

# **CULTURAL FACTS AND FANCIES**



**AGENCY FOR INTERNATIONAL DEVELOPMENT  
DEPARTMENT OF STATE  
WASHINGTON, D.C.**

PNAB 1002  
I 517744

The author of this booklet is Dr. Edith Lord, a foreign service officer with the United States Agency for International Development, Department of State.

An experimental edition of this booklet, issued in September, 1960, was critically reviewed by 100 persons, half of whom had had overseas experience, half of whom were in orientation courses preparatory to foreign assignment. This revised edition incorporates many of the results of the experimental project.

The author wishes to express sincere appreciation for the valuable suggestions given by the critics of the experimental edition.

First Printing	Sept. 1960;
Second Printing	Feb. 1961;
Third Printing	Sept. 1961;
Fourth Printing	April 1962;
Fifth Printing	Jan. 1964;
Sixth Printing	Nov. 1964;
Seventh Printing	April 1971;
Eighth Printing	Feb. 1974;
Ninth Printing	Jun. 1977

Distributed by SER/PM/PS&CD/OTB

# CULTURAL FACTS AND FANCIES

## FOREWORD

This booklet was prepared for Americans who, perhaps for the first time, are going abroad and will be living with peoples of different cultures.

Many of the concepts herein presented have been controversial in the past, and many are still the subject of much discussion and research. There is general agreement, however, with the statements and conclusions presented in this booklet.

Understanding of self and of others increases the capacity to establish and maintain mutually satisfactory human relationships. Such relationships are essential to cooperative, productive work anywhere in the world.

Human relationships wither when subjected to cultural prejudices, fancies, non-scientific concepts; they bloom when rooted in understanding based on cultural facts.

It is hoped that the material in this booklet will enhance inter-cultural understanding.

## INTRODUCTION

Walking into a different culture is like walking into a maze. You have trouble finding your way around. When you think you have found a cue, somebody changes the cue-system. Or it is like walking into a dark, strange room with a slanting floor. You learn to walk safely on the slope, then somebody shifts the angle of the tilt of the floor; so you have to start learning to walk all over again.

Just as there are different kinds of cultures, there are different kinds of books. You are accustomed to reading a book from page one to page two and so-on through to the end. The pages in this book are numbered in the usual way: 1, 2, 3, etc.; but to understand the contents, you must read this book in a different way. At the bottom of this page, and of every other page, there are directions telling you which page to read next.

Turn to page 11; read the statement at the top of the page, and follow the directions at the bottom of the page.

YOU DID NOT FOLLOW THE DIRECTIONS!

You probably followed your habit of reading a book from page one to page two, etc. This is a different kind of book. At the bottom of each page, you will find which page you should next turn to and read.

Go back to page 1 and re-read the directions at the bottom of the page to discover which page you should have turned to.

YOU ARE CORRECT

There is no scientific evidence of any positive or negative correlation between race and natural inclinations toward economic or political development.

Some cultures put a high value on certain activities: business acumen, for example. Regardless of racial origin, persons reared in a culture which values and rewards business acumen will strive to succeed in this activity.

Their strivings may give rise to the myth that the group is born with skill in business. If the group is dominantly of one race or of one religion, the myth may be extended to include the belief that all persons of the given race or religion inherit business acumen.

Social pressure, however, is not synonymous with inherited characteristics. Each successive generation, regardless of race, religion, or nationality, must learn anew to value and strive for success in business in conformity with the value-system imposed by the example culture.

---

CONSIDER THIS STATEMENT:

BASIC BIOLOGICAL NEEDS ARE THE SAME FOR ALL OF THE RACES OF MAN.

AGREE - Page 23

DISAGREE - Page 14

**YOU ARE CORRECT**

Routine and spontaneous ways of behaving are learned. There are models for personal behavior in every society of man, models for every member of the society. When an individual has learned routine behavior patterns to the point where he has spontaneous reaction-patterns to given situations, we say that he has this-or-that habit.

When large numbers of members of a culture tend to adopt certain group-behavior patterns based on the models available within that culture, such routine and spontaneous group behavior is called a custom of that group.

The habits of individuals within any society and the customs of members of any culture are learned; they are formed after birth.

---

**CONSIDER THIS STATEMENT:**

**THE PRINCIPAL REASON FOR A COUNTRY'S  
DEVELOPING AN AGRICULTURAL ECONOMY IS LACK  
OF INDUSTRIAL "KNOW HOW."**

**AGREE - Page 9**

**DISAGREE - Page 18**

The kind, as well as the degree, of acceptable emotional response in any given culture is taught to children from birth by parents; this is true the world over. Consider, for example, the different emotional behavior with which the "average" Englishman and the "average" Italian---despite membership in the same Caucasian race---would probably engage in an disagreement with you.

Universally, children drink in with their mother's milk the need to support "good and right," the need to decry "bad and wrong." But that which is judged good or bad, wrong or right, is exceedingly variable throughout the world, and these varied judgments are also drunk in with the mother's milk.

Kinds and degrees of emotional responses of human beings are not related to the race of a person; such human behavior is a result of the different cultural environments in which persons---of whatever races or nationalities---are reared.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

DIFFERENT KINDS AND DEGREES OF EMOTIONAL RESPONSES AMONG VARIOUS GROUPS ARE ATTRIBUTABLE TO DIFFERENCES IN CULTURAL ENVIRONMENT.

YOU ARE CORRECT

Available evidence indicates that all human beings are born with identical psychological needs, for example the need to be wanted, loved, to feel secure.

Different social systems or cultures provide different ways in which these basic needs are met.

A superficial glance at ways in which different ethnic groups meet their psychological needs sometimes leads to the erroneous conclusion that the needs differ from one race or nationality to another.

---

CONSIDER THIS STATEMENT:

THE BEHAVIOR OF SOME RACES IS PRIMARILY RATIONAL; THAT OF OTHER RACES, PRIMARILY NON-RATIONAL.

AGREE - Page 10

DISAGREE - Page 35

Climate and geography are very important limiting or directional factors in the development of a culture: Agriculture requires arable land and a favorable climate; industry requires sources of materials and power.

Geography and climate alone, however, can never account for the multiplicity of differences in human behavior. If they could --- as has been pointed out by numerous scholars -- then there would be few differences among American Indian tribes which occupy the same regions in the United States; there would be few differences between the behavior patterns of Southern Europeans who lives in 1861 and those living in 1961.

(NOTE: There is often room for argument in discussion of culture. Space has been left blank for your use, in case you wish to make any notes or comments on the foregoing statements.)

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

CLIMATE AND GEOGRAPHY ARE THE PRIMARY DETERMINANTS OF THE DIFFERENCES IN BEHAVIOR OF VARIOUS PEOPLE.

Degree of sensitivity to pain, according to research reports on the subject, is an individual matter. Some persons have the highest sensitivity to the least degree of pain; at the other extreme, some unfortunate individuals are born with an abnormal inability to sense any pain. Such persons rarely live long, since pain is an essential danger-signal for survival.

The range of sensitivity to pain is in no way related to racial origin. The old superstition that greater skin pigmentation renders one less sensible to pain has long since been discredited.

Tangentially, there are some cultural groups which believe that animals, e.g., donkeys and dogs, have little, if any, sense of pain. People in these cultures cannot understand why Americans are disturbed when they beat their animals. They "know" that the animals feel no pain; Americans "know" that the animals do feel pain. "Knowing" often interferes with the establishment and maintenance of good intercultural human relationships.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

SENSITIVITY TO PHYSICAL PAIN IS GREATER AMONG LIGHT-SKINNED THAN AMONG DARK-SKINNED PEOPLES.

People can utilize only that part of their environment for which they have the "know-how" ---the knowledge and techniques---which permits them to function.

Many subsistence-level agricultural countries in today's world need only technical assistance to develop the rich agricultural potentials of their country, as has been done in Australia, for example.

No amount of industrial "know-how" can overcome lack of the natural resources essential to the development of an industrial economy; however, as has been demonstrated---in Japan and England, for example---adequate transportation systems plus cooperative neighbors can overcome the lack of indigenous materials.

Technology promises improved extraction methods which may change the status of some countries now considered to be lacking in adequate material resources.

Also, the development of economical methods of obtaining solar and nuclear power for use by industry will revolutionize the economies of countries rich in material resources but now lacking natural sources of power.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

THE PRINCIPAL REASON FOR A COUNTRY'S DEVELOPING AN AGRICULTURAL ECONOMY IS LACK OF INDUSTRIAL "KNOW-HOW."

Emotions play a major role in the behavior of all human beings. Emotional behavior frequently leads to, or is a part of, non-rational behavior. The differences in the rational or non-rational behavior of individuals within any one race are greater than the variations between races.

There are extant cultural groups wherein there exist patterns which have been labeled "culturally standardized unreason"; for example, government and/or religious sanction of scientifically disproved superstitions. One can find examples among every race, regardless of nationality, and among all nations, regardless of the races represented in the nation.

As a specific example of non-rational behavior, consider attitudes toward alcoholism in the United States: For many decades, science has recognized the alcoholic as a psychologically and physiologically sick person; yet public opinion and laws are, quite generally, punitive in nature.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

THE BEHAVIOR OF SOME RACES IS PRIMARILY RATIONAL; THAT OF OTHER RACES, PRIMARILY NON-RATIONAL.

CONSIDER THIS STATEMENT:

CLIMATE AND GEOGRAPHY ARE THE PRIMARY  
DETERMINANTS OF THE DIFFERENCES IN  
BEHAVIOR OF VARIOUS PEOPLE.

DIRECTIONS: Decide whether you agree  
or disagree with the above statement; then  
turn to the page given after the decision  
of your choice.

AGREE - Page 7

DISAGREE - Page 13

YOU ARE CORRECT

Probably more research has been done in this area of human attributes than in any other one. The research results lead to the conclusion that, among the world's population, some human beings are heavily endowed with intelligence, some are lightly endowed, the majority are endowed with average amounts of intelligence. There is no relationship between race and intellectual endowment.

There is, however, evidence that a person endowed with the highest intelligence may never be able to develop or use his gift, may never make a contribution of any sort, if he is born into a family situation, a cultural situation, or a nation which restricts his development or his freedom to contribute.

---

CONSIDER THIS STATEMENT:

PERSONS OF DIFFERENT RACES CAN SAFELY  
GIVE ONE ANOTHER BLOOD TRANSFUSIONS.

AGREE - Page 21

DISAGREE - Page 38

YOU ARE CORRECT

While climate and geography do help determine the extent to which a culture may become agrarian or industrial, and may contribute to other cultural facets, climate and geography are in no sense the PRIMARY determinants of the multiplicity of differences in human behavior.

(NOTE: There is often room for argument in discussions of culture. Space has been left blank for your use, in case you wish to make any notes or comments on the foregoing statement.)

---

CONSIDER THIS STATEMENT:

ALL THE RACES OF MAN ARE OF THE SAME SPECIES; THAT IS, THEY HAVE COMMON ATTRIBUTES, COMMON DISTINCTIVE CHARACTERISTICS.

AGREE - Page 20

DISAGREE - Page 30

All human beings have the same basic biological needs: food, water, oxygen, sexual satisfaction, freedom from extremes of temperature, etc.

There are individual differences in degree of need---for example, the amount of daily fluid intake required---but there are no differences in kind of needs.

Infants, throughout the world, cry for the same reasons, and they cry in the same language.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

BASIC BIOLOGICAL NEEDS ARE THE SAME FOR ALL THE RACES OF MAN.

AGREE - Page 23

Persons unfamiliar with research in the area of intelligence are often misled by their observations of the way in which intelligence is used, not used, or misused by various ethnic or national groups.

The way in which a person learns to use, or is permitted to use, his intelligence is greatly determined by his cultural environment within the family group, the neighborhood, or the nation.

Cultural attitudes toward use of intellect may be constant---as with the age-old reverence for learning and scholarship in the Jewish culture---or may be variable, as illustrated by the periodic shifts in attitudes in the United States toward intellectuals, toward "eggheads."

Relevant research leads to the conclusion that every race or nationality is composed of a few persons heavily endowed intellectually, a few persons feebly endowed, and a large number of persons endowed with average intelligence.

Apparently, the Endower was color-blind (cf. Amos 9:7).

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

BASIC INTELLIGENCE, THROUGHOUT THE WORLD, IS DISTRIBUTED SIMILARLY, REGARDLESS OF RACE OR NATIONALITY.

Children are born without any fixed behavior patterns of the sort called habits. They have models for behavior in the other persons in the environment---family, neighbors, etc. Also, they early learn or acquire habits of doing or not doing this-or-that, depending on which facets of their trial behavior are rewarded or punished.

Similarly, each society presents models of cultural behavior, developed from that culture's past history, which are constantly, even pre-natally, made a part of a person's environment.

Also, each society rewards or punishes behavior which does or does not conform to the traditional values of the particular culture, thus reinforcing---generation after generation---the habits of a family and the customs of a culture.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

HABITS ON THE INDIVIDUAL LEVEL CORRESPOND TO CUSTOMS ON THE SOCIAL OR CULTURAL LEVEL. BOTH ARE LEARNED; NEITHER IS INHERITED.

**YOU ARE CORRECT**

There is no evidence that a positive correlation exists between intelligence and personal cleanliness.

Personal hygiene is a habit perhaps most frequently taught---but not invariably practiced---in informed cultures where the relationship between filth and disease is recognized. This recognition does not necessarily carry over into all facets of a culture; for example, consider the public sanitation, the drinking water, in some of Europe's capital cities.

Some cultures have religions which correlate cleanliness with spirituality; for example, Islam prescribes certain washing-rites as a preliminary to prayer.

Personal cleanliness is a value which probably varies as much within any one culture as between any two or more cultures.

---

**CONSIDER THIS STATEMENT:**

**EVERY SOCIETY, INCLUDING THE MOST PRIMITIVE, IS ORGANIZED TO MEET BASIC BIOLOGICAL AND PSYCHOLOGICAL NEEDS OF THE MEMBERS OF THE SOCIETY.**

AGREE - Page 19

DISAGREE - Page 25

YOU ARE CORRECT

Industrial "know-how" can not overcome a country's lack of natural resources--- materials and power---necessary to convert the country from an agricultural to an industrial economy.

However, "know-how" can help a country to restructure its economy so as to make an "industry" of its agriculture, as has been done in New Zealand.

Looking toward the future, improved methods of transportation, new techniques for extraction of minerals, and new and inexhaustible sources of power---e.g., solar---promise to blur the line between agricultural and industrial national economies in many areas of the world.

---

CONSIDER THIS STATEMENT:

SOME RACES ARE NATURALLY MORE INCLINED TOWARD ECONOMIC AND POLITICAL DEVELOPMENT THAN OTHERS.

AGREE - Page 26

DISAGREE - Page 3

YOU ARE CORRECT

All societies develop institutions or customs related to food, water, land-space, procreation, status, systems of rewards and punishments, group belongingness, law, art forms, religion, ethics, language, government, and natural phenomena.

If the institutions become so over-ritualized as to tend to function primarily to preserve or perpetuate their own existence, at the cost of the human needs they were designed to serve, they will disintegrate in time.

---

CONSIDER THIS STATEMENT:

CULTURAL BEHAVIOR IS LEARNED BEHAVIOR;  
IT IS NOT INHERITED.

AGREE - Page 41

DISAGREE - Page 29

YOU ARE CORRECT

The qualities and characteristics which differentiate man from other known animal and vegetable life-forms are alike the world over.

Basic biological and psychological needs of man are the same, regardless of race, religion, nationality, or epoch of life.

---

CONSIDER THIS STATEMENT:

HABITS ON THE INDIVIDUAL LEVEL CORRESPOND TO CUSTOMS ON THE SOCIAL OR CULTURAL LEVEL. BOTH ARE LEARNED; NEITHER IS INHERITED.

AGREE - Page 4

DISAGREE - Page 16

**YOU ARE CORRECT**

Persons can safely give blood transfusions to one another if they are of the same blood-type, and all of the classified blood types exist among all of the races of man.

The blood of white persons can kill other white persons, just as the blood of black persons can kill other black persons, by transfusions of blood of different types.

Black, brown, yellow, red, and white persons can save each other's lives through donating blood to one another, if they are of the same blood-type.

---

**CONSIDER THIS STATEMENT:**

**PERSONAL CLEANLINESS IS PRIMARILY A  
MARK OF INTELLIGENCE.**

**AGREE - Page 27**

**DISAGREE - Page 17**

YOU ARE CORRECT

Physical differences such as hair-form, color of skin, etc. vary among races but are not in any way related to basic human needs or behavior patterns. Individual behavior patterns related to basic human needs are learned by each person within his own culture, and they show much variation.

For example, behavior patterns concerned with basic functions such as eating and elimination of waste products may be public or private, may or may not be sex-segregated, depending on the culture. The universal infant-need for contact-affection may be provided primarily by mother, father, uncle, grandparents, older siblings, or state employees, as determined by the culture.

Neither basic human needs nor cultural behavior patterns are related to physical differences such as hair-form, color of skin, shape of nose, etc.

(There are minor exceptions to this last statement; for example, the degree of skin pigmentation will determine the extent to which a group or a person can tolerate exposure to the sun's rays.)

---

CONSIDER THIS STATEMENT:

DIFFERENT KINDS AND DEGREES OF EMOTIONAL RESPONSES AMONG VARIOUS GROUPS ARE ATTRIBUTABLE TO DIFFERENCES IN CULTURAL ENVIRONMENT.

AGREE - Page 24

DISAGREE - Page 5

YOU ARE CORRECT

Basic biological needs of human beings are identical regardless of race, nationality, sex, the social or political system, or the era into which a person happens to be born.

Social conditioning of the expression of basic biological needs usually begins in infancy, but the specific time at which an infant is subjected to social conditioning varies from culture to culture.

For example, toilet training in Japan is early and rigid; in numerous other cultures toilet training is left to the natural maturational (and imitative) processes within children.

---

CONSIDER THIS STATEMENT:

BASIC PSYCHOLOGICAL NEEDS ARE THE SAME FOR PERSONS OF ALL RACES.

AGREE - Page 6

DISAGREE - Page 28

YOU ARE CORRECT

The particular cultural environment in which a person is reared dictates the sort of teaching he will receive from his parents, his neighbors, and others as to (1) the situations in which he may or may not show emotion; (2) the kind or character of acceptable emotional response; (3) the degree---how much or how little---of the emotion he may show with impunity.

These cultural teachings are begun so early and are so rigidly enforced that the behavioral end-products often appear "inborn," are often referred to as "second nature."

For example, it is "second nature" for grieved American males to forego the assuaging antidote of tears. Sometimes, they also learn to feel, even to express, contempt for weeping males reared in cultures which do not teach boys to deprive themselves of this natural emotional expression of grief.

---

CONSIDER THIS STATEMENT:

SENSITIVITY TO PHYSICAL PAIN IS GREATER  
AMONG LIGHT-SKINNED THAN AMONG DARK-SKINNED  
PEOPLES.

AGREE - Page 8

DISAGREE - Page 32

Man is a gregarious animal. On every continent, groups form---and have formed since the beginning of the time of man---to establish community institutions designed to satisfy basic needs of the members of the community.

Throughout the world, the patterns of the institutions within various societies vary enormously, but their basic goal is the same: To meet the needs of the members of the group.

If the goal is lost sight of, the institutions disintegrate, and the society collapses and/or builds new institutions.

Today we see many societies in a state of disintegration and transition as old institutions give way for new. Medieval institutions and tribal customs are not competent to satisfy the aspirations of primitive groups which have acquired new goals as a result of the impingement of ideas and institutions from the cultures of the modern world.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

EVERY SOCIETY, INCLUDING THE MOST PRIMITIVE, IS ORGANIZED TO MEET BASIC BIOLOGICAL AND PSYCHOLOGICAL NEEDS OF THE MEMBERS OF THE SOCIETY.

The inhabitants of the Arabian peninsula had a highly developed economic system--- and were playing games in algebra---when the inhabitants of the North American continent were still living in caves. Times have changed. Today, United States citizens of American Indian background, descendants of cave-dwellers, are among the technicians sent as advisers to cultures with 3,000-year-old histories which include political and economic systems.

All societies have political, economic, and social systems of one sort or another, and always have had.

The myth that race is a function of political and economic skill is a conceit that has, not infrequently, been used by a culture, having one set of systems, as an excuse or justification for imposing its systems on another culture having a different set of systems.

An extreme example of this myth, reduced to the absurd, is expressed in Mein Kampf, by Adolph Hitler.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

SOME RACES ARE NATURALLY MORE INCLINED TOWARD ECONOMIC AND POLITICAL DEVELOPMENT THAN OTHERS.

Most American children are taught that "Cleanliness is next to Godliness." This precept tends to associate cleanliness with moral values in the American mind.

When an American abroad sees a person who has no concern for personal cleanliness, he may charitably assume that the person is not evil, merely stupid, unintelligent. Or, more charitably, he may assume that the man is neither evil nor stupid but merely uninformed.

In fact, personal cleanliness is a cultural value, unrelated either to morals or to intelligence.

Information concerning the relationship between cleanliness and disease and death is slowly bringing about a change in cultural attitudes in many parts of the world. However, the world today has many clean morons and unwashed geniuses.

Cleanliness, per se, is neither right nor wrong, Godly or unGodly, a mark of brilliance or of stupidity.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

PERSONAL CLEANLINESS IS PRIMARILY A MARK OF INTELLIGENCE.

All human beings, regardless of race, nationality, or cultural milieu, have identical psychological needs: security, contact affection, sense of belonging, sense of achievement, etc.

Various peoples seek satisfaction of these basic psychological needs in an infinite variety of ways, depending on age-level, sex, local customs, traditional values, cultural pressures, etc.; but the needs are identical, and they are universals for human beings, regardless of race.

There are, of course, no two adults in the world with identical behavior patterns. No two persons can possibly have had identical experiences, and individual reactions to these different experiences are the major contributing factors to the individual differences apparent among all members of the human family.

Neither individual nor cultural differences, however, stem from different needs. Basic psychological needs are universal, are identical for all of the races of man.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

BASIC PSYCHOLOGICAL NEEDS ARE THE SAME FOR PERSONS OF ALL RACES.

Inherited characteristics are unchangeable; for example, eye color. Human beings are born without any such unchangeable, cultural-behavior characteristics.

An Apache Indian infant, born on an Arizona reservation, but reared in Sweden by a Swedish family, will acquire, will learn, the cultural behavior patterns and the cultural values which are typical of the Swedish culture.

But he will have, and will retain, the inherited physical characteristics---straight black hair, high cheek bones, etc.---of a physiologically typical Apache Indian.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

CULTURAL BEHAVIOR IS LEARNED BEHAVIOR, AS OPPOSED TO INHERITED BEHAVIOR.

The differences among various groups of men are very apparent: differences in hair texture, skin pigmentation, nose structure, thickness of lips, shape of skull, height, custom of dress, language spoken, attitudes toward time and work, toward religious concepts (gods and devils), toward science, hygiene, sanitation, toward systems of government---the list is long.

But when all of these physical and cultural differences among mankind are summed, the total of the differences forms but a tiny per cent of the total differences between man and any other known form of life.

The difference between man, as a composite, and all other forms of life is almost infinite. By comparison, the differences within the family of man are negligible.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

ALL THE RACES OF MAN ARE OF THE SAME SPECIES, THAT IS, THEY HAVE COMMON ATTRIBUTES, COMMON DISTINCTIVE CHARACTERISTICS.

The basic patterns of all societies must support basic needs of human beings or the society will disintegrate---as has happened to some societies.

The term human nature is widely misused. For example, adults will often maintain that it is human nature to dislike, fear, or hate persons of different races; however, children must be taught whom to dislike, fear, or hate.

While the emotions of fear and hate are natural and normal, the objects against which the emotions are directed do not come naturally to human beings. Whether part of the tradition of a culture (as Muslims hate dogs) or selected by a group within a culture (as the Ku Klux Klan hates and/or fears Negroes, Jews, and Roman Catholics), objects of hate and fear must be re-identified for, and re-taught to, each succeeding generation.

Some societies may evolve patterns which are against the best biological and psychological interests of members of the society. These anti-human, socially-prescribed patterns tend to be modified in practice by the behavior patterns of individuals in such societies. In time, the patterns of the society are changed or modified; or the society disintegrates.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

THE BEHAVIOR PATTERNS OF PRIMITIVE SOCIETIES ARE DEFINITELY AGAINST HUMAN NATURE.

YOU ARE CORRECT

Degree of sensitivity to pain has been found to vary tremendously from one individual to another, but the variation is in no way related to race, skin-pigmentation, or other identifiable physiological variables.

There is some evidence that highly selective inbreeding could develop a subspecies or variety with a low degree of sensitivity to pain, as has been done with dogs.

Research to date is inadequate to determine whether inbreeding accounts for such phenomena as greater tolerance for high altitudes among Tibetans and greater tolerance for low temperatures among Eskimos, or whether Tibetans and Eskimos with low tolerance for altitude and cold, respectively, simply die young. The latter hypothesis, if true, would tend to support the former in that high-tolerance individuals would be most likely to attain the age of reproduction.

In any event, sensitivity to pain is not a function of race or degree of skin pigmentation.

---

CONSIDER THIS STATEMENT:

BASIC INTELLIGENCE, THROUGHOUT THE WORLD, IS DISTRIBUTED SIMILARLY, REGARDLESS OF RACE OR NATIONALITY.

AGREE - Page 12

DISAGREE - Page 15

Basic biological and psychological needs of human beings are identical the world over.

Human behavior patterns---ways of satisfy-  
ing these needs---are dictated by the culture into which a person happens to be born. They are learned patterns and must be learned anew by the members of each successive generation. The behavior patterns for satisfying needs are not basic or inborn.

Superficial physical differences---such as hair-form, skin-color, etc.---are inherited, are inborn. But these superficial differences are in no way related to basic human needs or to behavioral patterns for meeting basic needs.

The patterns are variable; the needs are invariable.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

PHYSICAL DIFFERENCES SUCH AS HAIR FORM, COLOR OF SKIN, SHAPE OF NOSE, ETC., ARE CORRELATED WITH DIFFERENT BASIC HUMAN NEEDS AND BEHAVIOR PATTERNS.

YOU ARE CORRECT

Both the African and the North American continents have been melting pots for many of the peoples of the world. Neither has a single, clearly definable culture. Africa has a multiplicity of cultures, with thousands of different languages.

There are some definable traditional values in American life, adhered to by many Americans regardless of racial or national ancestry: The dignity, importance, and freedom of the individual person; the concept of the state as a device created for the general welfare; a government of law supreme over man; the dignity of labor; the right of all to have more than bread, to have music, art, libraries; the sense of obligation to aid a neighbor in need.

The culture of the United States, however, defies clear definition. It is a complex of many subordinate cultures. This very complexity, this cultural plurality, may be the nation's greatest strength.

Foreigners observe and report that the United States has mutually incompatible values; e.g., glorification of individualism coupled with social pressure to "conform or suffer the consequences." Again, these inconsistencies may be a great asset: The United States provides an extensive continuum between extremes of viewpoints in the world today, and every citizen can speak his piece.

---

CONSIDER THIS STATEMENT:

EVERY SOCIETY IS INCLINED TO CONSIDER ITS OWN CULTURE AS THE BEST.

AGREE - Page 40

DISAGREE - Page 50

## YOU ARE CORRECT

Every society has its own concept of reality and its own judgments about what is to be considered reasonable, rational behavior in terms of that concept of reality.

Children are early taught the rules. If they conform, they are considered to be rational; if they do not conform, they are considered to be non-rational or irrational.

Lack of conformity is often stimulated by individual emotional rejection of the "rules" of any given society. Cultures vary in their degree of tolerance of individual or group non-conformity; for example, the United States is exceedingly tolerant; the Soviet countries are lethally intolerant.

Rational and non-rational behavior exists within all cultures, all races, all societies, all nations. No race is, ipso facto, more or less rational or non-rational than any other.

---

CONSIDER THIS STATEMENT:

PHYSICAL DIFFERENCES SUCH AS HAIR FORM, COLOR OF SKIN, SHAPE OF NOSE, ETC. ARE CORRELATED WITH DIFFERENT BASIC HUMAN NEEDS AND BEHAVIOR PATTERNS.

AGREE - Page 33

DISAGREE - Page 22

YOU ARE CORRECT

Behavior patterns are learned. They are not transmitted genetically from one generation to the next. This old superstition has probably persisted, partly, because one can readily observe children who behave as their parents or grandparents behave.

Understandably, if a mother talks through her nose, her children are likely to learn to talk through their noses. A boy learning to walk may imitate the walking mannerisms of a loved father; the pattern can be fixed by a doting grandmother's praise: "Look at the little darling! He walks just like his father."

Inheritance plays no role in these learned characteristics.

---

CONSIDER THIS STATEMENT:

THERE IS NO SINGLE FACTOR WHICH CAN  
ACCOUNT FOR ALL HUMAN BEHAVIOR.

AGREE - Page 51

DISAGREE - Page 43

**YOU ARE CORRECT**

In addition to the universal biological, sociological, and psychological needs of human beings, which all cultures are concerned with and attempt to meet in one way or another, every culture known to man, past and present, has evolved some sort of institution or system for meeting the apparently universal human need for solutions to spiritual problems: Witch doctors, ministers, priests, hierarchies of deities, agnostic or atheistic doctrines, animistic rituals---every culture, primitive or sophisticated, offers some system for meeting the spiritual needs of mankind, as well as the biological and psychological needs.

This observed fact has led many modern scientists to hypothesize that man apparently has a basic need, different in kind from biological, psychological, or social needs, a need to conceive of himself as a part of something greater than himself, greater than mankind. This has been called a basic spiritual need.

---

**CONSIDER THIS STATEMENT:**

**ATTITUDES AND FEELINGS PLAY A MORE IMPORTANT PART IN THE MOTIVATION OF BEHAVIOR OF PRIMITIVE SOCIETIES THAN OF MORE HIGHLY DEVELOPED SOCIETIES.**

**AGREE - Page 53**

**DISAGREE - Page 39**

For ages the superstition has persisted that inheritance of physical characteristics and of behavioral traits is related to a common blood stream running through generations.

Popular sayings reflect this superstition: "He has good (bad) blood"; "madness (greatness, suicide, etc.) is 'in his blood.'"

Science has proved that inherited characteristics are transmitted through genes, elements of germ plasm; that each embryo develops its own blood system.

All human beings have the same general sort of blood, but science has discovered that among human beings there are many specific blood-types and sub-types, which are in no way related to race or nationality.

Persons of different races may safely give blood transfusions to one another if they have the same blood-type. Persons of the same race may not safely give transfusions to one another if they are of different blood-types.

The distinctions are among individuals, not among races.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

PERSONS OF DIFFERENT RACES CAN SAFELY GIVE ONE ANOTHER BLOOD TRANSFUSIONS.

YOU ARE CORRECT

Attitudes and feelings play a major role in the motivation of human behavior regardless of whether that behavior takes place in a primitive or a sophisticated society.

Man is understandably proud of his exquisite intellect, superior to that of all other known forms of life. He wishes it were the major determinant of his behavior; however, research shows that even the way man uses his precious intellect is most often determined by his attitudes and feelings.

This subject was muddled in the Middle Ages when thinking was identified with God, feeling identified with the Devil. The reality was further confused in the 17th century by Descartes' philosophy of dualism.

---

CONSIDER THIS STATEMENT:

SIMILAR THINGS, IDEAS, AND MOTIVES HAVE DIFFERENT MEANINGS IN THE CONTEXT OF DIFFERENT CULTURES.

AGREE - Page 42

DISAGREE - Page 59

YOU ARE CORRECT

Universally, man has the tendency to consider the known and familiar as right, good, and beautiful, to consider the unknown and unfamiliar as wrong, bad, and ugly.

Tangential to this point is the old superstition that persons of different races have distinctive body odors. Somehow, this superstition persists even among Americans who know, through information and experience, that any person's kind of body odor is mostly determined by the kinds of food eaten: garlic, tomatoes, etc.

Many Americans, traveling abroad for the first time, make such serious errors as assuming that all persons of other nationalities wish they were citizens of the United States of America.

It is often a shock to white-skinned, thin-lipped, straight-haired Americans to discover that these physical characteristics are perceived as exceedingly ugly by persons accustomed to different physical characteristics.

Who is "right"? What is "best"? "All beauty lies in the eye of the beholder."

---

CONSIDER THIS STATEMENT:

THE BEHAVIOR PATTERNS OF PRIMITIVE SOCIETIES  
ARE DEFINITELY AGAINST HUMAN NATURE.

AGREE - Page 31

DISAGREE - Page 52

YOU ARE CORRECT

All human beings, regardless of race or culture, inherit reaction-patterns related to basic human needs: All infants express fear when stimulated by loud noises or a sensation of falling; express anger when bodily movements are confined, when food or water are withheld, or when extremes of temperature are imposed.

All behavior, however, which is labeled as typically French, Oriental, Ethiopian, etc., is learned after birth and is determined by the particular culture in which a child is reared.

---

CONSIDER THIS STATEMENT:

THERE IS A CLEARLY DEFINABLE AMERICAN CULTURE, JUST AS THERE IS A CLEARLY DEFINABLE AFRICAN CULTURE.

AGREE - Page 44

DISAGREE - Page 34

YOU ARE CORRECT

A dog is a loved pet in one culture, a symbol of filth and evil in another culture.

The successful grafter is abhorred in one culture, is respected and envied in another culture.

Self-sacrifice is honored by the members of one culture, but is viewed with suspicion or contempt by the members of another culture.

---

CONSIDER THIS STATEMENT:

NATIONAL CHARACTERISTICS ARE REFLECTIONS  
OF LEARNED CULTURAL PATTERNS.

AGREE - Page 45

DISAGREE - Page 54

Many researchers have tried to find the one factor, cause, or reason for complex events or phenomena. Similarly, many researchers have attempted to determine the one factor which accounts for human behavior, for differences in human behavior.

One-factor theories include THE BIOLOGICAL MAN, THE GEOGRAPHICAL MAN, THE PSYCHOLOGICAL MAN, THE ECONOMIC MAN, etc.

All attempts to find a single factor to account for the complexities of human behavior have failed.

All factors are needed to explain, even in part, the enormous complexity of human behavior.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

THERE IS NO SINGLE FACTOR WHICH CAN ACCOUNT FOR ALL HUMAN BEHAVIOR.

AGREE - Page 51

People from everywhere on the globe have migrated to the United States, bringing their own cultures with them.

In parts of Louisiana and Texas there are American children who speak only French or German until they enter the first grade of public school. All of the states bordering Mexico have United States citizens who speak only Spanish. Children in these border states often meet the English-speaking American culture for the first time on entering the public schools.

Also, consider the number of after-school classes in the United States where Hebrew, Greek, Chinese, and other cultural entities are taught to American children.

America is a composite of many cultures. There is no single clearly definable American culture. This very heterogeneity in the United States is considered by many to be a source of great richness and strength in "The American Culture."

The continent of Africa is even more complex, containing thousands of different language groups and different ethnic or cultural units. There is no single clearly definable African culture.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

THERE IS A CLEARLY DEFINABLE AMERICAN CULTURE, JUST AS THERE IS A CLEARLY DEFINABLE AFRICAN CULTURE.

YOU ARE CORRECT

All Frenchmen are....  
All Orientals are....  
All Roman Catholics are....  
All Americans are....

No matter how one completes the foregoing generalizations, the statements would be false. Nevertheless, stereotypes exist for most identifiable groups of human beings, whether the groupings are by nationality, religion, or race.

The characteristics upon which such stereotypes are based are not inherited; they are learned.

Furthermore, no stereotype ever fits all members of any group, and no stereotype ever fits any one member of a group in every way.

---

CONSIDER THIS STATEMENT:

THE INDIVIDUAL PERSONALITY WITH WHICH A PERSON IS BORN CANNOT BE CHANGED BY CULTURAL PRESSURES.

AGREE - Page 58

DISAGREE - Page 48

The word normal, in the context of this discussion, is used to mean statistically normal.

There is no absolute normal for all human behavior. Each culture develops its own "norm-table" for the whole complex of actual and conceivable human acts. Members of a group who conform are considered normal; non-conformists are considered abnormal.

When one considers all of the factors that contribute to the development of any culture's unique norm-table---which includes traditions centuries old, often molded in isolation from other cultures---it would be beyond any conceivable odds of chance that the norm-tables of any two cultures could be identical.

It follows that a person reared in any one culture will appear abnormal in some respects to every person reared in any other culture in the world.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

NO TWO CULTURES IN THE WORLD HAVE EXACTLY THE SAME SET OF STANDARDS OF "NORMAL" BEHAVIOR.

Behavior patterns cannot be inherited, as all competent geneticists in the world will attest. Behavior patterns are learned.

An eccentric Russian geneticist, Lysenko, has found it politically expedient to deny the findings of science and to expound the theory that acquired characteristics can be transmitted from parents to offspring. This non-scientific Communist thesis is an interesting example of government-sanctioned non-reason.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

PEOPLE INHERIT BEHAVIOR PATTERNS FROM THEIR ANCESTORS.

YOU ARE CORRECT

An individual's personality is almost exclusively the result of cultural pressures imposed after birth by the family, the neighborhood, the state, the nation.

There is research evidence that hyper-active or hypo-active temperament may be genetically established prior to birth; however, even such genetically determined facets of a person's personality will be molded and modified by cultural pressures.

Such modifications are brought about by rewards and punishments, much as Pavlov's dogs were conditioned to salivate at the sound of a bell.

Human temperament as well as human reflexes can be conditioned and can be reconditioned in such a way that a person behaves differently from the way his temperament and reflexes at birth might have led him to behave.

---

CONSIDER THIS STATEMENT:

NO TWO CULTURES IN THE WORLD HAVE EXACTLY THE SAME SET OF STANDARDS OF "NORMAL" BEHAVIOR.

AGREE - Page 56

DISAGREE - Page 46

## YOU ARE CORRECT

An American, like persons of all other cultures, drags his cultural baggage along with him when he visits, or works in, a foreign land.

If he behaves correctly, according to back-home standards and values, he expects to be approved.

When he is judged in terms of the culture in which he is temporarily living, judged by the local value-system of another culture, he is frequently shocked.

Repeated exposure to different value-systems dulls the shock for some persons. Others sensitively attempt to understand the culture in which they are living, try not to violate the different value-systems of their new environment; this results in fewer errors, fewer adverse judgments, fewer shocks.

Still others attempt to adopt the value-system of the country in which they are temporarily living. This sort of role-playing is rarely successful either in fending off shocks for the individual or in winning the respect of the genuine members of the different cultures.

---

TURN TO PAGE 60

"Be it ever so humble, there's no place like home." This fragment from a well-known song applies to a whole culture as well as to a shack or a palace.

To each man, the known, the familiar feels most comfortable, seems the best. Likewise, each cultural group considers its own culture to be either the only "right" one, or at least the best. Other cultures are judged as anywhere from curious, humorous, or mildly peculiar to downright wrong, bad, or evil.

This dynamic force accounts for some of the difficulties encountered by countries in transition from older to more modern cultural orientation. Government leaders who are aware of relationships between modern methods of sanitation, agriculture, etc. and increased health, life-expectancy, etc. have difficulty with the people who tend to cling to old cultural values and methods, tend to resist change.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

EVERY SOCIETY IS INCLINED TO CONSIDER ITS OWN CULTURE AS THE BEST.

YOU ARE CORRECT

Man is prone to seek one cause for complex events: The reason for the fall of Rome; the cause of World War II; the factor which accounts for human behavior and for differences in human behavior.

All such attempts have failed.

The infinite complexity of human behavior can never be explained by any single factor.

---

CONSIDER THIS STATEMENT:

SOME PRIMITIVE CULTURES ARE UNCONCERNED WITH SOLUTIONS TO THE UNIVERSAL PROBLEMS OF LIFE.

AGREE - Page 57

DISAGREE - Page 37

YOU ARE CORRECT

Primitive societies, as well as sophisticated, modern societies, are composed of systems or institutions originally formed to meet the basic needs of human beings who are members of the society.

Value-systems vary from one culture to another, and mutual criticism of different value-systems is often made in the name of "human nature."

For example, a girl being held from marriage by her father until a suitor appears who is willing to pay the bride-price has stated that it is "against human nature" for American fathers to love their daughters so little that they are willing to give them away in marriage for nothing.

---

CONSIDER THIS STATEMENT:

PEOPLE INHERIT BEHAVIOR PATTERNS FROM THEIR ANCESTORS.

AGREE - Page 47

DISAGREE - Page 36

Attitudes and feelings play a major role in the behavior of all human beings regardless of the cultural milieu.

Most intellectual processes (thinking, reasoning, remembering, etc.) are merely forms of behavior, are largely motivated by attitudes and feelings.

Every culture, whether primitive or sophisticated, tends to give highest approval to the attitudes and feelings it traditionally condones, and to the behavior motivated by such attitudes and feelings.

Cultures tend to give lower-level approval, or disapproval, to the attitudes, feelings, and consequent behavior patterns of all other cultures, whether they are more or less sophisticated.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

ATTITUDES AND FEELINGS PLAY A MORE IMPORTANT PART IN THE MOTIVATION OF BEHAVIOR OF PRIMITIVE SOCIETIES THAN OF MORE HIGHLY DEVELOPED SOCIETIES.

Children learn to conform to family value-systems, and families regularly conform to value-systems of the larger social unit---the community, the state, the nation.

The symbols of a set of values are recognizable as being common property of the majority of people of a given nation, and these symbols of common values are often called characteristics of a nation or of a culture.

For example, Englishmen learn to argue from a distance of 30 or more inches from the adversary; Italians learn to argue from a distance of 18 or fewer inches from the adversary.

Such acquired patterns of behavior are called national characteristics.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

NATIONAL CHARACTERISTICS ARE REFLECTIONS OF LEARNED CULTURAL PATTERNS.

An informed, thinking American knows that his behavior in Japan will be judged according to Japanese cultural norms. Regardless of such intellectual awareness, however, the average American tends automatically to be surprised, shocked, or hurt when his behavior or his motives are "misunderstood," his words or actions "misinterpreted."

The most common, natural, automatic behavior of an adult is in conformity with the norm-table of his own culture, the culture in which he was reared.

It takes considerable time and effort to overcome the automatic shock-reaction which normally occurs every time a person is painfully reminded that he is, in fact, being evaluated and judged by local persons according to the terms of the local culture in which he is living, not in terms of the back-home culture in which he was reared.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

THE AVERAGE ADULT AMERICAN AUTOMATICALLY EXPECTS TO BE JUDGED OR EVALUATED IN TERMS OF THE CULTURE IN WHICH HE IS LIVING RATHER THAN IN TERMS OF THE CULTURE IN WHICH HE WAS REARED.

**YOU ARE CORRECT**

One does not have to leave the United States of America to find evidence of differences in standards of "normal" behavior.

Acceptable, normal behavior is subject to much variation as one travels from Texas to New York to Mississippi to Massachusetts, etc. Even such behavior as the "normal"---and the legal---age for marriage in the United States has a range of about ten years.

So-called "normal" behavior is an exceedingly variable concept.

---

**CONSIDER THIS STATEMENT:**

THE AVERAGE ADULT AMERICAN AUTOMATICALLY EXPECTS TO BE JUDGED IN TERMS OF THE CULTURAL VALUES OF THE PLACE IN WHICH HE IS LIVING RATHER THAN IN TERMS OF THE CULTURAL VALUES OF THE PLACE IN WHICH HE WAS REARED.

AGREE - Page 55

DISAGREE - Page 49

The universal problems of life---problems common to all human beings---are the satisfaction of basic biological, sociological, and psychological needs.

All cultures, no matter how sophisticated or how primitive, evolve systems or institutions designed to help solve these problems, to help meet these needs.

In some cultures, problems are defined in detail, and patterns related to their solution are ritualistic and rigid.

In other cultures, problems are defined in general terms, and patterns related to solutions are flexible and varied.

There exist both primitive and sophisticated societies in history and in today's world which illustrate both of the foregoing possibilities.

No culture has ever been or is now unconcerned with solutions to the universal problems of life.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

SOME PRIMITIVE CULTURES ARE UNCONCERNED WITH SOLUTIONS TO THE UNIVERSAL PROBLEMS OF LIFE.

The individual human personality is in a constant state of change, growth, development, or disintegration, from conception to the grave, possibly affected by every feather-touch of human, environmental, cultural, or whatever pressure it experiences.

The argument has been presented that genes, which determine inherited characteristics, also carry traits, such as the tendency to be active or passive, and predispositions, such as a tendency to develop diabetes; and that these tendencies are determinants of individual personality.

Much more research is needed before man can fully understand to what extent personality factors are influenced by genetically determined tendencies, if such influence exists at all.

Research to date suggests that individual personality is primarily formed after birth and is a composite of environmental pressures, experiences, and reactions thereto.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

THE INDIVIDUAL PERSONALITY WITH WHICH A PERSON IS BORN CANNOT BE CHANGED BY CULTURAL PRESSURES.

There are many objects and many forms of behavior which have no absolute value as wrong or right, good or bad. They acquire plus or minus values only when a group of people (a culture) agrees to assign value to them. Usually this "agreement" evolves slowly over the centuries, and it is not always clearly verbalized.

These assigned values may differ from one culture to another: The same thing or act may be good in Culture-A, bad in Culture-B, and unrelated to value---neither good nor bad---in Culture C.

For example, in the United States, where high value is placed on speed of performance, a man's motive in trying to complete a test as rapidly as possible would be commended.

In some cultures, where exceeding another in speed of performance is considered unforgivably rude, a man's motive for rapid performance would be condemned.

In yet other cultures, where time or speed is a matter of indifference, the man with the fastest performance on a test---whatever his individual motive---would be neither commended nor condemned.

---

RECONSIDER THIS STATEMENT and explore the alternate decision:

SIMILAR THINGS, IDEAS, AND MOTIVES HAVE DIFFERENT MEANINGS IN THE CONTEXT OF DIFFERENT CULTURES.

## RECOMMENDED READINGS:

- Bauer, Peter T. and Basil S. Yamey, The Economics of Under-Developed Countries, University of Chicago Press, Chicago, 1957.
- Benedict, Ruth, Patterns of Culture, The American Library of World Literature, Inc., New York, 1957.
- Chase, Stuart, The Proper Study of Mankind, Harper and Brothers, New York, 1956.
- Cleveland, Harlan and Gerard J. Mangone, The Art of Overseasmanhip, Syracuse University Press, Syracuse, N. Y., 1957.
- Dean, Vera Micheles, The Nature of the Non-Western World, The New American Library of World Literature, Inc., New York, 1957.
- Hall, Edward T., The Silent Language, Doubleday and Company, New York, 1959.
- Herskovits, Melville J. and Frances S. Herkovits, Dahomean Narrative, Northwestern University Press, Evanston, Illinois, 1958.
- Hunsberger, Warren S., The New Era in the Non-Western World, Cornell University Press, Ithica, N. Y., 1957.
- Leighton, Alexander H., The Governing of Men, Princeton University Press, New Jersey, 1945.
- \_\_\_\_\_, Human Relations in a Changing World, E. P. Dutton & Company, Inc., New York, 1949.
- Linton, Ralph, The Study of Man, Appleton-Century-Crofts, Inc., New York.
- Lord, Edith, Cultural Patterns in Ethiopia, International Cooperation Administration, Washington, D.C.
- Mead, Margaret, Editor, Cultural Patterns and Technical Change, The New American Library of World Literature, Inc., New York, 1955.
- \_\_\_\_\_, and Martha Wolfenstein, Childhood in Contemporary Cultures, University of Chicago Press, Chicago, 1955.

Spicer, Edward H., Editor, Human Problems in Technological Change, Russell Sage Foundation, New York, 1952.

Staley, Eugene, The Future of Underdeveloped Countries, Harper & Brothers, New York, 1954.