Patterns of Behavior: Analyzing Modes of Social Interaction from Prehistory to the Present

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Patterns of Behavior

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

APPROPRIATE INTERACTION IN SOCIETY:
FROM PREHISTORY TO THE PRESENT

Never speak about things such as...

May we be at ease in every situation.
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.

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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.
**PTAHOTEP** The Instructions of Ptahhotep

> Only speak when you have something worth saying.
> Do not gossip in your neighbourhood, 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!”

**TALMUD** Derek ‘Erez Rabbah

> 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.

**BEN SIRA** Ecclesiasticus

> 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 speedily.
> 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.
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.

Dionysus Cato. Distiche de Moribus ad Filium

> 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.

Dionysus Cato. Distiche de Moribus ad Filium

> 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 hurts 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.

Brunetto Latini. Il Tesoretto

> Talk little at thy feasts lest men esteem
Thee wordy, though thou fain wouldst witty seem.
> And whan ye speke / luke men in the face
With sobe chere / and goodly semblance
Caste not your eye a syde / in other place
For that is a token of wantoun inconsiace
Whiche wil appeyre your name & disauance
The wise ma saith who hath these thigis thre
Is not lyke a good man for to be

> And yet in auenture / yf the caas require
Ye may speke / but ye muste thenne percaas
Seue codicons obserue / as ye may now hyre
Auyse you wel / what ye saye / & in what place
Of whom / & to whom in your mynde copace
How ye shal speke / & whan take good hede
This concelith the wise man withoute drede

> Whan ye sitte therfore at your repaste
Annoye ye noman presente nor absente
But speke ye fewe / for yf ye make waste
Of large langage / for somhe ye must be shent
And shan ye speke / speke ye with good etet
Of maters acording unto plesance
But nothing / that may cause men greuance

> Vnderstonde therfore or than ye speke
Pryne in your mynde / clerly the sentence
Who that vsith / a mannes tale to breke
Letteth uncurtesly / alle the audience
And hurteth hym self / for lack of science
He may not gyue answere conuenyente
That hevith not finaly / what is mente

> And one thing / I warne you specially
To wamanhede / take aye allelye
And them to servye / luke ye have an eye
And their comandementis that ye obeis
Pleasant wordes I anuyse you to them seye
And in alle wyse / do ye your diligence
To do them pleasure / and reuerence

> It is fayr / for to be consympatyf
In maters unto purpose acording
So that a wyght some essers yf
For trueth wyl / it is a tedious thying
For to hew a chylde / multepley talkyng
Yf it be not to the purpose appyred
And also with / goodly termys alyed

> Crye, ye yet speake, with to lowd voyce
whereas thou doest walke,
For lyght-witted or dronken, sure,
men will name thee in talke.

> Haue audyence when thou speakest,
speake with authorite,
Else if thou speake of wisedomes lore,
little will it auayle thee.
Pronounce they speeche distinctly,
see thou marke well they worde,
It is good hearing of a Chylde:
be ware wyth whome ye borde.

> Aduise well what thou speakest, friend,
to whome, where, how, and whan;
So shalt thou get thee perfyte loue,
and proue a wittye man:
Think or thou speake; for feare of yre
take good heede at the least;
By they speeche men will perceyue
thee to be man or beast.

> A man that sayth little shall perceiue
by the speeche of another:
Be thou stil and see, the more shalt thou
perceyue in another;
Gouerne thou well thy tongue, and let
thy wordes not mayster thee.

> Better to speake little for profyt,
than much for thy payne:
It is pleasure to spend and speak,
but harde to call agayne.
But it would be too long and tedious to recount all the faults that may be committed in our manner of conversation. Hence as regards what I desire in the Courtier... that he should be of such sort as never to be without something to say that is good and well suited to those with whom he is speaking, and that he should know how to refresh the minds of his hearers with a certain sweetness, and by his amusing witticisms and pleasanties to move them cleverly to mirth and laughter, so that without ever becoming tedious or producing satiety, he may give pleasure continually.

So whoever has to prepare himself for conversation with many, must needs be guided by his own judgment, and distinguishing the differences between one man and another, must daily change his style and method according to the character of the person with whom he has to converse.

Hence in our mode of life and conversation, it is a very safe thing to govern ourselves with a certain decorous discretion, which in truth is a very great and very strong shield against envy, which we ought to avoid as much as possible. Moreover I wish our Courtier to guard against getting the name of a liar or a boaster... Therefore in his talk let him always take care not to go beyond the probable, and also not to tell too often those truths that have the look of falsehood.

Others, at the beginning of a friendship... swear the first day they speak with him that there is no one in the world whom they love more than him, and that they would gladly die to do him service, and like things beyond reason... they come to be esteemed liars and silly flatterers.

In speech a man may fault many ways. And first in the matter it selfe that is in talke, which may not be vayne or filthye... And a man musteware foresee, that thematter be suche, asnesof the company may blushe to heare it, or receaue any shame by the tale.

The voyce would be neither hoarse nor shrill. Kind, when you laugh and sporte in any sorte: you must not crye out and criche like the Pullye of a well: nor yet speake in your yawning... is an yll noyse to heare a man rayse his voyce highe, lyke to a common Cryer. And yet I would not haue him speake so love and softly, that he that harkens, shall not heare him.

And if you speake not so sowe, as if you were enflastic: norso hasty, as if you were hagrie... Likewise, if you pronounce your voyces and your sillables with a certale grace & sweetness... Neithyr must you mumble them nor supp them vp, as if they were glued & pasted together one to another.

...prickles & stingses of Complaint, Anger and Choler. So that, suche as use them selues to speake suche charlishe and fumishe woordes, are taken for sharpe and sucer fellows: & men doe asmauche shame their acquaintance : as to thrust them selues sipon thornes and thistles.

But, as ouer muche babble makes a ma weary : so doth ouer muche Silence procure as grete disliking... So that, It is good maner for a man to speake, and likewise to hold his peace, as it comes to his turne, and occasion requires.

Our wordes... Must be so plaine, that Words would all the companie may easily understand them: and withall, for sounde and sense they must be apt and sweete.

...You shall never speake, before you haue first considered & laide the plot in your minde what it is you have to saie.

Likewise it is vnsavourie, to talke of things out of tyme, not fitting the place and company.

For, A man should not bring another manners faithe and honestie in question and double.
> ...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.

> Our next consideration ought to be of our Subject matter, which is infinite...

> The Vice or Debauchery of another, should never be the Subject of publick talk; not of your Friend, because you love him, nor of your Foe, because he is so; for this will be construed the Hatred to the one, and Partiality to the other... Every Man's Fault should be every Man's Secret; for he that divulgeth it, is a scandal to them that hear him.

> If in Company a question be put, to which every one has liberty to reply, when it comes to your turn, you must bow to the principal person first, and then to all that are present; and having so done, you may give your Opinion, especially if it be modest and short.

> Neither are you to interrupt any man in his Narration, out of an opinion you can do it better; for that is a sign of great Arrogance and Vanity, and is disobliging to every body...

> It is no less disobliging to sleep, to remove to a farther distance, to cough or yawn when any in the Company is speaking.

> For let a Man be never so humble, if he be stupid and insensible, he will never pass for modest or civil, nor be fit for the Conversation of Persons of Quality.

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

> But notwithstanding their opinion, great caution is to be taken, left that Affectation and false Gloss infect and invenom, not only our Stile, but our Minds.
> Many men of talent forget that the object of conversation is to entertain and amuse, and that society, to be agreeable, must never be made the arena of dispute... It requires so much tact and good-breeding to sustain an argument, however logical and correct the arguer may be, that an avoidance of it will gain him more popularity than a triumph over his adversary could accomplish.

> Wit elicits wit; and when such brilliant materials meet, they form the flint and steel of conversation; appreciation is the tinder, which, though not bright in itself, receives and cherishes the scintillations as they fall. Who has not felt his intellect expand with the assurance of having what he says understood? Appreciation certainly is a talent.

> Never “talk at people”—it is in the worst possible taste, as it is taking an unfair advantage of them; if there be any thing you dislike, “out with it boldly,” and give them an opportunity of explaining, or of defending themselves,—or else be silent.

> Avoid a loud tone of voice in conversation, or a “horse laugh:” both are exceedingly vulgar.

> Be very careful how you “show off” in strange company, unless you be thoroughly conversant with your subject... For instance—never talk largely of the “Opera,”—“Pasta, Grisi, Lablache,” &c., on the strength of having been there once or twice only.

> There are but few things that display worse taste than the introduction of professional topics in general conversation, especially if there be ladies present; the minds of those men must be miserably ill-stored, who cannot find other subjects for conversation than their own professions.

> ...people should be careful not to introduce topics that have only a local interest...

> Long stories should always be avoided, as, however well told, they interrupt general conversation, and leave the impression that the narrator thought the circle dull, and consequently endeavored to amuse it.

> 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. Anecdotes may be introduced with much effect. They should be short, and related in such words as will give them the most point... Brevity is the soul of wit, and wit is the soul of anecdote. And where wit is wanting, humour is an excellent substitute. Every body likes to laugh, or ought to.

> To be a perfect conversationist, a good voice is indispensable—a voice that is clear, distinct, and silver-toned. If you find that you have a habit of speaking too low, “reform it altogether.” It is a bad one, and will render your talk unintelligible.

> On the other hand, the measure of society is much lessened by the habit in which many persons indulge, of placing themselves always in the opposition, controverting every opinion, and doubting every fact.

> Unless he first refers to it himself, never talk to a gentleman concerning his profession; at least do not question him about it... Generally speaking, it is injudicious for ladies to attempt arguing with gentlemen on political or financial topics.

> It is very unmannerly when a person begins to relate a circumstance or an anecdote, to stop them short by saying, “you have heard it before.”

> No person of good feelings, good manners, or true refinement, will entertain their friends with minute descriptions of sickening horrors... Unless you are speaking to a physician, and are interested in a patient he is attending, refrain in conversation from entering into the particulars of revolting diseases.

> Tale-bearing always leads to lying. She who begins with the first of these vices, soon arrives at the second.

> A plainspoken woman is always to be dreaded.
...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 to invent a formula, 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 those of other people, and also an agreeable and accurate pronunciation.

The most trifles generally suffice 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 or amuse 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 to whom the palm for the art of conversation would undoubtedly be awarded.
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KRISTINA KELLEY
MySpace Wall Posts to Scotty & IM Conversation with shakedontsit010.

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DIANE WHORTON
Various Twitter Posts

> 10
ADAM WOODALL
Blogger Blog Posts & Various Forum Postings

> 15
ANNETTE CHATHAM
MySpace Wall Posts to Sarah

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JACOB HALSEY
WordPress Blog Posts & Various Twitter Posts

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VERA RAYNER
Various Facebook Statuses

> 7:30 PM

> 30
KARLA LENHART
Facebook Wall-to-Wall with Melissa Shaw & Various Facebook Statuses

> 35
EDWARD HEROLD
MySpace Forum Posts & Various Twitter Posts

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ROBERT HEATH
WordPress Blog Posts

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AMANDA SEALS
MySpace Wall Posts to Jessie

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MARY SMITHERMAN
Blogger Blog Posts & Various Twitter Posts

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KELLY TATUM
MySpace Wall Posts to Steven
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Facebook Wall-to-Wall with Vickie Young

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RACHEL KENNY
Various Twitter Posts

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STEVEN PERRON
MySpace Blog Posts & Various Twitter Posts

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WALTER BLACKMAN
MySpace Wall Posts to Fred & Various MySpace Blog Posts

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JULIA CHAPMAN
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KATIE PATTERSON
MySpace Wall Posts to Henry

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JESSICA ANDERSON
Facebook Wall-to-Wall with Anne Sanderson & Various Facebook Statuses

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ADAM WILLIAMS
Blogger Blog Posts

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OLIVIA SILVA
MySpace Wall Posts to Ben

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GEORGE BARNES
Various Twitter Posts

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BETH DAVIES
MySpace Wall Posts to Andrew & WordPress Blog Posts
Here are KRISTINA KELLEY’s MySpace Friends.
Find her and see if she can name them all.

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| Kristie      | Morgan1111111 |
| tchase      | ~jackiee marier* |
| Anna Silva   | ~Paulie~     |
| Crystal      | milt muller  |
| matt muller  | * ~:NiCk: ~:* |
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ACKNOWLEDGEMENTS

> 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

  PRODUCTION
  Diane Whorton
  Frank Hartfield
  Peter Ellison

  INSTALLATION
  Vince Hopper
  Craig Lawson
  Jeannie 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
Kristina
KeLLeY
HTTP://WWW.STICKAM.COM/KRISTINAMARIEKELLEY
HTTP://WWW.FACEBOOK.COM/KRISTINAMARIEKELLEY93
HTTP://WWW.MYSPACE.COM/XOGIRLFRIENDXO14

38 YEARS OLD
SCARSDALE, NEW YORK

TEXT ME: 2128231873
IM ME: kspampopxo20

STATUS: In a Relationship
HERE FOR: Dating, Serious Relationships, Friends
ORIENTATION: Straight
HOMETOWN: Tucson, arizona
BODY TYPE: 3’7"
ETHNICITY: White / Caucasian
RELIGION: Catholic
ZODIAC SIGN: Gemini
CHILDREN: Someday
EDUCATION: College graduate
INCOME: $250,000 and Higher

“my name is kristina marie kelley. I am 16, my birthday is june 19th. I’ve been told i am adopted... I plan on reaching out to my real parents in arizona when i turn 18, might be in california then, but who knows? But really, I love bright colors, I love taking pictures talking to friends, children, i am only true to a few people, if they hurt me they are not nice anymore, so don’t talk :) If anybody, i mean the greatest friends in the world, baby u baha, enabled i love very much, enabled if you want me to talk to me, then take me ;) i will try MYSPACE “X”

IM ME:
SCARSDALE, NEW YORK
18 YEARS OLD

TEXT ME ANYTIME YOU WANT OR YOU COULD TEXT ME :)

Love ya «3
Xoxo,
K AY,
CELL#: 914 338 5576
.. xogirlfriendxo14
IM me ANYTIME YOU WANT OR YOU 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
How are you?!
Hey baby,
> MAR 1, 2009 8:11 AM
HEY SEXY
> APR 6, 2009 3:44 PM
Kristina Marie ‹3
Xoxoxox
can’t wait to talk to yuh again, have a wonderful nite.!
& nice yuh are. & if anyone hurts u I will have to do something about that, okayy well ttyl baby,
amazing boyfriend, :) . hehe. Man I wish I could just hug u rite now. Ugh u don’t know how sweet
how ahmazing guys are untill I loose them, I know we are not going out, but youu would be an
he’s romantic and SO SWEET . I have never meet anyone so great as him, sometimes I don’t relize
ahmazing, he’s so sweet, so nice to me, & so hot, but he has a great personality, & speaks his mind,
AAP 18, 2009 11:39 PM
Heyy baby:]
> APR 24, 2009 10:04 PM
Heyy babyy
> APR 28, 2009 6:19 AM
ayyeeee (:
> MAY 8, 2009 3:30 PM
- Love Kristina.
I love you,
ur saying, ur ahamzing & ur making me feel great, cuz this kid is being mean, & calling me all
Okay so I’m talking to you rite now, & I’m kinda glad, becuz ur making me smile with everything
> MAY 31, 2009 1:04 AM
POSTS TO SCOTTY:

FAVORITE QUOTES:

-Connor Will Adams
"i dont understand how hitting balls is a sport"
-Holly Alexa Souchack
"BATHROOM" SO I CAN SEE YOU!''
-Claudia Heitner
"of global warming."

MY SPACE BLOG POST:

I hate when girls stare at my boyfriend.
My door was closed when you came in, dont walk off and leave it open.
I’m so tired but I want to stay up and talk to you :D
Celebs on Facebook
No, spellcheck, that’s my name, not a misspelling.
‘______________ is now in a relationship’ ... ‘AGAIN!?!?’
Texting
Dislike Button
Texting the person next to you stuff you cant say out loud
Givin your friend a certain look and they undertsand what u mean.... :)
Why do we have to be quiet during a fire drill? Will the fire hear us?
Shut up, The World Won’t End in 2012.
KRISTINA MARIE KELLEY IS A FAN OF:

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

Category: Romance and Relationships
Current mood: loved
to him x3
A diagram labeled 'PREHISTORY' showing a timeline from 3500 BC to 300 AD and 1500, with various lines and annotations.
The Babees' Book

The Booke of Urbanitie

all children, even if nobility, bow low to superiors only associate with those of wide use in noble homes to train young four books copied from earlier versions, printed translation, revives leads to salvation, maintain virginity “walking”, then “keeping company”

NEW LEARNING

1528

1520s ITALY

1526 ENGLAND

1531 ENGLAND

radically advanced for educating perfect courtier: urbane, attractive, relaxed, well-educated, gambling is rampant and ill-mannered, gentlemen are coarse belching, stinking, and peeing in public voice, avoid unpleasant words way it is doffed shows whether the doffer is well-bred or not

GIOVANNI DELLA CASA gentle gentle, gentle ungentle (entrenched gentry), souls and wit like men 1570 ITALY 1581 ENGLAND

1600s boys and girls go to petty schools to greeting persons of quality, and passing salutation first salon at Hotel Rambouillet you are foolish to choose a beauty The Compleat Gentleman

200 L'HONESTE HOMME 1630 FRANCE
to the public gambling still rampant under Louis XIV the visiting card allows others to shine, flattery is essential, encouragement to express oneself, but Louis XIV measures human worth

CENTURY CIVILITÉ

JACQUES DE CALLIÈRES it can disarm enemies at court valuable asset: amiable disposition, let him win at games, courtier’s most Essays on Conversation BÉNEDICT DE SPINOZA

F. NIVELTON translated and reissued century civilité 1660 RICHARD ALLESTREE

the letter “h” will reveal whether someone is truly nobility, do not respectability, avoid speaking to women in showy attire, painted face, interrupt others, don’t spit on carpet or things you have little experience in

mid 1700s ENGLAND

1674 ENGLAND

RICHARD ALLESTREE
give, love, take care of those in need, give to ill health, ceremonial visits are important for social and personal gain more rights, their place is still in the home InDUStRIal ReVoLuTion

1811 five women lead the way with similar texts etiquette books published abolitionist and women’s rights activist, don’t repress children’s natural joy

EMILY THORNWELL

ELIZA LESLIE

the letter “h” will reveal whether someone is truly nobility, do not respectability, avoid speaking to women in showy attire, painted face, interrupt others, don’t spit on carpet or things you have little experience in

mid 1800s AMERICA

ladies in the company of other ladies do not gossip about host after visit etiquette books cover courting and engagement in minute detail

DANIEL COLESWORTHY
do not be outspoken, don’t use ridiculous word examples of all types of letters, usages of the ‘best society’

EMILY POST's Extremely Detailed Etiquette Book

opinions, don’t monopolize the conversation, allow speak in a clear and distinct tone, don’t argue one’s passage is returned one has succeeded gain more rights, their place is still in the home

1900 1980

speak, say only what is agreeable to others, avoid constantly chattering, think before you say something

LORD CHESTERFIELD

George III and wife Charlotte steer English court back to propriety

Chesterfield’s letters are published by REVOLUTION

FRENCH

speak out for women’s rights in commerce, some women begin to women’s roles finally really start to

JOHN TRUSLER

JoHn tRUSLeR

English court back to propriety

George III and wife Charlotte steer English court back to propriety

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JOSHUA DOROW

1970

1980

1990

2000

2010

POST MODERN 40 YEARS
Middle Ages

Printing should be servants to their lord. The old ideals of chivalry end. Modesty declines slightly when men courtship involves "talking", then it's not just for scribes and clerics. The Renaissance brings learning to England, and personal social advancement becomes a social duty. Everyone needs a vocation, recreation and exercise. "To get ahead, an honest man..." is disappearing.

EARLY MODERN

Social visits reach a new extreme, daily rounds of social calls, leave romance out of marriage, and conversation no longer deals with preoccupations of the privileged elite. The Boke Named The Governour is important: dancing, music, social calls, leave romance out of marriage, conversation, be warry what you say, good manners. Epics revive ideals and combine with the new."Grovianus" or visit whore-houses, don't spend more than life is worth.

GEORGIAN ERA

Rules of Good Deportment is filled with importance of charming manners, and it's a realistic attitude for society. "Du Refuge" includes the art of conversation. The Ladies Calling is written by a woman. Etiquette is comprehensive and includes speech guidance, or a person to drop an "h" from words. "The Gentleman's Calling" and "The Lady's Guide to Perfect Gentility" become extremely detailed etiquette books. "Principles of Politeness" is a guide for society. "Manners and Social Usages" includes precise details: how to fold a note paper, correct way to serve yourself.

INDUSTRIAL

"Ame Ric an Manner" is filled with importance of charming manners, and it's a realistic attitude for society. Etiquette is comprehensive and includes speech guidance, or a person to drop an "h" from words. "Manners and Social Usages" includes precise details: how to fold a note paper, correct way to serve yourself.

MODERN

"Ame Ric an Manner" is filled with importance of charming manners, and it's a realistic attitude for society. Etiquette is comprehensive and includes speech guidance, or a person to drop an "h" from words. "Manners and Social Usages" includes precise details: how to fold a note paper, correct way to serve yourself.

TODAY WIDE WEB

"Ame Ric an Manner" is filled with importance of charming manners, and it's a realistic attitude for society. Etiquette is comprehensive and includes speech guidance, or a person to drop an "h" from words. "Manners and Social Usages" includes precise details: how to fold a note paper, correct way to serve yourself.
1400 BC EGYPT

1000s GREECE

800s EUROPE

1500s ENGLAND

1600s FRANCE

1800s AMERICA

1900s ENGLAND

2000s AMERICA
SALUTATIONS

CORRESPONDENCE

VISITING & SOCIAL CALLS

EDUCATION BEYOND THE SELECT FEW

ROMANTIC MARRIAGE & COURTSHIP

CONVERSATION SKILLS

extending the right hand, or weapon hand, empty hand to show unarmed, clasp hands

FIRSt GReetInG

QUeStIonS LeAD

first marriages were by capture of women from wants, courtship is brief and rude, many of the starts as pairing system, man picks whoever he

draw symbols and pictures on cave

education spread through oral traditions such as
to sneak up, precursor to visiting cards

visitings originated to pay homage to "the Strong

3500BC

700

900

2100

500

800 900 1000 1100 1200 1300 1400

2500

300AD

only upper body and eventually just the hat

civilizations, women have equal

Egypt is acception to other ancient

women are either daughters of father,
education only to become a scribe

shortly after cuneiform

Egyptian hieroglyphs develop

earliest known system of writing

Sumerians create cuneiform, the

3,800

- aleph - ox

most widely used writing systems

Phoenician alphabet develops as a descendant

Greek alphabet develops from

700sBC

Rome

Latin alphabet develops as a

greeting: "be well"

farewell: "be strong"

"the lord bless thee"

"the lord be with you"

- beta

α

β

Phoenician alphabet

700 BC

500sBC

Persia

first to write a letter on paper

Persian queen, Atossa, possibly the first postal system

436-322BC

IsOcRaTeS

write about conduct

200sBC

and horseback are common

Ecclesiasticus

135BC

Ecclesiasticus relegated
to superiors, treat women with utmost tenderness, break respect for elders is law, give your right side in deference reorganization of Hebrew law, section of the Talmud

200AD

Rome

extend right hand as pledge

Maxims of Cato

sending letters is expensive and unreliable, as bureaucracy grows and kingdoms

500s

PERSIA

first to write a letter on paper

Persian queen, Atossa, possibly the first postal system

436-322BC

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Rome

extend right hand as pledge

Maxims of Cato

sending letters is expensive and unreliable, as bureaucracy grows and kingdoms
The Babees' Book
1460

should be servants to their lord

your status, doff your cap or

first printed

1500s ENGLAND

more choice in marriage, but with

brings Renaissance to England, learning

new learning

1516 ENGLAND

"Master of Posts"

1528

now opinionated and intelligent conversations

are a terrible conversationalist

ability, all good qualities don't matter if you

Erasmus

youth, rules for hygiene

courtesy etiquette

SIR THOMAS ELYOT

Grobianus

FRIEDRICH DEDEKIND

satire of gross English conduct, farting,

draws, painting, fishing, fighting, care of books,

geometry, and cosmography

ELIZABETHAN ERA

1568 ENGLAND

The Scholemaster

souls and wit like men

self-defense is the most manly art

The Courtier, social accomplishments

1581 ENGLAND

1590 ENGLAND

The Gentleman's Academie

become a social duty

courtship involved viewing from a distance,

parental advice books widely popular,

realistic attitudes for society

boys and girls go to petty schools to

learn reading and writing, boys also go to grammar school to learn Latin

more romantic freedom, love becomes more important in marriages

courtship involved viewing from a distance, walking out, gift giving, and love letters

1600s FRANCE

HEADQUARTERS OF 17TH CENTURY CIVILITÉ

Louis XIV measures human worth in manners and decorum

1604 FRANCE

ceremonious visit is important for personal social advancement

under Louis XIV the visiting card becomes an established fashion, it comes into general use, leave a calling card if the host is absent

1630

The English Gentleman

everyone needs a vocation, recreation

1635 ENGLAND

post made available to the public

1622 ENGLAND

HENRY PEACHAM

The Compleat Gentleman

reference book of the 17th century Englishman

true nobility: performance, not birth (however tradesmen can not be gentlemen), concentrate on how to think, not behave, learning is greatest pleasure in life: poetry, music, drawing, painting, fishing, fighting, care of books, geometry, and cosmography

1615 ENGLAND

ALEXANDER NICHOLES

A Discourse of Marriage and Wiving

first guide for seeking a wife, avoid women with wandering eyes or a coquettish gait, you are foolish to choose a beauty

"your very humble servant"

bow changes from taking the leg back to taking the leg forward, bending the upper body, two forms of bow: extreme forward inclination, and slighter bow in passing salutation
curtsy still consists of: bending the knees, two forms of curtsy: greeting persons of quality, and passing salutation
still kiss the hand

1616 FRANCE

DU REFUSE

Traicté de la Cour

English manners lag behind French: stubborn, political turbulence, upper class swear an use crude language, gambling still rampant

1600s ENGLAND

1800s FRANCE

mid-1800s AMERICA

etiquette books cover courting and engagement in minute detail

1830s AMERICA

WILLIAM ALCOTT

The Lady's Guide to Perfect Gentility

major themes: conversation, visiting, help, romance,

flirtations, only two results: feel compelled to

not the sole object of society, men shouldn't enter

conform manners to your company, marriage is

modest and measured gait, never look

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

L'HONESTE HOMME

1630

1640 ENGLAND

RICHARD BRAITHWAITE

way, make calls, and tend to your family

1674 ENGLAND

books for servants

1706 ENGLAND

hands, wits, and address are all virtues

conflicts of interest come into play

1800s

about many subjects, not just one

spread of democratic ideas leads

formalities, courtly address, dinners, and
calls on the nobility

1810s

mid-19th century

smaller, modern formats, popular;

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

courtesans, conversationalists, beautifully dressed, piano players, charitable,

women should be: servant-trainers, housekeepers, wives, mothers,

1837 AMERICA

VICTORIAN ERA EDWARDIAN ERA

1867 AMERICA

Etiquette: The Blue Book of Social Usage

1879 ENGLAND

1919 AMERICA

LILLIAN EICHLER

Encyclopedia of Etiquette

women's liberation

1946 AMERICA

EMILY POST

an updated guide to manners to appeal

1975 AMERICA

EMILY HOLT

Hints on Common Politeness

women's liberation

1979 AMERICA

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1979 AMERICA

WILLIAM ALCOTT

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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, it makes us question, “Is this really the way we communicate in the real world?”

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 look right.”

In the end, people realize how much they are expressing themselves. Judging from this experience, they now have a better understanding of how much information they are sharing. The participants are now aware of how much they are revealing about themselves.

The goal is for them to walk away questioning whether or not these modes of behavior are really “appropriate.”

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PATTERNS OF BEHAVIOR

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