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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
Patterns of BEHAVIOR

Appropriate Interaction in Society: From Prehistory to the Present

[Text content about the exhibition or event, but the text is not legible in the image provided.]
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.
May we be at ease in every situation.
the Polite Conversation
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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.

EXPERTS

> 04 PTAHOTEP
> 05 BEN SIRA
> 06 DIONYSUS CATO
> 07 BRUNETTO LATINI
> 08 WILLIAM CAXTON
> 09 JOHN RUSSELL
> 10 BALDASSARE CASTIGLIONE
> 11 GIOVANNI DELLA CASA
> 12 ANTOINE DE COURTIN
> 13 LORD CHESTERFIELD
> 14 CHARLES WILLIAM DAY
> 15 ELIZA LESLIE
> 16 MARY ELIZABETH SHERWOOD
> 17 EMILY POST
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, speak not 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.
DIONYSUS CATO  Distiche de Moribus ad Filium

> 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 flattery cloaks deceit.

> Talk little at thy feasts lest men esteem
  Thee wordy, though thou fain wouldst witty seem.

BRUNETTO LATINI  Il Tesoretto

> 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 hurt 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.
And whan ye speke / luke men in the face
With sober cheere / and goodly semblance
Caste not your eye a syde / in other place
For that is a token of wantoun inconscience
Whiche wil appere 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 thence 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 solhe ye must be shent
And zham ye speke / speke ye with good etet
Of maters acordyng unto plesance
But nothig / that may cause men greuance

Vnderstonde therfore or than ye speke
Prynte in you mynde / clerly the sentence
Who that vsith / a mannes tale to breke
Leteth uncurteysly / alle the audience
And hurteth hym self / for lack of science
He may not gyue answere conuenyente
That herith not finall / what is mente

And one thing / I warne you specially
To wamanhole / take aye alleeye
And them to servue / loke ye haue an eye
And theire comendementis that ye obe
Pleasant wordeis I auyse you to them seye
And in alle wyse / do ye your diligence
To do them pleasure / and reuerence

And whan ye sitt therfore at your repaste
Anneye ye woman presente nor absente
But speke ye Fewe / for yf ye make waste
Of large langage / for solhe ye must be shent
And zham ye speke / speke ye with good etet
Of maters acordyng unto plesance
But nothig / that may cause men greuance

> Understanke therfore or than ye speke
Prynte in you mynde / clerly the sentence
Who that useth / a mannes tale to breke
Leteth uncurteysly / alle the audience
And hurteth hym self / for lack of science
He may not gyue answere conuenyente
That heareth not finall / what is mente

> And one thing / I warne you specially
To womanhole / take aye alleeye
And them to servue / loke ye haue an eye
And theire comendementis that ye obe
Pleasant wordeis I auyse you to them seye
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> Crye. Ye yet speake, with to lowd voyce
Whereas thou doest walke,
For lyght-witted or drunkenn, sure,
Men will name thee in talke.

> Haue audyence when thou speakest,
Speake with authoritye,
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.

> When thou shalt speake to any man,
Role not to fast thyne eye,
Gase thou not to and fro as one
That voyde of curtesye,
For a mans countenaunce ofte tymes,
Discloseth still his though:
His lookes with his speeche, trust thou me,
Will judge him good or nought.

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Will judge him good or nought.
> 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 witcisms and pleasentries 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 must waryly foresee, that thematter bee suche, amongst 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 slowe, as if you were vnlustie: nor so hasty, as if you were hugrie... Likewise, if you pronounce youre words and your sillables with a certale grace & sweetnes... Neither must you mumble them nor supp them vp, as if they were glued & pasted together one to another.

> ...prickles & stinges of Complaint, Anger and Choler. So that, suche as vse them selues to speake suche churlishe and fumishe woordes, are taken for sharpe and sower fellowes: & men doe ashamke shanke their acquaintance: as to thrust them selues vpone thornes and thistles.

> But, as ourer mache babble makes a ma weary : so doth ourerer Silence procure as greate 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 woordes... Must be so plaine, that Words would all the companie may easily understand them: and without, for sounde and sense they must be apt and sweete.

> ...You shall never speake, before you have 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 manner faihte and homestie 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 Mans Fault should be every Mans 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, lest that Affectation and false Gloss infect and envenom, not only our Stile, but our Minds.

> When you are in company, talk often, but never long.

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

> Tell stories very seldom, and, absolutely, never but where they are apt, and very short.

> There is nothing so brutally shocking, nor so little forgiven, as a seeming inattention to the person who is speaking to you.

> It is considered as the height of ill-manners to interrupt any person while speaking, by speaking yourself, or calling off the attention of the company to any new subject.

> 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’s, than of your own choosing.

> When you oppose or contradict any person’s assertion or opinion, let your manner, your air, your terms, and your tone of voice be soft and gentle, and that easily and naturally, not affectedly.

> Avoid, as much as you can, in mixed companies, argumentative, polemical conversations.

> Upon all occasions avoid speaking of yourself if it be possible.

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

> Private scandal should never be received nor retailed willingly.

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

> Always adapt your conversation to the people you are conversing with.
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 loud, “reform it altogether.” It is a bad one, and will renders 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 plain-spoken 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 flowers 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.

> 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.
7:00 PM

> 00
KRISTINA KELLEY
MySpace Wall Posts to Scotty & Im Conversation with shakedontstir810.

> 05
DIANE WHORTON
Various Twitter Posts

> 10
ADAM WOODALL
Blogger Blog Posts & Various Forum Postings

> 15
ANNETTE CHATHAM
MySpace Wall Posts to Sarah

> 20
JACOB HALSEY
WordPress Blog Posts & Various Twitter Posts

> 25
VERA RAYNER
Various Facebook Statuses

7:30 PM

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

> 35
EDWARD HEROLD
MySpace Forum Posts & Various Twitter Posts

> 40
ROBERT HEATH
WordPress Blog Posts

> 45
AMANDA SEALS
MySpace Wall Posts to Jessie

> 50
MARY SMITHERMAN
Blogger Blog Posts & Various twitter Posts

> 55
KELLY TATUM
MySpace Wall Posts to Steven
<table>
<thead>
<tr>
<th>8:00 PM</th>
<th>8:30 PM</th>
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<td>NATHAN MCCURRY</td>
<td>JONATHAN RICHARDS</td>
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<td>Facebook Wall-to-Wall with Vickie Young</td>
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<td>RACHEL KENNY</td>
<td>JESSICA ANDERSON</td>
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<td>Various Twitter Posts</td>
<td>Facebook Wall-to-Wall with Anne Sanderson &amp; Various Facebook Statuses</td>
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<td>WALTER BLACKMAN</td>
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<td>JULIA CHAPMAN</td>
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<td>KATIE PATTERSON</td>
<td>BETH DAVIES</td>
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<td>MySpace Wall Posts to Henry</td>
<td>MySpace Wall Posts to Andrew &amp; WordPress Blog Posts</td>
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Here are KRISTINA KELLEY’s MySpace Friends. Find her and see if she can name them all.

<table>
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<th>MISS TILA</th>
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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 Hathorne

  WALL-PROFILES
  Walter Blackmore
  Anna Owens
  Jason Fredericks
  George Kendrick

> 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
Kristina Kelley

http://www.myspace.com/xogirlfriendxo14
http://www.facebook.com/kristinamariekelley93
http://www.stickam.com/kristinamariekelley

18 YEARS OLD
SCARSDALE, NEW YORK

TEXT ME: 7186826073
IM ME: kelsyphumper

STATUS: In a Relationship
HERE FOR: Dating, Serious Relationships, Friends
ORIENTATION: Straight
HOMETOWN: Tucson, Arizona
BODY TYPE: 5'7circa
ETHNICITY: White/Caucasian
RELIGION: Catholic
ZODIAC SIGN: Gemini
CHILDREN: None
EDUCATION: College graduate
INCOME: $20,000 and Higher

My name is Kristina Marie Kelley. I am 16, my birthday is June 19th. I've been told I am adopted, and I plan on meeting back with my real parents in Arizona when I turn 18, ought to be a thrill then, but who knows?? But sadly, LEGO / hot wheels. I love doing pictures talking to friends, colleagues, I am only true to a few people, if they know who they are. I am not stupid, so don't talk :) If anybody, I hate the greatest friends in the world, besides a boy, needless I love very much, needless if you want to call me, then take me :) thank you schöne =)

FAVORITE QUOTES:

Love ya «3
KAY, CELL#: 914 338 5576
.. xogirlfriendxo14
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
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.!

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,
Alrite for every girl on scottys myspaces hope off  =)JKJK hehe. Okay well this guy is pretty much
> APR 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,
:'(, o well, I'm talking to you now so that's good=) ‹3333 ,
miss talking to you,
ur saying, ur ahamazing & 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
- Love Kristina.
extending the right hand, or weapon hand, so neither can quickly grab their weapon. These greetings lead to more questions and answers before writing stories, legends, folklore, rituals, and songs. Education spread through oral traditions such as ceremonial visits to superiors, gifts in order to win approval, evolves into the concept of the "righteous man," the wise man," the king, etc., to give advice. Marriages are arranged, not boast wealth, hold one's tongue - speech is the trial. The instructions of Ptahhotep: don't put yourself above your guests, speech is the trial. Aristotle, Plato, lead by example. In friendship or to pledge honor, a kiss is the usual greeting between ye damoiselle, fellow, or friend in monasteries. Everyone as a sign of friendship, a kiss is used as a greeting between all, handclasp and bow refers to bowing the knees, only touch both knees with feet together, doff the hood, women curtsy, like men's bow, except on the ground. Nobility, doff the hat while bowing, lord, lord covers hands with his own, kneel on one knee, palm to palm hands to superiors, treat women with utmost tenderness, break the hood, and bow low to superiors, only other options are to be a maid, to serve their husbands, poor women work in monasteries, and bear children, women are subjects to their husbands, too much, don't quarrel or lie. Women should be charming, decorative, and physically, revoke privileges, the old ideals of chivalry, leads to salvation, maintain virginity. The order of chivalry, warranties first printed 1484. The boke of nurture, mentions Cato, rewritten, copied, and translated, Il tesoretto, speaks with your mouth full, don't take the choicest pieces first, some of the earliest writings on civility. The boke of nurture, mentions Cato, rewritten, copied, and translated, Il tesoretto, speaks with your mouth full, don't take the choicest pieces first, some of the earliest writings on civility. The boke of nurture, mentions Cato, rewritten, copied, and translated, Il tesoretto, speaks with your mouth full, don't take the choicest pieces first, some of the earliest writings on civility.
SALUTATIONS

CORRESPONDENCE

SUPERIOR DEFERENCE

so neither can quickly grab their weapon

HANDSHAKE ORIGIN

questions, precursor to "how do you do?"

FIRST GREETING

TO CONVERSATION

first marriages were by capture of women from

wants, courtship is brief and rude, many of the

stories, legends, folklore, rituals, and songs

education spread through oral traditions such as

PREHISTORY MIDDLE AGES EARLY MODERN

to sneak up, precursor to visiting cards

to warn people of arrival, shows one is not trying

Man", "the Wise Man", the king, etc., to give

strip captives naked to show their subjugation, nakedness

marriages are arranged

speaking or don't speak at all

EGYPT

rights with men
determined by father's position, highest level

or wives of husband, not individuals

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

only upper class boys are educated,

earliest known system of writing

to the Apocrypha

Phoenician alphabet develops as a descendant

900s BC GREECE

poor to attend, only boys go to school

status, property of husbands

women are inferior, no real

in friendship or to pledge honor

a kiss of welcome, clasp right hand

farewell: "be strong"

clasp knees of superiors

- β

α

descendant of Greek alphabet

"shalom" (peace)

most communication is oral

writing letters is common, but

first to write a letter on paper

436-322 BC GREECE

PLATO

words bind souls together

Aristotle teaches that

and horseback are common

1095 WESTERN EUROPE

Byzantine influence, Judeo-Christian ethics influence

CONSTANTINOPLE DURING CRUSADES

monk enlarges the manuscript

A Treatise on Courtesy

1200 ITALY

easy to manage, don't eat bread before the first dish is served, don't

do not tell secrets or boast, women shouldn't walk fast, sit with legs

disperses across Europe

1260 ITALY

higher, avoid superiors,

1230 ITALY

The Order of Chivalry

1300 ITALY

FRANCESCO DA BARBERINO

RAMON LULL

1430 ITALY

dog for a burglar alarm

The Boke of Nurture

1500s

parental consent
"walking", then "keeping company"
courtship involves "talking", then

brings Renaissance to England, learning

HENRY VIII ENDORSES
Lord Chesterfield's Advice to his Son

Chesterfield's letters are published by his son Edward.

Lord Chesterfield

The Young Ladies Friend

1838 AMERICA

ELIZA FARR

1856 AMERICA

Emily Thos.

The Lady's Guide to Modern Manners

First book to teach rules of etiquette to women and to encourage "amiable, amiable, amiable" traits.

Emily Post

1905 AMERICA

The Etiquette

Mrs. Post answers questions about etiquette.

1920s

First etiquette book to deal with "modern" manners.

Afternoon tea becomes fashionable.

1930s

"Going steady" arises.

Dating becomes highly ritualized.

"Going steady" becomes rare.

1940s

Women hold their positions in the workforce.

Women's liberation

1970s

American women begin to hold their positions in the workforce.

Women's liberation

1980s

"Going steady" becomes rare.

Dating becomes highly ritualized.

"Going steady" becomes rare.

1990s

Women hold their positions in the workforce.

Women's liberation

2000s

"Going steady" becomes rare.

Dating becomes highly ritualized.

"Going steady" becomes rare.

2010s

Women hold their positions in the workforce.

Women's liberation

2100s

"Going steady" becomes rare.

Dating becomes highly ritualized.

"Going steady" becomes rare.

2200s

Women hold their positions in the workforce.

Women's liberation

2300s

"Going steady" becomes rare.

Dating becomes highly ritualized.

"Going steady" becomes rare.

2400s

Women hold their positions in the workforce.

Women's liberation
**Middle Ages**

- 1477 ENGLAND: Unquestioning obedience should be servants to their lord. Bow low to superiors.

**Early Modern**

- 1516 ENGLAND: The Boke Named The Governour discusses the art of conversation and the importance of small talk as a social grace.

**New Learning**

- Mid 1500s: The first book to divide manners into categories is written by Thomas Marshe. He teaches children at home, recommends well-read, versatile in the arts, a sportsman, a dancer, a writer—important in marriages.

**COURTESY ETIQUETTE**

- Mid 1500s: Courtesy visits for congratulations, men doff their hat in honor and reverence for one another, the advice is a gift of kindness and friendship, dress in accordance with the occasion.

**16th Century**

- 1622 ENGLAND: Henry Peacham's *The Compleat Gentleman* develops an elegant and courteous way of speaking, and is a reference book of the 17th century Englishman.

**1600s France**

- 1600s: Parental advice books widely popular, realistic attitudes for society.

**1600s England**

- "Your very humble servant" becomes a formal way of addressing superiors.

**17th Century Civilité**

- 1615 ENGLAND: Alexander Niccholes' *A Discourse of Marriage and Living* is a first guide for seeking a wife, avoiding women with wandering eyes or a coquettish gait, you are foolish to choose a beauty.

- 1630: Richard Braithwaite's *The English Gentleman* teaches the English how to become a social duty, learn reading and writing, boys also learn music, geometry, and cosmography.

**17th Century**

- 1635 ENGLAND: Manners and decorum become a social duty, dressing in accordance with the occasion.

**1700s**

- 1700-1720: Women's roles finally really start to change, letter writing is commonplace, men and women are expected to be well-considered and exact in manners and decorum.

**18th Century**

- 1737 ENGLAND: Etiquette books cover courting and engagement in minute detail.

**19th Century**

- 1830s: Americans spurn English formalities, parental control in marriage is disappearing, dance is a social duty.

**20th Century**

- 1990s: Etiquette instruction enters the classroom, ceremonies become important for personal social advancement.

**21st Century**

- 2000s: Digital communication becomes the norm, etiquette becomes seamstresses instead, help shortage, men's roles finally really start to change.
Patterns of Behavior

STYLE GUIDE & EVENT MANUAL

designed & assembled by:

Whitney Hayden
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, people are able to see how far we have progressed and how much we have changed. Judging from this experience, they might decide that 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 belong here.” This experience helps them to consider the impact of their actions. 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
Design & Layout
Style Guide
Production & Installation

PATTERNS OF BEHAVIOR