superiors, ceremonial visit
— visiting begins among ancient Israelites - rabbis visit each other to share their wisdom - visit people to teach, comfort sick, console bereaved
— spreads to Egyptians
— friendly visits originate when visiting relatives - then visit friends
— feudal Europe - vassals must visit suzerains, who must visit lords, who must visit the king - homage and respect
— Elizabethan - courtesy visits for congratulations, condolences, or so that they won’t forget you
— 17th - courtesy visits grow in social importance, social duty
— 18th - develop into more informal friendly meetings, ceremonial visits still custom for marriage, birth, or mourning (excessive formalities are unfashionable)
— 1920s - ceremonial call becoming obsolete, “at home” calls are gone, “duty calls” or obligatory calls still exist - someone dies, someone is getting married, after entertaining by someone, morning call is practically obsolete (from court systems when people went to show homage to their superiors)

Visiting cards E317 W254
— warn people of arrival beforehand - shows you are friendly, not trying to sneak up
— out, build fire, Israelis send servant ahead
— Egypt - glazed tile used for presentation at temple for worship
— Louis XIV - established fashion
— 17th/18th - card comes into general use - development most marked in France

Letters general E302
— first only students, priests, and learned men
— nurtured in France and England, highest point of development in 17/18th centuries
— swept through in 19th, especially hostesses

Salutation E303
— only form was god keep you
— your humble servant - queen mary of France, daughter of henry iv derived from votre tres humble serviteur
— 19th century france - your obedient servant, your humble servant used by everyone
— at this period - becomes form of courtesy to use the word respect in letters to women - respectful homage, respectful regard, (respectfully yours derived from this)
— U.S. - formal and informal social notes - begins with address dear madam, dear mrs. jocelyn, etc.
— flower forms disappear from letter writing

Letter Writing R
— Atossa, daughter of Cyrus
— letter writing mentioned in bible
— couriers, post, of royal letters and messages dates back to ancient eastern states,
— private hands, special messengers - western states

Music general E892
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— first music - song
practice. Has relationships. Anecdotal evidence, including information described in the popular media, suggests that Face-

not need Facebook to maintain most of their close friendships.

In fact, some of their friends on Facebook may be quite

messages posted on their page (on their virtual "wall"). Lee

profile, additions of new contacts (termed "friends"), and

have encountered only briefly outside of Facebook.1,2

gestures of interest or signs of subtle disregard remained

this new information incites further Facebook use. Our study provides evidence of Facebook's unique con-

The development of online social network sites such as

Facebook, by its very nature, provides easy access to

cyberpsychology & behavior

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students in order to meet the needs and expectations of this tech-

With the increase in technology use by students, higher education institutions are investing money into new technologies for college

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ogy in general, but rather the purpose for which technology is used, that has consequences for academic engagement.

Similarly, a high level of use for technology purposes was also associated with a less healthy lifestyle overall... the more sedentary a student is, and the more one-way the interaction is, the less physically active and healthy he or she is.

current study show that students' psychosocial development regarding peer relationships is not positively impacted by the use of technology. In fact, the use of Facebook, an online tool designed to connect students with one another... has a negative effect on students' peer relationships. While Facebook does provide students with an opportunity to communicate with one another; it may not be as conducive to developing relationships as fully or deeply as direct contact would allow. This may be because students use Facebook as a substitute for direct contact or because the kinds of interaction that dominate Facebook do not promote independence as much as other forms of contact... a similar concern about "cocooning," in which students withdraw from social environments; technology may offer ways to avoid direct interaction with peers and therefore impede psychosocial development.

In the current study, men used computers for academic work and video gaming devices such as Gameboys more often than women did, whereas women tended to use technology for reasons that are more socially-oriented: Facebook, cellular phones for text mes-

sages, talking, and blogs.

When students use technology for academic purposes, they are more involved in the educational process. When their engage-

ment is primarily for social or entertainment reasons, they tend to be less involved in their academic life. When they use technology primarily for entertainment, they tend to be less healthy. Thus, the decisions that they make and habits that they develop related to using technology can have a direct effect on their academic success, personal relationships, and wellness.

Finally, technology changes constantly, and applications and uses change even while research is being conducted.

The quality of online social relationships

Online relationships are less valuable than offline ones. Their net benefit depends on whether they supplement or substitute for offline social relationships.

The influence of technology on the initiation of interpersonal relationships

The results of the study support empirically what many profes-

sionals have observed anecdotally to be true: there is a connection between the extent and ways in which students use technology and their level of psychosocial development... when students spend large amounts of time engaged in using technology for en-

tertainment, such as playing Gameboy, watching DVDs, or listen-

ing to an iPod, they tend to be less involved in their academic life.

All of these activities are essentially one-way communication... It may therefore mimic interaction, but in fact it limits productive contact with peers or academics.

... using Facebook and instant messaging were other activities associated in this study with a lower level of educational involve-

ment, reflecting that for some students, engagement in their social relationships overshadows their commitment to educational activities. On the other hand, students who report higher levels of computer use for academics and electronic mail (which may include both academic and nonacademic content), as well as use of a PDA and cellular phone, tend to have higher levels of educa-

tional involvement. Therefore, it is not simply the use of technol-

ogy in general, but rather the purpose for which technology is used, that has consequences for academic engagement.

Similarly, a high level of use for technology purposes was also associated with a less healthy lifestyle overall... the more sedentary a student is, and the more one-way the interaction is, the less physically active and healthy he or she is.

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Finally, technology changes constantly, and applications and uses change even while research is being conducted.
ship. The impact of the Internet is likely to be very different if it supplements communication with existing friends and family, or if it substitutes for more traditional communication and social ties.

… evidence from several empirical studies, all of which suggest that computer-mediated communication, and in particular email, is less valuable for building and maintaining close social relationships than face-to-face contact and telephone conversations.

p.104 One way to evaluate the usefulness of the Internet for developing and maintaining social ties is to ask people to compare particular communication sessions on relevant outcomes.

Respondents reported communication by email to be reliably worse than communication conducted face-to-face or by telephone, both for getting work done and for sustaining work relationships.

Respondents evaluated each communication for its usefulness in getting work done, exchanging information, and developing or maintaining a personal relationship for the banking study. Students evaluated email communication sessions as an inferior means to maintaining personal relationships compared to those conducted in person... and by telephone... these latter being equal. The students, however, found email to be as good as the telephone and in-person communication for completing schoolwork... and even better for the exchange of information.

p.105 However, communicating in person... and by telephone... were both significantly better predictors of a strong relationship than was communication by email... participants communicated less frequently with their Internet partner (3.2 times/month) than with their non-Internet partner... they communicated less using the other modalities... also reported feeling less close to their Internet partner than to their non-Internet partner.

... frequency of communication was a critical predictor of psychological closeness with the non-Internet partner... but not with the Internet partner.

p.106 Social relationships offline involve more communication than those developed online, and thus predicted psychological closeness... they are not getting as much social benefit from email as they do from their other communication activity.

... electronic or virtual communities are often described as groups where relationships form, and whose members each provide one with companionship, information, and social support.

... listers are much more like loosely knit, voluntary organizations than the tightly knit social communities highlighted in prior case studies.

p.107 ... listers have large, fluctuating memberships in which a small core of active participants generates relatively low levels of sporadic communication, whose messages rarely receive a response. Conversation was not interactive. On average, fewer than one message out of three received any response.

Regardless of how the hybrid groups acted when they met face-to-face, online they acted like typical weak-tie collectors.

Internet listers do not appear to be intimate social groups.

p.108 ... suggests that social places on the Internet where close personal relationships are formed and maintained are rare.

Using the Internet to build social relationships results in social interaction that is wanting, at least when it is explicitly compared to the standards of face-to-face and telephone communication, to social relationships that are primarily conducted offline, and to traditional small groups.

... an email message is not as useful as a phone call or a face-to-face meeting for developing and sustaining social relationships.

Listers are not as valuable as small groups for establishing a sense of identity and belonging and for giving social support. Relationships sustained primarily over the Internet are not as close as those sustained by other means.

LONELINESS AS THE CAUSE AND THE EFFECT OF PROBLEMATIC INTERNET USE: THE RELATIONSHIP BETWEEN INTERNET USE AND PSYCHOLOGICAL WELL-BEING

Kim, LeBon, & Pang

p.431 The current research started from the assumption that one of the major motives driving individuals’ Internet use is relieving psychosocial problems (e.g., loneliness, depression). This study showed that individuals who were lonely or did not have good social skills could develop strong compulsive Internet use behaviors resulting in negative life outcomes (e.g., harming other significant activities such as work, school, or significant relationships) instead of relieving their original problems. Such augmented negative outcomes were expected to isolate individuals from healthy social activities and lead them into more loneliness.

Lonely and depressed individuals turn out to have higher preference for online interaction... relatively less risky and easier than face-to-face communication because of its greater anonymity.

p.452 Loneliness should also directly influence preferences for online interaction, since lonely individuals feel that they can interact with others and express themselves better online than they do offline.

Negative life consequences should cause loneliness because those consequences (e.g., missing work, class, or social engagements) entail isolating oneself from offline social groups.

p.454 ... individuals who lack offline social skills benefit from online interaction, while the rich-get-richer model suggests that they might suffer from more negative outcomes... individuals who are lonely and use the Internet to compensate their deficient social skills might experience negative life outcomes (e.g., harming other significant activities such as work, school, or significant relationships) instead of relieving their existing problems. It suggests that individuals who are not psychosocially healthy (e.g., are lonely) have difficulty not only maintaining healthy social interaction in their real lives but also regulating their Internet use. Moreover, these individuals end up adding additional problems to their lives besides their loneliness. The increased problems might drive them to rely more on their favorite online activity as a means to diminish or escape from their augmented troubles, which could isolate them and increase loneliness more.

LONELINESS AND SOCIAL USES OF THE INTERNET

Monahan, Merri, & Schonherr

p.659 Lonely individuals may be drawn online because of the increased potential for companionship... Online, social presence and intimacy levels can be controlled; users can remain invisible as they interact, and can control the amount and timing of their interactions.

p.660 Although the Internet is widely used to communicate with others... loneliness has long been associated with excessive use of the Internet.

... time online interrupts real life relationships. Internet use isolates individuals from the real world and deprives them of the sense of belonging and connection with real world contacts.

Thus, loneliness can be a byproduct of excessive Internet use because users are spending time online, often investing in online relationships, which are artificial and weak, at the expense of real life relationships... in the HomeNet study... Internet use was associated with increased levels of loneliness. The authors attributed these findings to the increasing levels of loneliness because users were spending time online, often investing in online relationships, which are artificial and weak, at the expense of real life relationships. Moreover, individuals who are not psychosocially healthy (e.g., are lonely) have difficulty not only maintaining healthy social interaction in their real lives but also regulating their Internet use. Moreover, these individuals end up adding additional problems to their lives besides their loneliness. The increased problems might drive them to rely more on their favorite online activity as a means to diminish or escape from their augmented troubles, which could isolate them and increase loneliness more.

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LONELINESS AND SOCIAL USES OF THE INTERNET

p.661 A study by Stanford Institute for the Quantitative Study of Society, a representative sample of 4131 American adults found significant isolation increased with Internet use.

p.662 The Internet provides an ideal social environment for lonely people to interact with others. Not only does it provide a vastly expanded social network, but also it provides altered social interaction patterns online that may be particularly attractive to those who are lonely. Online anonymity, lack of physical presence and lagging allow users to control social interaction. They can choose not only with whom and when to communicate, but also have time to compose messages, Internet communication facilitates disinhibition, self-disclosure, intimacy, and enhanced self-presentation, as well as provides an arena for the practice and development of social skills.

Online anonymity, lack of face-to-face and real world contact, and the online culture all promote disinhibition, defined by... as a lack of reduction in concerns for self-presentation and the judgement of others’

Self-presentation online is altered not only by disinhibition, but also by the reduction online of role constraints, social expecta- tions, and interpersonal barriers faced in face-to-face (ff) commu- nication.

Additionally, some lonely individuals may use the Internet as an escape... they are supposed to be more vulnerable than others to developing problems in their lives from Internet use such as work, school or social disruption...

p.664 Lonely users were more likely than the non-lonely users to use the Internet for the following reasons: to relax... for work... to meet people... for emotional support... talking to others who share the same interests... and to waste time... compared with others, lonely users were more likely to prefer communicating online to face-to-face communication... they were more themselves than in real life... their online friends understood them better, most of their friends they knew from online... The lonely also are more likely to use the Internet to moderate mood and be negatively impacted by their Internet use... causing disruptions in their life... felt guilty about time spent online, had been told they spent too much time online, tended to cut short deep to be online, had missed social engage- ments to be online, had missed work or school to be online, had been unable to cut back time online, found it hard to stop thinking about going online, and had tried to hide how much time they had spent online.

Additional, relatively, absence of status, prestige, class and attractiveness cues create a safe, low-risk social environment. Online, users frequently self-disclose more than in other contexts. Participants “tended to feel that their very best and closest friends are members of the electronic group whom they seldom or never see.”

Self-presentation styles can be altered online. “Users can be, quite literally, whoever they wish to be… Unhampered by normal constraints, users can self-present a more idealized self-image than they do otherwise. Additionally, lurking allows them to choose optimal timing and their target audience to maximize acceptance.”

... vicious circle whereby lonely individuals go online to fill social voids and emptiness in their life, but their online time creates voids in their non-Internet social life and creates other real life problems. However, time spent online can interfere with time for other activities as well as impede the development of real life skills. ...
INFORMING OURSELVES TO DEATH
Neil Postman

The point is that, in a world without spiritual or intellectual order, nothing is unbelievable; nothing is predictable, and therefore, nothing comes as a particular surprise. The belief system of the Middle Ages… There existed an ordered, comprehensible worldview… There was nothing arbitrary about the things people were asked to believe… To Thoreau "All our inventions..."
One interesting finding in our study is that the need for popular-
ity, which significantly predicted information disclosure, did not predict control of personal information. Instead, higher self-
estem predicted higher likelihood of controlling information, as did lower levels of trust.

… those with lower self-esteem may care about sharing informa-
tion with everyone, but those with higher self-esteem are only concerned about their popularity within their chosen circles… young adults are most concerned about controlling their per-
sonal information such that specific others cannot see it… you’re exploring their interest in whether their parents can see that of that online identity… Similarly, Pruchette and Karl found that 20% of participants in their study would not be comfortable with employees seeing certain information on their Facebook site, but participants did not take measures to control who sees what information… they may not be willing to sacrifice their popularity by implementing privacy controls.

THE INFLUENCE OF TECHNOLOGY ON THE INITIATION OF INTERPERSONAL RELATIONSHIPS

McQuillen

p.616

“…How does advancing technologies impact interpersonal relation-
ships?”… The Internet has become almost synonymous with
popular culture. The use of on-line technologies such as e-mail, chat
rooms, bulletin boards, instant messaging, and multi-user
domains has increased at an unbelievable rate.

Ever since the discovery of the first tool, people have seen these
tools, machines, technological advances as positive and desirable
(…the wheel, printing press, telephone, airplane, TV, satellite, micro
wave, & PC, just to name a few). (the wheel, printing press, telephone, airplane, TV, satellite, micro
wave, & PC, just to name a few). The world is becoming continually smaller. However, as the dis-
tance between cultures and countries shrink, the distance between
interpersonal contacts appears to be expanding. Paradoxically, the
closer we get, the further apart we appear to be.

Tools are intended to make one’s work easier. However, the increased ease and time saved, afforded people the opportunity to
become less interdependent and more autonomous and self-
reliant. For example, where once women gathered at the water’s
edge to do the laundry in social groups outside the home; men
and women now go to the laundry room and turn on the wash-
ning machine, quickly returning to the comfort of the living room,
kitchen, or den. The tools that were originally designed to aid in the
execution of some activity have come to replace that activity.

Furthermore, all of this increased social isolation is encouraged and
validated.

… the position that mediated contact, virtual interaction, and
Computer-Mediated Communication… are synonymous to face-
to-face communication. That is to say, touching someone in an
emotional sense is the same as, or equivalent to, physically touch-
ing someone. Hence, the paradox, one can be closer because

...self disclosure should be honest and risky. When a speaker re-
veals only positive characteristics he/she is not being honest (i.e.,
hyper-intimacy). On the other hand, he/she is assuming very little risk. How
risky is it to show all of one’s positive qualities?

Censorship of everything except one’s verbal behavior severely
limits how much information is risked or shared. To limit the
message in this way retards the receiver’s ability to consider the
underlying psychological characteristic of the sender when tailoring
messages.

p.622

Delays real-time feedback changes the nature of the situation
and its demands, and further, conversational contribution appears
to be redolent the nature of interpersonal interaction.

… will be significantly different from a relationship developed
based on F2F. CMC relationships can be compared to interactions
at a costume party. Each person becomes the character represent-
ed by the costume, partially because of the highly selective self-
presentation, the manipulation of one’s perceived self, and the
heightened projection of one’s self-disclosure cues. Therefore, talking
to someone on-line is likened to talking to a participant at
a costume party.

In sum, the growing dependence on technology is allowing
each individual to become more and more “self-sufficient. This
gained autonomy has allowed the individual to become more
isolated and reclusive. The need for social contact, in many cases,
is being fulfilled by the media - especially television. Answering
machines, voice mail, and CMC have started to replace Face-to-
Face interaction. Relationships are not being initiated with “real”
people, but with the projected, edited, “spun” images the users
share on-line.

… computer-aged players may aspire to act out scripts less rep-
resentative of our humanity. CMC may be more appropriate to
creating celebrity, than to being friends.

MORE INFORMATION THAN YOU EVER WANTED—DOES FACE-
BOOK BRING OUT THE GREEN-EYED MONSTER OF JEA-
LOUSY?

Mais, Christopher & DeManon

p. 441

The social network site Facebook is a rapidly expanding phenome-
on that is changing the nature of social relationships.

… revealed that increased Facebook use significantly predicts
Facebook related jealousy.

… what potential negative outcomes can result from this degree of
social openness? Facebook, by its very nature, provides easy
access to friends’ and partners’ information…

… college students do not need Facebook to maintain most of their
friendships. In fact, some of their Facebook friends may be quite
similar… Friends that they have encountered only briefly outside of Facebook.

p.442

Exposure to information about a romantic partner’s friends and
social interactions may result in an environment that enhances
jealousy.

Facebook also assists in maintaining relationships that may other-
wise be only ephemeral, and it may in fact help connect people who
would not otherwise communicate.

Second, Facebook has changed the nature of public and private in the sense that much more information
is available to individuals about their partner’s relationships and interactions. This trend has created new
methods of communication. This lack of privacy in the tradition-
al sense may expose individuals to more information about their partner than they would access otherwise.

Participants in the current sample reported spending an average of
38.93 minutes on Facebook each day... and had between 25
and 1000 Facebook friends.

p.443

Time spent on Facebook was a significant predictor of Facebook
jealousy.

For all of the positive aspects of the increased social connection
that Facebook enables, there may also be some costs… Our data
showed a significant association between time spent on Face-
book and jealousy-related feelings and behaviors experienced on
Facebook.

The open nature of Facebook gives people access to informa-
tion about their partner that would not otherwise be accessible... Moreover, the information listed on one’s Facebook page may be
interpreted in a variety of ways given its frequent lack of con-
text… I can’t help but secondguess myself when someone posts
on her wall… Ambiguous scenes involving a partner and contact
with past romantic and sexual partners are among the com-
mon triggers of jealousy. In our sample, jealousy-related interactions and these ambiguous scenes are
a regular occurrence on Facebook. Real or imagined negative situations invoke feelings of jealousy, and
participants felt the Facebook environment created these feelings
and enhanced concerns about the quality of their relationship…

“Definitely involves a false sense of jealousy…”... I was already a bit jealously and insecure, but I think that Facebook has definitely
made me much much much worse.”

... several participants specifically mentioned the word “addic-
tion” in relation to their own Facebook usage… Our finding of
a link between jealousy triggers on Facebook and increased
surveillance of a partner’s profile has also been discussed in some
popular media, e.g. suggesting that this phenomenon is not limited to the current sample.

The qualitative data we collected indicates that participants rec-
ognize that increased exposure to information on Facebook with-
out proper context can increase their experience of jealousy… In the future, these individuals may also engage in high degrees of personal disclosure on Facebook… college-aged students practice high self-disclosure on Facebook.
Research by Andrew Monk has shown that strangers found “mobile-phone conversations dramatically more noticeable, intrusive and annoying than conversations conducted face-to-face – any number of unknowns and eavesdroppers… more than likely to learn details of other peoples lives that they wouldn’t have otherwise told you face to face.”

In these most alarming cases users form an extreme dependence on their devices that could only be described as an addiction… they would ‘die without’ their mobiles.” The urge to stay connected through these electronic players is so strong that users change their behavior in order to avoid places where reception is poor… These users live in fear of missing a call or losing reception. Solitude has become stigmatized…

“Every technology has a philosophy which is given expression in how the technology makes people use their minds, in what it makes us do with our bodies, in how it codifies the world, in which of our senses it amplifies, in which of our emotional and intellectual tendancies it disregards. This idea is the sum and substance of what Marshall McLuhan meant when he coined the famous sentence, “The medium is the message.” It is a powerful idea, technology changes our behavior, it changes the way we think… every technology has a prejudice. Like language itself, it predisposes us to favor and value certain perspectives and accomplishments… the computer person values information, not knowledge, certainly not wisdom. Indeed, in the computer age, the concept of wisdom may vanish altogether.”

“New medium does not add something; it changes everything.”

Avoiding these properties to technology it is no wonder they “tend to become mythic, [using the word] ‘myth’ to refer to a common tendency to think of our technological creations as if they were God-given, as if they were a part of the natural order of things.”

Yet with each passing year we sink farther into a state technological dependency. Technology begets more technology… technology is being used to solve problems of other technologies.

When was the last time you needed to browse the four billion plus pages Google offers for the term computer. Information has effectively become the garbage of our culture. Tools are not integrated into the culture; they attack the culture. The bide to become the culture. As a consequence, tradition, social mores, myth, politics, ritual, and religion have to fight for their lives… A culture in which “two opposing world-views – the technological and the traditional” coexist in uneasy tension.

When our society is so unquestioning of technology what can be done to open their eyes and reveal to them the false gods that they worship… we have been willing to shape our lives to fit the requirements of technology, not the requirements of culture……We need to proceed with our eyes wide open so that we may use technology rather than be used by it.”

“Technology is a queer thing. It brings you great gifts with one hand, and it slaps you in the back with the other.” While people may disagree about the nature of technology, few doubt that technology has altered our lifestyles.

Increased use of computers as a mode of communication changes how we relate to one another. Specifically, computer users tend to display more unidirectional behavior than in face-to-face communications… for example, Greenfield (1999) found that 57% of the compulsive Internet users responded that they used the Internet to fill; 3% reported that they engaged in explicit sexual conversations; 37% reported that they masturbated while online, and 42% indicated that they had engaged in an online affair.

Of those who pursue sexual interests online, 70% reported that they keep secret how much time they spend online. The trend to become the culture. As a consequence, tradition, social mores, myth, politics, ritual, and religion have to fight for their lives”… A culture in which “two opposing world-views – the technological and the traditional” coexist in uneasy tension. Positive or negative comparing themselves to the online men or women is found that one or both partners had a decrease in desire for relational sex, and participants reported a common reaction of Internet infidelity can be perceived as real betrayal and can affect a primary relationship as much as an offline betrayal would. They concluded that those who did not use the Internet for sexual information or sexual entertainment reported higher satisfactions with their offline lives. Participants whose OSA did include seeking sexual information and entertainment reported lower offline functioning, and higher dependence on the Internet. Those participants whose only OSA was for entertainment did not report lower offline functioning, and those whose OSA was only for information seeking reported strong offline relationships. The participants who were most lacking in offline support did not report that their Internet use was compensatory. They concluded that the MSM-N1 group reported significantly higher problems regarding their sexual thoughts and behaviors, problems in daily life related to their desire to have sex, and failure to keep commitments and responsibilities because of their sexual behaviors.

This research found that there were many negative reactions and reported harmful emotions when a partner found out about the cybersex of his or her partner; cybersex addiction was cited as a main determinant in separation or divorce. It was found that one or both partners had a decrease in desire for relational sex, and participants reported a common reaction of negatively comparing themselves to the online men or women that their Internet use was compensatory.

They concluded that those who did not use the Internet for sexual information or sexual entertainment reported higher satisfactions with their offline lives. Participants whose OSA did include seeking sexual information and entertainment reported lower offline functioning, and higher dependence on the Internet. Those participants whose only OSA was for entertainment did not report lower offline functioning, and those whose OSA was only for information seeking reported strong offline relationships. The participants who were most lacking in offline support did not report that their Internet use was compensatory. They concluded that the MSM-N1 group reported significantly higher problems regarding their sexual thoughts and behaviors, problems in daily life related to their desire to have sex, and failure to keep commitments and responsibilities because of their sexual behaviors. They concluded that those who did not use the Internet for sexual information or sexual entertainment reported higher satisfactions with their offline lives. Participants whose OSA did include seeking sexual information and entertainment reported lower offline functioning, and higher dependence on the Internet. Those participants whose only OSA was for entertainment did not report lower offline functioning, and those whose OSA was only for information seeking reported strong offline relationships. The participants who were most lacking in offline support did not report that their Internet use was compensatory. They concluded that the MSM-N1 group reported significantly higher problems regarding their sexual thoughts and behaviors, problems in daily life related to their desire to have sex, and failure to keep commitments and responsibilities because of their sexual behaviors. They concluded that those who did not use the Internet for sexual information or sexual entertainment reported higher satisfactions with their offline lives. Participants whose OSA did include seeking sexual information and entertainment reported lower offline functioning, and higher dependence on the Internet. Those participants whose only OSA was for entertainment did not report lower offline functioning, and those whose OSA was only for information seeking reported strong offline relationships. The participants who were most lacking in offline support did not report that their Internet use was compensatory. They concluded that the MSM-N1 group reported significantly higher problems regarding their sexual thoughts and behaviors, problems in daily life related to their desire to have sex, and failure to keep commitments and responsibilities because of their sexual behaviors. They concluded that those who did not use the Internet for sexual information or sexual entertainment reported higher satisfactions with their offline lives. Participants whose OSA did include seeking sexual information and entertainment reported lower offline functioning, and higher dependence on the Internet. Those participants whose only OSA was for entertainment did not report lower offline functioning, and those whose OSA was only for information seeking reported strong offline relationships. The participants who were most lacking in offline support did not report that their Internet use was compensatory. They concluded that the MSM-N1 group reported significantly higher problems regarding their sexual thoughts and behaviors, problems in daily life related to their desire to have sex, and failure to keep commitments and responsibilities because of their sexual behaviors. They concluded that those who did not use the Internet for sexual information or sexual entertainment reported higher satisfactions with their offline lives. Participants whose OSA did include seeking sexual information and entertainment reported lower offline functioning, and higher dependence on the Internet. Those participants whose only OSA was for entertainment did not report lower offline functioning, and those whose OSA was only for information seeking reported strong offline relationships. The participants who were most lacking in offline support did not report that their Internet use was compensatory. They concluded that the MSM-N1 group reported significantly higher problems regarding their sexual thoughts and behaviors, problems in daily life related to their desire to have sex, and failure to keep commitments and responsibilities because of their sexual behaviors.
TECHNOLOGY

ANTI-TECHNOLOGY
- air pollution
- climate change
- plastic trash
- waste
- internet privacy
- addiction to technology
- machinery/machinery
- mass production (specification LOVES it)
- separation from human autonomy
- unemployment (human jobs replaced by machines)
- communication is lost, permanent, instant
- is our culture changing?
- relationship & identity are weakened
- hide true identities
- neglect literature

PRO-TECHNOLOGY
- increased convenience & practicality
- more informed (look up info at any time)
- access to new things
- anyone can publish
- global networking
- cheaper, faster, higher standard of living

LOST TRADITIONS
- escort, not a lure (motive & leisure)
- clarity, not a vague, messy society
- professionalism of appropriate conversation topics
- communication from the speech
- dances, music, play, dance, song, etc.
- fashion & nudity is aging, cleaning, nudity
- family, health
- social class—high, middle, low
- technology of modernity, technology of life
- poverty (can mean almost anything now)
- gentrification
- privacy

TECHNOLOGY MAY BE MAKING LIFE MORE CONVENIENT, BUT IS IT ENHANCING LIFE EXPERIENCE?

- people are obsessed with what is new, never is well
- not necessary
- technology should be a tool that is used wisely, don’t let it use us!
- what is technology doing to our relationships?

HISTORY OF SOCIAL BEHAVIOR VS. TODAY’S SOCIAL INTERACTIONS

1. evolution of appropriate social behavior
   - loss of etiquette/custom/traditions
2. origin of current behaviors
3. past vs. present vs. future
   - etiquette/tradition vs. modernity/technology
   - national vs. social debate
4. technology’s effect on our behavior, esp. relationships

KEYWORDS
- etiquette
- tradition
- custom
- modernity
- artistry
- electronic
- convenience
- behavior
- correct
- oversharing
- practicality
- artificial
- conversation
documentation
tour
tourism
evolution
relationship
conversation
restriction
role
interchange
material
order
program
disconnect
mass-produced
command
culture
social
society
conduct
community
code
formal
ethics
nuances
After researching for a while, I began to become slightly overwhelmed by all of the thoughts tumbling around in my head. I often found myself going off on tangents, and I needed to find my focus again. I found it helpful to create a proposal and to consolidate my purpose, arguments, and goals into a single document. Here it is:
THESIS // PURPOSE

PROPOSAL

Western civilization has been captivated by the electronic age. Tradition, customs, and etiquette of the past are declining. Appropriate social behavior is evolving before our eyes. Technology needs to be examined, and in order to understand our present and future we need to understand our history. I intend to use history as information and entertainment in contrast to our present and future in order to stimulate thought on the implications of technology on our behavior, especially relationships. I will trace the evolution of appropriate social behavior in the western world.

I should note, I use technology to refer to technologies of the modern era from the industrial revolution onward, but especially new technologies of the 20th and 21st centuries. Science used for industrial and commercial purposes, Bernard Stiegler has written a fabulous definition for technology, “the pursuit of life by means other than life.” Similarly, when I refer to modernity, I mean the rise of industrialism, secularization, commercialism, and consumerism.

DESIGN PROBLEM

Use history in a way to inform, entertain, and stimulate thought on the implications of technology on our behavior.

1.0 Use history as information, entertainment, and thought provoking material by tracing the evolution of appropriate social behavior. Why do we do the things we do, what are their origins?
2.0 contrast the past with the present and future, debate etiquette/custom/tradition versus modernity/technology
3.0 stimulate thought on the implications of technology on our behavior

ARGUMENTS

Primary

1.0 We need to understand and know about our history to understand the present.
2.0 We participate in behaviors without knowing the true source or original purpose of the behavior.
3.0 History can be used as an effective tool for entertainment.
4.0 Tradition is in decline.
5.0 Social behavior is rapidly changing due to electronic technologies. Technology is facilitating artificial relationships.

This needs to be examined.

Secondary

6.0 Technology needs to be examined. It is a tool that needs to be applied wisely. We use technology, we shouldn’t let it use us.
7.0 Technology, while it may be beneficial in some areas, it is detrimental in other areas.
8.0 Technology, while it may make life more convenient, is it enhancing life experience?
9.0 Understanding social behavior is not possible without understanding our history. We participate in behaviors without knowing the true source or original purpose of the behavior.
10.0 We need to understand and know about our history to understand the present.

IDEAS / THOUGHTS

// etiquette pressed upon people in the exhibit, install rules upon the people, outline appropriate behavior in an exhibit
// give people “etiquette”
// must go in a specific order? follow the pattern? stand in boxes outlined on the floor to view specific areas?
// something at entrance to the exhibit?
// mingle area? suggest topics of conversation
// a game? debates between people?

// social event, but tons of video projection - people don’t socialize
// oxymoron - we do it because we just do, i have a Facebook because everyone else does
// experiment - video of a story next to physical people telling the story, which do people watch?
// artificial conversation next to a real conversation, which is more captivating
// same thing in several mediums next to each other (video, printed text, performance);

Narrowed

THESIS TOPIC

02.11.10

After writing my proposal I continued my research discovering the origins of our behaviors. However, as I finished reading The Best Behavior, I realized I had barely made a dent in the information I needed to collect.

I reached a point where I realized my thesis topic was way too broad of a scope. I could feel the shadow creeping slowly over my head again. Looking at my calendar and judging by the research I had done so far, etiquette in all topics over all of history would take me more than four months to research sufficiently. I also found myself lost in technology in general. In searching for the best way to combine etiquette and technology I found that narrowing the topic would make my life much easier. By focusing on etiquette only as it applies to relationships, conversation, and correspondence, I was able to tie it beautifully with social technologies such as social networking, texting, instant messaging, blogging, tweeting, etc. Now one of my primary focuses became stimulating thought on privacy, information disclosure and superficial/artificial relationships.

I then updated my thesis proposal.

Western civilization has been captivated by the electronic age. Tradition, customs, and etiquette of the past are declining. Modes of appropriate social interaction are evolving before our eyes. Social technologies need to be examined, and in order to understand our present and future we need to understand our history. I intend to use history as information and entertainment in contrast to our present and future in order to stimulate thought on the implications of social technology on our relationships. I will trace the evolution of appropriate social interaction in the western world.

I should note, I use social technology to refer to technologies such as testing, texting, instant messaging, emailing, blogging, forum posting, and social networking. Bernard Stiegler has written a fabulous definition for technology, “the pursuit of life by means other than life.” Or in my case, “the pursuit of relationships by means other than physical interaction.”
With my goals reevaluated, I started to see my research coming to an end and I could begin to figure out exactly what I would be making for my final thesis project. I knew that I wanted to create an information graphics piece as a timeline of the evolution of appropriate interaction. However, I wasn’t sure how to add in the technology aspect. With the exhibit/event in mind, I began to brainstorm ideas.
appropriate social behavior
is what you do online really appropriate
Adequate Social Behavior

Key = complete by = binary code

APPROPRIATE SOCIAL BEHAVIOR (social interaction/relationship)
- document appropriate social behaviors in history
- challenge today’s appropriate social behaviors
- document unique insights

online public information -> really make it public, is it physical
intangible or tangible
put yourself in a room full of your “friends,” could you really have a
conversation with each other?
a gallery show of your Facebook photos?
catch these people with their
online information

Everyone has a weak spot, but
knowing what people are
responsive to is a factor.

MARKETING TIP: SOCIALLY RESPONSIBLE BEHAVIORS

- bring the behavior into a public setting
- even if a profile, blogs, tweets, online photos, etc. are
  on the wall of the exhibit
  program her schedule (under pressure) of
  when people will read their online
correspondence

- timeline, another in
  the chaos of check, how did
  we get free? context the past
  with the current situation
I loved the idea of making people uncomfortable with their own information by putting it on the walls of the exhibit. It also tied back to the purpose of etiquette, to be at ease in every situation. I could now iron out the final forms, how I would complete my thesis.

/////GOAL 1///// What?
> use history as information, entertainment, and thought provoking material by tracing the evolution of appropriate social behavior (why do we do the things we do, what are their origins?)

How?
> document evolution of etiquette, conversation, correspondence, relationships

Object
> timeline

Medium
> print, on the wall

/////GOAL 3///// What?
> stimulate thought on the implications of technology on our behavior (privacy, information disclosure, superficial/artificial relationships)

How?
> challenge today’s social behaviors (facebook/blogging/twittering)

Object
> 1. schedule (etiquette): time slots of event where people will read their public information (schedule has appropriate conversations for different time periods, but for the present it is the schedule, people’s public photos/bios on the walls of the exhibit)
> 2. game in schedule

Medium
> 1. print: schedule is a book, people’s photos/bios on the wall (wall-profiles)
> 2. print: each person has a list of someone else’s “friends/followers” they can choose to go up to that person and test them (also encourages social interaction)

There was some overlap in the lists, specifically pattern. The jarring experience of having your information on the wall of the exhibit when you walk in caused me to lean toward the oversimplification, degradation and pixelation aesthetics. Also, I liked the idea of using the convention of the speech bubble because it ties to the simplification aspect, coding things in a simplified symbolic manner. Not only this, but the speech bubble is used in the graphic language of online communication, especially instant messaging. With all of this techie appeal, I needed something to tie it back to etiquette. I found myself loving the symbolic language of paper sewing patterns. I also foresaw the lines of sewing patterns being ideal inspiration for the timeline.

/////GOAL 2///// What?
> contrast the past with the present and future etiquette/custom/tradition vs. modernity/technology

How?
> the juxtaposition of the history of etiquette in the timeline and program with the exposure of online behavior in the wall-profiles

So the materials and design involved would be:

Timeline
Program/Schedule
Wall-Profile

Overall identity for the event

The only thing left to ideate was the concept and overall look of the work. I wrote down some key themes to try to jog my mind and then wrote down word associations as well as graphic aspects associated with them. At the same time, I went back to the aesthetics I had listed in my original plan.

> tradition (sewing/engraving/penmanship/handcrafted)
> modern (pixels/contrast/minimal/machinery)
> patterns of society/social patterns
> oversimplification
> degradation
interaction relationship - new, people
correlation - art, speech, biology, life
privacy - key, lock, password, code, monitor

disclosure change

artificial - physics, fake, unreal, distant, substitute

examine - zoom, detail

contemplate - think, believe

behavior silhouette - rigid

technology - pixel, duplicate

crisis - duplicate, rigid

history - people, content, familiarity, sequence

artistic - visual

in the timeline:

authors / figures

dates & years

books / writings

overall attitude / behavior

which of the books

conversation correspondence relationship

prose

key historical events civilizations / places

ancient

middle ages

emperor

modern era

post modern

classical

christianity

catholic (4th-11th)

western

reformation

enlightenment

enlightenment

imperial

technological revolution
The most demanding piece out of the thesis forms was the timeline and so I set to start designing it first. Unfortunately I couldn’t start designing quite yet. Another monster happened upon me. I needed to collate my etiquette research for application into the timeline. To begin I divided history into its appropriate time periods.

- **Prehistoric**
  200,000 years ago – 3500 BC

- **Ancient**
  3500 BC – 300 AD  (3,800 years)

- **Middle Ages**
  300 – 1500  (1,200 years)

- **Early Modern**
  1500 – 1700  (200 years)

- **Modern**
  1700 – 1970  (270 years)

- **Post Modern**
  1970 – present  (40 years so far)

An issue soon arose. The unequal amount of years in each period would cause the timeline to be about 80% blank. Also, the timeline would have to be huge in order to cram all of the information into only 20% of it. Therefore I decided to give each period the same amount of space despite the fact that it would not be proportionate to the amount of years. This was quite upsetting to me because of the confusion this creates. However, there simply was no other feasible way to do this. To make myself feel slightly better, in each period I decided to add how many years it spanned next to the time period title.

After breaking down the time periods, I outlined the key events and manners experts in my sketchbook. I then sketched out a rough timeline. With these key points in place, I could begin to plug in the information into a design program.
<table>
<thead>
<tr>
<th>Category</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prehistoric</td>
<td>Stone Age, Iron Age</td>
</tr>
<tr>
<td>Bronze Age</td>
<td>Early, Middle, Late</td>
</tr>
<tr>
<td>Classical</td>
<td>Greek, Roman</td>
</tr>
<tr>
<td>Empire</td>
<td>Roman, Byzantine</td>
</tr>
<tr>
<td>Medieval</td>
<td>Early, High, Late</td>
</tr>
<tr>
<td>Renaissance</td>
<td>Early, High, Late</td>
</tr>
<tr>
<td>Modern</td>
<td>Early, Mid, Late</td>
</tr>
<tr>
<td>Postmodern</td>
<td>Contemporary</td>
</tr>
</tbody>
</table>

Additional notes:...

Diagram notes:...

- Ancient Egypt
- Babylon
- Assyria
- Greece
- Rome
- China
- India
- Islam
- Medieval Europe
- Renaissance
- Reformation
- Enlightenment
- Industrial Revolution
- 19th Century
- 20th Century
- Post-World War I
- Post-World War II
- Contemporary

Timeline:
- Stone Age
- Bronze Age
- Iron Age
- Classical Greece
- Classical Rome
- Medieval
- Renaissance
- Reformation
- Enlightenment
- Industrial Revolution
- 19th Century
- 20th Century
- Contemporary

Legend:
- Key dates
- Important events
- Cultural movements
- Political changes
- Economic developments

References:
- Ancient History Encyclopedia
- World History Timeline
- Medieval History
- Renaissance Art
- Industrial Revolution
- 20th Century
- Contemporary Art

Further reading:
- History of Art
- World History
- Science of Time
- Cultural History
Before jumping into the computer, I began by sketching some ideas for how it would look. I needed some way of adding lots of text. I envisioned boxes with key figures, key books, and key themes each linked according to their influences. I also envisioned some way of graphing the key themes by importance across the entire timeline. I decided on a combination of my boxes sketch and my line graph sketch.

To begin designing, I created a huge document in Illustrator. Since I was going with a pixel aesthetic, I put up the document grid and let everything snap to it. This way of working is similar to a bitmap environment. I also decided to choose a monospace typeface to start with. I ended up choosing Letter Gothic. I knew I would eventually add a second typeface to reference the historical half of the thesis topic, but at this point my main concern was applying the information to the timeline, not designing it.

I divided the timeline into the six time periods and added the major eras, inventions, monarchies, revolutions, etc. that pertained to my subject matter or influenced the behavior of that time. At first I started to put the information in plain boxes. Judging from the time it was taking, I decided to go ahead and put the information in the speech bubbles. It was going to be a waste of time to arrange all of the boxes to fit in the space twice. I created a speech bubble box and a regular box and just started plugging in information.

It is difficult to show the timeline in this process book. Since it is so large, 227 x 72 inches to be exact, by the time it is scaled down to fit in this book, you can't really tell what is going on and you most certainly can't read it. So whenever the timeline is in this process book I try to include a full image of the timeline, a larger view in pieces, and one or more detail images.

I was able to plug in quite a bit of information by the time of my midterm presentation. My midterm presentation explains my process after my initial presentation. It also better explains the event and materials for the final thesis project.
1. Hello everyone. You may remember in my last presentation I decided on the topic of etiquette versus technology and had a vague idea that I wanted to design the material for an exhibit and event. 2. In this presentation I am going to take you through 3) where I have gone from there and 4) how I plan to complete my thesis.

5. After my initial presentation I began to immerse myself in text, reading about the history of etiquette and social customs and contrasting that with texts on negative affects of technology. These are the books that focused my attention. 6. I read this book in its entirety: The Best Behavior: The Course of Good Manners from Antiquity to the Present by Esther Aresty. 7) I also read 40-50% of these two books: How Did it Begin? by R. Brasch and Customs of Mankind by Lillian Eichler. 8) All absolutely fascinating reads.

9. For instance, Did you know that as late as the 19th century most Americans 10) were still eating with knives instead of forks? 11) Europeans viewed eating with knives as absolutely vulgar.

12. Although soap dates back to ancient times, 13) soap wasn’t generally used for washing the body until the 14) 16th century. Even then it was only used by the aristocracy because it was too expensive. As late as the 15) 19th century total immersion in a bath wasn’t even recommended, especially for men, sponge bath instead. Its appropriateness for women was debated. They were afraid that the opening of pores in a bath would be risky to their health.

16. Chivalry was not the ideal we all think of. Knights were a symbol of aggressive masculinity, their purpose: to serve their lord. Chivalric code was invented to make knights keep their word. 17) Chivalry concealed a code of debased immorality. Elicit love was encouraged and sometimes required of knights. Their obligation as a lover was to their ladies, not their wives. By the 14th century, knighthood was corrupt and wild. 18) The majority of the knights who joined the Crusades did it for adventure and loot.

19. In the Civil War era, people used ridiculous replacements for immodest words. Some examples include: 20) rooster instead of cock, chicken bosom instead of breast, seat fixing instead of rump steak, and table limb instead of table leg. It is rumored they even covered piano legs in fabric because it was indecent. Using words of anatomy was completely taboo.

21. Despite sewage systems in use in ancient times, people in medieval times had no drainage system, they threw waste into large pits or out the window into the street. This is the origin of men walking closest to the street and women on the inside. 22) Upper stories of houses jutted out providing the women some coverage from the slops.

23. During the heyday of wigs in the late 17th and 18th centuries, the wig business was so big, there were actually barber-haircutters who would cut off and steal people’s real hair to sell to 24) wig makers. Poor people made a living off of selling their hair. And another key source for wig makers was corpses. 25) Samuel Pepys, an English statesman, shaved his head and then wore his own hair as a wig. He considered wigs more hygienic.
For centuries, men who shaved their beards were considered perverted and offensive to the creator. In the 27th 16th century, Elizabeth I started taxing beards for revenue, this prompted men to start shaving their beards.

Chess was most likely invented in the 7th century in India. It was used to illustrate and rehearse army movements. The origin of “checkmate” is from corrupted Arabic. Check is corrupted title for king (shah), mate is word for dead (mat), the king is dead.

The footman was called a footman because he would run on foot to deliver messages. He also ran alongside or ahead of the coach to watch for ruts or obstructions in the road. Improved roads and the postal service made footmen obsolete.

After researching and researching and still researching, I began to discern in piles of information. My “simplified” notes kept getting longer and longer. I soon became aware that manners in all topics over the course of longer and longer. I soon became aware that manners in all topics over the course of longer and longer. I soon became aware that manners in all topics over the course of longer and longer. I soon became aware that manners in all topics over the course of longer and longer.

This presents a paradox: we might be connecting because we are experiencing some form of contact, but we are disconnecting at the same time, because that contact is a less accurate representation of ourselves and our messages, the absence of characteristics associated with face-to-face interaction can result in a loss of fidelity and an increase in psychological distance between interactants.

Also, growing dependence on technology is allowing everyone to become more self-sufficient, which allows the individual to become more isolated and reclusive, the need for social contact can be fulfilled by online social media, but these aren’t necessarily real relationships. Or such niceties as: 54) an idealized self, selective representation of oneself by presenting only favorable aspects of oneself, and time to plan and edit responses. (Whereas face to face conversation places greater demands on cognitive resources.)

Online relationships permit infidelity or inaccuracy, lying by omission.

Now that I had a clear focus I could re-evaluate my goals. In my first presentation I outlined three points. One, use history as information, entertainment, and thought provoking material by tracing the evolution of appropriate social behavior (why do we do the things we do, what are their origins). Two, contrast the past with the present and future, etiquette/custom/tradition versus modernity/technology. Three, stimulate thought on the implications of technology on our behavior.

I narrowed my topic down to etiquette and technology as it applies to personal interaction: relationships, conversation, and correspondence.

This created a wonderful parallel to our social networking of today.

Focusing on social networking, the issues I wish to bring to light are privacy, information disclosure and superficial or artificial relationships.

When checking my Facebook the other day, I couldn’t help but notice the Facebook slogan on the home page. “Facebook helps you connect and share with the people in your life.” I then asked myself, since when did we need help connecting and sharing with the people in our life? Curious, I then looked up MySpace.

“a place for friends” Did we not have a place for friends before? I use social technology to refer to technologies such as texting, tweeting, instant messaging, emailing, blogging, forum posting, and social networking. Bernard Stiegler has written a fabulous definition for technology, “the pursuit of life by means other than life.” Or in my case, “the pursuit of relationships by means other than physical interaction.”

So, now that I know what I am doing. How am I going to do it and in what form? I still plan to design a hypothetical event and exhibit. The focus of the event will be to challenge today’s modes of social interaction. Online, people behave in ways they normally wouldn’t in real life situations. So what would happen when these behaviors are brought into a physically public setting?

The event would work as follows. People must RSVP for the event. Of those who plan to attend, the event organizer will gather all of the information about them that is online. Whatever they can find: blog posts, bios, tweets, public profiles, photos, anything that is public online. This information that is already public, will really become public, in the exhibit experience. When the participants arrive at the event their comfort levels will be tested. Are you really ok with this information that is public? Do you really want this information available for public consumption?

So the exhibit includes several things: One, visitor’s “public” information. Two, information graphic timeline that traces the evolution of appropriate social interaction. It includes: dates/time periods / key historical events, civilizations/locations, authors/ figures/books, and overall attitudes/behaviors. Three, time/key info in key books/trends (when things come into existence). Everything will be diagramed/graphed by importance/influence. Three, program.

Let’s imagine I am visiting this exhibit and I will take you through the experience. Upon entering the exhibit, I receive a program booklet. This printed material references back to etiquettes or tickets that members of court received outlining rules of appropriate behavior. It also adds to the idea of conventions and customs, where it is customary to receive a program at an event.

I open the book, it contains guidelines on how to interact with people for 72) certain time periods. I can see how I should act if it were 1864 or 1310 and so on. Turning each page going from prehistoric man, ancient times, medieval period, and so on… I get to the 74) present. Here the page contains a schedule. What’s my name is on it! 8:00 – Whitney Hayden. What is this? I then look up, I can see my photo from my portfolio website on the wall. Holding back shock, I look closer.

There is an entire section on the wall just about me. There is my bio from my about me page. I see some really old blog posts, a list of some of my Facebook friends, and some screen shots. I look around and see other people on the wall. Some people have embarrassing Facebook photos on the wall. I guess they need to rethink their privacy settings. I see some really crude tweets and a girl’s wall-to-wall that would shock her mother.

Looking back at the program, I now see that the schedule are time slots for when some of us will read our public online conversations. I am glad I all I have to read is my blog. 78) I then flip the page again, it says, can you name all of your Facebook friends? Here are Bob’s friends. Find him and ask him if he can name them all. Ooh trivia, I find Bob’s profile on the wall and see his picture so I know what he looks like. I see him across the room, I walk up and ask him: Can you name all of your Facebook friends?

So the program includes: conversation through the ages, rules, and trivia. Each program contains random trivia about other people’s online lives. This trivia game initiates social interaction between the participants. The timeline and program serve as anchors in the chaos and shock. By presenting the history of our behavior, the viewers can begin to understand why we are where we are. Looking at the timeline and reading the program allows them to contrast the modesty of the past with this exposure they are currently experiencing. Or they might simultaneously examine the social hierarchy that dominated the past and appreciate the freedom they now have to express themselves. Judging from this experience, they might decided they are expressing too much.
By putting this information in a public setting, the participants become aware of privacy, information disclosure, and artificiality. Someone might think: “I wish this wasn’t on the wall, it doesn’t really represent who I am.” or “I refuse to read this conversation aloud, it makes me sound like a b-i-t-c-h.” In the end the goal is for them to walk away questioning whether or not these modes of behavior are really “appropriate.”

For the design and overall “skin of this event” or identity system, I have chosen the concept of “patterns of behavior.” This carries two meanings: a pattern to follow, that is how to behave, as well as repeating patterns, duplication. People copy what others do and behave like others. This parallels well with the computer’s ability to clone and duplicate. Computers and patterns to follow are also simplifying tools. However, life and relationships are complicated. There is more involved than steps 1, 2, 3, or what you can type in your profile.

Visually I am being inspired by sewing patterns. This aesthetic works well with techy pixely aesthetics. And something I found interesting, in sewing patterns they use different patterns to signify the right versus wrong side of the fabric and pattern. This can be carried over as a graphic representation of right versus wrong behavior.

Right now, I am working on the timeline. So far there isn’t a lot of design going on because I am just trying to get the information on here. Most of the boxes you see are from influential people in the history of etiquette. The lines represent influences. Other levels of information, which are not on here yet, include graphing of important values of the time periods. Such as speech, art of conversation, superior deference, female inferiority, romance and courtship, methods of correspondence, methods of salutation, visiting and social calls, education, modesty, etc. I will also graph the importance of manners in general.

Before researching I hypothesized that manners were on a fairly constant incline to a plateau until the mid 20th century when they dropped off. Actually, manners went up and down several times throughout history. So perhaps there is hope for a new manners incline?

I will end with some of my own thoughts. We are now enthralled with online social interaction because there is time to plan, time to edit. Behind the screen barrier we can avoid embarrassment when we feel awkward and nervous in real social interactions. The purpose of etiquette is to help people avoid embarrassment, by teaching people how to behave, they can be at ease in all situations. Perhaps, with a new surge in etiquette books we won’t have to hide behind the online interactions. We can feel at ease among people instead of at home with our computer. The event will question whether we really are at ease with these online interactions and whether they are really beneficial to our relationships.
"I finished my thesis."
I finished my thesis.

APRIL 2010

 FACEBOOK

Twitter
Western civilization has been captivated by the electronic age. Tradition, customs, and etiquette of the past are declining. Appropriate social behavior is evolving before our eyes. Technology needs to be examined, and in order to understand our present and future we need to understand our history. I intend to use history as information and entertainment in contrast to our present and future in order to stimulate thought on the implications of technology on our behavior, especially relationships. I will trace the evolution of appropriate social behavior in the western world.

I should note, I use technology to refer to technologies of the modern era from the industrial revolution onward, but especially new technologies of the 20th and 21st centuries. Science used for industrial and commercial purposes. Bernard Stiegler has written a fabulous definition for technology, "the pursuit of life by means other than life." Similarly, when I refer to modernity, I mean the rise of industrialism, secularization, commercialism, and consumerism.
Can you name all of your Facebook friends? Here are Bob's friends. Find him and ask him if he can name them all.
I wish this wasn’t on the wall, it doesn’t really represent who I am.

I refuse to read this conversation aloud, it makes me sound like a b-i-t-c-h.
During my midterm presentation, one of my professors suggested I create a guide on how to put the event together. I loved this idea. It would also help to round out the materials into a tangible purpose. My thesis project became kind of a package for this event. It includes the designed materials as well as a style guide and event manual for the host of the event. So the new list of design materials became:

- Timeline
- Program
- Wall-Profile
- Style Guide & Manual
PHASE 03

- Initial Design
- Design Continued
- Refine Design
- Final Presentation
From this point on I could begin plugging away at the design. I finished adding all of the information into the timeline and started to add some design. I used the language of the sewing patterns to inform some of my design decisions. I also took the time at this point to establish a color palette to color code the subjects.

**Salmon**
Conversation Skills

**Peachy Beige**
Superior Déference

**Khaki**
Female Inferiority

**Fuchsia**
Romantic Marriage & Courtship

**Green**
Education Beyond the Select Few

**Lime**
Modesty

**Seasam**
Visiting & Social Calls

**Navy**
Correspondence

**Design**

03.02.10

I then brought in the pattern aspect of the aesthetic I was going for. At this point I was only using a check pattern ranging from very small to very large checks. I applied it to the black bar dividing the graph from the informational boxes.

As I approached an initial comp for the timeline, I turned my attention to the program. The program would include how to have an appropriate conversation through the ages. In order to do this, I consulted the experts. I drew upon the most popular writers through the ages. In order to do this, I consulted the experts. I drew upon the most popular writers through the ages.

Then it was time to graph the importance of the subjects. In order to do this I created a chart and ranked each subject on a scale of 0-5, 5 being extremely important and 0 being not important at all, over each of the time periods. I then used these values to graph the subjects. After graphing them I found that the timeline had become too busy. I made the timeline twice as tall and put the graphing above the black bar containing the time period titles.

I decided it was time to bring in a different typeface. So I searched the web for someone with a public profile. I came upon Kristina Kelley, an 18 year old female with an entirely public profile, photos and all. From MySpace, I gathered some of her photos and her bio both in a list form and a personal paragraph she wrote. I also copied some of her wall posts, her phone number, and im screenname. I then found her on Facebook, myspace, and im screenname. I then found her on Facebook, myspace, and im screenname.

I then went back to the program and traded out the check squares on the cover and inside pages with the new checks on the cover and inside pages with the new. I then went back to the program and traded out the check squares on the cover and inside pages with the new. I then went back to the program and traded out the check squares on the cover and inside pages with the new. I then went back to the program and traded out the check squares on the cover and inside pages with the new.

I also liked this idea of putting borders around or framing things because we frame things that are ideals or worthy of frames. Frames suggest something valuable. The irony here is that these things being framed on the wall of the exhibit aren’t necessarily frame-worthy. For example, one of the things I pulled off of Kristina’s MySpace page was an im conversation she had posted. In the conversation she uses profanity while whining for a happy meal from McDonalds. Obviously, this is not frame-worthy. Also, these things posted online aren’t necessarily true. For example, her page states she is a college graduate with an annual income of over $250,000. Obviously this is completely inaccurate since she is only 18 years old. Hence, this information is also not frame-worthy.

At this point, because I knew I was going to be creating a guide, I developed systems for putting the wall-profile together. For example, what should be in boxes versus speech bubbles, dimensions, point size of type, and margins. I eventually decided to put her personal bio, wall-posts, and other information that was coming from her, in speech bubbles. Other information I put in plain boxes. At this point, I left the pictures out of borders. I used the colored checks from the program cover as a box to go around her name.

After dropping in the content for each time period, I decided it was time to bring in a different typeface. Especially since I had limited space, I needed a typeface that could be read at a small point size. I can’t help the fact that I love Baskerville. However, I chose it for reasons other than the fact that I am partial to it. Baskerville is a very old typeface, so it references a time long ago. Therefore it provides an essential contrast to all of the monospace type. Next, I brought in the check pattern. I used them along the top of each page, purportly making the checks larger and wilder as time progressed toward the digital era and the last pages of the program.

For the cover I was inspired by old etiquette books. At this point I needed to come up with a title for the event. After using the thesaurus and brainstorming some titles, I found that Patterns of Behavior was the most interesting. Since I was using it for my concept, it also made the concept clearer for the viewers. However, when I started designing the cover, I was frustrated by my two typefaces. So I did something I don’t think I have ever done before. I added a third typeface! Ah! Anyway, it works because it is only used in a very limited way. I chose Bodoni Ultra Itallic. It added some much needed boldness and curves in contrast to the other typefaces. Next, I added in the check pattern on the cover. Immediately I wasn’t sold on it. I didn’t reach a layout I was happy with until I added the speech bubbles and colored the checks. I then went into the inside pages and made some of the checks colored. At this point, I decided to move on to the wall-profiles and come back to the program later.

To create the wall-profile, I first needed content. So I searched the web for someone with a public profile. I came upon Kristina Kelley, an 18 year old female with an entirely public profile, photos and all. From MySpace, I gathered some of her photos and her bio both in a list form and a personal paragraph she wrote. I also copied some of her wall posts, her phone number, and im screenname. I then found her on Facebook, myspace, and im screenname. I then found her on Facebook, myspace, and im screenname.

I also found a profile of her on Stickam. I then went back to the program and traded out the checks on the cover and inside pages with the new pattern squares. Finally, I traded out some of the check squares in the black bar of the timeline with the pattern squares. I then wrote and added a fake example schedule for the Post Modern period and the trivia spread. For the trivia spread, I used Kristina Kelley’s MySpace friends. This brought me to a stage of initial comps for the timeline, program, and wall-profile.
secondary & tertiary typeface options

evolution of etiquette

color palette

original check patterns

patterns
Be patient of heart the moment You speak, so as to say elevated things.

Do not take a word and then bring it back.

To listen well is to speak well.

Do not repeat a slanderous rumour, do not listen to it.

It is wrong to get into a passion with one's neighbors, to be no longer master of one's words.

Only speak when you have something worth saying.

So, if this man allows his lips to pass only respectable words, he can pride himself.

“May their way be dark and slippery, and may the angel of the Lord pursue them.”

Evil-thinkers, story-tellers, talebearers, smooth-tongued persons, of them the Scripture says...
Patterns of Behavior

 POST MODERN

 ANCIENT

 T~R~V~I~A

 Ancient

 Ecclesiasticus

 Kristina KELLEY

 Kristina KELLEY
At this point I still needed to design some sort of general information to go in the event, the style guide and manual, as well as refine the other materials. While writing the content for the style guide, I came upon the issue of what happens if there aren’t any pictures of a particular participant online? To solve this, I decided to have a generic profile. Inspired by conventions of the past, I decided to use silhouettes. Therefore I created two silhouettes, a male and female, to be used in place of a profile picture if one is not available. I also found this to be quite humorous considering the silhouette is a literal “profile.” I also liked how the wall-profiles are literally on a wall, whereas on Facebook you write on someone’s “wall” to leave them a message on their page. Which got me thinking. It is quite interesting how we have brought words from the real world to try to explain or describe these strange new phenomenons called the computer and world wide web. Is this a method to try to personalize and make this foreign machine relatable? Absolutely. This is just another layer in technology’s false seduction of our culture.

Anyway, back to design. I felt that everything was too square and rectangular and some curves needed to be brought in for contrast. I used the scallops pattern to create an oval frame for the silhouettes. Part of me also wanted to create these silhouettes to use on the intro wall of the exhibit. I decided that when you walk into the event, there had to be a wall that gives some general and background information. I wrote the content and then designed this wall. While designing the wall, I decided it needed a wallpaper behind it.

For the wallpaper, I experimented with multiple patterns and colors, as well as stripes of patterns and colors. I found that the multiple colors and multiple patterns in a large solid shape looked literally like a quilt. It was okay to reference quilting, but instead it looked like I purposely created a vector quilt, not wallpaper. To be honest, I found this crafty art form digitized quite disturbing, so in the end I chose a solid colored pattern. I then realized that the exhibit would be extremely white. Therefore, I decided that multiple walls should have wallpaper in order to add color into the space. This wallpaper immediately enlivened the intro wall. I loved the seafoam against the oval fuschia frames of the silhouettes. After arranging the intro wall, I was very pleased with the outcome.

After designing the intro wall, I finished writing the content for the style guide and manual. I divided the manual into three sections: Initial Prep-Work, Design & Layout, and Production & Installation. The first section includes committees, gathering of the participants online information, and image prep. The next section contains the style guide, images of each of the materials or examples of the materials, diagrams and schematics, and how to prepare all of the materials. The last section explains printing and installing all of the items in the space for the final event.

At this point I also began photoshopping a fake photo as an example occurrence of this event. I used a photograph of the Art Gallery at Cleveland State University. After putting everything on the walls, I added some furniture and a woman so that you could see the scale of the objects.
Now that all of the pieces were designed I could begin refining them to reach a state of completion. I first turned to the wall-profile. Since I would be using the oval silhouettes in replace of profile pictures that were unavailable, I decided that the profiles pictures that were available should be in oval frames as well. I placed the fushia scalloped oval frame around Kristina’s profile picture and immediately knew this was what it needed. Among all of the boxes and sharp edged frames, the oval added a new element, a softer one, that referenced another time. This concluded the design for the example wall-profile.

Next, I went to the program. I realized that I hadn't added an introduction page or an acknowledgments page. Since the book was saddle-stiched, I needed to add three more spreads. I created a title page on the page opposite the front inside cover, followed by an introductory information and a list of the manners experts that I put in the program. Finally on the last page, opposite the back inside cover, I added some fake example acknowledgments. After discovering the benefit of some curvilinear elements in the wall-profile, I added some curves to the program. On the inside covers I created a curtain like element. It also added a solid pattern to relate back to the wallpaper. I made it salmon since the program was primarily about conversation. After a little finessing here and there, spell checking, and adding the page numbers, the program was complete.

The last event material that needed completion was the timeline. The overall issue I had with the timeline was the fact that everything seemed to be on the same level. There wasn’t enough contrast and therefore nowhere for the eye to really focus or guide the viewer through the piece. I had made some of the boxes smaller and larger than other to give the eye somewhere to go when looking at the huge document. The larger box, the more important or influential the information was during that time. However, I felt that the sizes weren’t different enough. Instead of just three sizes, I created a fourth size. I went through and picked the absolute most important or influential manners experts and made their boxes much larger.

I also felt that the arrangement of boxes was a bit strange. Therefore, I completely rearranged them. They had been aligned on a top line, and been added below that as needed. Instead I created a center line for them to be aligned with and then arranged them out from the center line. Unfortunately, this process was extremely frustrating. The large amount of boxes combined with the large amount of connecting lines of influence, made this a painstaking task. Eventually, I just deleted the remaining lines of influence and remake them after all of the boxes were arranged.
I should also note, this file is so large, it makes Illustrator want to die. It refuses to export to a pdf, so if I want to print it, I have to copy it in sections into separate files. Bleh! If I have to learn to embrace technology with the rest of the world, since it isn’t going away, I sure would like my computer to run programs and write files faster. What a headache! I can be a very patient person, but when you get the rainbow wheel of death after nudging something less than an inch, things can get quite frustrating. Anyway, back to thesis. Also to solve the contrast issue, I made the black bar with the time period titles bolder. To finish the timeline, I made sure all of the curves were smooth and everything was lined up properly. Whew, nice to be done with that one.

Lastly, I placed all of the final files into the photoshopped gallery space and dropped them into the style guide & event manual. The final thesis work was complete. The only work left became completing this process book, creating my final presentation, and finishing my thesis paper for my honors independent study. I have included my final presentation in the following pages.

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Final Presentation
04.13.10

1) Hello everyone. I am Whitney Hayden and welcome to my final thesis presentation.

2) Only speak when you have something worth saying (Ptahhotep).

3) Praise not a man before he speaketh, for this is the trial of men (Ben Sira).

4) Try not with words the talker to outdo; On all is speech bestowed; good sense on few (Cato).

5) First of all I say That in your speech You should have precaution: Do not speak too much, And think beforehand Of what you would say, For the word that is said Never comes back again, Just like the arrow That goes and does not return (Latini).

6) Advie well what thou speakest, friend, to whome, where, how, and whan; So shalt thou get thee perfyte lour, and prose a witty man; Think or thou speake; for feare of yre take good heede at the least; By they speche men will perceve thee to be man or beast (Russell).

7) Hence in our mode of life and conversation, it is a very safe thing to govern ourselves with a certain decorous discretion (Castiglione).

8) …for we must not only have a good Fancy, and a pleasant Wit, but our Wit must be present and just, to give it a proper application… But we are to think before-hand what we are to say, and when we do speak, to bring forth something that is new, smart, or sublime, answerable to the Quality of the Person to whom we speak, and not impertinent to our Subject (Courtin).

9) Inform yourself of the characters and situations of the company, before you give way to what your imagination may prompt you to say (Chesterfield).

10) As out of nothing, nothing can come, to be a good conversationist, you must have a well-stored mind, originality of ideas, and a retentive memory… Your talk must flow as if spontaneously; one subject suggesting another, none being dwelt upon too long (Leslie).

11) The person who looks glad to see you, who is seemingly eager for your news, or enthralled with your conversation; who looks at you with a kindling of the face, and gives you spontaneous and undivided attention, is the one to whom the palm for the art of conversation would undoubtedly be awarded. (Post)

12) hey hoe’s and other man hoe’s jk (i love you guys:LOOKKK at my pix please leve alot of koomerts!! =) (Kristina)
13) ever tried to hold yo milk in yo mouth while eating cereal? [Derinee]
14) my jaws have got cramp. i've been chewing chewing gum ALL day, oof: not the same piece, cuz that would just be MANKY! :P [Sian]
15) The stark contrast here is evident. For centuries the experts have advised the importance of conversation and what you say. It is clear we have reached a new era of communication. 16) We have completely redefined its meaning, no longer an oral face-to-face interaction, no longer an art and skill. People will discuss almost anything online, whether it be private and intimate, or crude and private. And finally online discourses online knows no bounds. We have rejected the rules of etiquette and courtesy of the past in exchange for our own common sense, but are these new modes of social interaction really appropriate? While we might be connecting because we are experiencing some form of contact, we are disconnecting at the same time. Digital communication allows us to become more isolated, our online selves and messages are less accurate due to selective representation, time to plan and edit, and our online selves and messages are less accurate due to loss of face-to-face characteristics like gesture, facial expression, and intonation.

Frustrated by text messages, the insane amount of worthless information online, and disturbed by the revealing nature of social networks, I, longed for the past, 17) ready to trade by MacBook for 18} a corset and candlesticks. 19) This project allowed me to explore my love of history and my interest in social behavior. A physical wall-profile contains her bio, photos, conversations, etc. that I found public online.

I then proceed into the space. 43} All around the room I see wall-profiles like this one. Here is Kristina Kelley. This is an actual person I chose at random. Her wall-profile contains her bio, photos, conversations, etc. that I found public online.

44} Finally, I notice a large timeline. It contains the history of manners, courtesies, and etiquette 45) as it applies to social interaction, specifically relationships, conversation, and correspondence. 46} There are multiple layers of information. The timeline is broken up into time periods and 47} includes key events, conversations, and correspondences. 48} The top half graphs the importance of different aspects of courtesy. 49} The key lists them by color: salmon for conversation skills, light brown for superior deference, lime green for education beyond the select few, light blue for salutations, seafoam for visiting & social calls, navy for correspondence, and light blue for salutations.

50} peach for female inferiority, fuschia for romantic marriage & courtship, green for education beyond the select few, salmon for conversation skills, lime green for education beyond the select few, light brown for superior deference, lime green for education beyond the select few, light blue for salutations, seafoam for visiting & social calls, navy for correspondence, and light blue for salutations.

51} As a guide for putting the online information, such as where to look and what you should collect, 69} as finally how to prepare the low res online photos for printing at large scale so that they have crisp square pixels instead of being blurry and crunched or archived.

70} The next section, Design & Layout, 71} contains a materials list, 72} the style guide, which includes typefaces, color palettes, patterns, 73} frames, and 74} diagrams and 75} schematics of the materials. 76} This section also includes how to prepare all of the materials for production: 76} how to update the program by replacing the expert advice, and key events, conversations, and corroblocations. 78} It also explains the system I created for assembling the participants wall-profiles. 79} What frames to use, what typefaces, etc. 80} It also explains what to do if there isn't a photo to use for the profile picture. The silhouette "profile" is used as a replacement. 89} 90} Finally, this section talks about the use of wallpaper in the final space.

91} The last section, Production and Installation 92} explains printing and proper 93} installation of all of the materials.

94} All of the materials, along with the event manual, are ready to go. These files could be taken from me today to actually host this event. The information in the timeline and program are authentic and results of my research into the history of our behavior. The design of the event itself, its content and research became more important than the visual design, but I would like to briefly discuss the concept behind the visuals.

Or they might simultaneously examine certain aspects of the past and appreciate the freedom they now have to express themselves. Judging from this experience, they might decide they are expressing too much. In the end, the goal is for them to walk away questioning whether or not these modes of behavior are really "appropriate." 64} Here is the style guide and manual for putting the event together. 63} It is divided into three sections: Initial Prep-Work, Design & Layout, and Production & Installation.

66} The first section, Initial Prep-work, 67} explains the committees that will need to be assembled, 68} how to collect the online information, such as where to look and what you should collect, 69} as finally how to prepare the low res online photos for printing at large scale so that they have crisp square pixels instead of being blurry and crunched or archived.
For the visuals I used a simplified pixel aesthetic. The oversimplification and degradation references the superficial/artificial nature of online profiles. I used the convention of the speech bubble because it ties to the simplification aspect, coding things in a simplified symbolic manner. The speech bubble is also used in the graphic language of online communication. In relation to the use of conventions, I put borders around or framed the text because we frame things that are ideals or worthy of frames. Frames suggest something valuable. The irony here is that these things being framed on the wall of the exhibit aren’t necessarily frame-worthy. 95} For example, one of the things I pulled off of Kristina’s MySpace page was an IM conversation she had posted. 96} In the conversation she uses profanity while whining for a happy meal from McDonalds. Obviously, this is not frame-worthy. Also, these things posted online aren’t necessarily true. 97} For example, her page states she is a college graduate with an annual income of over $250,000. Obviously this is completely inaccurate since she is only 18 years old. Hence, this information is also not frame-worthy.

98} The use of pattern ties to the computer in its ability to infinitely duplicate causing the original to lose its value. It also ties to the idea of patterns of behavior and the way people copy the way others behave. I was also visually inspired by sewing patterns especially for the timeline graphics. Among all of this modern graphic language, some of my color and typefaces choices as well as the silhouettes were chosen to reference back to the past.

We are now enthralled with online social interaction. Behind the screen barrier we can avoid embarrassment when we feel awkward and nervous in real social interactions. The purpose of etiquette is to help people avoid embarrassment, by teaching people how to behave, they can be at ease in all situations. The event questions whether we really are at ease with these online interactions and whether they are really beneficial to our relationships. Today, on average, American adults spend 4 hours a day online and roughly 47% of that time chatting, whether it be through Facebook, email, AIM, or other similar tools. 99} The first author on manners, Ptahhotep, once wrote, “your silence is more useful than chatter.” My how the times have changed. 100}
Western civilization has been captivated by the electronic age. Tradition, customs, and etiquette of the past are declining. Modes of appropriate social interaction are evolving before our eyes. Social technologies need to be examined, and in order to understand our present and future we need to understand our history. Hopefully, this exhibit will both inform and entertain you while stimulating thought on the implications of social technology on our relationships.

We are spending less time with physical people and the community and more time with objects. We are getting to the point where we don't have to interact with people in the physical: e-mail, instant messaging, texting, tweeting, and social networking. Are we having real conversations? There is no intonation in an e-mail or text message. Doesn't intonation, body language, and facial expressions make up half of the experience in a conversation? Merriam-Webster defines "conversation" as such: oral exchange of sentiments, observations, opinions, or ideas. We are redefining what it means to have a conversation.

In this program, you will find appropriate modes of conversation throughout history. The advice comes from the experts themselves in courtesy and etiquette books as far back as 2560 BC.

- PTAH HOTEP
- TALM UD
- BEN SIRA
- DIONYSUS CATO
- BRUNETTO LATINI
- WILLIAM CAXTON
- JOHN RUSSELL
- BALDASSARE CASTIGLIONE
- GIOVANNI DELLA CASA
- ANTOINE DE COURTIN
- LORD CHESTERFIELD
- CHARLES WILLIAM DAY
- ELIZA LESLIE
- MARY ELIZABETH SHERWOOD
- EMILY POST
Gloss infect and invenom, not only our Stile, but our Minds.

> Compliments on both sides... a Compliment ought not to be forc'd, but arise naturally from

For let a Man be never so humble, if he be stupid and insensible, he will never pass for

If in Company a question be put, to which every one has liberty to reply, when it comes to

Of whom / & to whom in your mynde copace

Auyse you wel / what ye saye / & in what place

Be patient of heart the moment You speak, so as to say elevated things.

So, if this man allows his lips to pass only respectable words, he can pride himself.

To womanhede / take awe alweye

That herith not fynally / what is mente

He may not gyue answere conuenyente

And hurteth hym self / for lack of science

Letteth vncurteysly / alle the audyence

speaking yourself, or calling off the attention of the company to any new subject.

It is considered as the height of ill-manners to interrupt any person while speaking, by

and silver-toned. If you find that you have a habit of speaking too low, “reform it altogether.”

To be a perfect conversationist, a good voice is indispensable—a voice that is clear, distinct,

point... Brevity is the soul of wit, and wit is the soul of anecdote. And where wit is wanting,

Your talk must flow as if spontaneously;

miserably ill-stored, who cannot find other subjects for conversation than their own professions.

of them; if there be any thing you dislike, “out with it boldly,” and give them an opportunity

that voyde of curtesye,

thy wordes not mayster thee.

take good heede at the least;

and proue a wittye man:

Aduise well what thou speakest, friend,

beyond the probable, and also not to tell too often those truths that have the look of falsehood.

his style and method according to the character of the person with whom he has to converse.

Him who is smooth in speech, but false in heart,

Others, at the beginning of a friendship... swear the first day they speak with him that there

in the Courtier... that he should be

Just like the arrow

Do not speak too much,

You should have precaution:

That in your speech

Do not use reprimands,

Before you argues;

and think beforehand

Do not speak too much,

You should have precaution:

That in your speech

Don't dilate on ills, misfortune, or other unpleasantnesses.

“Try to do and say those things only which will be agreeable to others.”

There is a simple rule, by which if one is a voluble chatterer (to be a good talker necessitates

undoubtedly be awarded.

This agreeable weapon of society is always popular and very much courted.
We live in an age where social technologies are constantly evolving. These technologies can change the way we interact with each other, our relationships, and our understanding of the world.

**Behavior From Prehistory to the Present**

As we look back at the evolution of social interaction, we can see how tradition, customs, and etiquette have changed over time. The way we communicate and interact has adapted to new technological advancements.

**Example Gallery**

When planning an exhibit, it's important to consider the appropriate dimensions and styles for the walls. For this particular exhibit, there will be four walls with wallpaper. The patterns used are designed to fit the specific dimensions of the space. The frames and silhouettes are also customized to match the overall aesthetic.

**Schedule**

For events of this nature, it's crucial to plan out the schedule in advance. Participants can be assigned readings of their online conversations, and these could be wall displays at the event. Embarrassing conversations from participants can also be included, creating a unique and engaging experience for attendees.
my name is kristina marie kelley. I am 16, my birthday is June 19th. I'm very mature, so I've been told, I am adopted. I do plan on moving back with my real parents. I have the greatest friends in the world. Beckys a hobo, and I love scary movies. If you wanna talk to me, then inbox me. :]

=) College graduate

RELIGION: Catholic
ZODIAC SIGN: Gemini
CHILDREN: Someday
EDUCATION: College graduate
INCOME: $250,000 and Higher

18 YEARS OLD

ZODIAC SIGN: Gemini

BODY TYPE: 5' 7"

INCOME: $250,000 and Higher

EDUCATION: College graduate

ETHNICITY: White / Caucasian

HOMETOWN: Tucson, Arizona.

ORIENTATION: Straight

STATUS: In a Relationship

IM ME: shakedontstir810

TEXT ME:

CELL#: 914 338 5576

IM me anytime you want or u could text me :) 

Hehe,
Thank for the pic comment :D,
U know u can always IM me on xogirlfriendxo14,
I miss talking to you babe,
We haven't talked in forever

> MAR 1, 2009 8:11 AM

Okay so I'm talking to you rite now, & I'm kinda glad, becuz ur making me smile with everything
you make me happy,
we are together, & even thought neither of us know what the future holds,
I wonder what will happen the next time
Replaying pieces of our conversations,
How much I love your laugh.

> APR 6, 2009 3:44 PM

I love you,
ur saying, ur amazing & ur making me feel great, cuz this kid is being mean, & calling me all

> APR 18, 2009 11:39 PM

I'm so tired but I want to stay up and talk to you :D

> APR 28, 2009 6:19 AM

ayyeeee (:)

> MAY 31, 2009 1:04 AM

i dont understand how hitting balls is a sport

- Holly Alexa Souchack /uni2665

i swear, if you could get hotter, you would be the cause

shakedontstir810: HAHAHAHAHAHAHA

Banqbanqbanqxd: & you didn't get me a happy meal?

shakedontstir810: AGOOOO

shakedontstir810: 2

shakedontstir810: LIKE

shakedontstir810: I

shakedontstir810: DUDE

Banqbanqbanqxd: Grr

Banqbanqbanqxd: I'm hungry

Banqbanqbanqxd: NOW

Banqbanqbanqxd: Y ou mean becky?!

shakedontstir810: HOBOOO

Banqbanqbanqxd: Fucckkk

shakedontstir810: AGOOOO

Banqbanqbanqxd: Grr

shakedontstir810: WHOA

Banqbanqbanqxd: I'm hungry

I keep thinking of how much I love talking to you..

I'm not sure if the future will be the way we plan,
I'm so confused, i don't understand...

I wonder what will happen the next time
Replaying pieces of our conversations,
How much I love your laugh.

> JUN 15, 2009 5:46 PM

I love you,
ur saying, ur amazing & ur making me feel great, cuz this kid is being mean, & calling me all

> JUN 27, 2009 5:21 PM

I'm so tired but I want to stay up and talk to you :D

> JUL 1, 2009 2:29 PM

< JUL 1, 2009 2:29 PM

oh my God, im not ready to say goodbye

> JUL 24, 2009 3:48 PM

i love you,
ur saying, ur amazing & ur making me feel great, cuz this kid is being mean, & calling me all

> JUL 29, 2009 8:50 AM

I love you,
ur saying, ur amazing & ur making me feel great, cuz this kid is being mean, & calling me all

> AUG 22, 2009 2:39 PM

i love you,
ur saying, ur amazing & ur making me feel great, cuz this kid is being mean, & calling me all

> AUG 23, 2009 2:17 PM

I love you,
ur saying, ur amazing & ur making me feel great, cuz this kid is being mean, & calling me all

> AUG 27, 2009 2:26 PM

I love you,
ur saying, ur amazing & ur making me feel great, cuz this kid is being mean, & calling me all

> AUG 31, 2009 1:50 PM

I love you,
ur saying, ur amazing & ur making me feel great, cuz this kid is being mean, & calling me all
EVALUATION & CONCLUSION
This thesis has first and foremost affected me as a person. I had opinions and feelings toward my subject matter in the beginning, but by researching and fleshing out the thoughts in my mind, I have further shaped my personal view on the world. Okay, now this is starting to sound sappy and like some sort of life-altering personal enlightenment. I wouldn’t go so far as to say life-altering, but the longer I worked on this project the more my opinions solidified. I have reached a new level of awareness of life and the world through a combination of the research for this project, as well as my world religions class and my new habits of watching world news almost everyday.

From the beginning I have had a bad vibe, or slight viral seduction of our culture gives reason to be quite concerned. It is no longer complete. From the beginning of humanity, families were vital. Primitive man found collective communities were vital. Our sense of community has been atrophied. From the beginning of humanity, our human instinct is to work together, so why do we continue to allow technology to further isolate us? While we might think that technology is bringing back community through social networking, this is a false face. How many people sit at home talking to their friends through a computer instead of meeting face-to-face? How many offices across the world are filled with cubicles of isolated individuals with their computers?

Technology is not going away and new technologies will continue to be born and upgraded everyday. The key is to be aware of technology. No one knows what the future holds, but we can’t continue to blindly accept these behaviors without being critical. I find it quite ironic considering our modern America values are those of individual freedom and being critical in order to make our own informed personal choices. Is our use of technology an informed choice? Did we decide to become devoted to technology because that is what we wanted? I am concerned because although some people are asking these questions, the rest of the world seems oblivious, perfectly happy to continue tweeting all day about what they ate for lunch or their new high score playing TextTwist.

All new things replace old things. The birth of America gave rise to a new sense of individualism, but with this new personal freedom we lost some of our sense of community. Our sense of community has been further estranged. From the beginning of humanity, communities were vital. Primitive man found collective group work and thus gave reason to be quite worried. However, everyone seems to be worshiping their gadgets as vital to their existence. What does this say about our priorities?

Although rules of etiquette had a social straining effect, they allowed personal interaction to flow with ease. I am not convinced that they need to be completely thrown out the window. Conversation skills should be one of the most important things in life. However, electronic interaction could result and is already partially resulting in a serious degradation of its importance as a life skill.

This is partially why this project has changed me as a designer. I have a new emphasis on the importance of community. More people means more ideas. So design should always involve community. I struggled somewhat with this project because the class became very focused on the individual and our own projects. I realized that I greatly missed the interaction and feedback between my colleagues.

Also, despite my distrust of technology, I have discovered I am en enslaved to it. Although I am not addicted to Facebook or my cellphone, I am addicted to work. My computer allows me to work more and faster. Sometimes I look upon my computer as a ball and chain, an object I am constantly connected to whether I like it or not. I found myself in extreme conflict. Graphic design requires technology. In order for it to be design it requires multiple and therefore mass-production, which is impossible without technology.

While I cannot separate myself from technology, as the world cannot, at least not to my knowledge, ever been created. The use of the materials is thoughtful and conceptual. The use of conventions is well played considering the event. The design of the event became more important than the visual design of the materials. The fact that it is an event that brings people together in social interaction is key. All of the components of this event come together to create a unique and eye opening experience that has, at least not to my knowledge, ever been created. The use of the materials is thoughtful and conceptual. The use of conventional methods is well played considering the event is about society and the norm.

The overall design combines aspects of the historical and modern worlds. The pixel simplification references the superficial/artificial nature of online profiles and computers in general. The use of pattern again ties to the computer in its ability to infinitely duplicate causing the original to lose its value, as well as patterns of behavior and the way people copy the way others behave. The somewhat creepy look and use of color makes the experience all the more unnerving.

Where this project fails is that the event was not actually hosted. Due to time constraints and lack of resources, actually having this event would have been nearly impossible. While I met all of my goals in a hypothetical situation, I didn’t actually meet the goals in the real world. In order to simulate thought on technology, events like this need to happen. I wish people to become aware, sitting at home with my computer designing the event isn’t going to accomplish this. The event must actually take place.

In the following pages you will find my final thesis work.
We are spending less time with physical people and the community and more time with objects. We are getting to the point where we don’t have to interact with people in the physical: e-mail, instant messaging, texting, tweeting, and social networking. Are we having real conversations? There is no intonation in an e-mail or text message. Doesn’t intonation, body language, and facial expressions make up half of the experience in a conversation? Merriam-Webster defines “conversation” as such: oral exchange of sentiments, observations, opinions, or ideas. We are redefining what it means to have a conversation. We now have profiles, tweets, statuses that can be posted to the world. What does this mean for the future of human relationships? Are we perfecting the art of artificial relationships and losing the art of cultivating deep friendships?

Social networking sites sell themselves with slogans like, “Facebook helps you connect and share with the people in your life” or MySpace’s “a place for friends.” We must ask ourselves, did we need help connecting? or did we not have a place for friends before? This presents a paradox: we might be connecting because we are experiencing some form of contact, but we are disconnecting at the same time, because that contact is a less accurate representation of ourselves and our messages, the absence of characteristics associated with face-to-face interaction can result in a loss of fidelity and an increase in psychological distance between interactants. Also, growing dependence on technology is allowing everyone to become more self-sufficient, which allows the individual to become more isolated and reclusive, the need for social contact can be fulfilled by online social media, but these aren’t necessarily real friendships. Online relationships allow: an idealized self, selective representation of oneself by presenting only favorable aspects of oneself, and time to plan and edit responses. Online relationships permit infidelity or inaccuracy, lying by omission.

Western civilization has been captivated by the electronic age. Traditions, customs, and etiquette of the past are declining. Modes of appropriate social interaction are altering before our eyes. Social technologies need to be examined, and in order to understand our present and future we need to understand our history. Hopefully, this exhibit will help reform and revitalize our social patterns through the implications of social technology on our relationships.
Western civilization has been captivated by the electronic age. Traditions, customs, and etiquettes of the past are declining. Modes of appropriate social interaction are evolving before our eyes. Social technologies need to be examined, and in order to understand our present and future we need to understand our history. Hopefully, this exhibit will both inform and entertain you while stimulating thought on the implications of social technology on our relationships.

We are spending less time with physical people and the community and more time with objects. If we are getting to the point where we don't have to interact with people in the physical, is that the point? There is no intonation in a text message. Where is intonation, body language, and facial expression made up of half of the experience in conversation? Merriam-Webster defines "conversation" as such: oral exchange of sentiments, observations, opinions, or ideas. We are redefining what it means to have a conversation.

In this program, you will find appropriate modes of conversations throughout history. The advice comes from the experts themselves in courtesy and etiquette books as far back as 2560 BC.
Only speak when you have something worth saying. Do not gossip in your neighborhood, because people respect the silent. It is wrong to get into a passion with one’s neighbors, to be no longer master of one’s words. Do not repeat a slanderous rumour, do not listen to it. Your silence is more useful than chatter... Speaking is harder than all other work. To listen well is to speak well. Do not take a word and then bring it back. Be patient of heart the moment you speak, so as to say elevated things. In this way, the nobles who hear it will say: “How good is what comes from his mouth!”

Praise not a man before he speaketh, for this is the trial of men. Many have fallen by the edge of the sword, but not so many as have perished by their own tongue. The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both. The slipping of a false tongue is as one that falleth on the pavement; so the fall of the wicked shall come quickly. Young man, scarcely speak in thy own cause. Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin. Let not thy mouth be accustomed to swearing: for in it there are many falls. Communicate not with an ignorant man, lest he speak ill of thy family. Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee.

Evil-thinkers, story-tellers, talebearers, smooth-tongued persons, of them the Scripture says “May their way be dark and slippery, and may the angel of the Lord pursue them.” So, if this man allows his lips to pass only respectable words, he can pride himself.

First of all I say that in your speech you should have precaution: do not speak too much, and think beforehand of what you would say, for the word that is said never comes back again, just like the arrow that goes and does not return. For him who has eloquence, a little sense is enough, if through folly he does not spoil it. His speech should be smooth, and watch that it be not harsh in the sound or the ordering, for you cannot make for the people a more grievous annoyance.

Do not be an initiator nor a repeater of what another person before you argues; and do not use reprimands, or tell lies of another or slander anyone, so that there is no one of whom you would suddenly say an ugly word. And do not be so sure that even a harsh word that hurst another person may issue from your mouth, for too much confidence acts against good usage; and watch against speaking folly of one who is a long way off.

Try not with words the talker to outdo; on all is speech bestowed: good sense on few. Spread not vain talk lest thou be thought its spring; silence ne’er harms but speech may’trouble bring. Him who is smooth in speech, but false in heart, in his own coin repay, with art for art. Deem soft cajoling speech an empty cheat; truth naked is, but flatt’ry cloaks deceit. Talk little at thy feasts lest men esteem thee wordy, though thou fain wouldst witty seem.

Do not be an initiate for a question, nor a repeater of what another is saying, lest thou shew that thou art ignorant. And let not your eyes be so soft that at the sound of the word of another you cannot reply to the people of another person’s assurance.

And do not be so sure that even if a harsh word is said, you shall be able to say some answer. For the mouth eternally gives against the mouth eternally. But be patient and answer with patience.
But nothig / that may cause men greuance
Of maters acordyng vnto plesance
And whan ye speke / speke ye with good etet
But speke ye fewe / for yf ye make waste
Annoye ye noman presente nor absente
> Whan ye sitte therfore at your repaste
This concelith the wise man withoute drede
How ye shal speke / & whan take good hede
Of whom / & to whom in your mynde copace
Auyse you wel / what ye saye / & in what place
Ye may speke / but ye muste thenne percaas
> And yet in auenture / yf the caas require
Is not lyke a good man for to be
The wise ma saith who hath these thigis thre
Whiche wil appeyre your name & disauance
For that is a token of wantoun inconsiace
> And whan ye speke / loke men in the face
WiLLiAm cAXton
The Booke of Curtesye
And also with / goodly termys alyed
Yf it be not to the purpose applyed
For trusteth wel / it is a tedyous thyng
So that a wyght seme excers yf
> It is fayr / for to be comyncatyf
To do them plesure / and reuerence
And in alle wyse / do ye your diligence
Plesant wordes I auyse you to them seye
And theire comandementis that ye obeye
And them to serue / loke ye haue an eye
To womanhede / take awe alweye
> And one thing / I warne you specyally
That herith not fynally / what is mente
He may not gyue answere conuenyente
And hurteth hym self / for lack of science
Letteth vncurteysly / alle the audyence
Who that vsith / a mannes tale to breke
> Vnderstonde therfore or than ye speke
will judge him good or nought.
His lookes with his speeche, trust thou me,
discaloth still his though:
For a mans countenaunce ofte tymes,
that voyde of curtesye,
Gase thou not to and fro as one
role not to fast thyne eye,
> When thou shalt speake to any man,
be ware wyth whome ye borde.
It is good hearing of a Chylde:
little will it auayle thee.
Else if thou speake of wisedomes lore,
speake with authoritye,
> Haue audyence when thou speakest,
whereas thou doest walke,
then much for thy payne:
> Better to speake little for profyt,
your wordes not mayster thee.
Gouerne thou well thy tongue, and let
perceyue in another;
> A man that sayth little shall perceiue
By they speeche men will perceyue
take good heede at the least;
Think or thou speake; for feare of yre
and proue a wittye man:
So shalt thou get thee perfyte loue,
But notwithstanding their opinion, great caution is to be taken, lest that Affectation and false Compliments on both sides... a Compliment ought not to be forc'd, but arise naturally from modest or civil, nor be fit for the Conversation of Persons of Quality.

For let a Man be never so humble, if he be stupid and insensible, he will never pass for in the Company is speaking.

It is no less disobliging to sleep, to remove to a farther distance, to cough or yawn when any person who is speaking to you.

Neither are you to interrupt any man in his Narration, out of an opinion you can do it better; if in Company you may, to give way to your imagination may prompt you to say.

Inform yourself of the characters and situations of the company, before you give way to what your imagination may prompt you to say.

Always adapt your conversation to the people you are conversing with.

Never talk of your own or other people's domestic affairs.

Private scandal should never be received nor retailed willingly.

Always look people in the face when you speak to them.

When you oppose or contradict any person's assertion or opinion, let your manner, your air, your tone, and your manner of expressing yourself be such as may not improperly reflect upon the person who is speaking to you.

Take, rather than give, the subject of the company you are in. If you have parts you will shew them, more or less, upon every subject: and if you have not, you had better talk sillily upon a subject of other people, than of your own choosing.

To be a good conversationist, you must have a knowledge of the subject to which you are speaking, and not impertinent to your Subject.

and just, to give it a proper application... But we are to think before-hand what we are to say, for we must not only have a good Fancy, and a pleasant Wit, but our Wit must be present with your subject... and for instance—never talk largely of the "Opera," "Pasta, Grisi, etc... Brevity is the soul of wit, and wit is the soul of anecdote. And where wit is wanting, any anecdote, no matter how well told, will be short, and related in such words as will give them the most effect. They should be short, and relate them with skill and spirit, and close them. If you find that you have a habit of speaking, "when to speak..."

It is a shame not to make your talk noticeable. It is what you eat and drink to your own health...
...if one has no inspiration in regard to small-talk, would seem to be this; try to consider what subject would most interest the person next to you. It is a good plan for a shy young person, who has no confidence in her own powers of conversation, to fortify herself with several topics of general interest, such as the last new novel, the last opera, the best and newest gallery of pictures, or the flower in fashion and its seasonability, if works are moving in that sphere, so that her subject should be as various as her resources.

First, it is a truth universally acknowledged, that in starting a conversation there is no difficulty in allowing the weather, the newspaper, the last accident, the little dog, the bric-à-brac, the love of horses, etc., to supply the subject. But may persons small talk among these who are very unvaried and be at a loss or in conversation, so that should never to be included even in a definition of small talk.

Second, anything should be said which one has not an opportunity to discuss for oneself, or which one cannot supply with a personal knowledge, of the subject; but a subject should, as in every other business, be a natural one, and should occur, if words are wanting in her organization, as to how these subjects should be introduced and handled.

After a first introduction there is, no doubt, some difficulty in starting a conversation. The weather, the newspaper, the last accident, the little dog, the bric-à-brac, the love of horses, etc., are good and unfailing resources... Gossip may promote small-talk among those who are very intimate and who live in a narrow circle... Scandal ruins conversation, and should never be included even in a definition of small-talk.

...nothing should be said which can hurt any one's feelings politics, religion, and the stock market being generally ruled out... Nor are matters of too private a nature, such as one's health, or one's servants, or one's disappointments, still less one's good deeds, to be talked about.

When a person really qualified to discuss artists, or literary people, or artistic points, talks sensibly and in a chatty, easy way about them, it is the perfection of conversation; but when one wholly and utterly incompetent to do so lays down the law on such subjects he or she becomes a bore.

The sound of one's own voice is generally very sweet in one's own ears; let every lady try to cultivate a pleasant voice for others, and also an agreeable and accurate pronunciation.

The merest trifle generally suffices to start the flow of small-talk, and the person who can use this agreeable weapon of society is always popular and very much courted.

Ideal conversation should be a matter of equal give and take, but too often it is all “take.” There is a simple rule, by which if one is a voluble chatterer (to be a good talker necessitates a good mind) one can at least refrain from being a pest or a bore. And the rule is merely, to stop and think.

"Try to do and say those things only which will be agreeable to others.”

Try not to repeat yourself; either by telling the same story again and again or by going back over details of your narrative that seemed especially to interest your hearer. Be careful not to let amiable discussion turn into contradiction and argument. The tactful person keeps his prejudices to himself.

The joy of joys is the person of light but unmalicious humor.

In speaking about other people, one says “Mrs.,” “Miss” or “Mr.” as the case may be... It is also effrontery for a younger person to call an older by her or his first name, without being asked to do so.

Don't dilate on ills, misfortune, or other unpleasantnesses.

Don't pretend to know more than you do. To say you have read a book and then seemingly to understand nothing of what you have read, proves you a half-wit.

Remember also that the sympathetic (not apathetic) listener is the delight of delights. The person who looks glad to see you, who is seemingly eager for your news, or enthralled with your conversation; who looks at you with a kindling of the face, and gives you spontaneous and undivided attention, is the one in whom the talk for talks of conversation would undoubtedly in manner.
MySpace Wall Posts to Henry
WordPress Blog Posts & Various Twitter Posts
MySpace Wall Posts to Fred & Various MySpace Blog Posts
MySpace Blog Posts & Various Twitter Posts
Various Twitter Posts
Facebook Wall-to-Wall with Vickie Young
8:00 pm 8:30 pm

BETH DAVIES
GEORGE BARNES
OLIVIA SILVA
ADAM WILLIAMS
JESSICA ANDERSON
JONATHAN RICHARDS

My Space Wall Posts to Andrew & WordPress Blog Posts
Various Twitter Posts
MySpace Wall Posts to Ben
Blogger Blog Posts
Facebook Wall-to-Wall with Anne Sanderson & Various Facebook Statuses
WordPress Blog Posts & Various Twitter Posts

Zac Dayton
Jose Miguel
Kaminski
John
Evee
ERIC
daniellee!
CAROLiNA
Dano
Fred
kARENNN
Almost There
Joe
Fun guy in NY
Gay God
EXIT4
ty. tpvip
Sexy Heroes!
Minutes Like Ours
xXxJasonKingxXx
jen
MISS TILA
Find her and see if she can name them all.

Here are KRISTINA KELLEY’s MySpace Friends.

triViA
cAn yoU nAme ALL oF yoUr onLine FrienDS?

Anna Silva
Kristie
Dalton Roy.
Nick Marcin or Rocky!
€*Hi HATERS*€
Tre vor
Justin DeNoyell
chAce
OsCAr
-P AT-
Bryan Cole
Emmy
Italian Man
Spooty
Saint Flyboy
Heart of AZ
SELTZER
ERIN
Matt Lowell
$ KeviN $
keith "skeeter"
Lucas Lopez
Jayna
Derek
$RYAN$

Morgannnnn.
samuel.
Pawlaczyk
JÄmîê&kayla
nataliaaa!
O.J. Brewer
katelyn
Wade Lohan™
Joshua
RED
DanceMatthewDance
Collin Divens
Tony.
amandaa
crazybeautiful.
jarell
josh wcc t6
mike hardkore
V I N C E N T E
Mike Homan
Jason Capwill
OD BREEZY
CaMacHo:.~*
* ~.:NiCk
matt miller
Crystal
$$KeviN$$
keith "skeeter"

Kevin M.
Danny
Jo0oEe!
Connor Jon
Scotty
!!!! young money!!!!
KriStenIcOlE=)
KAY tEEE
bored wiff out u
donnyy
Sara Bright
rock&rolla
Joey
jenniferrr;*«3
zachary.
Don
timtim leonard
L0reNz0o0
Gerardo
CoNnOr #49
stephy cakes!
andrea<3
NatashaEmerge
L.A.
BEGG!
$$CJ$$
Vinny
[A][M][P] <3
N!N@
heyythhuur :)
GALLERY HOST
Crest Gallery

EVENT ORGANIZER
Marion Schofield

EVENT & MATERIALS DESIGN
Whitney Hayden

EVENT COMMITTEES
ONLINE COLLECTION
Walter Blackmore
Diane Whorton
Evan Barnes
Rachel York
Peter Smith

PROGRAM
Hannah Childs
Anna Owens
Grace Hawthorne

WALL PROFILES
Walter Blackmore
Anna Owens
Jason Fredericks
George Kendrick

ACKNOWLEDGMENTS
PRODUCTION
Diane Whorton
Frank Hartfield
Peter Ellison
INSTALLATION
Vince Hopper
Craig Lawson
Jeanie Phillips
Olivia Thompson
Elizabeth Reed

EVENT SPONSORS
Crest Gallery
4 Culture
Baltimore Weekly
The University of Maryland
AIGA

SPECIAL THANKS
Jonathan Greens: Director, Crest Gallery
Susan Davis: Board of Trustees, Crest Gallery
Gwen Parker: Board of Trustees, Crest Gallery

Patterns
of Behavior
Appropriate Interaction in Society:
From Prehistory to the Present

May we be at ease
in every situation.
Never speak about
things such as...
empty hand to show unarmed, clasp hands

curiosity leads humans to ask each other

these greetings lead to more questions and

neighboring tribes

first marriages were by capture of women from

education spread through oral traditions such as

to sneak up, precursor to visiting cards

ANCIENT
3400s BC EGYPT

only upper class boys are educated,

a gracious manner and happy disposition

greeting: “be well”

beth - house

700 BC
“shalom” (peace)

“the lord be with you”

100s
BEN SIRA
CICERO
Maxims of Cato

sending letters is expensive and unreliable,

fields doing manual labor with men,

don’t quarrel or lie

ye damoiselle, fellow, or friend

in these greetings, sir can be replaced by ye lady,

chivalry concealed a code of debased immorality, illicit

1100s
EUROPEAN PRINCES VISIT

A Treatise on Courtesy

free socializing indoors - formal distance outdoors

crossed, ride a horse astride, or display a roving eye, women should be

Disticha Catonis continues to be

heed what you say

179
physically, revoke privileges

1460
JOHN RUSSELL

hood, and bow low to superiors

first book to divide manners into categories

1516 ENGLAND
Henry VIII establishes Royal

are a terrible conversationalist

1528 ITALY

well-read, versatile in the arts, a sportsman, a dancer, a

1590 ENGLAND

of chivalric perfection

manners and nine sorts

learn reading and writing, boys also

greeting persons of quality, and passing salutation

forward, bending the upper body, two forms of bow: extreme

with wandering eyes or a coquettish gait,

ridiculous sums on appearance, avoid

combination of

social calls, leave romance out of marriage,

English translation,

of chivalric perfection

examples for every type of letter

stewards guard against it, etiquette

hand shake is accepted greeting

lady bows slightly to gentleman,

1832 AMERICA

among men

symbol of Americans, chewing

children, seek their good will by quiet

Etiquette and the Usages of Society

marriage proposals are frequently written

Morals and Manners

attempt to argue with gentlemen about politics or finances, do not use

respectability, avoid speaking to women in showy attire, painted face,

do not make acquaintance with strangers unless certain of their

American ladies wear too rich and expensive

clothes in the street, bad taste, learn to be silent

mid 1800s AMERICA

servant, many look down on domestic service

shopping for finery becomes a pasttime

1884 AMERICA

two people who happen to be in your house at the same time,

no longer a spontaneous gesture, calling cards are vital,

help only work for heavy

etiquette, etiquette instruction enters the classroom

intense social competition, everyone wants to be

scatter money for show, women overdress,

personification of the new etiquette

1855 AMERICA

3000AD

1867 AMERICA

ROBERT TOMES

1800s AMERICA

blame women: invading business, athletics, new

new concern of decaying manners, etiquette writers

men lift hat

1919 AMERICA

LILLIAN EICHLER

services are written etiquette books

sees potential of etiquette books

1970 2010

hat and gloves no longer worn in the day,

no longer a spontaneous gesture, calling cards are vital,

help only work for heavy

etiquette, etiquette instruction enters the classroom

intense social competition, everyone wants to be

scatter money for show, women overdress,

personification of the new etiquette

LILLIAN EICHLER

sees potential of etiquette books

1970 2010
SALUTATIONS

MODESTY

CONVERSATION SKILLS

becomes a sign of goodwill. Curiosity leads humans to ask each other when encountering a stranger, suspicion and these greetings lead to more questions and neighboring tribes.

first marriages were by capture of women from starts as pairing system, man picks whoever he draws symbols and pictures on cave BEFORE WRITING stories, legends, folklore, rituals, and songs.

EDUCATION

when visiting neighboring tribes, yell or build a fire “man”, “the wise man”, the king, etc., to give visitings originated to pay homage to “the Strong only upper body and eventually just the hat becomes a form of obeisance, over time it is restricted to strip captives naked to show their subjugation, nakedness marriages are arranged speaking or don’t speak at all.

3400s BC EGYPT 3400s BC MESOPOTAMIA

of education is in ethics and morality only upper class boys are educated, parents should teach by example, avoid offending.

2560-2420 BC EGYPT

kneel and bow to superiors- aleph - ox

900s BC GREECE

- beta

- alpha

Greek alphabet develops from of Egyptian hieroglyphs, becomes one of the

1400 BC EGYPT

schools are cheap enough for even

1100s

CHRISTIANITY DARK AGES RENAISSANCE

of education mostly devoted to manners and conduct, very specific rules to superiors, treat women with utmost tenderness, break when yawning in monasteries.

200 AD ROME

still work in the fields with men and bear children, women are subjects of honor and friendship extend right hand as pledge bow and kiss the common sense advice

200 AD ROME

may work in the fields with men and bear children, women are subjects of honor and friendship extend right hand as pledge bow and kiss the common sense advice

200 AD ROME

when yawning

200 AD ROME

over superiors, avoid drunks, gadders (gossipers),

200 AD ROME

are vital, watch for fleas, guard education mostly devoted to manners and conduct, very specific rules to superiors, treat women with utmost tenderness, break when yawning in monasteries.

1300 ITALY

first duty is housewife, peasant women still focus on holding one’s tongue, a kiss is used as a greeting between all, handclasp in these greetings, sir can be replaced by ye lady, “sir, god you keep”

1300 ITALY

1300 ITALY

KNIGHT OF LA TOUR-LANDRY

1371 FRANCE

Canterbury Tales

1380 FRANCE

Ground, women should be completely elegant behavior, defer women should be completely elegant behavior, defer

1380 FRANCE

1407 FRANCE

The Babees' Book

1460

1477 ENGLAND

unquestioning obedience should be servants to their lord

1477 ENGLAND

The Order of Chivalry

1487 ENGLAND

first to print courtesy books

1487 ENGLAND

1500S

1500S ENGLAND

1500S ENGLAND

leads to salvation, maintain virginity printed translation, a virtuous life men give women gifts or love tokens "walking", then "keeping company" courtship involves "talking", then newly married couples consent to marry is important obligation as a lover was to his lady, not his wife

1500S ENGLAND

1500S ENGLAND

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1500S ENGLAND
MIDDLE AGES EARLY MODERN

1500

all children, even if nobility, should be servants to their lord aristocrats, basic manners

1484 ENGLAND

print translation, revives Book of Good Manners

modesty declines slightly when men give women gifts or love tokens no longer just for scribes and clerics

REFORMATION

PROTESTANT

COURTIER

1528

now opinionated and intelligent conversations

1528 ITALY

mid 1500s ENGLAND

and ill-mannered, gentlemen are coarse or be perfumed like a lady, don't scratch or spit at table, of Duties in Marriage

The Civile Conversation

The Gentleman's Academie

three types of gentlemen: The Modern Gentleman, The Noble Gentleman, The Gentleman of Humilitie social importance, they important in marriages meet to practice the art of conversation manner of conversation

stripped away idealistic pretense takes on a new certain polish and finesse

1630 FRANCE

class swear and use crude language, the host is absent becomes an established fashion, it comes under Louis XIV the visiting card ceremonious visit is important for to be really effective: looks, gestures, and facial expression become an art as well or domestic matters, religion, or politics, HEADQUARTERS OF 17TH

The Gentleman's Calling

let him win at games, courtier's most

an olive, classes more defined, proper salutations for each, never turn school, girls still learn "accomplishments"

trained servants in short supply, they (not carrying a sword becomes a sign of a gentleman, cuts down on books for servants

ADAM PETRIE

praise charms and rewards condescending book

pregnant on their wedding day more than 1 in 3 brides are parental control in marriage frivolity, and debauchery career of many gentlemen, superficial pleasures, flatter women, flatter people behind their

writes many letters to his son, Phillip

An Estimate of the Manners of England

Lord Chesterfield's Advice to his Son

criticize as saucy monsters

George III and wife Charlotte steer United States Postal

Chesterfield's letters are published by Morse Code

1831-1861 AMERICA

women lead assault on behavior, 37 different trees more defined, proper salutations for each, never turn

books written to guide ignorant people stewards guard against it, etiquette

1980 1990 2000 1400 1800s

Etiquette and the Usages of Society

1855 AMERICA

examples for every type of letter

1866 AMERICA

words" with word replacements such as rooster for limb for leg, chicken bosom for breast

replacements such as rooster for cock, table

1900

1919 AMERICA

or white kid gloves, do not be outspoken or speak plainly, misuse of

do not remind hosts of their less affluent beginnings or your own,

1919 AMERICA

etiquette advertising campaign, still outdated
efficacy advertising campaign is really successful, but book is outdated
greatest personal enrichment lies in mastering the technique of genuine courtesy and solution for those uncertain

1922 AMERICA

she responds to etiquette questions and

1924 AMERICA

first etiquette book to deal

1930s

as worse than abject poverty, many women become seamstresses instead, help shortage

1929

1930

1933

1935

1937

1939

1941

1943

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1981

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2001

2003

2005

2007

2009

on average, American adults spend

75% of online Americans aged 18 spend

how to maintain a conversational relationship with others

1000 years ago

1500 years ago

2000 years ago
so neither can quickly grab their weapon. Answers which result in conversation lead to more questions and:

first marriages were by capture of women from neighboring tribes. Yell or build a fire, ceremonial visit to superiors, gifts in order to win approval, evolves into the "Man", "the Wise Man", the king, etc., to give obeisance, over time it is restricted to kneel and bow to superiors. 

women are either daughters of father, education only to become a scribe, only upper class boys are educated, education spread through oral traditions such as stories, legends, folklore, rituals, and songs. Women have equal status when visiting neighboring tribes.

parents should teach by example, avoid offending others, be patient, never be stingy, show affection, always have your wife and friends care, do not boast wealth, hold one's tongue - speech is the most powerful weapon. Always be respectful of elders, write about conduct.

Greek alphabet develops from words bind souls together. Aristotle teaches that honor and conduct is not a common form of greeting, it is used as a pledge or honor.

Persian queen, Atossa, possibly the early MEDIEVAL hand of the emperor, sending letters is expensive and unreliable, expand, the importance of letters as a system. Women curtsy, like men's bow, except on nobility, doff the hat while bowing the knee fully to the ground for royalty or lord, lord covers hands with his own hand of the emperor.

in monasteries education mostly devoted to manners and conduct, very specific rules of conduct are vital, watch for fleas, guard from thieves.

The Order of Chivalry mentions Cato, young girls, wife must be patient, are vital, watch for fleas, guard from thieves. Manuals start to become widespread use in noble homes to train young men to be gentlemen.

BIBLICAL RIGHTEOUS MAN

300sBC GREECE

200sBC

500sBC GREECE

1000s

3,800 YEARS

900sBC GREECE

800sBC

700sBC GREECE

500s

ancient history, middle ages, early modern, new learning, henry viii endorses

500 600 700 800 900 1000 1100 1200 1300 1400 1500 1600 1700 1800 1900 2000 2100 2200 2300 2400 2500 2600 2700 2800 2900 3000 3100 3200 3300 3400 3500 3600 3700 3800 3900 4000 4100 4200 4300 4400 4500 4600 4700 4800 4900 5000 5100 5200 5300 5400 5500 5600 5700 5800 5900 6000 6100 6200 6300 6400 6500 6600 6700 6800 6900 7000 7100
first discussion of table manners

do not be greedy, hosts be liberal with meat and food, don’t put yourself above your guests, speech is the trial of men - wisdom of silence, scold and warn babbles, avoid superiority, avoid drunkards, gadders (gossipers), promiscuous people, and women who control money

“in gad we be!”
(“in gad we be!”
In these greetings, air can be exchanged by ye lady, ye gentleman, fellows, or friend
men bow and women curtsey, “lift” the hat or head
a kiss is used as a greeting between all, handshake is not a common form of greeting, it is used as a pledge or honor

chiff on holding isn’t nice, don’t speak without thinking, we’re judged by what they say, don’t speak too much, don’t quarrel or lie

women are taught to obey men and their only function in life is to marry and bear children, women are subject to their husbands, four seasons work in field, doing manual labor with men, only other option are to be a maid, servant, or nun

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The Middle Ages: Earliest Printed Books and Etiquette

- Stans Puer ad Mensam
- The Babees' Book
- The Boke of Nurture
- The Booke of Urbanitie

1460

William Caxton first printed Book of Good Manners

1477

England begins to pad their codpieces, bringing Renaissance to England, learning to speak plainly so everyone can understand.

1528

Henry VIII establishes Royal Court of Chivalry, allowing nobles to respect their values even when bound by codes of deference.

1581

Roger Ascham publishes The Faerie Queen, of chivalric perfection

1630

Everyone needs a vocation, recreation, and enjoyment of life.

200

The Young Ladies Friend, including cryptogram letters and hints for growing up.

1921

Lillian Eichler writes her own brand of etiquette: The Book of Etiquette

1922

Emily Post becomes synonymous for etiquette, defining social rules.

1884

Mary Elizabeth Sherwood publishes Manners and Social Usages

1952

Amy Vanderbilt publishes The Complete Book of Etiquette

1975

Elizabeth Post publishes Etiquette: The Blue Book of Social Usage

1978

Judith Martin publishes The Etiquette Book

1994

Polly Slater publishes The Etiquette Book for Teenagers

2000

Emily Post's etiquette advertising campaign

2010

Instant messaging and texting becomes less ritualized

1970

Women's liberation with premarital sex and contraception

1975

First etiquette book to deal with premarital sex and contraception

1846

Abolitionist and women's rights activist, Emily Post publishes The Young Ladies Friend

1855

Influential magazine for American taste

1860

Women as seamstresses and help to shortage of clothing, working women emerges

1970

Women's roles are changing

1975

Dating becomes less ritualized

1994

Four out of five teens say they are "going steady" and "hooking up"

1970s

Women's liberation with premarital sex and contraception

1980s

Dating becomes less ritualized

1990s

Women's roles are changing

2000s

Women's roles are changing

2010

Women's roles are changing
INTRODUCTION
Hello. You are probably reading this because you have decided to organize the event, Patterns of Behavior. This event was designed to shine a light on social technology's influence on our behavior by bringing people's online public information into a real physical setting.

The event combines the history of our social behavior with our current patterns of behavior. The history serves as a strong contrast to the current situation. By presenting the history of our behavior, the viewers can begin to understand why we are where we are. It allows them to contrast the modesty of the past with this exposure they are currently experiencing. Or they might simultaneously examine the social hierarchy that dominated the past and appreciate the freedom they now have to express themselves. Judging from this experience, they might decide they are expressing too much.

By putting this information in a public setting, the participants become aware of privacy, information disclosure, and artificiality. Someone might think: "I wish this wasn't on the wall, it doesn't really represent who I am." or "I refuse to read this conversation aloud, it makes me sound like a b-i-t-c-h."

In the end the goal is for them to walk away questioning whether or not these modes of behavior are really "appropriate."

CONTENTS
- Initial Prep–Work .......................................................... 02
- Design & Layout .......................................................... 06
- Style Guide ................................................................. 08
- Production & Installation ............................................... 27
It is strongly recommended that several committees be formed in order to complete the amount of work required for this event. It would be beneficial to have at least one designer on both the Program and Wall–Profile teams, but this is not necessary. Suggested committees are as follows.

- **Online Collection**: collecting people’s public information
- **Program**: updating example sections of the Program
- **Wall–Profiles**: formatting and arranging the layout of the public information for display on the walls of the exhibit
- **Production**: image prep–work, printing and materials production
- **Installation**: installing the materials in the event space
Once you receive the RSVPs for the event you can begin the collecting phase. This phase consists of collecting each participant's online public information. The Online Collection Committee should begin collecting the information as RSVPs are received.

Begin by using an online search engine such as Google, this will also pull up information outside of social media sites. If no hits come up in the three main social sites: Facebook, MySpace, and Twitter, then proceed to using the search function on these actual sites. You should also search the main media sharing sites: Flickr, Photobucket, YouTube, and Vimeo as well as the main blogging sites: WordPress, Blogger, and Xanga.

Below is a list of popular social media, networking, and dating sites. If you cannot find sufficient information in the above selection of sites or by doing a Google search you may choose to search these other resources.

<table>
<thead>
<tr>
<th>SITES</th>
<th>PUBLIC INFORMATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Facebook</td>
<td>Profiles / Web page / Account URL</td>
</tr>
<tr>
<td>MySpace</td>
<td>Profile Picture</td>
</tr>
<tr>
<td>Twitter</td>
<td>Profile Box / General Information</td>
</tr>
<tr>
<td>Picasa</td>
<td>Photographs (8–10 maximum)</td>
</tr>
<tr>
<td>LinkedIn</td>
<td>Video Stills (8–10 maximum)</td>
</tr>
<tr>
<td>Tagged</td>
<td>Conversations; groups of wall, blog, or forum posts (3–5)</td>
</tr>
<tr>
<td>Classroom</td>
<td>Stewart and T 의원 (maximum)</td>
</tr>
<tr>
<td>MySpaceCa</td>
<td>Number of Friends / Followers</td>
</tr>
<tr>
<td>Profile Photo</td>
<td>Other Miscellaneous Information</td>
</tr>
</tbody>
</table>

The images you have collected online are at a lower resolution than print quality. When they are printed they will look blurry or crunchy and archived. For this event, the photos need to be prepped. Ideally the pictures will have crisp square pixels. In order to accomplish this, the nearest neighbor resampling function in the image size dialogue box of Adobe Photoshop will be used.

First downsize the image to simplify and remove the crunchy archive quality. Then scale up using nearest neighbor so that the new pixels mimic the ones closest to them. Next, scale up to print resolution, 300 dpi, once again using nearest neighbors. Then crop to the appropriate size. Finally, convert to CMYK color mode for printing. See below for specific instructions.

### PROFILE PHOTO

1. Convert the image to 250 pixels across the shortest side.
2. Upsize using the nearest neighbor resampling setting to 25 inches tall.
3. Convert to 300 dpi after using nearest neighbors.
4. Crop to 25 x 16 inches.
5. Convert to CMYK color mode.

### SMALLER PHOTOS / VIDEO STILLS

1. Convert to 250 pixels across the longest side.
2. Upsize to 6 inches across the longest side using nearest neighbors.
3. Convert to 300 dpi.
4. Crop to 6 x 4 inches.
5. Convert to CMYK color mode.
Design & Layout

FINAL EVENT PIECES
- Program
- Timeline
- Wall Profiles
- Intro/Wall Pieces
- Wallpapers

PROVIDED FILES
- Program
- Timeline
- Example Wall Profile
- Intro/Wall Pieces
- Frames
- Patterns
- Silhouettes

REQUIRED PROGRAMS
- Adobe Photoshop
- Adobe Illustrator
- Adobe InDesign
- Adobe Acrobat
- A Web Browser
STYLE GUIDE

TYPEFACES

Names & Titles
Bodoni Ultra Italic (first line - lowercase, second line - uppercase)

Headers & Subtitles
Letter Gothic Bold (uppercase)

Body copy
Baskerville Regular Italic (lowercase)

COLOR PALETTE

- Salmon
  C = 0  M = 45  Y = 40  K = 0
- Fuchsia
  C = 20  M = 86  Y = 0  K = 0
- Lime
  C = 12  M = 0  Y = 53  K = 0
- Green
  C = 86  M = 16  Y = 65  K = 2
- Dusty Blue
  C = 28  M = 10  Y = 12  K = 0
- Seafoam
  C = 21  M = 0  Y = 24  K = 0

PATTERNS

- Diamonds
- Scallop
- Small Diamonds
- Medium Diamonds
- Large Diamonds
- Small Hearts
- Medium Hearts
- Large Hearts
- Extra-large Hearts
- Solids

FRAMES

- Large Speech Bubble
- Small Speech Bubble
- Scallop Oval
- Patterned Box (patterns & colors can change)
- Box (color can change)
Patterns of Behavior

Appropriate Interaction in Society: From Prehistory to the Present

May we be at ease in every situation.

Never speak about things such as...
We are spending less time with physical people and the community and more time with objects. We are getting to the point where we don't have to interact with people in the physical: e-mail, instant messaging, texting, tweeting, and social networking. Are we having real conversations? There is no intonation in an e-mail or text message. Doesn't intonation, body language, and facial expressions make up half of the experience in a conversation? Merriam-Webster defines “conversation” as such: oral exchange of sentiments, observations, opinions, or ideas. We are redefining what it means to have a conversation. We now have profiles, tweets, statuses that can be posted to the world. What does this mean for the future of human relationships? Are we perfecting the art of artificial relationships and losing the art of cultivating deep friendships?

Social networking sites sell themselves with slogans like, “Facebook helps you connect and share with the people in your life” or MySpace’s “a place for friends.” We must ask ourselves, did we need help connecting? or did we not have a place for friends before? This presents a paradox: we might be connecting because we are experiencing some form of contact, but we are disconnecting at the same time, because that contact is a less accurate representation of ourselves and our messages, the absence of characteristics associated with face-to-face interaction can result in a loss of fidelity and an increase in psychological distance between interactants. Also, growing dependence on technology is allowing everyone to become more self-sufficient, which allows the individual to become more isolated and reclusive, the need for social contact can be fulfilled by online social media, but these aren’t necessarily real friendships. Online relationships allow: an idealized self, selective representation of oneself by presenting only favorable aspects of oneself, and time to plan and edit responses. Online relationships permit infidelity or inaccuracy, lying by omission.

Western civilization has been captivated by the electronic age. Etiquette, customs, and etiquette of the past are declining. Modes of appropriate social interaction are evolving faster than ever, though technologies aren’t in constant, and it results to understand our friends and how we need to understand are facing digitally. The internet will help define and maintain our social interaction. We can inform and entertain you while stimulating thought on the implications of social technology on our relationships. We are now enthralled with online social interaction because there is time to plan, time to edit. Behind the screen barrier we can avoid embarrassment when we feel awkward and nervous in real social interactions. The purpose of etiquette is to help people avoid embarrassment, by teaching people how to behave, they can be at ease in all situations. Perhaps, with a new surge in etiquette books we won’t have to hide behind the online interactions. We can feel at ease among people instead of at home with our computer. In this exhibit, ask yourself, are you at ease?
GENERAL

The Program is completely designed. The only work required is to replace the example schedule, trivia, and acknowledgments with the real text for this event.

SCHEDULE

The Post Modern page represents the present and schedule for the participant’s readings of their online conversations. Everyone in the event does not have to speak. Pick 24 of the best, most ridiculous or most embarrassing conversations from the participants. These could be wall posts, blog posts, forum posts, status updates, or twitter tweets. Schedule them in five minute intervals and in an order that distributes them by subject matter and conversation type. For example, do not schedule three people back to back reading nothing but tweets. The schedule is completely designed, just replace time slots, names, and conversations with the appropriate text according to the actual schedule.

ACKNOWLEDGEMENTS

The acknowledgments page is the last page in the Program. Update this page with the actual acknowledgements. If more space is required, the salmon curtain shape can be pushed right to add a third column of text on the opposite page.

TRIVIA

The trivia is the last section of the Program. Each Program will be unique, in the fact that the trivia section will be different in each Program. For each participant select either friends/followers list or bio. Use this information as trivia in the trivia section. For example, if the event has three participants, Anne, Joe, and Jane, one Program will have Anne’s trivia information, one will have Joe’s, and one will have Jane’s. When the Programs are picked up at random, each person will receive someone else’s information in lieu of trivia for that person in the event. Note: if someone has over 400 friends, use their bio if available. This is due to space constraints in the Program. However, if necessary the Program can be expanded if the budget allows, just use the existing pages as a template for further page additions.

FRIEND LIST

Head: Can you name all of your online friends?
Subhead: Here are (Name)’s (Network) Friends.
Find her/him and see if she can name them all.
List: List the friends in columns of four.
Note: The word “friends” should be replaced with followers when appropriate.

BIO

Head: Can you recall what your online bio says?
Subhead: Here is (Name)’s (Network) Bio.
Find her/him and see if he can say it word-for-word.
Bio: Unlike the friend list, keep the bio in a single column.
GENERAL

These pieces are already designed and require no further work other than production and installation. (see p.28-29) There are seven pieces, they are as follows:

Title in Pattern Box
Introduction
3 smaller introductory paragraphs
2 Silhouettes

NAME
Size: 20 x 14 inches, 2 x 2 inch pattern squares
Frame: multicolored Patterned Box
Margin: 1.5 inches
Type: first name in lowercase over last name in all caps
each name should be sized to be exactly 12 inches wide

PROFILE PICTURE
Size: 25 x 16 inch oval
Frame: Scalloped Oval (change color for different people)
Margin: .875 inches
Note: if no profile picture, use the silhouette "profiles" the woman for females and the man for males

SMALLER PICTURES / VIDEO STILLS
Size: 6 x 8 inches
Frame: none

URLS
Size: determined by amount of body copy
Frame: Box, border width: .5 inches
Margin: .875 inches
Type: 34 pt type Letter Gothic

BIO (IN A PARAGRAPH FORM)
Size: determined by amount of body copy
Frame: Box, border width: .5 inches
Margin: .875 inches
Type: 34 pt type

BIO (IN A LIST FORM)
Size: determined by amount of body copy
Frame: Large Speech Bubble, border width: .5 inches
Margin: .875 inches
Type: 34 pt type

CONVERSATIONS / STATUSES / TWEETS / BLOG POSTS / FORUM POSTS
Size: determined by amount of body copy
Frame: Small Speech Bubble, border width: .5 inches
Margin: .5 inches
Type: 11.5 pt type

FRIENDS
Size: determined by amount of body copy
Frame: Box, border width: .5 inches
Margin: .5 inches
Type: 11.5 pt type
GENERAL
There will be four walls in the exhibit to be wallpapered. Four of the patterns will be used. First scale up the pattern square 300%. Then tile the pattern to fit the appropriate dimensions for the walls in the exhibit space.

INTRO WALL
Use the diamonds pattern in seafoam to cover the front of this entire wall.

TIMELINE
Use large diagonals in lime to fill the wall area above and below the Timeline. (See p. 29 for more information)

2 MISCELLANEOUS
Pick two other walls in the exhibit to be wallpapered. Use large heart in fuschia for one and medium check in salmon for the other.
PRODUCTION

GENERAL
The production phase consists of producing the actual physical pieces.

PRINTING
All of the pieces, except the wallpaper and Timeline, should be printed in color, mounted on foam core, and trimmed. The wallpaper and Timeline will be applied directly to the wall. The Program should be trimmed according to its 0.125 inch bleed and bound with a saddle-stitch binding.

PAPER
Use the same type of paper for all of the materials. A matte, uncoated paper is preferred, but use what is appropriate according to the budget. However, under no circumstances should a colored, or textured paper be used. Use bright white paper.

INSTALLATION

GENERAL
The installation phase is the final phase in setting up this event.

FURNITURE
Several pieces of furniture are required for the space. Most importantly is a small desk-sized table to be placed centered on the Intro-Wall. Also seating should be provided. Two long benches would be preferred, but one or both of these could be replaced with several chairs, a sofa, or a chaise lounge. If available, use Rococo/Rococo revival or Victorian style furniture with solid colored upholstery, preferably in colors similar to the event color palette. Other vintage or antique furniture could also work. The seating should be placed in the center of wide open spaces in the exhibit, especially in the area in front of the Timeline. (see p.21)

PROGRAM
The Programs should be stacked and/or laid out on the table centered on the Intro-Wall, where people can pick them up as they enter the exhibit.

TIMELINE
The Timeline file is 227 x 72 inches. Depending on the wall height, use the wallpaper to fill in the wall above and below the Timeline. If the width of the Timeline is shorter than the width of the wall, do not add wallpaper on the sides. Leave this area white. Only add wallpaper above and below the Timeline. When installing the Timeline on the wall, place it so that the middle of the Timeline is roughly at eye level. (see p.13)

WALL-PROFILES
Each piece should be at least 2 inches apart and all of the pieces should be arranged as best as possible in a 54 x 54 inch space. Arrange the pieces on the floor first before adhering them to the wall. (see p.15-17)

First, place the profile picture in the top left corner so that the bottom half of the oval is roughly at eye level. Next, center name box underneath. Then arrange the rest of the pieces to the right and bottom of the oval and name box. Use the provided example Wall-Profiles as a guide. Everyone’s Wall-Profiles should not look the same, but being consistent with the spacing will keep everything cohesive. Place the Wall-Profiles at least 18 inches apart on the wall.

INTRO-WALL
The Intro-Wall should be arranged as diagramed in the style guide. (see p.18-20)
If given the opportunity to extend this study I would take the event I have designed and actually have the event. This would require inviting participants and gathering all of their online information. It would also include translating the system I have outlined in the style guide and manual and applying it to the online information to create all of the participants wall-profiles. I would also need to create a schedule for the participants to read their conversations in the event and update the program accordingly. Finally I would have to pull resources or donations to actually host the event. Printing the materials involved would be quite expensive considering the size and amount of all of the materials.

Other than actually hosting the event, it would be mere insanity to expand the scope of this project. The subject matter is already quite broad. However, it would be nice to be able to do more research and continue to add information into the timeline.

“Ancient Mesopotamia: The Role of Women.” The Oriental Institute of the University of Chicago. <http://oi.uchicago.edu/OI/MUS/ED/TRC/MESO/>. 10 March 2010. This article documents a study conducted in 2008 to see if individual shyness or context affects the amount of self-disclosure in online forms of communication. The study found that 4 in 5 teens carry a wireless device, 47% can text with their eyes closed, and 57% considered their phone vital to their social life.

“Chairs & Furniture.” French Interiors. <http://www.frenchinteriors.com/furniture.html>. 21 March 2010. This webpage is the source for the bench image in my photoshopped example of the event.

Christofides, Emily, Muise, Amy, and Serge Desmarais. “Information Disclosure and Control on Facebook: Are They Two Sides of the Same Coin or Two Different Processes?” Cyberpsychology & Behavior 12.3 (2009): 341-345. This article documents a study conducted on privacy and Facebook among undergraduate students. They found participants very likely to have posted information such as birthdays and photos of themselves, even photos of illegal activity. Also, information disclosure was positively correlated with a need for popularity.

Courtin, Antoine de. The Rules of Civility. Trans. J. Martyn and John Starkey. 1671. At a time when France was the headquarters of civility, Courtin’s 17th century book provides precise details for numerous activities.


Cummings, Jonathan M., Butler, Brian and Robert Kraut. “The Quality of Online Social Relationships.” Communications of the ACM. 45.7 (2002): 105-108. This article documents a study conducted online relationships. It found that online interaction is lacking when compared to face-to-face interaction.


“DiSC Dynamic Communications Course.” Jade Success. <http://www.jadesuccess.ca/DiSC_Dynamic_Communications_Course.html>. 22 March 2010. This webpage contains a stock photo that I used for the woman in my photoshopped example of the event.


Eichler, Lillian. The Customs of Mankind. Garden City; Nelson Doubleday, 1924. This book documents a study conducted to see if individual shyness or context affects the amount of self-disclosure in online forms of communication. The study found that context may affect some aspects of social communication in shy adults.

Eichler, Lillian. The Customs of Mankind. Garden City; Nelson Doubleday, 1924. This study examined an ABC News online survey. The survey revealed the potential for compulsive use and abuse of the internet. Significant variables found included: accelerated intimacy, ease and availability of access, anonymity, disinhibition, loss of boundaries, and potency (stimulation) of content.

The Book of Courtesies. London: William Caxton, 1477. This is one of the first courtesy books ever printed and a leading source for appropriate behavior in the Middle Ages.

This is a synthesis of 8 studies on technology and relationships, 5 of the studies concluded that online sexual behaviors impact offline relationships and 2 of the studies concluded that betrayed online is perceived as hurtful as offline betrayal.


This webpage is the source for the table image in my photoshopped example of the event.


This webpage contains a list of inventions relating to the history and evolution of communication technologies.


Posts by career psychologist, Sherridan Hughes, provide discussion on being constantly connected in our online world.


This Newsweek article talks about the decline of letter writing.


In this article Bill Joy expresses his extreme concern with the possibility of intelligent machines and technology’s expansion in general, especially nanotechnology.


This study showed the potential for lonely individuals to become compulsive internet users resulting in negative real-world consequences. Those negative outcomes would lead them into greater loneliness.


This article discusses the results of a report from Media Audit on time spent online. It found that an average American adult spends just under 8 hours a day online.


Leslie’s book was a popular American Antebellum etiquette book. It covers all aspects of social life.


This article documents a study on technology use and it’s effects on students. The study found that greater use of technology for entertainment purposes was positively correlated with a less healthy lifestyle overall.


This article tells the story of Twitter’s origin.


This article discusses tweet importance as well as a study on Twitter relationships.


This webpage contains the gallery image I used for my photoshopped example of the event.


“Understanding Media” is a book of media theory that examines how language, speech, and technology influence our behavior. It proposes that the medium is more influential than the content or message it carries. For example, the medium of TV is more influential than what is broadcast on the TV.


This paper examines technology’s influence on relationships and the implications of online communication. It states that online identities are less accurate representations of ourselves.


This study found that increased use of Facebook is related to an increase in Facebook-related jealousy. Facebook allows access to information that would otherwise be inaccessible, resulting in potential for misunderstandings and jealousy.


This chapter discusses the practice of letter writing in the Middle Ages as well as the transition from classical rhetoric to rhetoric of personal and social relations.


After publication of this book, Emily Post became synonymous with etiquette. “Etiquette” provides encyclopedic coverage of appropriate behavior.


In this critique Postman outlines five things we need to know about technology: new technology is a trade-off, its benefits are consequences are not evenly distributed among the population, embodied in every technology is an abstract idea, new technology does not add something, it changes everything, and media tends to become mythical.


In “Technology” Postman describes three types of cultures influenced by technology: tool-using, technocracy, and technopoly. A technopoly is a society which has defied technology.


This is the first manner book. It emphasizes the importance of what one says and how one behaves around superiors.


This is a study of internet effectiveness among cultures. It found that internet knowledge and skills are related to the school one attends and the culture one lives in.


This book covers letter-writing in early history as well as letters of historical figures of these times. For my purposes, I used this book to discover the origin of writing letters.


This is a popular courtesy book of the late Middle Ages and one of the first to be printed.


I used this book for the images of the detailed scrollwork frames and borders in this process book.
ACKNOWLEDGEMENTS

Kristina Kelley

First, I would like to acknowledge Kristina Kelley for her public online MySpace profile. She was chosen at random to use for the example wall-profile.

Can Brandon & Sarah Lowe

I would also like to acknowledge my professors. They provided feedback and suggestions to help me through the process of this project.

Esther Aresty & Neil Postman

I would like to acknowledge these two writers for providing the strongest influences on my thesis. Aresty for the history of etiquette and etiquette books and Postman for his critique of technology.

Manners & Etiquette Experts

Lastly, I would like to acknowledge the writers on manners throughout history, both for their writing content as well as their determination to spread good taste despite the times.
This book was printed through the personal publishing service Blurb, Inc. at blurb.com.

This book was created using Adobe InDesign and exported as a PDF. The images were either created or manipulated in Adobe Illustrator or Adobe Photoshop.

The typefaces used include: Baskerville and Bodoni Ultra Bold. Letter Gothic and Helvetica were also used in some of the images and placed PDFs.

This book was printed on 80 pound (135 gsm.) coated, matte paper on an HP Indigo digital offset press. The cover is a durable matte-finish image-wrap hardcover. The binding is perfect-bound.

Book Data: 238 pages; 18,445 words; 388 images, 5 placed PDFs (images and PDFs were not included in the word count).

Book & Cover Design: Whitney Hayden