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*Innovation Speakers Series: Phillip Zimbardo March 1, 2021 Transcript of talk on
Stanford Prison Experiment*

Lorenn Walker: I am Lorenn Walker, I am the executive director of Hawaii friends of Restorative justice. We've been hosting these innovative speaker series, we started last year when Covid happened we thought it was interesting to get people who are really creative to bring new energy and ideas to these hard times right now. So, we had Ellen Langer from Harvard---who I think Phil was your student, right?

Philip Zimbardo: Yeah, Ellen was my first student at NYU in the Bronx back in the early 1960s. She was the best student ever. Brilliant!

Lorenn Walker: Yeah, and she was the first woman to be tenured in psychology at Harvard.

Philip Zimbardo: Yeah, that's amazing I didn't know that.

Lorenn Walker: Yeah, she's amazing she's done great work in mindfulness. We also had Shad Maruna - a criminologist, who is an American but lives in Ireland, and he talked about distance theory, and then we also had Howard Zehr who is known as the 'grandfather of restorative justice' and John Braithwaite from Australia now--we're so thrilled to be talking with Phil Zimbardo, who is wonderful, and I wanted to thank everybody for joining us today coming and contributing, donating as this is a fundraiser for a higher and remedial education program they we are piloting for women imprisoned in Hawaii. It's so sad-- [incarcerated people in Hawaii have] an average education level between fourth and sixth grade. But we have some women who have college experience. Those women are being trained to be tutors for the lower educated women, and they're going to help them get their GED's, they're going to be tutors for GED's. We are thrilled about this new program and you guys and we are also buying some correspondence courses and this talk today is supporting a woman to get a correspondence course because we can't have online classes in our prison.

So, you guys are contributing to that, too. Today I want to also welcome our board members who right next to me is Lela Goldstein who is one of our board members and also Ian Crabb who is online who is online, I believe and also a board member. I think that Jeannie Lum and Allison Jacobs who work with us are on this, and also, we have the great Hannah, Hannah Humphreys who is our intern for Spring. I'm going to introduce Professor Scott Plous, who has kindly offered to introduce Dr. Phillip Zimbardo. And so, Scott Plous, was a student of professor Zimbardo's at Stanford University, and he was his advisor for his PhD, and Scott's gone on to become a psychology professor at Wesleyan University in Connecticut, and he is a fellow with the American Psychological Association and has received national awards, really prestigious national awards for his work. What he is probably really well known for its founding and directing a nonprofit membership organization called Psychology Net. What's it called, Scott?



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Scott Plous: Social Psychology Network

Lorenn Walker: And it is a fabulous organization with the mission of promoting peace, social justice, and sustainable living through public education research and the advancement of psychology. Scott is also someone with a strong devotion to “action teaching” which is a model that he developed for real world social problems. So, thank you so much Scott for introducing Professor Zimbardo.

Scott Plous: Oh, it’s my great pleasure, aloha everyone and mahalo to Lorenn for the invitation to introduce one of my dearest friends Phil Zimbardo. Even though Phil and I have a very, very long history but this is actually the first time I’ve ever been asked to introduce him. So, it’s kind of amazing! My first contact with Phil, we go back 40 years to 1981 when I was a first-year grad student in psychology at Stanford, and I had just won a small award and the department administrator made a little announcement through a small memo that she circulated, she stuffed in the mailboxes of students and faculty. Much to my astonishment the very next day I received a handwritten note on this memo stuffed back into my mailbox and what it was, just a note from Phil, I kept it to this day. I doubt very much that Phil even remembers that this ever happened. What you can see that he wrote on the bottom was: “To Scott Plous, Congratulations, and we’re proud of you!” I was really floored by this on two counts- first I was really surprised that Phil Zimbardo, who was by then already world renowned, he seemed to be in every intro psychology textbook, that he was still alive! Somehow, I saw in my graduate student brain, If somebody is that famous, and so on, they have already had a long productive career many years ago. I didn’t realize that his most famous study, the Stanford prison experiment, which he’s going to talk about today, had taken place only 10 years before when he was a relative kid in his 30s. And the second thing that really surprised me was that somebody as prominent and as busy as Phil was even back then would take the time to write a note in support to a nobody first year student who he didn’t even meet! It wasn’t like I was his student, large department, and yet he thought it was important enough to do that. What I’ve learned since then, is that this actually isn’t at all that unusual for Phil. It is simply how he moves through the world.

He has a sweet spot, a legendary sweet spot for students and for kids, and so if you will allow me to just say a few words about the personal side of Phil before we turn to the professional side of Phil. He absolutely loves, loves kids, and they adore him right back, and you can see that in these photos of Phil with my kid, my daughter who calls him uncle Phil, and she is just crazy about him. The other personal note I wanted to mention is that even before the Stanford prison experiment, Phil has really always been a passionate advocate for peace, social justice, and restorative justice and human rights. For example, in the 1960s he led a student walk out and protest of the Vietnam War. And after Martin Luther King Jr. took a public stand against the war, Phil actually wrote him a letter of support. which I found kind of astonishing. Somebody was at the King archives found the letter and sent it to Phil, and he thought I’d be interested and gave me a copy as well. So, these are long-standing passions that are really defining passions of Phil’s.

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But now some professional notes, if you read on Lorenn's website Phil's biographical sketch for today's event you already know that he is a professor emeritus in psychology at Stanford University where he taught psychology for more than 50 years, you know that he was elected president of the American Psychological Association by a landslide, I should add and people don't usually say that sort of thing, but the votes would tell that and he was twice elected president of the Western Psychological Association, so he's no stranger to Hawaii. You know that he wrote and narrated the award-winning PBS series "Discovering Psychology" and you might recall from the biography that he has over 600 publications, including more than 60 books one of which is the New York Times bestseller "The Lucifer Effect," which as I recall has something like 200 pages dedicated to the Stanford Prison Experiment. It is the single largest treatment and in the greatest detail if you want to learn about that study. But you might not know about Phil, is that he actually, retired four years before writing this book, and this book is not a small book, this is a tomb--it is over 500 pages. Phil, I can't remember exactly, but I think the original manuscript was pushing 1200 or 1500 pages, and they had him cut several hundred pages, and it's still a magnificent work, huge work and that is only one part of dozens of what Phil calls *retirement projects*. Two other projects worth noting that he undertook after his retirement were to help redesign the Stanford Prison Experiment website and to release a DVD version of "Quiet Rage" a documentary on the study. If you would like to learn more about the prison experiment after today's talk the website: prisonexp.org, which I manage as a part of my Social Psychology Network, that Lorenn mentioned, is a really easy place to start, I just looked last night, it's had over 178 million page views. It has all sorts of archival materials from the study as well as critiques and responses from Phil and others associated with the study and the research.

The 'Quiet Rage' documentary is another good place to start. In fact, after the Abu Ghraib prison abuses in Iraq came to light, US guards at Abu Ghraib were required to watch the "Quiet Rage" DVD in an effort to help them understand what can go wrong and to prevent abuses from happening in the future. It was required viewing. When Phil retired in 2003, the Social Psychology Network team also created a website for well-wishers to post messages for Phil, which in true Zimbardo style turned out to be epic. He ended up receiving 770 messages from people in 29 countries around the world, and the messages did not just say have a happy retirement, many of them spoke in very moving ways about the effect that Philip had on their life and in their career. In about 143 of these messages, about one out of every five, used the word inspiring or inspirational or inspired, or some other variance along those lines. One of my personal favorites, a message that simply said Phil Zimbardo retiring is the perfect oxymoron. Fortunately, for all of us, this message proves to be absolutely on target. So here we are 18 years after Phil is retired, in today's event. I have no doubt that you're going to see firsthand why so many people do find it inspiring to be talking about the Stanford Prison Experiment and prison reform, but also talking about the *Heroic Imagination Project* which he launched back in 2000. A dozen years ago, yes, in retirement, and it is a groundbreaking and inspiring project in its own right but now let me just conclude with a brief note of thanks. At a 2013 commencement address that Phil gave at the University of Puget Sound, he spoke with students about what he felt it takes to lead a fulfilling life. The very first principle that he mentioned was: to use time wisely and well. Time, he said, is our most precious asset never to be wasted and always to be used mindfully. Knowing how Phil feels about the value of time, let me end by thanking him for sharing



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his time with us today. With that, I give you my teacher, my mentor, and my long-time dear friend, Phil Zimbardo.

Zimbardo: Thank you, Scott, for the amazing introduction. I am really honored and pleased, We've always had such a great personal relationship and professional relationship and family relationship. I am at every APA, when APA was visitable, we would always have breakfast at some elegant restaurant with Scott and his daughter, and in recent years I have missed that. So, where do we begin? I'm wearing my last copy of the Stanford Prison Experiment T-shirt to put us in this realm and actually on August 14, 2021 it'll be the 50th anniversary of the Stanford Prison Experiment. Which is to me amazing! I am happy that I survived it. I got a couple more months to go, and there are two documentary films competing to be made about the study. So, I'd like to talk a little bit about is why I did this study. What came out of it. How do we understand prisons and power any better because of that study and what are the follow-ups to that study? And of course, given we are talking about restorative justice I want to slip in something that's long been forgotten.

There's something called Guantánamo Bay Prison, which started after 9/11 to put terrorists there in 2002. Originally there were 780 of them, now only 40 remain. Some have transferred and many have died. Nine died in custody I just discovered and 41 had unsuccessful suicides. So, it's a horrible place. And my understanding is it costs American taxpayers millions, even hundreds of millions of dollars to maintain a huge place. There are more prison guards than there are prisoners now and nobody knows what to do with it. I mean, these remaining 41, remaining 40 prisoners are in this huge place and we no longer have a good relationship with Cuba because they are a communist nation and for me this is one of the examples of the worst things about incarceration. So, we put these people there because they were a threat to the United States, but there's something called federal prisons in America. Those 41 prisoners should be prisoners sent to our federal prison if you want maximum custody, and we can shut down that Guantánamo base, turn the land over to Cuba, and save millions of dollars for us taxpayers. That's just an aside.

So again, as Scott mentioned, the study which was really designed as a simple demonstration of the power of situations to make good people do bad things. And the context of the study in 1971 was that in psychology the big push had always been, we can understand and predict behavior only by understanding individual personality traits. So, this was a whole notion of individualism, personality traits, it fit with American individualistic orientation. And I, and later Scott, and other social psychologists said no, that's not the case. We are the situations we live in. *We are the situation*; situational forces shape us to behave for better or for worse. So, it, when we did this study, we began by measuring the personality traits on standard scales of all the prisoners and all the guards and then at the end, we print and say-which of these personality traits predicted to anything, and the answer was zero. They predicted to nothing.

I think the only one I could remember roughly is the prisoners who lasted longer, the prisoners who didn't break down were higher on authoritarian personality. They were able to survive in an authoritarian environment which is what that became, but other than that nothing predicted anything. What predicted anything though was whether you were randomly assigned to the role of prisoner or guard. Now nobody wanted to be a guard. Why? In 1971, we were still in the Vietnam War, students were protesting everywhere, I started earlier in the 60s and when I was at New York University in the Bronx and when students protested in many cases the administration of the university would call the police on the campus to quell the riots. And they were, in many cases, physical confrontation between police and students, So students hated guards, students hated the police. We would say "oink oink the police are pigs." When we

interview the prisoners, I'm sorry. when we interviewed all the people who answered our ad to be in a study of prison life that would go on one to two weeks, 78 people answered the ad. The first thing we said: "Do you want to be a prisoner or a guard?" And zero, nobody wanted to be a prison guard. Now, that's really important because they said, well the terrible things that the guards did was because they had latent, sociopathic tendency. No, no nobody wanted to be guard because they didn't want the burden of that power and for students, that power had always been used negatively against them, in a negatively non-democratic way.

So, we began the study and what made it special that people in thinking about it, don't realize is, what made it special, was that I had prearranged with the Palo Alto police department to make mock arrests. That the boys who were randomly assigned to be prisoners we simply said wait, wait at in the dormitories- these students were from all over America, only two of them were Stanford students. They were just finishing summer school at Stanford or Berkeley so some were in dormitories. And the Palo Alto police make mock arrests meaning, they went there and asked for the name of the person, are you Doug Korpi and then read them the Miranda rights, handcuffed them, put them in the back of a police car, had the sirens wailing, took him downtown to the real police jail, did a formal booking--fingerprinting, photograph, put a blindfold on, put them in real prison cell. And at that moment, they didn't know where they were, they knew they were volunteered for the experiment [so] it must be that, but the police were very serious and very, not taking any bullshit- in fact the prison started making fun of this, they would really hold their shoulders and say, "look kid you broke the law, and you're going to go to jail".

And at that point then, Craig Haney and Kurt Banks who are graduate students would come down and get the prisoners put them in our car, bring them to our jail, which is in the basement of the psychology department in Jordan Hall, the next thing, so they had the blindfold on that the police put on, our guards stripped them naked, they're standing naked in front of a big mirror and take the blindfold off, and there you are, "Welcome to the Stanford Prison Experiment". We begin by dehumanizing you, so that took the whole day to arrest, there were nine guards, and 9 guards each worked 3 eight-hour shifts. And each eight-hour shift, morning/afternoon/evening. There were nine prisoners, three in each of three cells, then of course we had standby guards and stand by prisoners. And then the experiment began, at the end of day one I said to Kurt and Craig and there was an undergraduate, David Jaffe who played the role of warden. I said "this is a waste of time -we put in too much effort to create this whole environment and nothing's happening. "And nothing's happening because the guards put the prisoner inside the cell and went and sat outside smoking a cigarette in the yard. Then in the morning what happened though that transformed everything on the morning of the second day, the prisoners rebelled, why did they rebel? they didn't want to be deindividuated, meaning, we had numbers on the front and back of their smock, so the guards, so I should mention the guards went with me to an army navy store and picked out, you know military style uniforms, but the prisoners simply had a smock on with no underpants and just a number sewn on the front and the back- vicariously the numbers was a Boy Scout numbers that the Boy Scouts have on their uniform.

And so, they rebelled, meaning they got a cord, rope somewhere and roped the bars on the doors to the bottom of their bed so the guards couldn't open it. And then they made the mistake of yelling through the bars at the guards - cursing them saying when we get out, we're going to kick your ass etc. etc. And at that point I was sleeping upstairs, I spent a whole week in sleeping in a convertible couch in my office on the second floor of the psych department- I come running down and I say" what's happening?" the prisoners are rebelling "what should we do?" and I said it's your prison, what do you want to do?" They said, "Well we can't handle this ourselves, because there's only three guards on that shift" I said. "OK,

why don't you call in all the guards, on all the shifts and all the standby?" And they do; and they come in, and they literally break the door down, drag the prisoners out, there's physical confrontation- it's the only time- and then what they do, they strip all the prisoners naked, exactly as happened some years later in Abu Ghraib, and tied them up, used a rope that the prisoners had used to barricade their cell, literally tied them up lying on the floor naked, now we don't even have any images of that because it was all, you know so overwhelming and put them in a closet, two at a time in a closet of solitary confinement and at that moment one of the guards said, "These are dangerous prisoners" and everything changed.

So, that is really the key to the study, if that event didn't happen, I probably would've ended this study by the second day and say you know it's not worth investigating; but that changed everything because then the guard said these are dangerous prisoners, so the guard said, "we have to show them who is in charge, who's the boss", and at that moment all the guards on every shift took it very seriously- and seriously means that they had to demonstrate power. That they had a power and the prisoners had none. And the prisoners who were most rebellious were abused most frequently and the guy who was the first prisoner who was arrested by the police named Doug Korpi, he was prisoner 8612, and he was the ringleader of the rebellion, so the guards really singled him out, for abuse making him do push-ups and all kinds of stuff, having others prisoners step on his back when he was doing pushups, putting him in solitary confinement and after 36 hours from the start of the study, Doug Korpi was the first prisoner to have an emotional breakdown, had to be released. And then each day there after he became a pattern of how to get out.

Now it's not clear whether they were faking, but I thought the emotional breakdowns were real. Now these are emotional breakdowns in college students who we had pretested to be normal and healthy- psychologically, physically and in a short time they're having emotional breakdowns.

And so, this went on for five days and the other things we did to make the study very realistic- we had any prisoner who wanted to be released at the second day, could appeal to go before the parole board and the parole board was headed by ex-convict a buddy of mine Carlo Prescott whose parole had been refused 17 years in a row before he finally got out. So, he became a cruel parole board head humiliating the prisoners, and then we had parents, boyfriends, girlfriends come down at visiting times, and so we try to build into the situation, all the elements that happened in a real prison and I made the mistake of taking the role of superintendent of the prison because everybody had a role, Gaffe was the warden, Craig Haney and Curt Banks were the lieutenants, so I made the mistake of saying, "I'll be the superintendent". I should've only been the principal investigator, the researcher, because once I accepted that role of superintendent, then I suddenly had a personal allegiance to my guards, to my institution, and the only positive thing I kept saying to the guards, "no physical abuse", after that first day, but I allowed incredible psychological abuse which led to five prisoners having breakdowns in five days. That's the thing I'm really sorry about in retrospect, and so the study went on for five days and the abuse was worse and worse, but I didn't see it as worse, and worse, I saw it as the dynamics of the situation. Each guard shift that did these horrible things, and they weren't horrible they would just what guards do and what we could see is in the video, we have I guess 30 hours- No, we have 12 hours of videos and 30 hours of audio tapes- and I should say all of this is in the archives at Stanford University, available to anyone, along with all of the observations we made, all the guards, all the reports and also after the experiment was over we had everybody write down their regular retrospective analysis of the study, so it's there for anybody who wants can get access to everything that was in that study.

And so, it's now Thursday night and so Sunday, Monday, Tuesday, Wednesday, Thursday, we're almost halfway through- and my girlfriend Christina Maslach who had graduated from Stanford in social psychology and just gotten a job at Berkeley, and we had begun to date and we are thinking, well maybe

we should live together, and I was single, she was single, and maybe if things work out, you know, we could get married and spend a life together. So, she calls me she said, “I’m in the library, how about at the end of the night, we have a late dinner?” And so, she comes down, we didn’t have a one-way screen, but we had just a circle in the wall and we had a video camera there, and we were looking at everything on a computer screen and I think that also led to the separation of emotion, so what’s happening and its almost not real, you’re not looking at seeing it. You’re looking at a one level back, you’re looking at a screen of an event taking place outside.

So, I’m sitting there, and she comes down and I’m looking at the screen and this is now 10 o’clock was the last time prisoners could go to the toilet. After that they have to urinate or defecate in buckets in their cell, which they hated to do because it smelled all night, but the guards on the night shift used this, as the last opportunity to dehumanize the prisoners -what did they do, they put bags over their heads, they chained their legs one to another like a chain gang and they’re yelling and cursing and pushing them, and the toilet was literally around the corner, but they put them in the elevators and brought them up to the fourth floor, walked around, took them down in a different elevator, so the prisoners would be confused. And I look at it and say, “Chris, look at this, it’s the dynamics of the social situation; we’ve never seen this before!” Up close and personal, and she begins to tear up and says, “I can’t look at this- it’s horrible!” and runs out, and I run after her, so were in the promenade in front of Jordan Hall (which incidentally it’s not going to be called Jordan Hall anymore because Jordan turns out to be a racist).

But it still was there the label, Jordan Hall, and I’m trying to convince her to reframe what she’s seeing as the power of the situation up close and personal, and she stops and says “I don’t understand you- that you have been changed by this situation! These are not prisoners, there students, and you have a reputation, you love students! Students love you!” And these are not guards, they are not prisoners, they’re students. “and what you’re doing is reprehensible” and I’m not even listening, I’m saying, “Wait a minute you don’t understand!” and she said, “wait you don’t understand, if this is the real you, I don’t want to continue our personal relationship!” and that was a slap in the face.

That was a wake-up call, so she never said you should end the study. She said really, come to your senses and what it really meant was, you know, I had been changed by being the superintendent of this prison: caring more about my guards than about the prisoners.

Caring more about the continuity of my institution then the prisoner’s health and well-being, and at that moment I said, “OK I’ll end the study tomorrow”. We had dinner, I started thinking about all the things we had to do to end the study, so the study ended on Friday, after beginning on Monday. We spend the whole day with debriefing, two hours with all the prisoners, two hours with all the guards and then two hours with the guards and prisoners together. And again, a lot of that we have available on video, that’s my overview.

Walker: What was your original inspiration to do this study?

Phil: It was really abstract- I mean I had no interest in prison before this. I mean, I should talk about interest-It’s not like

I was always interested in prison; I wasn’t concerned about the terrible things that happen in prison; it was simply: what kind of situation, what is the situation with their clearest at diametrically opposed roles?

And I thought well if it could be a camp counselor and campers. We often heard about the terrible things that would happen in camps, but I thought no - prison guard and prisoners, are the biggest power

differential. So, but then after the study of course, I got interested in what's happening in real prisons. I mean after the study, the study got immediate notoriety because we ended on Friday on Saturday in San Quentin Prison which is an hour from where I live in San Francisco, there was an alleged escape attempt by a black prison advocate who allegedly somehow got a gun, he was in jail, smuggled it in, and then he released all the prisoners who were in solitary confinement -which, you know, again that doesn't exist anymore- and in many of them killed guards, and he was George Jackson.

He was killed allegedly escaping by climbing a 30-foot wall in daytime. So, it was always clear that it was a set-up to get him but so this happened the day after the study ended. The associate Warden Park was on television and they were talking about how terrible this was, and one of the interviewers who was from the TV station (KGO TV in San Francisco) they were the station that I told that I am doing the study and that I would give them permission to come down and videotape the arrest as well as from time to time during the week, and they asked the Warden could this have happened because of the way guards dehumanize prisoners as was shown in that psychology study, and he said, "oh that's all bullshit!" And then the next day they asked me to come down and have a debate with him and so suddenly this study became real! And then there was three weeks later at Attica Prison in New York State, prisoners rebelled in honor of George Jackson, and they took over the prison. The prisoners took over the prison and made the guards their prisoners and this went on for more than a month.

It was a big celebrity event, I mean, it made the newspapers, it never happened before that a huge prison was taken over and run by the prisoners for one whole month; and celebrities came down, people took sides, you know, supporting prisons, and it brought prisons and prisoners conditions to public light. I should mention that how the prison take over ended was Nelson Rockefeller -the governor of New York- ordered a State police and military police to come in with helicopters and machine gun, everybody on the yard, and literally they killed some of the guards who are tied up, and then they broke into the prison and then took over the prison, and there were these horrendous pictures of every single prisoner there naked, lined up, handcuffed and in this big snake chain. At that point there was a congressional investigation about prisons, I was asked to go to Washington, to describe not only my experiment, but what I thought about prison conditions and I instantly became a prison reformer. I should mention also Craig Haney my graduate student in addition to getting his PhD in psychology stayed on and got a law degree -he was one of the first people in psychology and law, and he teaches at the University of California Santa Cruz, and he's become a very powerful spokesman for prison reform. And he's giving testimony before the Supreme Court about cruel and unusual punishment of solitary confinement which it doesn't exist the way it used to be and so, what Craig Haney has done all his life is one of the most positive outcomes of the study. And so, after the study, I didn't write anything about it, I wrote two little articles, mostly to give Craig and Curt a publication-I made them senior author. And I just felt there was more going on, I was too close to it, there was more going on than I had to personally had a process. I started doing research on time perspective because time is the story of the study, I started doing research on the

psychology of shyness; because shyness I conceptualize it as a self-imposed psychological prison where you are your own prisoner, and your own guard.

It wasn't until I got involved as an expert witness for one of the guys that have a grave as I guess that's 2004 at, and I got to see all of the 1000's images. They have all been classified as not public viewing. But I looked at all of those, and the Lawyer for one of the guards asked me to be his expert witness. His name was Chip Fredrick, he was the staff sergeant in charge of the night shift. All the abuses took place only on the night shift not in the day shift, again, it's a situational variable you could talk about. Essentially, when this became public it was a huge humiliation for America. Here you are supposed to be helping, you know, bring justice to the world and you are psychologically, physically and sexually abusing these prisoners, night after night after night for 3 months.

And so I got to see all these pictures and it was horrible. It still is horrible. But this guy Chip Fredrick was a really nice guy. He's a wonderful man, wonderful father, everybody I spoke to loved him and it turns out that he got caught up in that situation, when he came down there, he was reassigned, the abuses had already been taking place. The reason the guards were there was they were interrogating all the Iraqi prisoners to find out information about terrorist attacks, terrorist events and in most cases, the prisoners had nothing to say, they were, you know, low level soldiers. And he got caught up in it. So it was really the power of the situation to make this good guy, also do bad things. So he is the one who thought of the terrible punishment of having a prisoner stand on a box and putting a hood over his head and putting electrodes on his fingertips and telling him when your legs give out and you fall off the box, "you will electrocute yourself." And so again, you have to imagine what it was like to be in that hood, knowing that at some point you are going to get fatigued, you're going to fall off the box and you will electrocute yourself.

Now, Chip Fredrick and others thought it was funny. They were standing there looking at it and there's a picture of it they had because when they fell off the box nothing would happen and everybody would laugh and say, "aha we fooled you." This is the kind of cruel context that emerges once you are in that situation, so I just want to end with this saying, so the American military put him on trial and the American military attorney said we want to throw the book at him, we want him to go hard labor for 15 years! And I was sent to a secret place in Naples, Italy. I guess I was in Italy for something else and I made my case to the judge, again via television. And I said, he's guilty as charged, he has done these things. But you know, it was a social psychology defense of situational forces, this is a good man, who is corrupted by his superiors putting him in a bad situation and I got his sentence reduced from 15 years to 4. And still he served 4 years but it was one of the first times a social psychology defense had a powerful legal positive affect. So with that I guess I am open for questions.

Lorenn: So one question, we noticed that it was the U.S office of naval research that funded the Stanford prison experiment?

Philip: Yeah, now what happened, that's always been a problem because that was money left over from previous research, it was a research I was doing on the psychology of deindividuation, putting Stanford college coeds in hoods or making them identifiable, and putting them in a situation where they would deliver electric shocks to another woman they saw on the screen. So, there was like 2,000 dollars left over from that other grant, and I just said could I use that money for something new. So the office US Naval research knew nothing about this other study and they said sure the money is left over you know, and we

have no way to process left over money, so the Stanford prison experiment, the whole experiment was done for \$2,200. And it was mostly to pay salaries \$15 a day and to buy beds and things.

Loirenn: Today this would probably not happen because the human review boards. But How do you think people can do research on extreme situations? How can you put people in extreme situations if you can't do the research?

Philip: Well, you can't, I mean.

Loirenn: Yeah, you can't.

Philip: No, I mean Stanley Milgram's research which preceded mine by 10 years. I should mention for your audience, that little Stanley Milgram and little Phil Zimbardo were in the same high school class at James Monroe Highschool in the Bronx. Literally we sat next to each other, and we talked about situational forces then. He was concerned, he was Jewish and it was 1948 when we were in class together. It was only a few years from the end of the war and he was concerned about whether he or his family could ever be arrested and sent to a concentration camp and you know, you're a mindless high school kid then and it was not one of the fancy high school. This was James Monroe high school, like a middle level school for ordinary kids. Everybody kept saying, "Stanley, we are not that kind of people, don't be silly." and then I can still remember, it rings in my ear. And him saying, "I'll bet they said the same thing then, "We are not that kind of people until those Hitler [guards]? Were put in the situation to guard the Jews, to arrest Jews etc. And, so Milgram went on to do his famous blind obedience through authority studies, but again that study lasted one hour. I mean, all the research before the Stanford prison experiment with the exception of the Turkish guy, Scott will know.

Scott: Muzaffer Sheriff.

Philip: Muzaffar Sheriff, he did a study where he got kids in an alleged summer camp and he created conflict between them but aside from his study. All research, famous studies by Solomon Asch on conformity, it took place one hour during a student's curriculum. You went. And so the Stanford Prison Study you got to see change over hour after hour, day after day. That's one of things that made this study unique.

So, then the Milgram study, first became the source of an ethics concern only because he made a movie of it. And in the movie, you could see the incredible stress that people were under. Now these were men aged 20 to 50, not students and so when you see that movie, and he wanted to be a filmmaker that was his ambition in life. And because he made that film, that people first began to say, "This is unethical.", and there was big debates between Stanley and other critics but nothing came of it but in the Stanford prison experiment that once there was all the media attention pegged to it and once people got to see the quiet rage video that I made with one of my undergrad students at Stanford then it was clear that there can never be any experiment done which puts you and participants at any level of stress or risk. And so all research now has become imaginary. "Imagine you were in a situation, you were a guard or you were the prisoner, what would you do?" So, the prison study now is in a capsule like a time capsule. And you take it out 50 years later and say, "wow look what happened back in 1971, isn't that quaint."

Loirenn: So we would never do it again and people know about it but we still dehumanize prisoners all the time and in the Lucifer Effect you actually say dehumanization occurs when a human being is

considered less and is excluded from the moral order. Is there any way can someone who's been dehumanized be re-humanized?

Philip: It becomes harder. I mean, after the study was over, I then got involved in prison. I said literally before I never thought about prisons and afterwards, I got very much involved in prisons. My team then, we had a team, not [only]? Curt and Craig. But others in the Psych department got interested in this and we actually set up some courses at Folsom Prison and other places and I met with the director prisons of California, commissioner [?]

How we could improve the quality of life of prisoners in prison, and my concern at that time was there were something like 700,000 American citizens in prisons throughout the United states. And I said, "That's got to be reduced. That's really terrible." Right now, it's 2.2 million, you know, so I couldn't imagine 700,000 and now it's staggering. As you know, 2 million people are in prison. One of the problems, there's fewer prisoners in long term sentences. Most sentences are 3-7 years.

Where before it was 7 and beyond that, but it doesn't matter to be in prison for 3 years is horrendous. And the other problem always was even then I talked to, [??],

Why can't prisoners be educational, why can't prisoners learn how to do computer coding, simple things, why can't they use this time constructively rather than in those days, they made license plates, some stupid thing that has no value after you get out of prison. So, I am saying given they have 3-7 years in this place why not develop in each prison some kinds of programs that they are learning something useful, having a product that is useful to society, that you get for essentially free. And that when they come out, they have a job possibility, and he said, "Yes, that sounds good," but didn't do anything.

Loren: Okay, another thing you said in, *The Lucifer Effect* was that our criminal justice over relies on common sense held views by the public and about what causes people to commit crimes. And politicians are motivated by that stuff and why we, you know, we have, lock them up they did the crime kind of stuff. Do you have any ideas or alternative bases of judgements that the public could, you know that we can change this whole, because I mean we have had the prison experiment for all these years and yet we still have dehumanization?

Philip: Yeah, what's even worse, and I heard that President Biden is going to get rid of it but we now have private prisons. I mean prisons run for profit. PFP, *Prison run For Profits*. And from everything I know, they are even worse because if you want to make a profit, you have to have the cheapest foods and you are not going to have a gymnasium or have anything else, so this is horrendous.

And I am hoping, and we are trying to put pressure on Biden to eliminate private prisons, that's a start. But the problem is there's not a large enough public voice to stay on, aside from federal prisons, prisons are state run, so there's got to be pressure put on the governor of the state and mayor in the town where the prison is, to begin to develop constructive programs for prisoners to be involved in. That is, how to use the time, as we said earlier, wisely and well. So, when they get out, they have a job. I mean when you get out of prison and you're a prisoner and it's on your record, who wants to hire you? And well they can hire you if you have a special skill. Well, you could be a dental assistant, just think of what are all, an x-ray technician. There are a lot of jobs that come to mind that would be easy to teach prisoners in a prison so that when they come out, they have a potential occupation and a special skill. So that's the main thing I would say about, for me, for prison reform. That is give the prisoners education and training, given we are all teachers, so that when they come out, they can be a value to the society rather than a burden.

Lorenn: Okay, our intern Hannah wants to ask a question. Then Hannah's also going to go over questions from the audience.

Philip: Ok Hannah.

Hannah: That's me. Alright so you already touched on this but I was wondering, you know, what would an ideal ethical prison look like or is the act of imprisonment inherently unethical?

Philip: Okay, so the whole question begins with what happens when someone breaks the law, when somebody breaks the rules? Okay so, it can start in classes, what happens when a student in the class breaks the rules of the class, talks when the teacher says, "pay attention, don't talk", cheats on an exam, steals from other students. So, in any lawful society there have to be consequences for being a bad citizen of the society. And you know, that's where you have to start. So, you start in a family, what happens when in a family, you know a child does something wrong, and what happens in a classroom, what happens in the military, what happens in prison? Prisons are just one unusual setting where a lot of people are put there because they have done something wrong. So, it's one of the options that society has to say.

Now again, what happens when somebody is not in control of his own mind and behavior, they use to get put in mental institution. So, now we have eliminated mental institutions, probably because they were too costly not because they weren't doing any good. For me, that's the big problem—we have to renew the dialogue about what can be done in a constructive way when someone breaks the rules or the law of society, lies, cheats, steals. Now, the reason there are 2.2 million people in prison had primarily to do with drugs, heroin, cocaine, taking drugs, selling drugs. And again, this is largely minority populations. Of these millions of people in jail for long-term it is disproportionately so with lower class men and women from minority populations.

And maybe it was Ronald Reagan's time where it was the, *the war on drugs*. But again, I think it's stepping back and saying you know; we need some way to get people, and have people be concerned about not breaking the laws. The laws are meant to create harmony between citizens. The same way laws are made in a family to have harmony between parents and children, and children and children.

Lorenn: So, they can do restorative justice, right?

Philip: So again, your concept has been around for such a long time why hasn't it been incorporated into more state programs. That is, you broke the law and now you have to do something to make up for it. And the other problem is recidivism, I meant to show that prisons don't work, a huge number of prisoners who are released from prison after doing their time break the law again and go back. Because, you know, for whatever reason. Now, one reason is, if you are relatively uneducated, if you have a prison sentence, if you are a felon, then you are never going to get a job. So, the way you survive is you're going to have to steal or sell drugs. So, that's the terrible cycle of criminality, that you start off you are not a criminal, you just need to get some money, you need to feed your family and you steal etc. And you get caught and again, you can say it in a society most people don't get caught for relatively small offences. So, the question I ask you, is why hasn't restorative justice had a bigger impact on our prisons and on our politicians?

Lorenn: I think it's actually a pretty new field, I mean it only started really in the 1970's. Today there's not even a consensus on what the definition is of it. You know, so I think it's still kind of new, that's what I think. I also worry about embedding restorative justice programs with the government, what I have seen

when prosecutors do restorative justice, it's terrible. They limit it to only people that have been harmed and they don't even allow. In Hawai'i, we had some people say that restorative justice was only to benefit the people who were hurt. So they didn't even want any benefits for people that did something wrong, which is ridiculous because most of the people in prison that I work with, a lot of them they don't even know who they hurt so how could they ever meet with the person or have that person want to have it? They don't even know. And the people who have been hurt too, don't know who did it. You know 70% of all crime in the U.S goes without anyone being identified or arrested. They don't know a lot of theft and stuff, so you don't know who it is who ripped off your house.

But okay, go ahead Hannah, Hannah has more [questions].

Hannah: It's okay, I am actually going to run and do the Q&A from the audience just because I think there are some really great questions coming in.

Specifically, from **Hijen Lee**, I hope that's how I pronounce it. She is or they are interested in the after effects of situational studies so you know, after people have been put in these situations does that change their behavior outside that situation, is something in their kind of core behavioral self-change after being put in the situation like the Stanford Prison experiment?

Philip: Well we do have evidence we have done follow up with everybody who is in our study, for several years and one of the film makers that are making this documentary, had contacted a number of prisoners and guards recently and almost every one of them said, in retrospect they valued their experience as a prisoner or a guard and all of them said, they wish they can do it again because now they would be in a better situation to be a more effective guard without being sadistic or a prisoner who gave support to other prisoners.

I mean one of the curious things we never talked about, when prisoners live closely, three in a cell. When one of the prisoners started having an emotional breakdown, we have no evidence that the other two prisoners in the cell gave him any support. So, essentially if prisoners were really self-isolated, and one of the prisoners started having a breakdown they just ignored him, that made it even worse. There was no prisoner solidarity. Now, again you can say, well you're only going to be there a couple weeks but still, you're a college student, you are the same age, similar background, you just finished summer school at Stanford or Cal. Again, we bugged the cells and it was not a single bit of evidence that any of the prisoners said, "Come on guys pull it together, we are in this together, you know, just have to not get on this guy's shit list." So, essentially there was no evidence of any kind of support that prisoners gave each other and I think that made it worse. Once you start down the slippery slope of hopelessness, then there was nobody holding you or nobody giving you a buffer.

Loren: I am just going to say I have worked a lot with women in prison and I've noticed they have tremendous support and compassion for each other. So I am just wondering if in case it was all men, you know.

Philip: Oh yeah, it is a big difference. I mean, again, it's the male personal isolation. Women are always more socio-centric. So that males in general in society are more socially isolated from each other and women are more, you know. There's no reason why that model from female prison can be brought into male prisons. But you know, but how do you do that? It's one thing for me to say but how do you get male prisoners to care about other male prisoners?

Loren: Some of our men. I have worked with men too. And I have seen a lot of what we call in Hawaii-aloha. You know, care for each other. I have seen the men too. But they had been together for some time, you know it wasn't like 5 days, they had been together over time. Maybe that. I don't know. But go ahead and ask more of the other questions.

Hannah: Yes, there's one from **Alana Abramson**, she was curious as to your personal story, seeing that you're a proponent of restorative justice. Have you taken part in any restorative practices with the people who were involved in the Stanford prison experiment?

Philip: Well yeah, I mean, as I have said in addition to the debriefing, we did that day they all came back two weeks later, a month later. I had them write stories about their experience, retrospective and some of them we've literally been following up for a long, long time. In order to see, you know, how this little experiment shaped them. So, a great case at point is Doug Korpi, prisoner 3612, the first one to get arrested, the person to break down and it changed his whole life for the better. What does that mean? He got a PhD in clinical psychology at Berkeley. For the past, I guess he's retired now but for the past 30-40 years, he was the prisons Psychologist in the San Francisco County jail.

Loren: Wow!

Philip: He took this experience and he said explicitly, I want to help create situations where prisoners respect one another and guards are simply there to prevent prisoners from doing anything wrong. But there's a mutual respect between prisoners and guards. Essentially what he is saying is, the phrase 'quiet rage' that I used on the video that we distributed. And I should mention I have 20 copies left that we can distribute and the money can go to your program.

That is what he said was, his job as a prison psychologist is to raise the dignity of prisoners and reduce the quiet rage that is in every guard. Once the guard becomes aware of how much power he has I use that phrase quiet rage, that guards don't show it but over time, because guards are always afraid, In every prison there are many men prisoners to very few guards and every guard knows that these prisoners have killed guards in the past. [They] know that prisoners are creative and they make weapons out of anything, you can't even imagine. They make a weapon out of a toothbrush, put it into a guards eye and it can blind him. So, essentially what Doug Korpi has been doing, I would see him as the single best example of the positive power of the Stanford prison experiment of a prisoner that had an emotional breakdown, that the guards abused him most. And that he comes out of this and spends his whole life as a prison guard in the San Francisco county jails trying to make that setting better for both the prisoners and their guards.

Loren: So the San Francisco jail is where Sunny Schwartz did that program right? The restorative justice.

Philip: Yes.

Loren: So probably he was. That's really great because there was a whole chapter dedicated to it [the San Francisco jail project that Sunny Schwartz helped start] in a very popular domestic violence book called [*No Visible Bruises*](#).

Philip: Right, I know that.

Loren: Yeah, good outcome.

Philip: So, I actually have to get in touch with him. [First], I have to make sure he's still alive because 50 years. And I realized all those little students are now in their 70's. But yeah, this reminds me after this I will try to check Doug Korpi out and see what he's doing.

Lorenn: Hannah, do you have more?

Hannah: So from **Kazumasa Umemoto** in Japan, he has a really interesting question about practicing these situational powers in psychology. Obviously, it's not ethical to do it person, you can't. What's the potential of using online servers and avatars to kind of study these types of situations?

Philip: Well, that's a good question. I've never thought about that. Maybe Scott may have a better idea. Hmmmm to create an online prison with avatars? It's a great idea. it's a fascinating idea. I don't have a good answer for it. It would be worth trying.

Now, one of the problems that I see not only can a researcher do experiments in which participants experience stress of any kind. I have been told you can't have people imagine a stressful situation. Imagine a situation with them in stress. Suppose I wanted to do research on the psychology of forgiveness about which is very little known. We want to know what are the circumstances or conditions under which you would forgive someone who has been abusive toward you. So essentially, you could imagine having one group of female participants to say imagine someone has raped you and we have caught him and he wants you to forgive him. And essentially what we are going to vary is the kinds of forgiveness arrangements. You cannot do that because having somebody imagine a stressful situation of being raped is too extreme. So if you think about that, it limits any kind of psychological research on profound human concepts like the nature of forgiveness. I would love to hear him develop that prison avatar.

Hannah: Yeah! So, Hijen Lee actually just posted on the chat that apparently there was a virtual version of Stanley Milgram's experiment done in 2006 that we could look into. Anyways just to note.

Philip: Okay yeah, I don't know that. I should look in [to it].

Hannah: Another question I had was in *The Lucifer effect*, you briefly introduced C.S Lewis's inner ring theory. You know social in grouping and out grouping and I was just wondering in a place that is so social limiting like prison. How does that play out? The human desire to be a part of a group?

Philip: Oh, most prisons are all about groups. And the groups are almost always racial. I mean you cannot survive in prison as an individual. Before you get into prison, once you're arrested and given a sentence. there are people in the prisons who will not know that you're coming okay. And they will find out if you are an [icelit?] or have you been part of a gang or part of a social group and when you are alone, then you will be abused. In many cases you will be sexually abused because that's one of the ways in which most male prisons differ from female prisons. The older tougher men who have been there for years almost have gangs and, in many cases, a new young male prisoner will be bought for cartons of cigarettes and become his sissy or his boy or his girlfriend. The only way you can prevent that is for you to be part of a gang of blacks or Puerto Ricans or Sicilian's whatever. You need your position, your presence in a gang like similar appearing people to help protect you against abuses of other gangs and so again, that is also one of the worst things about most male prisons. There's a lot of evidence that guards encourage that because prisoners are fighting with prisoners, they are not fighting against you.

Hannah: That's so interesting that last note. Okay, so from **M. Brown** they are wondering, you know, how can we work to kind of push with legislation that's going to help with prison reform? Or specifically, what deserves our backing?

Philip: Yeah, well again, I don't know enough about the politics, it varies so much in each state and each country. We need more model examples. We need more examples of model prisons. We have some from other countries, so what we have to convince politicians is that creating a more humanized prison in the long run is cheaper. You can have less guards, less surveillance if prisoners are doing some constructive work, that constructive work can pay their way that can be used to make useful products. But I think the bottom line is nobody gives a shit about prisons. I mean, we all do but essentially the only time anyone knows about what's happening in prisons is when prisoners riot. And they almost always riot in order to get public attention.

But they rarely do. I mean when was the last time we heard of a prison riot, I mean it is hard to even think about. Prisons are like the state's secret, they are there and they are everywhere. There's millions of people put in prisons. It costs billions of dollars of our money, hard taxpayers money that could be used in so many better ways and we don't know what's happening in prisons. Not only do we not know, we don't care, we don't think about it. Again, it's how we can get people on this panel to begin to start not only restorative justice but prison reform at a most fundamental level. That we want to have fewer people in prison, we want to have shorter prison sentences, we want to have prisoners paroled as early as possible and we want to have prisoners learning useful skills when they are in prison, using that time in a positive educational way.

Loren: And we want bail reform and you know, we want some of the laws changed to decriminalize some behaviors especially substance abuse, like Portugal. I wanted to ask you, Phil have you ever heard of the Brazilian prison called [*APAC, the Association and Protection of the Condemned person?*](#) It's an incredible model. I visited it and spent the night there in Brazil and it's the prisoners that run the prison, the prisoners are the guards, they have the keys. And it's a remarkable place, it's like a school almost. And the people had so much care and they were men. The prison I spent the night at was a men's prison and a bunch of them were in cells that day and I said, "Why are you in a cell?" and they said, "Once a month we go in a cell to show our comradery for the other Brazilian prisoners who are in the state prisons [which are very brutal compared to APAC] We do it as a show of solidarity." You know, just a symbolic thing. The thing with that prison is that it is faith based. And so applying a faith based model in the United States is pretty hard. There's already been a case on it and it was not allowed.

Philip: So faith based means that they were all Catholic?

Loren: Christian, it was Christian. But they have some in Nigeria that are Muslim. You know, they follow Islamic stuff. I mean, I think you can do it without [religion]. Instead of having religion you could have you know ethical standards. You know like a book. The guy who started that prison in Brazil, this guy Mario Ottoboni, he's died now but he was a young lawyer. He was like your age and he in 1971 or something. He he said he heard the voice of God, he was a Catholic [and God said to do something to help the imprisoned, so he started APAC].

Philip: Wow!

Loren: And God told him, "Mario, you must do something about the prisons." And so he just got into prison reform. And said our church is going to take over, they asked, "Can we take over a prison?" And

the Brazilian government said yes. Now they have about 60 or 70 they are trying to do more. They do them in South America more.

Philip: I didn't know about that.

Lorenn: Yeah, I'll send you a paper about it.

Philip: Sure.

Lorenn: Yeah and our thing is we do this a re-entry process where the people in prison meet with their loved ones and want to make amends with them. And then they make a plan on how they are going to earn a living and what they are going to do, you know housing and take care of all their re-entry needs.

We did research and we had it independently evaluated and it does reduce recidivism and it's also cost effective. We just did research on the costs and benefits and it is really worth it, but then you know, it goes back to that question of yours, it's the public that has these common senses. Even our politicians in Hawaii, none of them of have been interested in doing this re-entry thing in our state prisons. A couple have but they haven't done it and we have been doing it for 15 years, this research.

Philip: But again, the problem now, everything you've said has worsened in the pandemic because there are no jobs for anybody little own a former felon, ex-convict, whatever label you want to put on that, I haven't thought about that. Given how hard it is for anybody to get a job in most places. You know, if there is any reason not to hire you this is going to dominate. Why would you hire an ex-convict when there was somebody who is a law-abiding citizen who also wants that same job and it's [not] available for everybody. That's a big problem, a big problem we face now.

Lorenn: Yeah, we have a state department of education and they're actually going to work with us for these tutors that we are training to be tutors to imprisoned women. They are gonna get, if the curriculum meets their muster, you know and it is robust enough there going to give out some kind of a certificate. And the guy who I talked to at the department of education said he will hire them because they need tutors. They need certified tutors, yeah.

Philip: Oh that is great. Yeah, that is the way to do it, to start with where is the domain in any city or any state where they need some kinds of skilled labor that doesn't exist, now you have this supply of people in prisons that all you have to do is train them in that skill but it needs somebody like you who steps back and says, "where is there a need and how can we fulfill that need by having trained programs either in prison or for ex-convicts." And that means people are happy to use them because that is a special skill.

Lorenn: Our board, actually our board of directors, we have two formerly incarcerated people on our board and they bring so much diversity you know, they have such good ideas and we have been so lucky you know to have them on the board. Yeah, we are trying to get more people. We have people now who have come out of prison and gotten masters degrees and someone who is also in their PhD program. So, we are really excited.

Philip: Wow, yea!

Lorenn: We think they can really do a lot to change things, you know those people.

So I think Scott was going to tell us more about the Heroic Program because we are almost at an hour and half, I don't want to take all your time Phil but then you can tell them too about the webinar Scott, in a couple weeks.

Scott: Oh well the [Heroic Imagination Project \(HIP\)](#) is Phil's project not mine.

Lorenn: Oh okay I'm sorry.

Scott: But I was simply signaling that I think that it's very groundbreaking inspiring work that started about a dozen years ago. And Phil do you want to say something about it? He spends far more time on that than the experiment these days

Philip: So, actually If you read chapter 16 in *The Lucifer effect*, I start by saying in the past 15 chapters we have seen how easy it is for good people to turn evil which is the subtitle of the book. Now, I want to raise the possibility and have you think about, can ordinary people be trained to become heroes? And so, as soon as you ask that question people will say, "well no." because we think heroes are "special" kinds of people. And I am saying no we have to change our definition of hero. Heroes are people who come to the aid of others in need or in defense of a moral cause aware that there is possible personal danger. Then I go through and I have a taxonomy of 12 different kinds of heroes and then I end by saying I think it is possible to train ordinary people in how to be a hero.

And after that I also gave a talk at the [TED conference about the same time called, The Psychology of evil](#), and at the end of that talk I say the same exact thing. And from that time, I got such positive feedback I said well let me start a non-profit foundation in San Francisco called the Heroic Imagination Project, meaning to be a hero it starts in your imagination. I could be one rather than because when we think of heroes, we think of names that come to mind are internationally famous, it's Mother Theresa, it's Martin Luther King, it's Nelson Mandela, It's Madame Curie etc. And I'm saying, "no, no it's ordinary people like any of us who one time in your life's gonna do something to help other people. Heroes are sociocentric when most of us are egocentric. So, the idea is we want to create a way of thinking, where I am always thinking, "what can I do to make the world better for you?" By giving you a compliment, by trying to encourage you in some positive way. And then what I did is I developed a foundation and we started doing research on Heroism.

It turns out the word hero and heroism does not exist in any psychology textbook, astounding, you know. Not in any introductory book, nowhere, it was simply not a concept that people thought about so we started doing research on the nature of heroism, then I developed lessons kinda building out on the way I teach psychology at Stanford, with videos, with Q&A, with critical thinking skills. And so we license these lessons for a small fee and then to schools. Our lessons are really high school, college and human relations business and now we are trying to lower the levels so they are good for middle school and the lessons work. We have lots of evidence that it reduces. We have Lessons on prejudice reductions, on passive bystanders becoming active upstanders, people switching from ecstatic fix mind set to dynamic growth mindset.

So, each of these lessons are 3 or 4 hours long in chunks and again, these would be great in prison. We are suffering right now because schools are all closed and nobody is buying our lessons. Typically, I go personally to the sight of the people who are buying/ licensing these lessons and I train the trainers. I train a group of teachers; human relations people and our program now is in a dozen countries around the world. It's most vibrant in Hungary surprisingly, where we started a foundation there called, "Hero's

square”, and our program is in every single high school in the entire country of Hungary and we are all over Poland. I am Sicilian and I would go to each of these places when we could travel and the Green school in Bali, in Czech Republic in many many places.

So essentially the idea it’s to turn around the negative of the prison study and say you know, we can make ordinary people not only into cruel prisoner guards but make them into everyday heroes. People whose actions make the world better and then suddenly it becomes a way of life. So the only thing to do is do a good deed once, to be a hero is not in you, it’s in what you do. It’s creating a way of thinking that, “I could do it.” It’s the semantics, you stop using ‘I’ and ‘me’ and you begin to use ‘we’ and ‘us’ more often. And you are always looking for how can I give a compliment to someone to say, you know, “what a wonderful program you arranged, I am excited to be here. I hope all of our listeners who have joined in have gotten out of it as much as I have.” It’s that way, it’s learning to focus on the other is the first step in taking heroic action.

Scott: If I could just jump in to finish the question by screen sharing. This is where you can get more information about this, the website that Phil has is Heroicimagination.org. And it is certainly worth checking out, in terms of the webinar, Lorenn you mentioned for people who can't get enough Zimbardo. You can see this flyer; [this is an event that is going to take place on March 16th](#). One week before Phil’s birthday.

Philip: Wow!

Scott: Right and Harold Takooshian has done a masterful job of organizing this global webinar and this will focus more on that journey to cultivating and inspiring heroism.

Lorenn: And it’s free! We can send everyone on this, we will send them all to you.

Philip: That will be really great, I am looking forward to it.

Lorenn: What I was going to say too Phil about what you’re talking about, on being less egocentric is it’s a Western thing. I have noticed a lot in other cultures they are a lot more about *we*. You know what I mean? They are way more. Like the Bali people, the Balinese people you know what I mean they are way more about other people, it’s Westerners are so just into themselves, right? Somebody did have a question: Do you think the Stanford prison experiment would have been different in a different culture? And I have visited prisons all over, some in Spain they have 60 people [with one guard only] and there is not much bad stuff. No one even wore uniforms. They were shocked when they see that we have uniforms and they would say: “Doesn’t that dehumanize people?” and I am like, yeah.

Philip: Yeah, that’s the reason for it.

Lorenn: They were shocked in Italy when I told them, “they don’t even let us touch [the imprisoned people]”. We are not supposed to touch or supposed to hug someone in prison.

Philip: Right. I can imagine.

Lorenn: Yeah, it’s a rule violation. I actually got in trouble.



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Philip: Okay yeah, that's a good question. How would the Stanford prison experiment work out in Italy, in Bali, in Portugal? I don't know. It is worth your audience thinking about that. I'm gonna have to go now.

Lorenn: Okay, well thank you. Thanks everyone for participating in this. You're awesome Phil, just big giant love and aloha to you for having this.

Philip: Thank you!

Lorenn: Yes, and Scott and everyone for coming. It was great to see you, Frank, Colin too and Melody and everybody, thank you so much!

Philip: And I hope to come back to Hawaii soon.

Lorenn: Yes, come back! As soon as you can travel.

Philip: Okay.

Lorenn: I have a place you can stay on the beach. My office is on the beach.

Philip: Office on the beach. [chuckling]

Lorenn: Okay thank you all so much, aloha!

Scott: Aloha.

Philip: Bye Scott.

Scott: Bye.

Lorenn: Thanks.

Brooke: Thank you Mr. Zimbardo.

Philip: Okay ciao!

Mahalo for transcription Hannah Humphreys & Melody Gurnyn!