Peace Education, Fall 2016

**SIS-619-028, Mondays, 8:10 pm to 10:40 pm, Professor Barbara J. Wien**

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# Article cover image

*"The teacher who is indeed wise does not bid you to enter the house of his wisdom,*

*but rather leads you to the threshold of your own mind."*

- Kahlil Gibran Lebanese-American artist, poet, writer. Born 1883. Died 1931

Welcome to Peace Education! This course prepares learners with the attitudes, knowledge, skills, and capacities to foster a world in which people address conflicts nonviolently, where human rights are universally upheld, and where social justice, ecological balance, and intercultural respect have become a reality. Such a quest necessarily entails challenging dominant narratives about human nature, conflict, violence and war. Peace Education models the values we wish to see in the world, and identifies the best practices for creating nonviolent classrooms, schools, homes, communities, and nations. This course will investigate peaceful cultures and societies and work to spread such conditions. Our approach will be interdisciplinary, drawing on history, gender studies, Critical Race Theory, educational research, biology, anthropology, archeology, economics, communications, geography, sociology, psychology, political science, international relations, military history, peace research, fine arts, and labor studies, among other intellectual traditions. The course serves as one of eight in the Applied Conflict Resolution stream of the International Peace & Conflict Resolution Masters Program in SIS and the International Training and Education Program (ITEP) in the School of Education.

**Learning Objectives (to be modified by the students):**

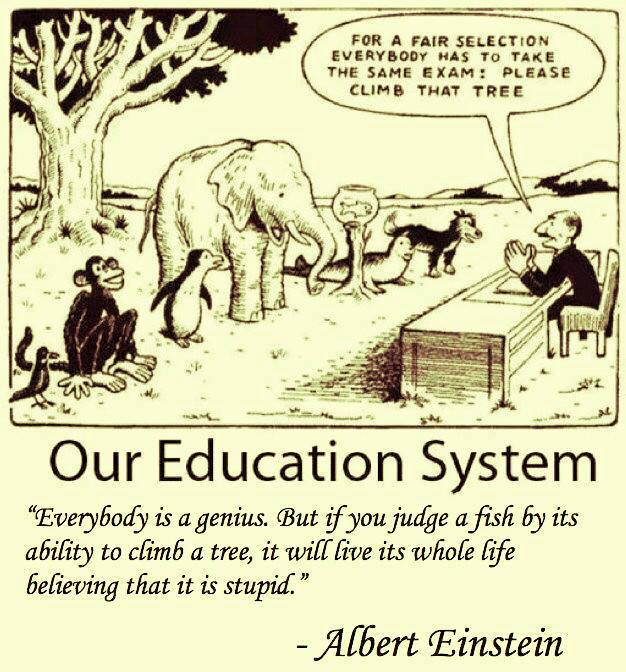
* To search for the best ways to teach peace with justice;
* To learn how to write an effective curriculum for diverse groups in cross-cultural settings;
* To learn how to heal traumatized populations through peace education;
* To examine evaluation studies on the impact and effectiveness of peace education;
* To gain an appreciation of just and peaceful societies, where, how and why they exist;
* To model, experience and practice a peaceable classroom and healthy dynamics in a group;
* To encourage students to become reflective peace practitioners and critical learners*;*
* To enhance our imaginations, intellectual flexibility, creativity & problem-solving capacities;
* To encourage positive action and create beauty in the world;

# Learning Outcomes: By the end of this course you should be able to:

* Demonstrate a firm grasp and practice at least five major theories in peace education;
* Effectively communicate your own emerging vision and approach to teaching peace;
* Prepare and present an effective learning unit, a country research report or a community action plan;
* Demonstrate effective skills in facilitating the learning of others at multiple levels;
* Connect course content to current public events and issues in the news.

**Pedagogy:**

This course builds on Maria Montessori’s philosophies and methods, Paolo Freire’s *Comprehensive* *Education for Human Liberation,* George Lakey’s *Living Revolution,* and Henry Gardner’s Multiple Intelligence Theory, which encourage an intrinsic love of self-generated learning. We shall utilize more than 27 methods of instruction, including art, music, films, case studies, drama, storytelling, journaling, simulations, role-plays, small group work, student-led reviews of books and articles, guest speakers, independent inquiry, participatory action-research, quiet reflection, writing for publication, and formal presentations. We will seek a collaborative, cooperative learning community, based on healthy dynamics in groups. Our goal is to model peace and create an atmosphere of rigor, excellence, respect, trust and fun.



**Required Texts**

***Peacemaking Circles and Urban Youth:  Bringing Justice Home*** by Carolyn Boyes-Watson, (St Paul, MN:  Living Justice Press), 2008  
  
***Peace Education Evaluation: Learning from Experience and Exploring Prospects,*** edited by Celina Del Felice, Aaron Karako, and Andria Wisler, (Charlotte, NC: Information Age Publishers), 2015

# Films

\* “Maria Montessori: The Science Beyond the Genius”

\* “The Interrupters” a PBS “Frontline” special, 2012

\* “Cite Soleil: Sun, Dust and Hope”, peace education in Port-Au-Prince Haiti, Pax Christi, 2011

\* “Faces of the Enemy,” based on the book by Sam Keen about dehumanizing others. Can be streamed from AU library.

# Attendance and Instructor’s Expectations

Students should carefully read assigned material and come to class prepared to present questions and critiques. STUDENTS WILL LEAD DISCUSSIONS. If you have difficulty understanding anything, please call or meet with me. I am available and want to help. Your attendance every week is required and is vital to the success of the class since we will be doing a great deal of group learning. If you miss a class for a valid reason, such as illness, a court hearing, or a funeral, please see me and your grade will NOT be affected. You will be allowed one such excused absence.

# Grades

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| --- | --- |
| Leading an Evaluative Review of our Readings | 20 % of your grade |
| Class Participation | 30 % |
| Story of a Peace Educator | 10% |
| Discussion Board or Personal Journal | 20% |
| Country Report , Teaching Unit or Action Plan | 20% |

**Participation in Person and in Writing** (50% total)**:** This course will be highly interactive. Lectures will be kept to a minimum. The majority of class time will be discussion. Please also offer your reflections on the readings electronically on Blackboard **OR** in a handwritten personal journal. You have the choice of either option.

**What Constitutes a Good Class Discussion?**

* Evidence of careful reading and preparation, including factual details
* Logical, original, relevant contributions, comments and evidence;
* Clear, enthusiastic and respectful comments;
* Careful listening, constructive criticism, analytical questions and focused feedback on readings

**SAFE AND INCLUSIVE CLASSROOM**

•   In this classroom and at AU, we value diversity and aim to foster a safe and supportive environment for ALL .

•    Topics may arise in our readings and discussions which are painful to some participants, including issues of racism, gender, sexuality, and violence. We must all be sensitive and caring.

•    Anyone found responsible for sexual misconduct can face suspension or expulsion from AU, and criminal charges.

•    AU maintains a comprehensive list of resources (on- and off-campus) for survivors of sexual assault. These resources can be found at: <http://www.american.edu/.../sexual-assault-resources.cfm/>

CLASS SCHEDULE

## August 29 Building Our Learning Community and Modeling Peace Pedagogy

Learning Objectives:

1. To get acquainted and introduce a pedagogy of peace;

2. To lay a foundation of trust, clarify values, and practice healthy dynamics in groups;

3. To challenge dominant narratives about education and learn the art of visualization.

8:10 Welcome & Introductions. Icebreaker. Ground rules. Best & Worst Learning Experiences?

8:30 Multiple Intelligence Theory by Henry Gardner (handout). Consensus decision-making (handout)

8:45 Review of syllabus, Blackboard site, textbooks and supplemental required reading

9:10 BREAK

9:20 World Peace Café: Reflections in small groups with food

10:00 Role of storytelling in shifting cultures of violence to cultures of peace. Select a storyteller for 9/12

http://www.youtube.com/watch?v=zDZFcDGpL4U&feature=player\_embedded

10:30 Closing song, handouts of Children’s Pledge, Major Concepts in Peace Research, Hicks Reardon

Before we see each other again on September 12th  please watch the following 2 videos (at the AU library) :

“Maria Montessori: The Science behind the Genius” and “Maria Montessori, Her History & Legacy”

**Sept 5 Labor Day. No school.** On this day,thank those who struggled for our labor rights!

**Sept 12 Peace Education Theories and Schools of Thought**

Learning Objectives:

1. To define and conceptualize peace education, including theories of diversity, ‘difference’ & integration;

2. To engage in critical thinking and challenge assumptions about the human race;

2. To learn how to facilitate the learning of others by leading a class discussion;

4. To model democracy and healthy dynamics in small groups.

Teaching team leads an evaluation & discussion of 4 required readings in Week Two Documents folder on BB:

\* “Toward Global Understanding: The Transformative Role of Peace Education” by Leonisa Ardizzone

\* “Betty Reardon’s Conception of ‘Peace’ and its Implications for a Philosophy of Peace Education”

by Dale T. Snauwaert, Ph.D.

\* “A Journey into the Future: Imagining a Nonviolent World” by Elise Boulding

\* Introduction by Claire McGlynn & Part One “Approaches to Peace Education: Comparative Lessons” by Tony Gallagher in *Peace Education in Conflict and Post-Conflict Societies: Comparative Perspectives* <http://catalog.wrlc.org/cgi-bin/Pwebrecon.cgi?BBID=8176097>

+ two handouts we will review in class

Watch short video “Cite Soleil: Sun, Dust and Hope” peace education in Port-Au-Prince, Haiti if we have time

**Sept 19** **Peace Education Approaches and Materials**

Learning Objectives tonight:

1. To gain an appreciation for the rich, diverse body of peace curricula, approaches & literature;

2. To stimulate your creativity and ideas for developing a teaching unit;

3. To understand what constitutes a good curriculum and see a seasoned peace practitioner in action.

8:10 Debrief of last class. What went well? What to do differently?

8:20 Guest Speaker: MJ Park, Founder Little Friends of Peace

9:50 BREAK and then Gallery walk-through of curricula, books and materials, showcasing exemplary materials such as The Earth Charter [www.earthcharter.org](http://www.earthcharter.org) and other peace lessons from across the world. Discuss the list of websites on Blackboard. Explanation of class project of the Children’s Discovery Museum of the Shenandoah Possible Skype with museum director, Mary Braun

**Sept 23 & 24 World Beyond War conference at AU** <http://worldbeyondwar.org/>

### Sept 26 Innoculating Populations Against Hate & Refusing to Be Enemies

Learning Objectives:

1. To critically examine how we learn to hate other groups, races or nationalities, and go to war;
2. To examine the long-term consequences of obedience and conformity;
3. To explore the origins of social courage and cases of nonconformity;
4. To learn about the history of nonviolence in the United States.

### 8:10 Debrief last week’s class and the World Beyond War conference

8:15 Teaching team leads an evaluation and discussion on our readings on Blackboard Week Four:

\* Ron Aviram’s “Major Theories of Prejudice Reduction” chapter 1,

\* “The Seven Stages of Hate Model” and Hate Map from Southern Poverty Law Center,

\* “Islamic Peace Education: A Conversation on Promising Practices” a report from the Tanenbaum Center for Interreligious Understanding, (New York: NY: 2013)

9:15 BREAK

9:25 Watch “The American Tradition of Nonviolence” in class together on your own or “Faces of the Enemy” a book and film by Sam Keen (can be streamed from the AU library)

10:30 Story from ***Books Not Bombs Teaching Peace since the Dawn of the Republic*** by Howlett & Harris

### Oct 3 Understanding Militarism and the War System

Learning Objectives for this week:

1. To understand the concept of human security;

2. To develop a structural understanding of the war system.

8:10 Debrief last week’s class

8:15 GUEST SPEAKER: Dr. Margot, AU School of Communication

9:15 BREAK

9:25 “What I would do with a Trillion Dollars” video and review National Priorities Project website

9:45 Lecture on the War System

10:10 Discussion of the readings

Teaching team leads an evaluation and discussion on our readings Week Five on Blackboard:

"How Can I Teach Peace When the Textbook Only Covers War" by Laura Findley

Seville Statement on Human Violence, Smedley Butler speech, and The Milgram Experiment (end of syllabus)

<https://ratical.org/ratville/CAH/warisaracket.html>

<https://www.youtube.com/watch?v=l7AWnfFRc7g> Jeremy Rivkin

###### **"For these are all our children. We will all profit by or pay for what they become." - James Baldwin**

**Oct 10 Critical Race Theory, Structural Violence, & Resisting Humiliation of our Youth**

Learning Objectives for this Week:

1. To learn about Critical Race Theory and “structural violence”;

2. To gain practice in facilitating the learning of other through team teaching and leading a critique

3. To challenge injustices to our youth in U.S. society and demonstrate valuable alternatives

8:10 Debrief of last class. Review of key theories? What went well? What to do differently?

What was left out? Insights or ideas for teaching? Music or art to share?

8:20 Story telling: Peacemaker profile from *Books Not Bombs* Howlett & Harris

8:25 Team #1 leads evaluation of our readings for Week Six in Documents folder on Blackboard

“No Place for Kids” Annie E. Casey Foundation study

“More than a Statistic: The Black Side of School Discipline” in *Rethinking Schools*;

<http://www.good.is/posts/a-13-year-old-s-slavery-analogy-raises-some-uncomfortable-truths-in-school>;

[http://www.psysr.org/about/programs/violence/children-violence.php](http://www.psysr.org/about/programs/violence/children-violence.php%20)

“Dignity as Part of our School Day” ***YES!*** Magazine on Blackboard Week Six

9:20 BREAK

10:00 Team #2 leads evaluation of ***Peacemaking Circles and Urban Youth: Bringing Justice Home*** by Carolyn Boyes-Watson, chapters 1-4. Teens building peace in their communities, ending the ‘Cradle to Prison Pipeline’ and alternatives to incarceration

10:35 Select a story teller for next week & team to lead debrief and discussion of next week’s reading

*Please bring music, a work of art or a taste of peace to share for our next class*

**Oct 17 Infusing Justice and Peace Across the Curriculum and Community**

Learning Objectives for tonight:

1. To learn the Infusion Method of teaching;

2. To learn practical strategies for teaching peace;

2. To learn how to foster a respectful, peaceable school environment

8:10 Debrief our last class. Insights? Teachable moments?

8:15 Team leads an evaluation of chaps 5-8 of *Peacemaking Circles & Urban Youth Bringing Justice Home*

9:15 BREAK

9:25 Peacemaker story

9:30 “The Interrupters”, PBS Frontline Specia.

*Please bring music, art or a taste of peace to share next week!*

**Oct 24** **Building Peaceful Societies**

8:10 Finish watching “The Interrupters” and then teaching team leads evaluation

9:10 “Create your Future” exercise

10:00Discussion of final projects: curriculum development units, community action projects, or country research reportsandfield trip to the Children’s Discovery Museum of the Shenandoah

### Oct 31 Weighing the Evidence for Peace Education

1. To evaluate and weigh evidence that peace education leads to more peaceful populations;

2. To learn about different research and evaluation methodologies.

8:10 Debrief last class

8:15 Teaching team leads evaluation of Chapters 1-4 ***Peace Education Evaluation: Learning from Experience and Exploring Prospects,*** edited by Celina Del Felice, Aaron Karako, and Andria Wisler

9:15 BREAK

9:25 Continue to discussion of book and watch “Evolution of a Global Peace System”

10:30 Peace story

**Nov 7** **Evaluating Peace Education**

Teaching team leads discussion of Evaluation book, Part Two

**Nov 14 Peace Education in Liberia**

Guest Speaker: Mainlehwon Ebenezer VONHM

Discussion of Part Three Evaluation book

**Nov 21 Nonviolence**

Watch before class <http://www.archive.org/details/TheAmericanTraditionOfNonviolence>

Explore this website and read articles at <http://mettacenter.org/>

### “A Force More Powerful than War” will watch in class

### <http://dh.howard.edu/cgi/viewcontent.cgi?article=1158&context=reprints>

### Nov 28 Teaching Peace Through Popular Culture and the Arts

Book for this week on Reserve at AU Library ***Building Peaceful Societies*** by Laura Findley

### <http://peace.maripo.com/>

Learning Objectives for this week:

1. To learn about nonviolent cultures and societies, their underlying structures and conditions;

2. To enhance your own vision of a nonviolent world and create beauty in the world

3. To shift from cultures of violence to cultures of peace.

8:10 Debrief last week’s class

8:15 Special Guest Speaker: Cynthia Farrell Johnson

9:30 Team leads discussion of [www.peacefulsocieties.org](http://www.peacefulsocieties.org) and the Global Peace Index

9:55 All students share peace communities they discovered around the world

10:30 Peace story

### Dec 5Student Presentations of Curriculum Units, Country Reports or Community Action Projects

**Dec 12** Student Presentations of Curriculum Units, Country Reports, or Community Action Projects

**Suggested Community Action Project**

Interview and partner with a community organization to learn their practices and methods of building peace in Washington D.C. classrooms, schools, and neighborhoods. Share research, evaluation studies, and theories from our class with them to strengthen their practices. Refer to the mini directory “Localizing Peace” for the 200+ groups surveyed by AU graduate students in 2012. You may go beyond those listed.

**Country Research Projects**

Select a country and research their efforts to institutionalize peace in their school systems, campuses, educational ministries. Examples from the Global Campaign for Peace Education newsletter will be shared.

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**Academic Integrity:** Students are expected to follow the standards of academic integrity set forth by the University. Violations of academic integrity will not be treated lightly, and disciplinary actions will be taken. Please see me if you have any questions about what constitutes a violation of academic integrity. You can read the University’s full Academic Integrity Code here: <http://www.american.edu/academics/integrity/code/htm>

### Grading Policy: "F": Failing work. "D": Lack of fundamental knowledge of the material but sufficient knowledge for a passing grade. "C": Satisfactory knowledge of the basic information or data presented in the course. This is primarily knowledge of the "facts" or content and involves memorizing details and material. "B": Good ability to explain how certain issues and events are related to one another according to explanations currently held in the field; sees relationships between events and theories and can reproduce arguments. "A": Excellent, independent and original thinking and/or creative work.



Afghan children work for peace

**Further Suggested Readings**

## Theresa M. Bey and Gwendolyn Y. Turner Making School a Place of Peace (New York: Sage) 1995

Susan Cannon, ***Think, Care, Act: Teaching for a Peaceful Future*  (**Charlotte, NC: Information Age Publishers), 2011

Laura L. Finley ***Building a Peaceful Society:  Creative Integration of Peace Education***  (Lanham, MD: Information Age Publishers), 2011.

# Claire McGlynn, et al., *Peace Education in Conflict and Post-Conflict Societies: Comparative Perspectives* <http://catalog.wrlc.org/cgi-bin/Pwebrecon.cgi?BBID=8176097> (NY: Palgrave McMillian), 2009.

“Islamic Peace Education: A Conversation on Promising Practices” a report from the Tanenbaum Center for Interreligious Understanding, (New York: NY: 2013)

William Timpson, et al***. 147 Practical Tips for Teaching Peace & Reconciliation*** (Madison WI: Atwood Pubs.), 2009.

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| THE SEVILLE STATEMENT on violence |
| What is it? The Seville Statement on Violence is a scientific statement which says peace is possible because war is not a biological necessity. The Statement was written by an international team of specialists in 1986 for the United Nations sponsored International Year of Peace and its follow-up. The Statement was based on the latest scientific evidence and it has been endorsed by scientific and professional organizations around the world.  The Seville Statement says there is nothing in our biology which is an insurmountable obstacle to the abolition of war and other institutional violence. It says that war is a social invention and that peace can be invented to replace it. The Statement consists of an introduction five propositions and a conclusion. Each of the five propositions challenges a particular mis-statement that has been used to justify war and violence.  The Statement was adopted by UNESCO in 1989. The following is a version of the Statement in plain words. The full text is available from the Peace Pledge Union Project.  Introduction This Statement is a message of hope. It says that peace is possible and that wars can be ended. It says that the suffering of war can be ended, the suffering of people who are injured and die and the suffering of children who are left without home or family. It says that instead of preparing for war we can use the money for things like teachers’ books and schools and for doctors, medicines and hospitals.  We who wrote this Statement are scientists from countries North and South, East and West. The Statement has been endorsed and published by many organizations of scientists around the world including anthropologists, ethnologists, (animal behavior) physiologists, political scientists, psychiatrists, psychologists and sociologists.  We have studied the problem of war and violence with today’s scientific methods. Of course, knowledge is never final and someday people will know better than we know today. But we have a responsibility to speak out on the basis of the latest information.  Some people say that violence and war cannot be ended because they are part of our natural biology. We say that is not true. People used to say that slavery and domination by race and sex were part of our biology. Some people even claimed they could prove these things scientifically. We now know they were wrong. Slavery has been ended and now the world is working to end domination by race and sex.  5 propositions It is scientifically incorrect when people say that war cannot be ended because animals make war and because people are like animals. First it is not true because animals do not make war. Second, it is not true because we are not just like animals. Unlike animals, we have human culture that we can change. A culture that has war in one century may change and live at peace with their neighbors in another century.  It is scientifically incorrect when people say that war cannot be ended because it is part of human nature. Arguments about human nature cannot prove anything because our human culture gives us the ability to shape and change our nature from one generation to another. It is true that the genes that are transmitted in egg and sperm from parents to children influence the way we act. But it is also true that we are influenced by the culture in which we grow up and that we can take responsibility for our own actions.  It is scientifically incorrect when people say that violence cannot be ended because people and animals that are violent are able to live better and have more children than others. Actually, the evidence shows that people and animals do best when they learn how to work well with each other.  It is scientifically incorrect when people say that we have to be violent because of our brain. The brain is part of our body like our legs and hands. They can all be used for co operation just as well as they can be used for violence. Since the brain is the physical basis of our intelligence, it enables us to think of what we want to do and what we ought to do. And since the brain has a great capacity for learning, it is possible for us to invent new ways of doing things.  It is scientifically incorrect when people say that war is caused by ‘instinct’. Most scientists do not use the term ‘instinct’ anymore because none of our behavior is so determined that it cannot be changed by learning. Of course, we have emotions and motivations like fear, anger, sex, and hunger, but we are each responsible for the way we express them. In modern war, the decisions and actions of generals and soldiers are not usually emotional. Instead, they are doing their jobs the way they have been trained. When soldiers are trained for war and when people are trained to support a war, they are taught to hate and fear an enemy. The most important question is why they are trained and prepared that way in the first place by political leaders and the mass media.  Conclusion We conclude that we are not condemned to war and violence because of our biology. Instead, it is possible for us to end war and the suffering it causes. We cannot do it by working alone, but only by working together. However, it makes a big difference whether or not each one of us believes that we can do it. Otherwise, we may not even try. War was invented in ancient times, and in the same way we can invent peace in our time. It is up to each of us to do our part. |
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# The Milgram Experiment

#### A lesson in depravity, peer pressure, and the power of authority

The aftermath of the Holocaust and the events leading up to World War II, the world was stunned with the happenings in Nazi German and their acquired surrounding territories that came out during the Eichmann Trials. Eichmann, a high ranking official of the Nazi Party, was on trial for war crimes and crimes against humanity. The questions is, "Could it be that Eichmann, and his million accomplices in the Holocaust were just following orders? Could we call them all accomplices?"

Stanley Milgram answered the call to this problem by performing a series of studies on the Obedience to Authority. Milgram's work began at Harvard where he was working towards his Ph.D. The experiments on which his initial research was based were done at Yale from 1961-1962.

In response to a newspaper ad offering $4.50 for one hour's work, an individual turns up to take part in a Psychology experiment investigating memory and learning. He is introduced to a stern looking experimenter in a white coat and a rather pleasant and friendly co-subject. The experimenter explains that the experiment will look into the role of punishment in learning, and that one will be the "teacher" and one will be the "learner." Lots are drawn to determine roles, and it is decided that the individual who answered the ad will become the "teacher."

Your co-subject is taken to a room where he is strapped in a chair to prevent movement and an electrode is placed on his arm. Next, the "teacher" is taken to an adjoining room which contains a generator. The "teacher" is instructed to read a list of two word pairs and ask the "learner" to read them back. If the "learner" gets the answer correct, then they move on to the next word. If the answer is incorrect, the "teacher" is supposed to shock the "learner" starting at 15 volts.

The generator has 30 switches in 15 volt increments; each is labeled with a voltage ranging from 15 up to 450 volts. Each switch also has a rating, ranging from "slight shock" to "danger: severe shock". The final two switches are labeled "XXX". The "teacher" automatically is supposed to increase the shock each time the "learner" misses a word in the list. Although the "teacher" thought that he/she was administering shocks to the "learner", the "learner" is actually a student or an actor who is never actually harmed. (The drawing of lots was rigged, so that the actor would always end up as the "learner.")

At times, the worried "teachers" questioned the experimenter, asking who was responsible for any harmful effects resulting from shocking the learner at such a high level. Upon receiving the answer that the experimenter assumed full responsibility, teachers seemed to accept the response and continue shocking, even though some were obviously extremely uncomfortable in doing so.

Today the field of psychology would deem this study highly unethical but, it revealed some extremely important findings. The theory that only the most severe monsters on the sadistic fringe of society would submit to such cruelty is disclaimed. Findings show that, "two-thirds of this studies participants fall into the category of ‘obedient' subjects, and that they represent ordinary people drawn from the working, managerial, and professional classes (Obedience to Authority)." Ultimately 65% of all of the "teachers" punished the "learners" to the maximum 450 volts. No subject stopped before reaching 300 volts!

Milgram also conducted several follow-up experiments to determine what might change the likelihood of maximum shock delivery. In one condition, the touch-proximity condition, the teacher was required to hold the hand of the learner on a "shock plate" in order to give him shocks above 150 volts.

The most amazing thing to note from this follow-up experiment is that 32% of the subjects in the proximity-touch condition held the hand of the learner on the shock plate while administering shocks in excess of 400 volts! Further experiments showed that teachers were less obedient when the experimenter communicated with them via the telephone versus in person, and males were just as likely to be obedient as females, although females tended to be more nervous.

Milgram's obedience experiment was replicated by other researchers. The experiments spanned a 25-year period from 1961 to 1985 and have been repeated in Australia, South Africa and in several European countries. In one study conducted in Germany, over 85% of the subjects administered a lethal electric shock to the learner.

