
MALCOLM GLADWELL

HOW DO CULTURES CHANGE? Is it possible to control and direct cultural change? These are the questions that most interest Malcolm Gladwell, author of the best-selling book, *The Tipping Point: How Little Things Can Make a Big Difference* (2000). Gladwell first became interested in the notion that ideas might spread through culture like an epidemic while he was covering the AIDS epidemic for the *Washington Post*. In epidemiology the phrase "the tipping point" is used to describe that moment when a virus reaches critical mass, and, as Gladwell learned while doing his research, AIDS reached its tipping point in 1982, "when it went from a rare disease affecting a few gay men to a worldwide epidemic." Fascinated by this medical fact, Gladwell found himself wondering whether it also applied to the social world. That is, is there some specific point at which a fad becomes a fashion frenzy? When delinquency and mischief turn into a crime wave? When repetition leads to understanding?

The Tipping Point is the result of Gladwell's effort to understand why some ideas catch on and spread like wildfire, and others fail to attract widespread attention and wither on the vine. Drawing on work in psychology, sociology, and epidemiology, Gladwell examines events as diverse as Paul Revere's ride and the success of *Sesame Street* and *Blue's Clues* and the precipitous decline of the crime rate in New York City, which is discussed in "The Power of Context," the chapter included here. Working across these wide-ranging examples, Gladwell develops an all-encompassing model for how cultural change occurs, a model that highlights the influential role that context plays in shaping and guiding human acts and intentions.

Gladwell was born in 1963 in England and grew up in Canada. He graduated from the University of Toronto with a degree in history in 1984. Currently the Critic at Large for the *New Yorker*, Gladwell sees himself as "a kind of translator between the academic and non-academic worlds. There's just all sorts of

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fantastic stuff out there, but there's not nearly enough time and attention paid to that act of translation. Most people leave college in their early twenties, and that ends their exposure to the academic world. To me that's a tragedy."

To learn more about Malcolm Gladwell and the role that context plays in cultural change, visit the Link-O-Mat at <www.newhum.com>.

The Power of Context

Bernie Goetz and the Rise and Fall of New York City Crime

On December 22, 1984, the Saturday before Christmas, Bernhard Goetz left his apartment in Manhattan's Greenwich Village and walked to the IRT subway station at Fourteenth Street and Seventh Avenue. He was a slender man in his late thirties, with sandy-colored hair and glasses, dressed that day in jeans and a windbreaker. At the station, he boarded the number two downtown express train and sat down next to four young black men. There were about twenty people in the car, but most sat at the other end, avoiding the four teenagers, because they were, as eyewitnesses would say later, "horsing around" and "acting rowdy." Goetz seemed oblivious. "How are ya?" one of the four, Troy Canty, said to Goetz, as he walked in. Canty was lying almost prone on one of the subway benches. Canty and another of the teenagers, Barry Allen, walked up to Goetz and asked him for five dollars. A third youth, James Ramseur, gestured toward a suspicious-looking bulge in his pocket, as if he had a gun in there.

"What do you want?" Goetz asked.

"Give me five dollars," Canty repeated.

Goetz looked up and, as he would say later, saw that Canty's "eyes were shiny, and he was enjoying himself. . . . He had a big smile on his face," and somehow that smile and those eyes set him off. Goetz reached into his pocket and pulled out a chrome-plated five-shot Smith and Wesson .38, firing at each of the four youths in turn. As the fourth member of the group, Darrell Cabey, lay screaming on the ground, Goetz walked over to him and said, "You seem all right. Here's another," before firing a fifth bullet into Cabey's spinal cord and paralyzing him for life.

In the tumult, someone pulled the emergency brake. The other passengers ran into the next car, except for two women who remained riveted in

panic. "Are you all right?" Goetz asked the first, politely. Yes, she said. The second woman was lying on the floor. She wanted Goetz to think she was dead. "Are you all right?" Goetz asked her, twice. She nodded yes. The conductor, now on the scene, asked Goetz if he was a police officer.

"No," said Goetz. "I don't know why I did it." Pause. "They tried to rip me off."

The conductor asked Goetz for his gun. Goetz declined. He walked through the doorway at the front of the car, unhooked the safety chain, and jumped down onto the tracks, disappearing into the dark of the tunnel.

In the days that followed, the shooting on the IRT caused a national sensation. The four youths all turned out to have criminal records. Cabey had been arrested previously for armed robbery, Canty for theft. Three of them had screwdrivers in their pockets. They seemed the embodiment of the kind of young thug feared by nearly all urban-dwellers, and the mysterious gunman who shot them down seemed like an avenging angel. The tabloids dubbed Goetz the "Subway Vigilante" and the "Death Wish Shooter." On radio call-in shows and in the streets, he was treated as a hero, a man who had fulfilled the secret fantasy of every New Yorker who had ever been mugged or intimidated or assaulted on the subway. On New Year's Eve, a week after the shooting, Goetz turned himself in to a police station in New Hampshire. Upon his extradition to New York City, the *New York Post* ran two pictures on its front page: one of Goetz, handcuffed and head bowed, being led into custody, and one of Troy Canty—black, defiant, eyes hooded, arms folded—being released from the hospital. The headline read, "Led Away in Cuffs While Wounded Mugger Walks to Freedom." When the case came to trial, Goetz was easily acquitted on charges of assault and attempted murder. Outside Goetz's apartment building, on the evening of the verdict, there was a raucous, impromptu street party.

1.

The Goetz case has become a symbol of a particular, dark moment in New York City history, the moment when the city's crime problem reached epidemic proportions. During the 1980s, New York City averaged well over 2,000 murders and 600,000 serious felonies a year. Underground, on the subways, conditions could only be described as chaotic. Before Bernie Goetz boarded the number two train that day, he would have waited on a dimly lit platform, surrounded on all sides by dark, damp, graffiti-covered walls. Chances are his train was late, because in 1984 there was a fire somewhere on the New York system every day and a derailment every other week. Pictures of the crime scene, taken by police, show that the car Goetz sat in was filthy, its floor littered with trash and the walls and ceiling thick with graffiti, but that wasn't unusual because in 1984 every one of the 6,000 cars in the Transit Authority fleet, with the exception of the midtown shuttle, was covered with graffiti—top to bottom, inside and out. In the winter, the cars were cold because few

were adequately heated. In the summer, the cars were stiflingly hot because none were air-conditioned. Today, the number two train accelerates to over 40 miles an hour as it rumbles toward the Chambers Street express stop. But it's doubtful Goetz's train went that fast. In 1984, there were 500 "red tape" areas on the system—places where track damage had made it unsafe for trains to go more than 15 miles per hour. Fare-beating was so commonplace that it was costing the Transit Authority as much as \$150 million in lost revenue annually. There were about 15,000 felonies on the system a year—a number that would hit 20,000 a year by the end of the decade—and harassment of riders by panhandlers and petty criminals was so pervasive that ridership of the trains had sunk to its lowest level in the history of the subway system. William Bratton, who was later to be a key figure in New York's successful fight against violent crime, writes in his autobiography of riding the New York subways in the 1980s after living in Boston for years, and being stunned at what he saw:

After waiting in a seemingly endless line to buy a token, I tried to put a coin into a turnstile, and found it had been purposely jammed. Unable to pay the fare to get into the system, we had to enter through a slam gate being held open by a scruffy-looking character with his hand out; having disabled the turnstiles, he was now demanding that riders give him their tokens. Meanwhile, one of his cohorts had his mouth on the coin slots, sucking out the jammed coins and leaving his slobber. Most people were too intimidated to take these guys on: Here, take the damned token, what do I care? Other citizens were going over, under, around, or through the stiles for free. It was like going into the transit version of Dante's *Inferno*.

This was New York City in the 1980s, a city in the grip of one of the worst crime epidemics in its history. But then, suddenly and without warning, the epidemic tipped. From a high in 1990, the crime rate went into precipitous decline. Murders dropped by two-thirds. Felonies were cut in half. Other cities saw their crime drop in the same period. But in no place did the level of violence fall farther or faster. On the subways, by the end of the decade, there were 75 percent fewer felonies than there had been at the decade's start. In 1996, when Goetz went to trial a second time, as the defendant in a civil suit brought by Darrell Cabey, the case was all but ignored by the press, and Goetz himself seemed almost an anachronism. At a time when New York had become the safest big city in the country, it seemed hard to remember precisely what it was that Goetz had once symbolized. It was simply inconceivable that someone could pull a gun on someone else on the subway and be called a hero for it. . . .

3.

During the 1990s violent crime declined across the United States for a number of fairly straightforward reasons. The illegal trade in crack cocaine,

which had spawned a great deal of violence among gangs and drug dealers, began to decline. The economy's dramatic recovery meant that many people who might have been lured into crime got legitimate jobs instead, and the general aging of the population meant that there were fewer people in the age range—males between eighteen and twenty-four—that is responsible for the majority of all violence. The question of why crime declined in New York City, however, is a little more complicated. In the period when the New York epidemic tipped down, the city's economy hadn't improved. It was still stagnant. In fact, the city's poorest neighborhoods had just been hit hard by the welfare cuts of the early 1990s. The waning of the crack cocaine epidemic in New York was clearly a factor, but then again, it had been in steady decline well before crime dipped. As for the aging of the population, because of heavy immigration to New York in the 1980s, the city was getting younger in the 1990s, not older. In any case, all of these trends are long-term changes that one would expect to have gradual effects. In New York the decline was anything but gradual. Something else clearly played a role in reversing New York's crime epidemic.

The most intriguing candidate for that "something else" is called the Broken Windows theory. Broken Windows was the brainchild of the criminologists James Q. Wilson and George Kelling. Wilson and Kelling argued that crime is the inevitable result of disorder. If a window is broken and left unrepaired, people walking by will conclude that no one cares and no one is in charge. Soon, more windows will be broken, and the sense of anarchy will spread from the building to the street on which it faces, sending a signal that anything goes. In a city, relatively minor problems like graffiti, public disorder, and aggressive panhandling, they write, are all the equivalent of broken windows, invitations to more serious crimes:

Muggers and robbers, whether opportunistic or professional, believe they reduce their chances of being caught or even identified if they operate on streets where potential victims are already intimidated by prevailing conditions. If the neighborhood cannot keep a bothersome panhandler from annoying passersby, the thief may reason, it is even less likely to call the police to identify a potential mugger or to interfere if the mugging actually takes place.

This is an epidemic theory of crime. It says that crime is contagious—just as a fashion trend is contagious—that it can start with a broken window and spread to an entire community. The Tipping Point in this epidemic, though, isn't a particular kind of person. . . . It's something physical like graffiti. The impetus to engage in a certain kind of behavior is not coming from a certain kind of person but from a feature of the environment.

In the mid-1980s Kelling was hired by the New York Transit Authority as a consultant, and he urged them to put the Broken Windows theory into practice. They obliged, bringing in a new subway director by the name of David Gunn to oversee a multibillion-dollar rebuilding of the subway

system. Many subway advocates, at the time, told Gunn not to worry about graffiti, to focus on the larger questions of crime and subway reliability, and it seemed like reasonable advice. Worrying about graffiti at a time when the entire system was close to collapse seems as pointless as scrubbing the decks of the *Titanic* as it headed toward the icebergs. But Gunn insisted. "The graffiti was symbolic of the collapse of the system," he says. "When you looked at the process of rebuilding the organization and morale, you had to win the battle against graffiti. Without winning that battle, all the management reforms and physical changes just weren't going to happen. We were about to put out new trains that were worth about ten million bucks apiece, and unless we did something to protect them, we knew just what would happen. They would last one day and then they would be vandalized."

Gunn drew up a new management structure and a precise set of goals and timetables aimed at cleaning the system line by line, train by train. He started with the number seven train that connects Queens to midtown Manhattan, and began experimenting with new techniques to clean off the paint. On stainless-steel cars, solvents were used. On the painted cars, the graffiti were simply painted over. Gunn made it a rule that there should be no retreat, that once a car was "reclaimed" it should never be allowed to be vandalized again. "We were religious about it," Gunn said. At the end of the number one line in the Bronx, where the trains stop before turning around and going back to Manhattan, Gunn set up a cleaning station. If a car came in with graffiti, the graffiti had to be removed during the changeover, or the car was removed from service. "Dirty" cars, which hadn't yet been cleansed of graffiti, were never to be mixed with "clean" cars. The idea was to send an unambiguous message to the vandals themselves.

"We had a yard up in Harlem on one hundred thirty-fifth Street where the trains would lay up over night," Gunn said. "The kids would come the first night and paint the side of the train white. Then they would come the next night, after it was dry, and draw the outline. Then they would come the third night and color it in. It was a three-day job. We knew the kids would be working on one of the dirty trains, and what we would do is wait for them to finish their mural. Then we'd walk over with rollers and paint it over. The kids would be in tears, but we'd just be going up and down, up and down. It was a message to them. If you want to spend three nights of your time vandalizing a train, fine. But it's never going to see the light of day."

Gunn's graffiti cleanup took from 1984 to 1990. At that point, the Transit Authority hired William Bratton to head the transit police, and the second stage of the reclamation of the subway system began. Bratton was, like Gunn, a disciple of Broken Windows. He describes Kelling, in fact, as his intellectual mentor, and so his first step as police chief was as seemingly quixotic as Gunn's. With felonies—serious crimes—on the subway system at an all-time high, Bratton decided to crack down on fare-beating. Why? Because he believed that, like graffiti, fare-beating could be a signal, a small expression of disorder that invited much more serious crimes. An estimated

170,000 people a day were entering the system, by one route or another, without paying a token. Some were kids, who simply jumped over the turnstiles. Others would lean backward on the turnstiles and force their way through. And once one or two or three people began cheating the system, other people—who might never otherwise have considered evading the law—would join in, reasoning that if some people weren't going to pay, they shouldn't either, and the problem would snowball. The problem was exacerbated by the fact fare-beating was not easy to fight. Because there was only \$1.25 at stake, the transit police didn't feel it was worth their time to pursue it, particularly when there were plenty of more serious crimes happening down on the platform and in the trains.

Bratton is a colorful, charismatic man, a born leader, and he quickly made his presence felt. His wife stayed behind in Boston, so he was free to work long hours, and he would roam the city on the subway at night, getting a sense of what the problems were and how best to fight them. First, he picked stations where fare-beating was the biggest problem, and put as many as ten policemen in plainclothes at the turnstiles. The team would nab fare-beaters one by one, handcuff them, and leave them standing, in a daisy chain, on the platform until they had a "full catch." The idea was to signal, as publicly as possible, that the transit police were now serious about cracking down on fare-beaters. Previously, police officers had been wary of pursuing fare-beaters because the arrest, the trip to the station house, the filling out of necessary forms, and the waiting for those forms to be processed took an entire day—all for a crime that usually merited no more than a slap on the wrist. Bratton retrofitted a city bus and turned it into a rolling station house, with its own fax machines, phones, holding pen, and fingerprinting facilities. Soon the turnaround time on an arrest was down to an hour. Bratton also insisted that a check be run on all those arrested. Sure enough, one out of seven arrestees had an outstanding warrant for a previous crime, and one out of twenty was carrying a weapon of some sort. Suddenly it wasn't hard to convince police officers that tackling fare-beating made sense. "For the cops it was a bonanza," Bratton writes. "Every arrest was like opening a box of Cracker Jack. What kind of toy am I going to get? Got a gun? Got a knife? Got a warrant? Do we have a murderer here? . . . After a while the bad guys wised up and began to leave their weapons home and pay their fares." Under Bratton, the number of ejections from subway stations—for drunkenness, or improper behavior—tripled within his first few months in office. Arrests for misdemeanors, for the kind of minor offenses that had gone unnoticed in the past, went up fivefold between 1990 and 1994. Bratton turned the transit police into an organization focused on the smallest infractions, on the details of life underground.

After the election of Rudolph Giuliani as mayor of New York in 1994, Bratton was appointed head of the New York City Police Department, and he applied the same strategies to the city at large. He instructed his officers to crack down on quality-of-life crimes: on the "squeegee men" who came up to

drivers at New York City intersections and demanded money for washing car windows, for example, and on all the other above-ground equivalents of turnstile-jumping and graffiti. "Previous police administration had been handcuffed by restrictions," Bratton says. "We took the handcuffs off. We stepped up enforcement of the laws against public drunkenness and public urination and arrested repeat violators, including those who threw empty bottles on the street or were involved in even relatively minor damage to property. . . . If you peed in the street, you were going to jail." When crime began to fall in the city—as quickly and dramatically as it had in the subways—Bratton and Giuliani pointed to the same cause. Minor, seemingly insignificant quality-of-life crimes, they said, were Tipping Points for violent crime.

Broken Windows theory and the Power of Context are one and the same. They are both based on the premise that an epidemic can be reversed, can be tipped, by tinkering with the smallest details of the immediate environment. This is, if you think about it, quite a radical idea. Think back, for instance, to the encounter between Bernie Goetz and those four youths on the subway: Allen, Ramseur, Cabey, and Canty. At least two of them, according to some reports, appear to have been on drugs at the time of the incident. They all came from the Claremont Village housing project in one of the worst parts of the South Bronx. Cabey was, at the time, under indictment for armed robbery. Canty had a prior felony arrest for possession of stolen property. Allen had been previously arrested for attempted assault. Allen, Canty, and Ramseur also all had misdemeanor convictions, ranging from criminal mischief to petty larceny. Two years after the Goetz shooting, Ramseur was sentenced to twenty-five years in prison for rape, robbery, sodomy, sexual abuse, assault, criminal use of a firearm, and possession of stolen property. It's hard to be surprised when people like this wind up in the middle of a violent incident.

Then there's Goetz. He did something that is completely anomalous. White professionals do not, as a rule, shoot young black men on the subway. But if you look closely at who he was, he fits the stereotype of the kind of person who ends up in violent situations. His father was a strict disciplinarian with a harsh temper, and Goetz was often the focus of his father's rage. At school, he was the one teased by classmates, the last one picked for school games, a lonely child who would often leave school in tears. He worked, after graduating from college, for Westinghouse, building nuclear submarines. But he didn't last long. He was constantly clashing with his superiors over what he saw as shoddy practices and corner-cutting, and sometimes broke company and union rules by doing work that he was contractually forbidden to do. He took an apartment on Fourteenth Street in Manhattan, near Sixth Avenue, on a stretch of city block that was then heavy with homelessness and drug dealing. One of the doormen in the building, with whom Goetz was close, was beaten badly by muggers. Goetz became obsessed with cleaning up the neighborhood. He complained endlessly about a vacant newsstand near his building, which was used by vagrants as a trash bin and stank of urine. One night, mysteriously, it burned down, and

the next day Goetz was out on the street sweeping away the debris. Once at a community meeting, he said, to the shock of others in the room, "The only way we're going to clean up this street is to get rid of the spics and niggers." In 1981, Goetz was mugged by three black youths as he entered the Canal Street station one afternoon. He ran out of the station with the three of them in pursuit. They grabbed the electronics equipment he was carrying, beat him, and threw him up against a plate-glass door, leaving him with permanent damage to his chest. With the help of an off-duty sanitation worker, Goetz managed to subdue one of his three attackers. But the experience left him embittered. He had to spend six hours in the station house, talking to police, while his assailant was released after two hours and charged, in the end, with only a misdemeanor. He applied to the city for a gun permit. He was turned down. In September 1984, his father died. Three months later, he sat down next to four black youths on the subway and started shooting.

Here, in short, was a man with an authority problem, with a strong sense that the system wasn't working, who had been the recent target of humiliation. Lillian Rubin, Goetz's biographer, writes that his choice to live on Fourteenth Street could hardly have been an accident. "For Bernie," she writes, "there seems to be something seductive about the setting. Precisely because of its deficits and discomforts, it provided him with a comprehensible target for the rage that lives inside him. By focusing it on the external world, he need not deal with his internal one. He rails about the dirt, the noise, the drunks, the crime, the pushers, the junkies. And all with good reason." Goetz's bullets, Rubin concludes, were "aimed at targets that existed as much in his past as in the present."

If you think of what happened on the number two train this way, the shooting begins to feel inevitable. Four hoodlums confront a man with apparent psychological problems. That the shooting took place on the subway seems incidental. Goetz would have shot those four kids if he had been sitting in a Burger King. Most of the formal explanations we use for criminal behavior follow along the same logic. Psychiatrists talk about criminals as people with stunted psychological development, people who have had pathological relationships with their parents, who lack adequate role models. There is a relatively new literature that talks about genes that may or may not dispose certain individuals to crime. On the popular side, there are endless numbers of books by conservatives talking about crime as a consequence of moral failure—of communities and schools and parents who no longer raise children with a respect for right and wrong. All of those theories are essentially ways of saying that the criminal is a personality type—a personality type distinguished by an insensitivity to the norms of normal society. People with stunted psychological development don't understand how to conduct healthy relationships. People with genetic predispositions to violence fly off the handle when normal people keep their cool. People who aren't taught right from wrong are oblivious to what is and what is not appropriate behavior. People who grow up poor, fatherless, and buffeted by

racism don't have the same commitment to social norms as those from healthy middle-class homes. Bernie Goetz and those four thugs on the subway were, in this sense, prisoners of their own, dysfunctional, world.

But what do Broken Windows and the Power of Context suggest? Exactly the opposite. They say that the criminal—far from being someone who acts for fundamental, intrinsic reasons and who lives in his own world—is actually someone acutely sensitive to his environment, who is alert to all kinds of cues, and who is prompted to commit crimes based on his perception of the world around him. That is an incredibly radical—and in some sense unbelievable—idea. There is an even more radical dimension here. The Power of Context is an environmental argument. It says that behavior is a function of social context. But it is a very strange kind of environmentalism. In the 1960s, liberals made a similar kind of argument, but when they talked about the importance of environment they were talking about the importance of fundamental social factors: crime, they said, was the result of social injustice, of structural economic inequities, of unemployment, of racism, of decades of institutional and social neglect, so that if you wanted to stop crime you had to undertake some fairly heroic steps. But the Power of Context says that what really matters is little things. The Power of Context says that the showdown on the subway between Bernie Goetz and those four youths had very little to do, in the end, with the tangled psychological pathology of Goetz, and very little as well to do with the background and poverty of the four youths who accosted him, and everything to do with the message sent by the graffiti on the walls and the disorder at the turnstiles. The Power of Context says you don't have to solve the big problems to solve crime. You can prevent crimes just by scrubbing off graffiti and arresting fare-beaters. . . . This is what I meant when I called the Power of Context a radical theory. Giuliani and Bratton—far from being conservatives, as they are commonly identified—actually represent on the question of crime the most extreme liberal position imaginable, a position so extreme that it is almost impossible to accept. How can it be that what was going on in Bernie Goetz's head doesn't matter? And if it is really true that it doesn't matter, why is that fact so hard to believe?

4.

[Elsewhere], . . . I talked about two seemingly counterintuitive aspects of persuasion. One was the study that showed how people who watched Peter Jennings on ABC were more likely to vote Republican than people who watched either Tom Brokaw or Dan Rather because, in some unconscious way, Jennings was able to signal his affection for Republican candidates. The second study showed how people who were charismatic could—without saying anything and with the briefest of exposures—infect others with their emotions. The implications of those two studies go to the heart of the Law of the Few, because they suggest that what we think of as inner states—preferences and emotions—are actually powerfully and imperceptibly influenced by

seemingly inconsequential personal influences, by a newscaster we watch for a few minutes a day or by someone we sit next to, in silence, in a two-minute experiment. The essence of the Power of Context is that the same thing is true for certain kinds of environments—that in ways that we don't necessarily appreciate, our inner states are the result of our outer circumstances. The field of psychology is rich with experiments that demonstrate this fact. . . .

In the early 1970s, a group of social scientists at Stanford University, led by Philip Zimbardo, decided to create a mock prison in the basement of the university's psychology building. They took a thirty-five-foot section of corridor and created a cell block with a prefabricated wall. Three small, six- by nine-foot cells were created from laboratory rooms and given steel-barred, black-painted doors. A closet was turned into a solitary confinement cell. The group then advertised in the local papers for volunteers, men who would agree to participate in the experiment. Seventy-five people applied, and from those Zimbardo and his colleagues picked the 21 who appeared the most normal and healthy on psychological tests. Half of the group were chosen, at random, to be guards, and were given uniforms and dark glasses and told that their responsibility was to keep order in the prison. The other half were told that they were to be prisoners. Zimbardo got the Palo Alto Police Department to "arrest" the prisoners in their homes, cuff them, bring them to the station house, charge them with a fictitious crime, fingerprint them, then blindfold them and bring them to the prison Psychology Department basement. Then they were stripped and given a prison uniform to wear, with a number on the front and back that was to serve as their only means of identification for the duration of their incarceration.

The purpose of the experiment was to try to find out why prisons are such nasty places. Was it because prisons are full of nasty people, or was it because prisons are such nasty environments that they make people nasty? In the answer to that question is obviously the answer to the question posed by Bernie Goetz and the subway cleanup, which is how much influence does immediate environment have on the way people behave? What Zimbardo found out shocked him. The guards, some of whom had previously identified themselves as pacifists, fell quickly into the role of hard-bitten disciplinarians. The first night they woke up the prisoners at two in the morning and made them do pushups, line up against the wall, and perform other arbitrary tasks. On the morning of the second day, the prisoners rebelled. They ripped off their numbers and barricaded themselves in their cells. The guards responded by stripping them, spraying them with fire extinguishers, and throwing the leader of the rebellion into solitary confinement. "There were times when we were pretty abusive, getting right in their faces and yelling at them," one guard remembers. "It was part of the whole atmosphere of terror." As the experiment progressed, the guards got systematically crueler and more sadistic. "What we were unprepared for was the intensity of the change and the speed at which it happened," Zimbardo says. The guards were making the prisoners say to one another they loved each other, and making

them march down the hallway, in handcuffs, with paper bags over their heads. "It was completely the opposite from the way I conduct myself now," another guard remembers. "I think I was positively creative in terms of my mental cruelty." After 36 hours, one prisoner began to get hysterical, and had to be released. Four more then had to be released because of "extreme emotional depression, crying, rage, and acute anxiety." Zimbardo had originally intended to have the experiment run for two weeks. He called it off after six days. "I realize now," one prisoner said after the experiment was over, "that no matter how together I thought I was inside my head, my prisoner behavior was often less under my control than I realized." Another said: "I began to feel that I was losing my identity, that the person I call ———, the person who volunteered to get me into this prison (because it was a prison to me, it still is a prison to me, I don't regard it as an experiment or a simulation . . .) was distant from me, was remote, until finally I wasn't that person. I was 416. I was really my number and 416 was really going to have to decide what to do."

Zimbardo's conclusion was that there are specific situations so powerful that they can overwhelm our inherent predispositions. The key word here is situation. Zimbardo isn't talking about environment, about the major external influences on all of our lives. He's not denying that how we are raised by our parents affects who we are, or that the kinds of schools we went to, the friends we have, or the neighborhoods we live in affect our behavior. All of these things are undoubtedly important. Nor is he denying that our genes play a role in determining who we are. Most psychologists believe that nature—genetics—accounts for about half of the reason why we tend to act the way we do. His point is simply that there are certain times and places and conditions when much of that can be swept away, that there are instances where you can take normal people from good schools and happy families and good neighborhoods and powerfully affect their behavior merely by changing the immediate details of their situation. . . .

The mistake we make in thinking of character as something unified and all-encompassing is very similar to a kind of blind spot in the way we process information. Psychologists call this tendency the Fundamental Attribution Error (FAE), which is a fancy way of saying that when it comes to interpreting other people's behavior, human beings invariably make the mistake of overestimating the importance of fundamental character traits and underestimating the importance of the situation and context. We will always reach for a "dispositional" explanation for events, as opposed to a contextual explanation. In one experiment, for instance, a group of people are told to watch two sets of similarly talented basketball players, the first of whom are shooting baskets in a well-lighted gym and the second of whom are shooting baskets in a badly lighted gym (and obviously missing a lot of shots). Then they are asked to judge how good the players were. The players in the well-lighted gym were considered superior. In another example, a group of people are brought in for an experiment and told they are going to play a quiz game. They are paired off and they draw lots. One person gets a card that says he or

she is going to be the "Contestant." The other is told he or she is going to be the "Questioner." The Questioner is then asked to draw up a list of ten "challenging but not impossible" questions based on areas of particular interest or expertise, so someone who is into Ukrainian folk music might come up with a series of questions based on Ukrainian folk music. The questions are posed to the Contestant, and after the quiz is over, both parties are asked to estimate the level of general knowledge of the other. Invariably, the Contestants rate the Questioners as being a lot smarter than they themselves are.

You can do these kinds of experiments a thousand different ways and the answer almost always comes out the same way. This happens even when you give people a clear and immediate environmental explanation of the behavior they are being asked to evaluate: that the gym, in the first case, has few lights on; that the Contestant is being asked to answer the most impossibly biased and rigged set of questions. In the end, this doesn't make much difference. There is something in all of us that makes us instinctively want to explain the world around us in terms of people's essential attributes: he's a better basketball player, that person is smarter than I am.

We do this because . . . we are a lot more attuned to personal cues than contextual cues. The FAE also makes the world a much simpler and more understandable place. . . . The psychologist Walter Mischel argues that the human mind has a kind of "reducing valve" that "creates and maintains the perception of continuity even in the face of perpetual observed changes in actual behavior." He writes:

When we observe a woman who seems hostile and fiercely independent some of the time but passive, dependent and feminine on other occasions, our reducing valve usually makes us choose between the two syndromes. We decide that one pattern is in the service of the other, or that both are in the service of a third motive. She must be a really castrating lady with a façade of passivity—or perhaps she is a warm, passive-dependent woman with a surface defense of aggressiveness. But perhaps nature is bigger than our concepts and it is possible for the lady to be a hostile, fiercely independent, passive, dependent, feminine, aggressive, warm, castrating person all-in-one. Of course which of these she is at any particular moment would not be random or capricious—it would depend on who she is with, when, how, and much, much more. But each of these aspects of her self may be a quite genuine and real aspect of her total being.

Character, then, isn't what we think it is or, rather, what we want it to be. It isn't a stable, easily identifiable set of closely related traits, and it only seems that way because of a glitch in the way our brains are organized. Character is more like a bundle of habits and tendencies and interests, loosely bound together and dependent, at certain times, on circumstance and context. The reason that most of us seem to have a consistent character is that most of us are really good at controlling our environment. . . .

5.

Some years ago two Princeton University psychologists, John Darley and Daniel Batson, decided to conduct a study inspired by the biblical story of the Good Samaritan. As you may recall, that story, from the New Testament Gospel of Luke, tells of a traveler who has been beaten and robbed and left for dead by the side of the road from Jerusalem to Jericho. Both a priest and a Levite—worthy, pious men—came upon the man but did not stop, “passing by on the other side.” The only man to help was a Samaritan—the member of a despised minority—who “went up to him and bound up his wounds” and took him to an inn. Darley and Batson decided to replicate that study at the Princeton Theological Seminary. This was an experiment very much in the tradition of the FAE, and it is an important demonstration of how the Power of Context has implications for the way we think about social epidemics of all kinds, not just violent crime.

Darley and Batson met with a group of seminarians, individually, and asked each one to prepare a short, extemporaneous talk on a given biblical theme, then walk over to a nearby building to present it. Along the way to the presentation, each student ran into a man slumped in an alley, head down, eyes closed, coughing and groaning. The question was, who would stop and help? Darley and Batson introduced three variables into the experiment, to make its results more meaningful. First, before the experiment even started, they gave the students a questionnaire about why they had chosen to study theology. Did they see religion as a means of personal and spiritual fulfillment? Or were they looking for a practical tool for finding meaning in everyday life? Then they varied the subject of the theme the students were asked to talk about. Some were asked to speak on the relevance of the professional clergy to the religious vocation. Others were given the parable of the Good Samaritan. Finally, the instructions given by the experimenters to each student varied as well. In some of the cases, as he sent the students on their way, the experimenter would look at his watch and say, “Oh, you’re late. They were expecting you a few minutes ago. We’d better get moving.” In other cases, he would say, “It will be a few minutes before they’re ready for you, but you might as well head over now.”

If you ask people to predict which seminarians played the Good Samaritan (and subsequent studies have done just this) their answers are highly consistent. They almost all say that the students who entered the ministry to help people and those reminded of the importance of compassion by having just read the parable of the Good Samaritan will be the most likely to stop. Most of us, I think, would agree with those conclusions. In fact, neither of those factors made any difference. “It is hard to think of a context in which norms concerning helping those in distress are more salient than for a person thinking about the Good Samaritan, and yet it did not significantly increase helping behavior,” Darley and Batson concluded. “Indeed, on several occasions, a seminary student going to give his talk on the parable of the

Good Samaritan literally stepped over the victim as he hurried on his way." The only thing that really mattered was whether the student was in a rush. Of the group that was, 10 percent stopped to help. Of the group who knew they had a few minutes to spare, 63 percent stopped.

What this study is suggesting, in other words, is that the convictions of your heart and the actual contents of your thoughts are less important, in the end, in guiding your actions than the immediate context of your behavior. The words "Oh, you're late" had the effect of making someone who was ordinarily compassionate into someone who was indifferent to suffering—of turning someone, in that particular moment, into a different person. Epidemics are, at their root, about this very process of transformation. When we are trying to make an idea or attitude or product tip, we're trying to change our audience in some small yet critical respect: we're trying to infect them, sweep them up in our epidemic, convert them from hostility to acceptance. That can be done through the influence of special kinds of people, people of extraordinary personal connection. That's the Law of the Few. It can be done by changing the content of communication, by making a message so memorable that it sticks in someone's mind and compels them to action. That is the Stickiness Factor. I think that both of those laws make intuitive sense. But we need to remember that small changes in context can be just as important in tipping epidemics, even though that fact appears to violate some of our most deeply held assumptions about human nature.

This does not mean that our inner psychological states and personal histories are not important in explaining our behavior. An enormous percentage of those who engage in violent acts, for example, have some kind of psychiatric disorder or come from deeply disturbed backgrounds. But there is a world of difference between being inclined toward violence and actually committing a violent act. A crime is a relatively rare and aberrant event. For a crime to be committed, something extra, something additional, has to happen to tip a troubled person toward violence, and what the Power of Context is saying is that those Tipping Points may be as simple and trivial as everyday signs of disorder like graffiti and fare-beating. The implications of this idea are enormous. The previous notion that disposition is everything—that the cause of violent behavior is always "sociopathic personality" or "deficient superego" or the inability to delay gratification or some evil in the genes—is, in the end, the most passive and reactive of ideas about crime. It says that once you catch a criminal you can try to help him get better—give him Prozac, put him in therapy, try to rehabilitate him—but there is very little you can do to prevent crime from happening in the first place. . . .

Once you understand that context matters, however, that specific and relatively small elements in the environment can serve as Tipping Points, that defeatism is turned upside down. Environmental Tipping Points are things that we can change: we can fix broken windows and clean up graffiti and change the signals that invite crime in the first place. Crime can be more than understood. It can be prevented. There is a broader dimension to this.

Judith Harris has convincingly argued that peer influence and community influence are more important than family influence in determining how children turn out. Studies of juvenile delinquency and high school drop-out rates, for example, demonstrate that a child is better off in a good neighborhood and a troubled family than he or she is in a troubled neighborhood and a good family. We spend so much time celebrating the importance and power of family influence that it may seem, at first blush, that this can't be true. But in reality it is no more than an obvious and commonsensical extension of the Power of Context, because it says simply that children are powerfully shaped by their external environment, that the features of our immediate social and physical world—the streets we walk down, the people we encounter—play a huge role in shaping who we are and how we act. It isn't just serious criminal behavior, in the end, that is sensitive to environmental cues, it is all behavior. Weird as it sounds, if you add up the meaning of the Stanford prison experiment and the New York subway experiment, they suggest that it is possible to be a better person on a clean street or in a clean subway than in one littered with trash and graffiti.

"In a situation like this, you're in a combat situation," Goetz told his neighbor Myra Friedman, in an anguished telephone call just days after the shooting. "You're not thinking in a normal way. Your memory isn't even working normally. You are so hyped up. Your vision actually changes. Your field of view changes. Your capabilities change. What you are capable of changes." He acted, Goetz went on, "viciously and savagely. . . . If you corner a rat and you are about to butcher it, okay? The way I responded was viciously and savagely, just like that, like a rat."

Of course he did. He was in a rat hole. ■

❖ QUESTIONS FOR MAKING CONNECTIONS WITHIN THE READING ❖

1. "The Power of Context" is one of the middle chapters in Malcolm Gladwell's book, *The Tipping Point: How Little Things Can Make a Big Difference*. In "The Power of Context," Gladwell refers to the three principles that govern what he calls "the epidemic transmission" of an idea: the Law of the Few, the Stickiness Factor, and the Power of Context. He provides thumbnail sketches of the first two principles in this chapter, along with an elaboration of the Power of Context. What is "the law of the few? What is "the Stickiness Factor"? How much can you piece together about the first two principles from what Gladwell presents in "The Power of Context"?
2. Gladwell states that the "Broken Windows theory and the Power of Context are one and the same." What is the "Broken Windows theory" of crime? How would one go about testing this theory? What other theories are available to explain the cause of crime? Does it matter which theory one accepts?
3. Why is it a mistake to think of "character as something unified and all-encompassing"? If we accept the alternative, namely, that character is

fragmented and situation specific, what follows? How is this meant to change one's understanding of criminals and their behavior? Of law-abiding citizens and their behavior?

❖ QUESTIONS FOR WRITING ❖

1. Toward the end of "The Power of Context," Gladwell asserts that his discussion of the relationship between criminal activity and local context has implications that "are enormous." Gladwell leaves it to his readers to spell out these implications. How would our social structure, our criminal system, our modes of education have to change if we abandoned what Gladwell terms our "most passive and reactive ideas about crime"?
2. Gladwell argues that "small changes in context" can play a major role in determining whether an idea takes off or disappears without a trace. This fact, he goes on, "appears to violate some of our most deeply held assumptions about human nature." What does "human nature" mean, if one accepts the argument Gladwell makes in "The Power of Context"? Is it possible to create any form of human behavior just by manipulating the contextual background? Does Gladwell's view suggest that humans are freer than previously thought or that their behavior is more fully determined than previously thought possible?

❖ QUESTIONS FOR MAKING CONNECTIONS BETWEEN READINGS ❖

1. "Down with Dualism" concludes with Frans de Waal's assertion "that distress at the sight of another's pain is an impulse over which we exert no control." Is compassion an intrinsic part of humans, or is it subject to the "power of context" that Gladwell has described? Does Gladwell's discussion of human character reinforce de Waal's argument about human evolution, or does it call that argument into question? Does sensitivity to context have any necessary selective value for the evolution of the species?
2. In "The Naked Citadel," Susan Faludi provides a rich description of how lives are lived in an alternate social structure—the military academy. Does Malcolm Gladwell's account help to explain why Shannon Faulkner wasn't welcomed into the academy? Did Faulkner's appearance cause the academy to "tip"? Does Gladwell's theory have any predictive value? That is, could it tell us, ahead of time, whether the academy would be transformed by being required to admit women?

For additional suggestions about making connections between readings, visit the Link-O-Mat and More Sample Assignments at <www.newhum.com>.