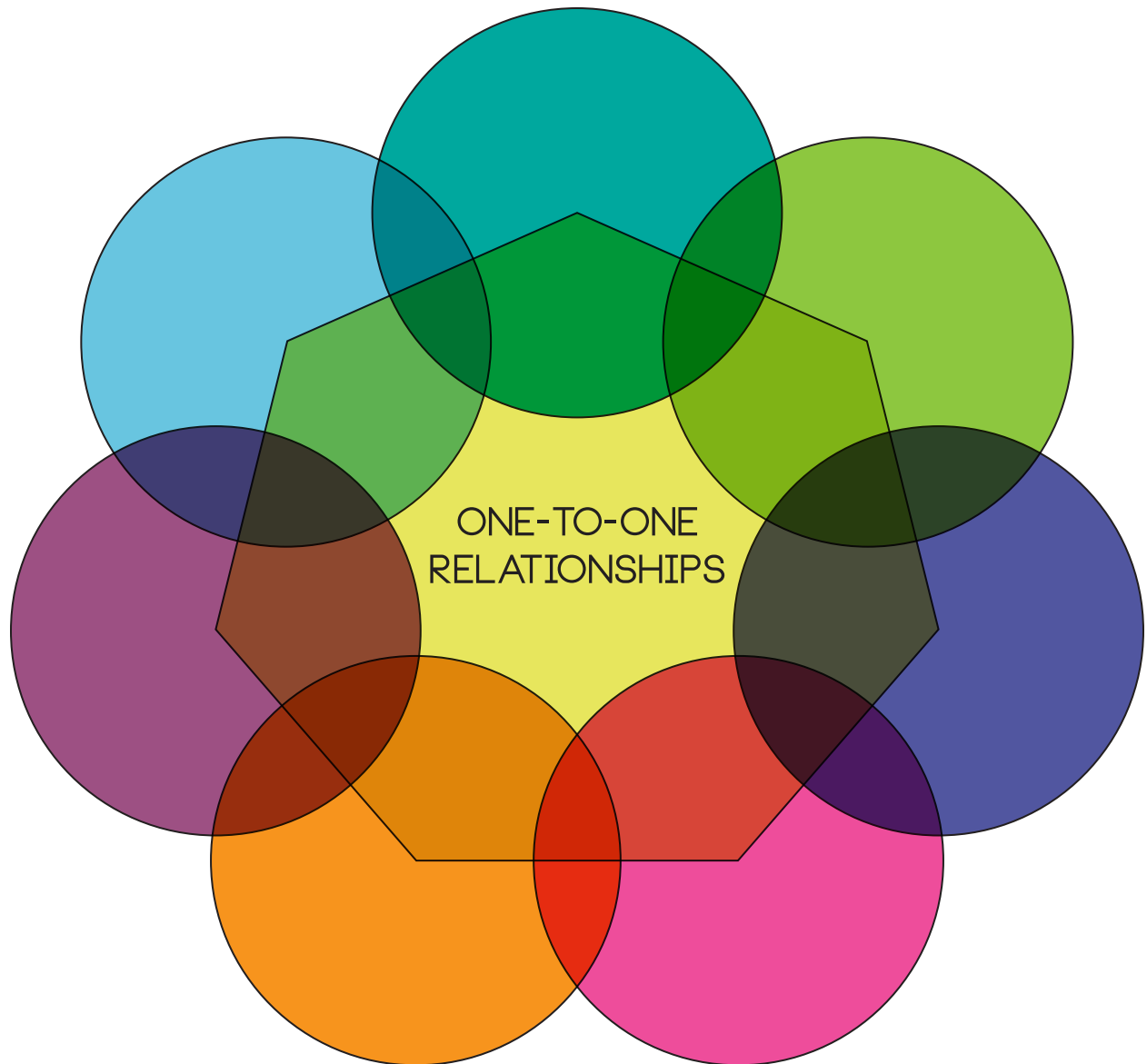


# CAN TECHNOLOGY STRENGTHEN INTIMACY OVER TIME AND SPACE?



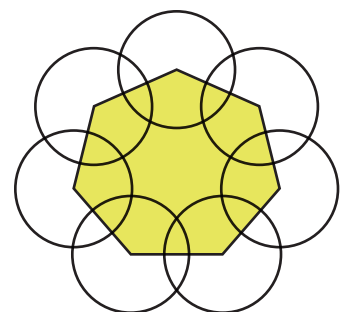
SHAINA ALLISON LURIE  
CHAMPLAIN COLLEGE,  
INTEGRATIVE THESIS  
MAY 2012

# ONE-TO-ONE RELATIONSHIPS

The world is shrinking due to new technology; significant relationships are separated by distance, requiring multiple media for interaction.

Our personal relationships evolve naturally overtime (Bennett). During our lifetime, we build strong connections through milestones of experience. From early childhood friends, college friends, romantic relationships, parents, children, grandparents and grandchildren, we gradually develop more complex and intimate relationships. These one-to-one experiences, share knowledge, values and history through multiple forms of communication. Distance relationships can become more challenging in terms of communication due to the element of time and intimacy. These relationships must extend beyond the physical realm. It is crucial that people in these relationships keep constant communication to sustain their level of closeness. "Consciousness of the now is essential to the intimate experience; intimacy is timeless" (T.P. Malone & P.T. Malone). It is important that these people within these significant relationships remain involved in daily life experiences. Those little details help informed the past, present and future of the relationship.

As of 2005, according to The Center for the Study of Long Distance Relationships, an estimated 2.9% of U.S. marriages were considered long distance, with 1 in 10 marriages reported to have included a period of long distance within the first 3 years (Long-distance relationship). This means that in 2005 approximately 3.5 million people in the U.S. alone were involved in long-distance marriages. It is harder to know precisely how many non-married couples are in a long distance relationship but according to the Center for the Study of Long Distance Relationships, there was an estimated 4 to 4.5 million college couples in the U.S. which were in non-marital long distance relationships (long-distance relationship, wikipedia). This research concluded that 25-40% of all romantic relationships among students attending colleges across the U.S. are long distance. This involves many different factors such as both partners attending different universities, departed hometowns, semester breaks and military relationships.



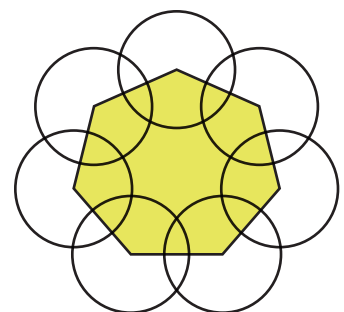
How can new technology help long-distance relationships last? (Womensday)  
Genevieve Bell, PhD, cultural anthropologist and ethnographer for Intel, travels around the world studying the way people use media. Bell argues that, “All these technologies are profoundly remapping relationships -- letting us collapse geographic distance, and changing our ideas of time (Long Distance Relationships in the Digital Age).

Intimacy always involves another; it requires going beyond the individual as a separate self. The term transpersonal means extending or going beyond time; that is, individuals who “know” another at a deep level often feel a sense of connection that is timeless (Bennett).

The fundamental purpose of communication and technologies has been to allow people to exchange messages without being physically co-present. Therefore, forms of personal connection need to respect the value of new media and communication in digital spaces.

An important aspect of long distance relationships is having a space that “lives” digitally since these relationships might not have their own physically shared space.

Shared space does not have to mean shared time or shared physical proximity. “But shared location has been intrinsic to our understanding of how relationships start and their place in our personal networks for millennia” (Baym, 2010). This opens possibilities of digital space being used as a shared relationships destination of experience. Baym supports this concept by suggesting that relationships developed digitally can archive space in the cloud, possibly beyond their physical lifetime.



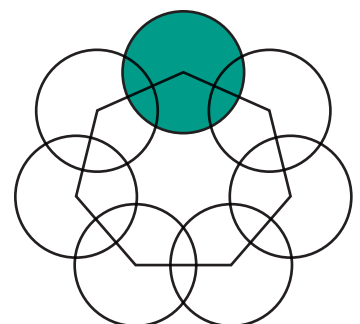
# MULTIMEDIA INTIMATE EXPERIENCES

*“As relationships develop, we seek media that offer more cues to enrich our ties. As our ties become enriched, we seek multiple media through which to interact” (Baym, 2010).*

Communication is multilayered, meaning that it is much more than just words. Images, video, text, music and voice all contain characteristics that heighten our emotional senses, developing intimate experiences. The impact of multimedia cuts across all age groups, with 77% of those over 60 years old saying they have used new technology to improve important relationships, according to a UK company CuteCircuit (The lack of intimacy in our culture).

Companies like CuteCircuit work on prototypes to enhance the world of telepresence. Telepresence refers to a set of technologies which allow a person to feel as if they were present, to give the appearance or to have the effect, via tele-robotics, at a place other than their true location. Tele-robotics uses wireless connections like Wi-Fi, Bluetooth and the Internet to transmit information. One of the prototypes currently under development at CuteCircuit is a sensor sewn into clothing so when the user hugs themselves the information is passed via text message and changed into vibrations and heat on a shirt worn by his or her partner. Several devices have been made, including KissPhone where a person kisses an artificial mouth and that motion is replicated by one's partner KissPhone. Another transformative device is called Mutsugoto, which projects a silhouette of one's partner onto your mattress. All of these developments are working towards the higher goal of capturing an intimate experience using new media technology. “Most relationships are characterized by ‘media multiplexity,’ meaning that they are conducted through more than one medium, and that closer relationships use more media” (Baym, 2010; Haythornthwaite, 2005).

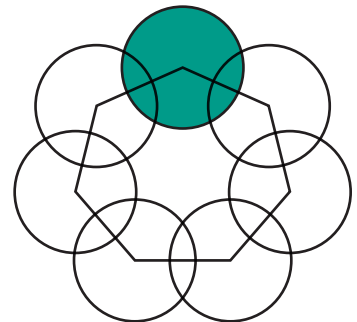
Genuine intimacy in human relationships require dialogue, transparency, vulnerability and reciprocity: a process of rapport building that enables parties to confidently disclose previously hidden thoughts and feelings.



Michael Wesch, cultural anthropologist, explained at the 2011 Mobility Shifts conference, that media are not just tools; they shape what can be said and how we connect with one another. His statement that media mediate our relationships suggests that growth and prosperity of the relationship could be dependent on technology as a communication source. This argument was also made by Marshall McLuhan, stating that, "Machines are the extensions of human sense." If our relationships rely on media to transmit our human sense of emotion, then we need to come up with more solutions to allow these experiences to be more private and intimate. This "communication imperative" (Walther, 1994) pushed us to use new media for interpersonal purposes and to come up with creative ways to work around barriers. Technology breaks these barriers of time and space. In this realm of possibilities we might discover tools and experiences that provide personal relationships social cues. "Social presence theorists argue that if you knew which social cues serve which functions in conversation, and you knew which media transmitted which cues, you would be able to predict how much social presence people using a medium would experience" (Baym, 2010).

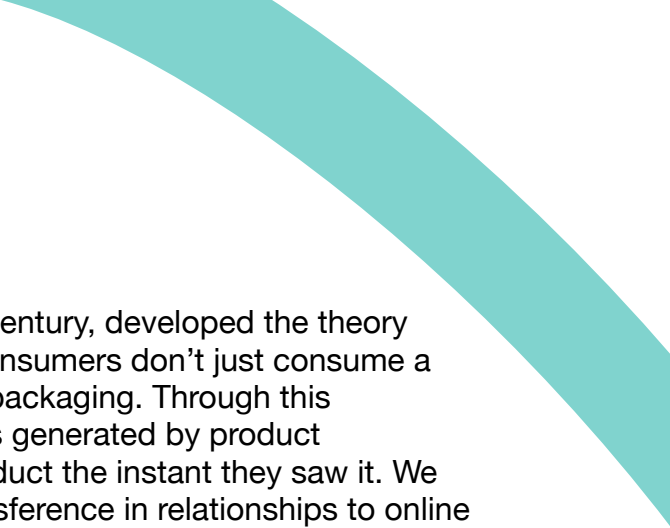
New media helps people in relationships tell personal stories and share memories. This empowers our everyday life experiences. "Narrative is a social and interpersonal event and authorship cannot be simply erased from the picture" (Larry Freidlander).

Because we may not be physically present in one place, multimedia can bridge the distance of our relationships, allowing us to be mentally and emotionally engaged anywhere.



The human voice for example is unique because typically it is experienced face-to-face or via telephone; however, with new media voice recording tools, someone's voice can be easily transferred into a digital application. Hearing the tone of your loved one's voice is an extremely valuable quality of the bonding experience.

William James, a Harvard professor in the late 19th century, perceived that bodily changes during emotion constitute the emotional experience, and without this perception, emotion would be pale and colorless. "The most important part of my environment is my fellow-man."




Louis Cheskin, a marketing pioneer of the early 20th century, developed the theory of Sensation Transference, essentially the idea that consumers don't just consume a product, but the totality of the product, including the packaging. Through this phenomenon, consumers would transfer the emotions generated by product packaging to the product itself, literally 'tasting' a product the instant they saw it. We need to test the power of experiencing sensation transference in relationships to online media, products and innovations.

How might we package our innovations online with the goal that our customers feel the experiences of our design? (Karimgargum). Perhaps, 'sensation transference' within multimedia will be no longer understood as a media tool but rather as a feeling of being physically present in a non-physical space. "Thus networks need not constrain us at all, but rather add yet another tool into the artist's toolbox. It is ultimately the products of those tools that we will judge artistically, not the tools themselves" Neural Networks for Application in the Arts).

These tools are extensions of the human memory. Technology makes this possible with the ability to archive. This is vital for people in distance relationships as their experiences and personal connections grow digitally. The art of memory will shape our digital distant relationships.

Multimedia has become an extension of our emotional behavior, suggesting that growth and prosperity of long distance relationships could be very dependent on the intimacy of technology as a communication source.



# GIFT GIVING

Giving gifts is a surprisingly complex and important part of human interaction, helping to define relationships and strengthen bonds with family and friends.

The social value of giving has been recognized throughout human history. For thousands of years, some native cultures have engaged in the potlatch, a complex ceremony that celebrates giving. But, the biggest effect of gift giving may be on ourselves. Giving to others reinforces our feelings for them and makes us feel effective and caring (Nytimes, Psychology of Gift Giving).

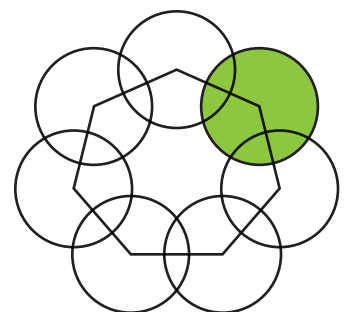
Gift giving is an intriguing, universal behavior that has yet to be interpreted satisfactorily by social scientists. As a form of reciprocity or exchange, gift giving is one of the processes that integrates a society. Schieffelin (1980) views the giving of gifts as a rhetorical gesture in social communication. Because exchange objects have a symbolic dimension, gift transactions can be understood as expressive statements or movement in the management of meaning: transaction becomes the basic expressive act by which symbols mediate cultural meanings (Sherry).

Marcel Mauss (1925) and Bronislaw Malinowski (1922), anthropologists, viewed gift giving as a fundamental social system. Adding up to more than just an aggregate of dyadic exchanges, gift giving becomes a "total social fact" that affects the economic, legal, political, and religious spheres of society and fulfills important functions in their development and continuity. According to Douglas (1925/1990, x), "the theory of gift giving is a theory of human solidarity."

Dyadic exchange models address issues revolving relationships satisfaction, such as happiness, availability, equity and desire in correlation with the feeling of commitment.

A gift system can be viewed as consisting of at least three theoretical key elements in terms of (1) its social distinctions, (2) its norm of reciprocity, and (3) its rituals and symbolisms (Giesler).

The experience of unpacking a gift is an expressive and complex social behavior. Establishing solidarity, social patterns and self-identification are all contributors to the development of our interpersonal relationships.



- 1) Social distinctions are demonstrated through patterns of interaction that give rise to, and subsequently reinforce, gifting partners' self-identification and gifting outsiders' confirmation of the difference between the gift system and its social environment.
- 2) The second key indicator of a gift system is what Goudner (1960) calls a norm of reciprocity, a set of rules and obligations that builds the complex pattern of give and take and helps establish moral standards of social solidarity.
- 3) Rituals are defined as rule-governed activities of symbolic expression by which the collective representations of gift giving are instilled into its members (Durkheim 1915/1965; Geertz 1973).

A 1983, anthropological analysis of consumer gift giving shows a system of social solidarity based on a structured set of gift exchange and social relationships among consumers. Consumer gift giving can be broken up into three stages: (1) gestation, (2) presentation. and (3) reformulation (Giesler).

The gestation stage integrates behavior antecedent to the exchange, including, on the donor's side, the expression of motivation, the internal and external search for and the purchase or creation of a gift (Giesler).

When material objects are given as gifts, in many cultures they are traditionally packaged in some manner. For example, in Western culture, gifts are often wrapped in paper and accompanied by a gift note which may note the occasion, the recipient's name, and the giver's name. In Chinese culture, red wrapping connotes luck (Wikipedia, Gift)

Whether it be a classic cassette mixtape or a beautifully handwritten crafted letter the value of a personal touch from the creator to the receiver is a unique gift experience.

Gift giving should extend beyond the physical emotional state and translate the “feeling” of a gift exchange into digitally mediated communication.

The goal of this thesis research is to discover how digital experience could simulate the reverence we feel towards conducting real-world tasks through technology and design.

Intimacy in gift giving is not dependent on physical space and proximity. Technology collapses space and time, offering the potential for our physical objects to become digitally represented and archived.

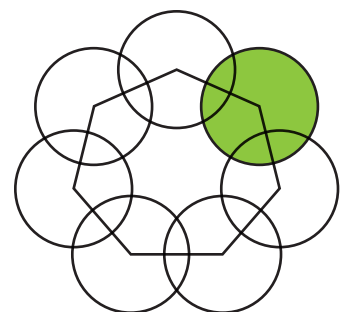
With the rapid emergence of digital technology tools, personalization, creativity and mobility will prosper, igniting the interactivity between user and tool.

Currently, existing digital equivalents include e-cards, holiday animations and birthday cards. Company's such as American Greetings have limiting interactivity in a computer-mediated experience. Their selection of pre-constructed products is restricted in terms of personalization and the interface which the creator and receiver exchange the gift.

Part of the desire and emotional behaviors through giving is within the intention. The anticipation of not knowing what to expect as the experience is part of the mental rush. "The truth of a work of art as an extraordinarily imprecise process...a kind of mental rush, a flurry of visual facts flooding their minds when looking at a work of art. One fakebuster described the experience as if his eyes and senses were a flock of hummingbirds popping in and out of dozens of way stations" (Gladwell).

The excitement of the user exchanging a gift often in the level of personalization and individual stories that are important within those relationships. What makes the experience unique in the level of time and thought that went into creating the gift for that specific person.

*"Time becomes human to the extent that it is articulated through a narrative mode, and narrative attains its full meaning when it becomes a condition of temporal experience" (Bennett).*

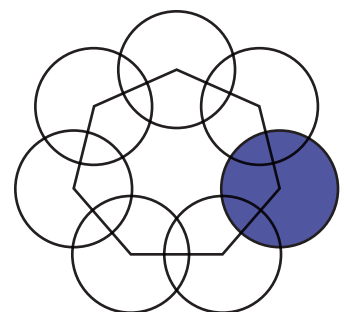


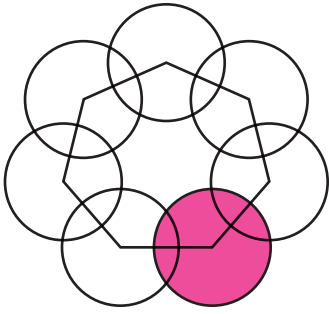
# ASYNCHRONOUS COMMUNICATION

Asynchronous tools enable communication and collaboration over a period of time through a "different time-different place" mode. These tools allow people to connect at each person's own convenience and own schedule. Asynchronous tools are useful for sustaining dialogue over a period of time and providing people with resources and information that are instantly accessible, day or night. The advantage of these tools is the ability to involve people from multiple time zones. In addition, asynchronous tools are helpful in capturing the history of the interactions of a group, allowing for collective knowledge to be more easily shared and distributed. The primary drawback of asynchronous technologies is that they require some discipline to use when used for ongoing communities of practice. This means that people typically must take the initiative to "login" to participate.

Asynchronous communication tools that currently exist include discussion boards, web logs, blogs, emails, mobile SMS text, messages, narrated slideshows, document libraries databases, voice recording, itunes, photo sharing, video sharing and mail letters.

Asynchronous communication complements the qualities of gift giving. The element of anticipation and surprise plays a major role in the experience. One of the strengths of asynchronous communication is the ability to archive the history of communication digitally, which is something that face-to-face and synchronous communication cannot offer. This form of communication is necessary for distance relationships that don't have the luxury of sharing the same time and space.





# ANTI-DIGITAL

Mass communication is a term by which individuals and entities relay information through mass media to large segments of the population at the same time. It is usually understood to relate to newspapers, magazine publishing, radio, television and film, as these are used both for disseminating news and advertising (Wikipedia, Mass Communication)

With the rise in the use of social networking websites such as Facebook and Twitter there is a lack in intimacy within our closest relationships in our social media culture. This issue has less to do with technology and more to do with how people relate to each other. When I talk about social media and the social behavior involved, I genuinely believe it can be used to cultivate some level of social knowledge that helps people relate to each other, but it has its limitations. Social media can't replace intimate connection, nor can it replicate it (imagineyourreality). The technical devices of the media themselves are exploited to create illusions of intimacy (Horton, Wohl). Ilana Gershon, PhD, an anthropologist at Indiana University and author of Breakup 2.0: Disconnecting Over New Media, says, "Facebook offers potato chips of information. You keep reaching for more but you never really feel satisfied" (Long distance relationships in the digital age). "People don't want more information. They are up to their eyeballs in information. They want faith-faith in you, your goals, success, in the story you tell (Simmons).

Imagine that during the next decade, the Web will evolve from a sea of social networking islands into what many developers are calling the federated social one that lets you choose your networking provider, just as you now choose your e-mail provider, and yet still connect with friends who use other services. Close relationship online will find it essential to disclosing any personal content with a degree of privacy.

*"In real life we talk to each other. We don't need to hand our messages to a hub and have them hand it to our friends. Our virtual lives should work the same way" (spectrum).*

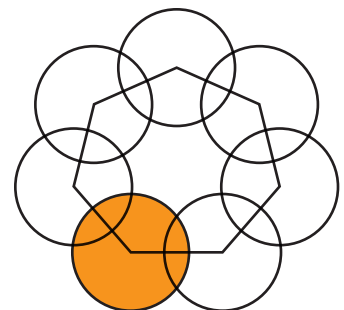
# PRIVACY

If our relationships rely on media to transmit our human sense of emotion, we need to come up with solutions to allow these experiences to be more private and intimate.

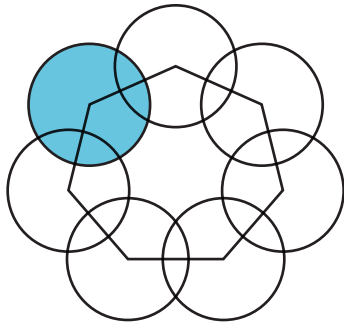
As technology has advanced, the way in which privacy is protected and has been violated has changed with it. In the case of some technologies, such as the printing press or the Internet, the increased ability to share information can lead to new ways in which privacy can be breached. The Internet has brought new concerns about privacy in an age where computers can permanently store records of everything: "where every online photo, status update, Twitter post and blog entry by and about us can be stored forever," writes law professor and author Jeffrey Rosen. Microsoft reports that 75 percent of U.S. recruiters and human-resource professionals now do online research about candidates, often using information provided by search engines, social-networking sites, photo/video-sharing sites, personal web sites and blogs, and Twitter. They also report that 70 percent of U.S. recruiters have rejected candidates based on Internet information. This has created a need by many to control various online privacy settings in addition to controlling their online reputations, both of which have led to legal suits against various sites and employers.

Privacy is one of the biggest problems in this new electronic age. At the heart of the Internet culture is a force that wants to find out everything about you. And once it has found out everything about you and two hundred million others, that's a very valuable asset, and people will be tempted to trade and do commerce with that asset. This wasn't the information that people were thinking of when they called this the information age (Wikipedia, privacy).

To sustain intimacy for any length of time requires well-developed emotional and interpersonal awareness. It evolves through reciprocal self-disclosure and candor. As we represent these unfamiliar interpersonal tools through our words, conversations, stories, metaphors, images and so on, we collectively negotiate what interpersonal relationships are and what we want them to be. Relationships in our physical world we often feel as though we have complete control over. In the digital space, relationships might carry levels of fear and lack of control. My hope is to create a space where a user does have control over what he or she consider important for your personal relationships.



# SOCIAL, HISTORICAL, CULTURAL SHIFT



*“An idea will stand the test of time when it is rationally, emotionally, and socially relevant, in real time, at every point in a user’s journey” (Time and Intimacy).*

Technology has had a tremendous affect not only in our daily lives, but essentially every aspect of our daily experiences. In our earliest days of technological achievement, communication by telegraph, and subsequently the use of computers for data storage and retrieval, seemed fantastic. Today, technology is merging all methods of our network society in such areas as education, individual relationships, business, and cultural exchanges globally. As recent as two generations ago it was common in our society for families to live together and work in close-proximity.

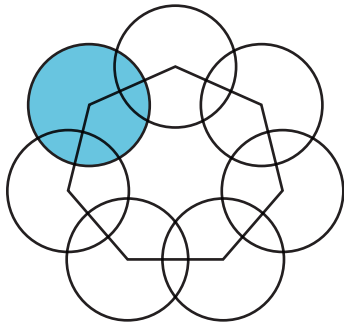
Today, family members retain close ties and business is conducted through the interplay of technology despite being geographically dispersed. Telecommuting to work from home or distant locations is commonplace. This access to markets has built bridges with people culturally and globally. It is virtually impossible to disengage ourselves from it. Technology is an ever-evolving, dynamic aspect of our existence and will continue to develop, merging evermore greatly all facets of our lives.

*“People may have reeled in the face of writing and publishing, but it was little compared to how we reeled and continue to reel in the face of this newfound power to collapse time and space. After millennia as creatures who engage in social interaction face to face, the ability to communicate across distance at very high speeds disrupts social understanding that are burned into our collective conscience” (Time and Intimacy).*

We are experiencing a transition to a new world; a world where technology and people come together. This multidimensional connection is essentially one organism. According to Kevin Kelly’s predictions as he write, this one entity will touch all aspects of our lives.

*“The media, just like any other evolutionary and revolutionary advances and developments, seems to be in process of cascading and overtaking the new from the old fashioned” (Kevin Kelly).*

Technology permeates our everyday lives. Media as a means of exchange educates us with over 31 billion searches on Google every month. At a rate of 600 words a minute, twenty-four hours a day, a person could read nearly 27,000,000 words in a month. Media as a means of communication knows who we are with over 500 million active users on Facebook. Whether it's a ring, buzz, text or tweet, media reminds us of our daily tasks. Media has become a child in our pocket. According to the A.C. Nielson Co., the average American watches more than four hour of TV each day. Meanwhile, 56 million Americans are playing social games (DidyouKnow). Each month, YouTube users all over the world collectively spend some 2.9 billion hours, that's 331,050 years, on the site. More video is uploaded to YouTube in 60 days than the three major U.S. networks created in 60 years (spectrum). Our relationships with technology shape our education, job success, and interpersonal relationships.



*“People have really gotten comfortable not only sharing more information and different kinds, but more openly and with more people. That social norm is just something that has evolved over time” (Mark Zuckerberg).*

1 out of 8 couples married in the U.S. last year met online. The top 10 jobs in demand in 2010 did not even exist in 2004. “1 in 4 employees prefer to communicate via email rather than face to face. In 2020 that figure will be 3 out of 4.” “Half of what a student learns in their first year is outdated by the time they are in their 3rd year.” “Predictions are that by 2049, a \$1,000 computer will exceed the computational capabilities of the entire human species” (didyouknow). The purpose of communication throughout history is to share and pass on stories to the next generation. A major development from old to new media is leaving behind a digital footprint.

New media can be copied, changed and shared instantly. This term we refer to as, ‘new media’ is meant to encompass the emergence of digital, computerized, networked information and communication technologies.

From the invention of the telegraph to the virtual world, we have gone from questions of functionality to faster, lighter, smaller design. We have gone from one-way communication to a network of shared social experiences. We have shifted from an industrial society to an information society overlapping between producer and user. Today, the pivotal turning point of media technology is how it has an impact on our daily lives (mediashapesourworld).

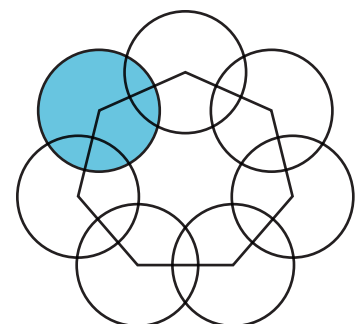
*“Technology is a way of revealing. If we give heed to this, then another whole realm for the essence of technology will open itself up to us. It is the realm of revealing, i.e., of truth”(Heidegger).*

Technology is changing our behavior with sharing and receiving content. All this individual and personal created content is revealing our identities, communities, behaviors and interactions. This digital realm is recording our past, present and future events.

There is a strong tendency, especially when technologies are new, to view them as causal agents, entering societies as active forces of change that humans have little power to resist. This perspective is known as technological determinism. When media are new, most popular messages about them are deterministic.

In *A Social Interaction Theory of Emotion*, Theodore Kemper develops the idea that “social relationships are linked through emotions to physiological processes.” “Relationship theorists have described relationship formation as a process of 'social penetration' in which people grow closer by revealing even deeper aspects of themselves, peeling back the layers of an onion until they know one another to the core and have attained intimacy" (Altman & Taylor, 1973). This degree of social intimacy has become a form of human development within our relationships in the digital realm.

*“If the medium is an extension of ourselves..., the message is the change of scale of pace or pattern...,and the innovation is the introduction into human affairs (McLuhan).*



# BIBLIOGRAPHY

ACKERMAN, ELISE, and ERICO GUIZZO. "5 Technologies That Will Shape the Web." *ieee Spectrum inside technology*. 06 2011: n. page. Web. 1 Mar. 2012.

Bailenson, Jeremy N. "Transformed Social Interaction, Augmented Gaze and Social Influence in Immersive Virtual Environments." *Human communication research*. 31.4 (2005): 511. Print.

Barringer, Bruce R. Ireland, R. Duane. *Entrepreneurship: Successfully Launching New Ventures*. Third Edition. Upper Saddle River, NJ: Prentice Hall, 2010. Print. <[www.pearsonhighered.com/entrepreneurship](http://www.pearsonhighered.com/entrepreneurship)>.

Baym, Nancy K. *Personal Connections in the Digital Age: Digital Media and Society Series*. Malden, MA: Polity Press, 2010. Print.

Bennett, Joel. *Time and Intimacy: A New Science of Personal Relationships*. Mahwah, NJ: Lawrence Erlbaum Associates, 2000. Print.

Bleicher, Ariel. "The Making of Diaspora." *ieee Spectrum inside technology*. 06 2011: n. page. Web. 1 Mar. 2012. <<http://spectrum.ieee.org/telecom/internet/the-making-of-diaspora>>.

Diwata, Ligaya. "Long Distance Digital Love." *qondio*. N.p., 28 07 2010. Web. <<http://ligayadiwata.qondio.com/long-distance-digital-love>>.

Giesler, Markus. "Consumer Gift Systems." *Journal of Consumer Research, The University of Chicago Press*. 33.2 (2006): 283-290. Web. 1 Mar. 2012. <<http://www.jstor.org/stable/10.1086/506309>>.

Gladwell, Malcolm. *Blink: The Power of Thinking Without Thinking*. Back Bay Books, 2007. Print.

Hollenback, Peters, Zinkhan, Candice, Cara, George. "Gift Giving: A Community Paradigm." *Psychology & Marketing*. 23. (2006): 573-595. Print. <[www.interscience.wiley.com](http://www.interscience.wiley.com)>.

Horton, Donald, and R. Richard Wohl. "MASS COMMUNICATION AND PARA-SOCIAL INTERACTION Observations on intimacy at a distance." *Psychiatry*. 19.3 (1956): n. page. Web. 1 Mar. 2012. <<http://fandom101.tripod.com/para1.html>>.

Hudson, Leanne. "Long-distance love in the digital age." *Women's Day*. 10 09 2008: n. page. Web. 1 Mar. 2012. <<http://womansday.ninemsn.com.au/lifestyle/relationships/996852/long-distance-love-in-the-digital-age>>.

Kawaski, Guy. *Enchantment: The Art of Changing Hearts, Minds, and Actions*. Portfolio Hardcover, 2011. Print.

Kirkpatrick, David. *The Facebook Effect*. New York, NY: Simon & Schuster , 2010. Print.

Lidwell, William. Holden, Kritina. Butler, Jill. *Universal Principles of Design*. Beverly, MA: Rockport Publishers, 2010. Print.

"Long Distance Relationships in the Digital Age." *Essence*. 16 11 2010: n. page. Web. 1 Mar. 2012. <<http://www.essence.com/2010/09/16/long-distance-relationships-in-the-digital-age/>>.

Moggridge, Bill. *Designing Interactions*. Cambridge, MA: The MIT Press, 2007. Print.  
Saad, Gad. Tripat, Gill. "An Evolutionary Psychology Perspective on Gift Giving among Young Adults." *Psychology & Marketing*. 20. (2003): 765-784. Print.

Parker-Pope, TARA. "A Gift That Gives Right Back? The Giving Itself." *New York Times - Health*. 11 12 2007: n. page. Web. 1 Mar. 2012. <<http://www.nytimes.com/2007/12/11/health/11well.html>>.

Sherry, John. F. "Gift Giving in Anthropological Perspective." *Journal of Consumer Research*. 10.2 (1983): 157-168. Web. 1 Mar. 2012. <<http://www.jstor.org/stable/2488921>>.

"The lack of intimacy in our culture." *Imagine Your Reality BUSINESS & SOCIAL MEDIA COACHING*. Umbrella Web Solutions, n. d. Web. <<http://www.imagineyourreality.com/blog/2011/09/the-lack-of-intimacy-in-our-culture/>>.

Todd, Peter. M. "Neural Networks for Applications in the Arts ." Department of Psychology, Stanford University, n.d. Web.

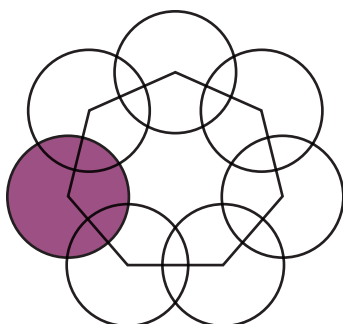
Utz, Sonja. "Media use in Long-Distance Friendships." *Information, Communication & Society*. 10. (2007): 694-713. Print. <[http:// www.tandf.co.uk/journals](http://www.tandf.co.uk/journals)>.

Wikipedia contributors. "Gift." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 01 02 2012. Web. 1 Mar 2012. <<http://en.wikipedia.org/wiki/Gift>>.

Wikipedia contributors. "Intimate Relationships ." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 02 01 2012 . Web. 1 Mar 2012. <<http://en.wikipedia.org/wiki/Intimacy>>.

Wikipedia contributors. "Long-distance relationship." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, Web. 02032012. <[http://en.wikipedia.org/wiki/Long-distance\\_relationship](http://en.wikipedia.org/wiki/Long-distance_relationship)>.

Wikipedia contributors. "Mass Communication." *Wikipedia, The Free Encyclopedia*. Wikipedia, The Free Encyclopedia, 02 01 2012. Web. 1 Mar 2012. <[http://en.wikipedia.org/wiki/Mass\\_communication](http://en.wikipedia.org/wiki/Mass_communication)>.



SHAINA ALLISON LURIE  
CHAMPLAIN COLLEGE,  
INTEGRATIVE THESIS  
MAY 2012