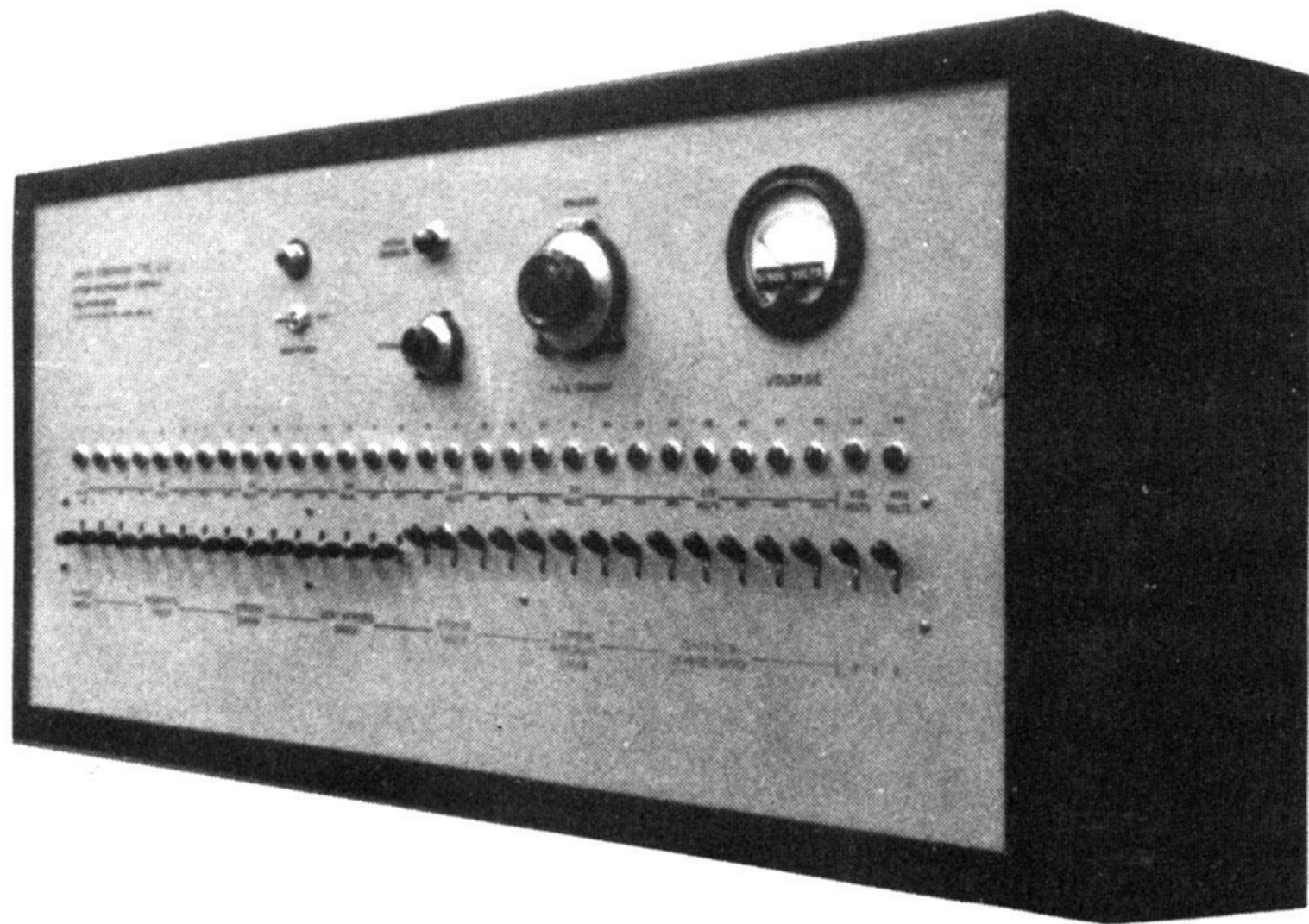




Социальные эксперименты

Антон Гуменский
МГИМО, ноябрь 2009

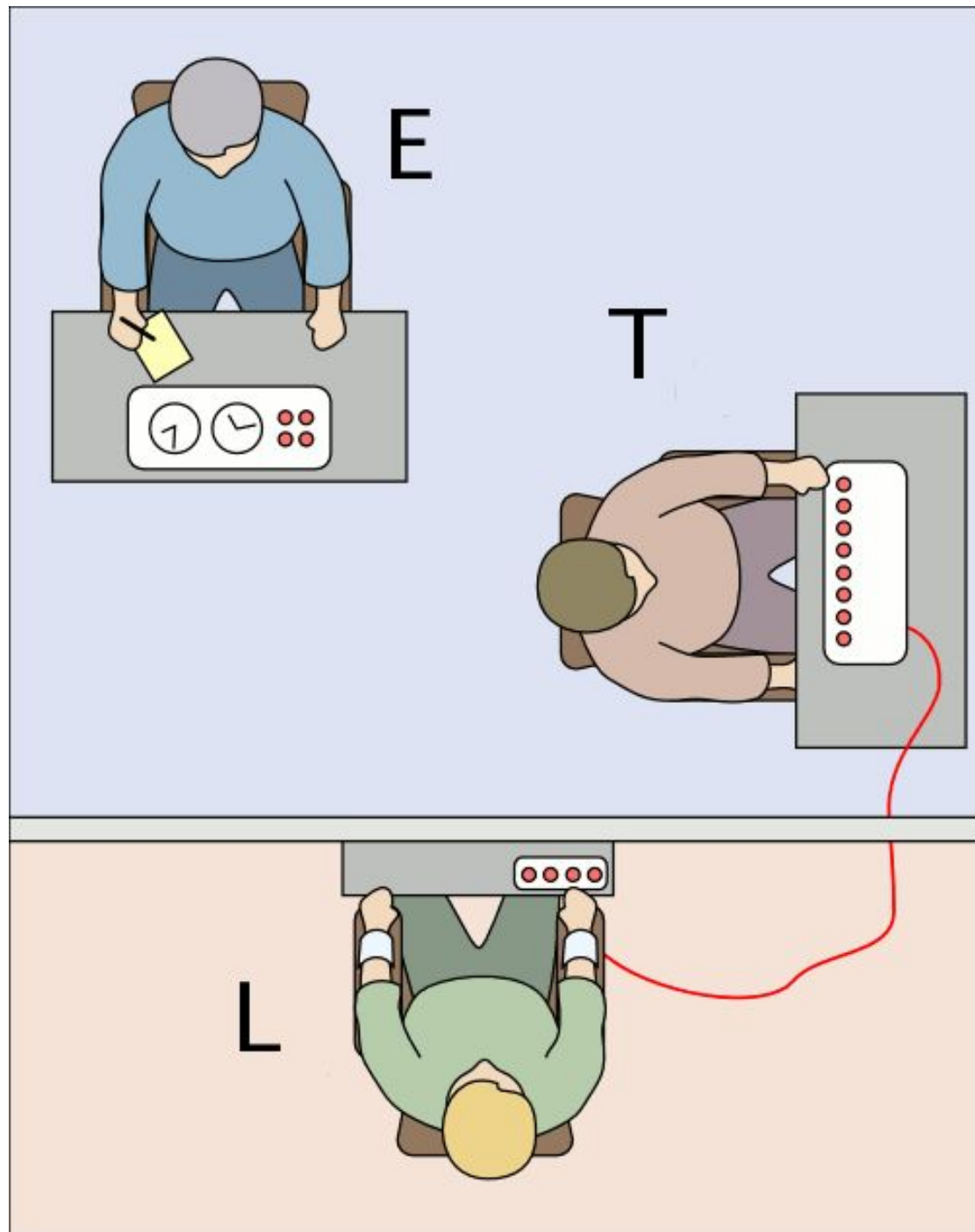
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“E” – Experimenter

“T” – Teacher

“L” – Learner







http://en.wikipedia.org/wiki/Milgram_experiment

Milgram experiment - Wikipedia, the free encyclopedia - Mozilla Firefox

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Milgram experiment

From Wikipedia, the free encyclopedia

The **Milgram's experiment on obedience to authority figures** was a series of [social psychology experiments](#) conducted by [Yale University](#) psychologist [Stanley Milgram](#), which measured the willingness of study participants to [obey](#) an [authority figure](#) who instructed them to perform acts that conflicted with their personal [conscience](#). Milgram first described his research in 1963 in an article published in the *Journal of Abnormal and Social Psychology*,^[1] and later discussed his findings in greater depth in his 1974 book, *Obedience to Authority: An Experimental View*.^[2]

The experiments began in July 1961, three months after the start of the trial of [Nazi war criminal Adolf Eichmann](#) in [Jerusalem](#). Milgram devised his psychological study to answer the question: "Was it that Eichmann and his [accomplices](#) in the [Holocaust](#) had mutual intent, in at least with regard to the goals of the Holocaust?" In other words, "Was there a mutual sense of morality among those involved?"

Milgram's testing revealed that it could have been that the millions of accomplices were merely following orders, despite violating their deepest moral beliefs.^[3] Milgram summarized the experiment in his 1974 article, "The Perils of Obedience", writing:

The legal and philosophic aspects of [obedience](#) are of enormous importance, but they say very little about how most people behave in concrete situations. I set up a simple experiment at Yale University to test how much [pain](#) an ordinary citizen would inflict on another person simply because he was ordered to by an experimental scientist. Stark authority was pitted against the subjects' [participants] strongest moral imperatives against hurting others, and, with the subjects' [participants] ears ringing with the screams of the victims, authority won more often than not. The extreme willingness of adults to go to almost any lengths on the command of an authority constitutes the chief finding of the study and the fact most urgently demanding explanation.

Ordinary people, simply doing their jobs, and without any particular hostility on their part, can become agents in a terrible destructive process. Moreover, even when the destructive effects of their work become patently clear, and they are asked to carry out actions incompatible with fundamental standards of morality, relatively few people have the resources needed to resist authority.^[4]

The original Simulated Shock Generator and Event Recorder, or *shock box*, is located in the [Archives of the History of American Psychology](#).

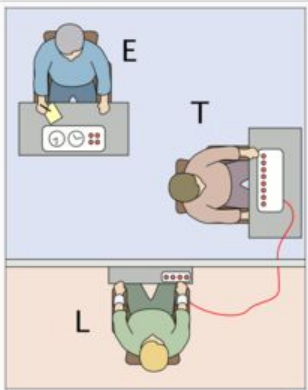
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1 The experiment

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3 Interpretations

3.1 Alternative interpretations



The experimenter (E) orders the teacher (T), the subject of the experiment, to give what the latter believes are painful electric shocks to a learner (L), who is actually an actor and confederate. The subject believes that for each wrong answer, the learner was receiving actual electric shocks, though in reality there were no such punishments. Being separated from the subject, the confederate set up a tape recorder integrated with the electro-shock generator, which played pre-recorded sounds for each shock level.^[1]



Stanford Prison Experiment, 1971

STANFORD
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PRISON



- <http://www.prisonexp.org>
- **24 male participants**, psychologically stable and healthy, predominantly white and middle-class, selected of the 75 respondents recruited via a newspaper ad, and offered \$15 a day (\$75 in 2007) for a two-week "prison simulation".
- **Guards:** no formal guidelines, though "**no physical violence**". *"It was their responsibility to run the prison, and they could do so in any way they wished"*
- **Prisoners:** *"wait to be called"*
- "...Our planned **two-week** investigation had to be ended prematurely after only **six days**... In only a few days, our guards became sadistic and our prisoners became depressed and showed signs of extreme stress" *Philip G. Zimbardo (born March 23, 1933)*

http://en.wikipedia.org/wiki/Stanford_prison_experiment

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Stanford prison experiment

From Wikipedia, the free encyclopedia

The **Stanford prison experiment** was a study of the **psychological** effects of becoming a prisoner or prison guard. The experiment was conducted in 1971 by a team of researchers led by Psychology Professor **Philip Zimbardo** at **Stanford University**. Twenty-four undergraduates were selected out of 70 to play the roles of both guards and prisoners and live in a mock prison in the basement of the Stanford psychology building. Those selected were chosen for their lack of psychological issues, crime history, and medical disabilities, in order to obtain a representative **sample**. Roles were assigned based on a coin toss.^[1]

Prisoners and guards rapidly adapted to their roles, stepping beyond the boundaries of what had been predicted and leading to dangerous and psychologically damaging situations. One-third of the guards were judged to have exhibited "genuine" sadistic tendencies, while many prisoners were emotionally traumatized and two had to be removed from the experiment early. After being confronted by Christina Maslach, a graduate student in psychology whom he was dating,^[2] and realizing that he had been passively allowing unethical acts to be performed under his direct supervision, Zimbardo concluded that both prisoners and guards had become too grossly absorbed in their roles and terminated the experiment after six days.^[3]

Ethical concerns surrounding the **famous experiment** often draw comparisons to the **Milgram experiment**, which was conducted in 1961 at **Yale University** by **Stanley Milgram**, Zimbardo's former college friend. **Tom Peters** and **Robert H. Waterman Jr** wrote in 1981 that the Milgram experiment and the Stanford prison experiment were frightening in their implications about the danger which lurks in the darker side of human nature.^[4]


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Goals and methods

[edit]

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Stanford Prison Experiment

A Simulation Study of the Psychology of Imprisonment Conducted at Stanford University

Welcome to the Stanford Prison Experiment web site, which features an extensive slide show and information about this classic psychology experiment, including parallels with the abuse of prisoners at [Abu Ghraib](#). What happens when you put good people in an evil place? Does humanity win over evil, or does evil triumph? These are some of the questions we posed in this dramatic simulation of prison life conducted in the summer of 1971 at Stanford University.

How we went about testing these questions and what we found may astound you. Our planned two-week investigation into the psychology of prison life had to be ended prematurely after only six days because of what the situation was doing to the college students who participated. In only a few days, our guards became sadistic and our prisoners became depressed and showed signs of extreme stress. Please join me on a slide tour describing this experiment and uncovering what it tells us about the nature of human nature.



--[Philip G. Zimbardo](#)

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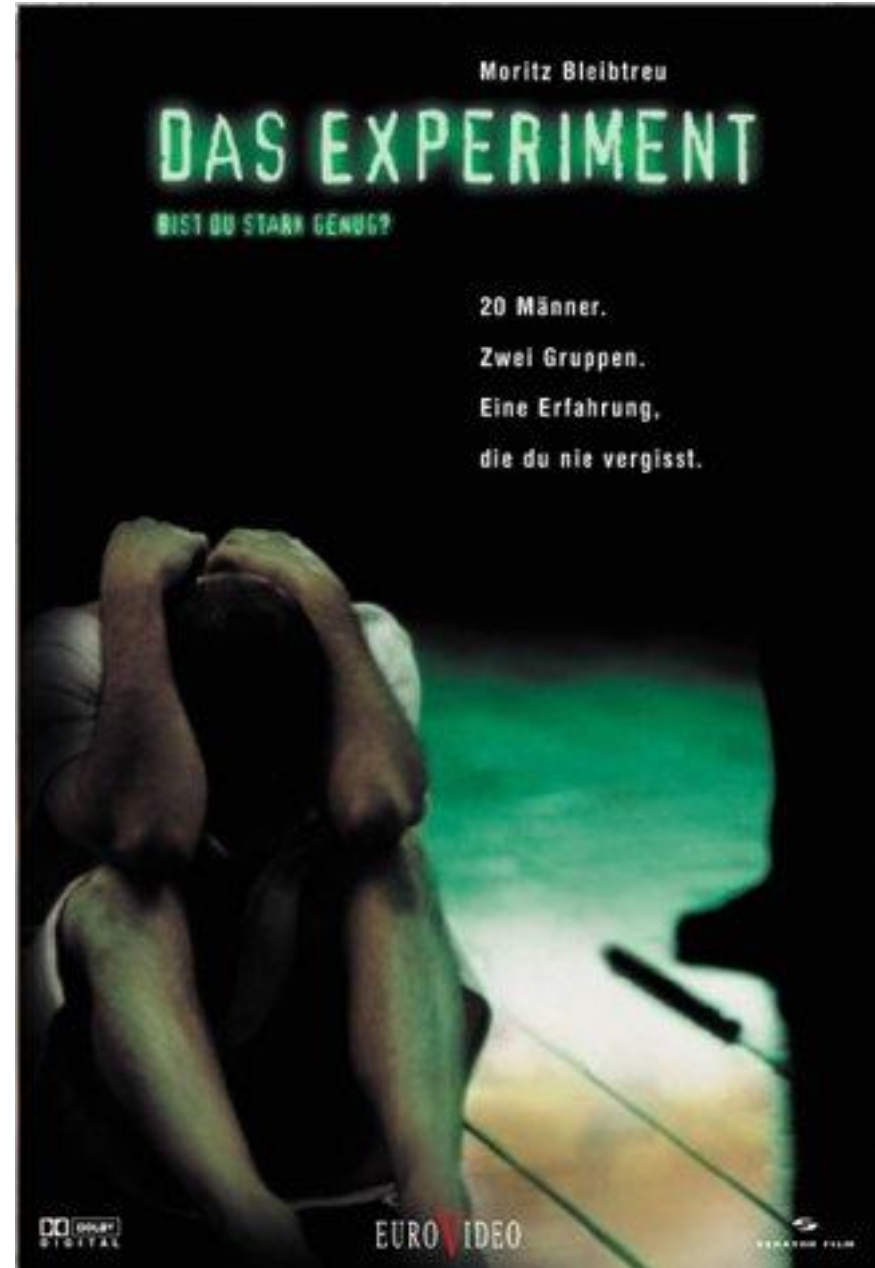


Stanford Prison Experiment

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“Das Experiment”, 2001, <http://www.imdb.com/title/tt0250258>



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Watch Dr. Zimbardo's speech from the 2008 TED Conference:

assigned to play the role of guard or inmate for two weeks in a simulated prison, yet the guards quickly became so brutal that the experiment had to be shut down

Welcome to LuciferEffect.org, official web site of *The Lucifer Effect: Understanding How Good People Turn Evil* (Random House, 2007). In this book, I summarize more than 30 years of research on factors that can create a "perfect storm" which leads good people to engage in evil actions. This transformation of human character is what I call the "[Lucifer Effect](#)," named after God's favorite angel, Lucifer, who fell from grace and ultimately became Satan.

Rather than providing a religious analysis, however, I offer a psychological account of how ordinary people sometimes turn evil and commit unspeakable acts. As part of this account, *The Lucifer Effect* tells, for the first time, the full story behind the Stanford Prison Experiment, a now-classic study I conducted in 1971. In that study, normal college students were randomly

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