

The Hero with the Big Gun: Is it all a Myth?

By Arthur Kanegis

In Hans Christian Anderson's classic fairy tale, the public all agrees that the Emperor is wearing the finest regal garb – even though he's buck naked. Why could only one little boy see it?

A scientific study reported on in the New York Times (7/1/05) demonstrates that popular beliefs can actually override people's personal visual observations. Through MRI and brain scans, researchers determined that about half of us go along with popular myths even if they contradict what we actually see -- and *we show no physiological evidence of lying!*

Mythological interpreter Joseph Campbell studied cultures from ancient tribal clans to modern industrial nations, and found that the societal behavior of each culture is determined primarily by its underlying mythology. The way we respond to a given situation often has more to do with our myths and stories than reality.

The Myth of the Hero with the Big Gun

We've seen the old story over and over: The "fair damsel" is going about her life until the forces of evil, seeking power and control, place her in distress. Along comes the "hero," who is reluctant to use violence, but finally has no other choice. Despite overwhelming odds, he finally uses superior violence to blow away the bad guys. Victorious, he puts the good guys in back in charge and rides off into the sunset with the girl. Everyone lives happily ever after.

It doesn't matter whether the evil ones are "savages," space aliens or Saddam Hussein. It doesn't matter whether the "fair damsels" are hobbits or nerdy boys or the

people of Iraq. The "hero" can be male, female, animal, robot – it doesn't matter. The characters are interchangeable – it is the basic story that stays the same.

This *Myth of the Hero with the Big Gun*, also known as the [Myth of Redemptive Violence](#) is so deeply entrenched in our culture that few even recognize that it is a myth – we just think it's the way things are. Of course killing the "bad guys" solves problems. It's the fundamental assumption of our society and it plays out in the pontifications of politicians, the pronouncements of the mass media, and the behavior of America in the world.

Yet, how many people do you know who ever killed the "bad guys" and lived happily ever after?

My organization Future WAVE (Working for Alternatives to Violence through Entertainment) worked with teen gang members and youth in detention centers. We'd ask: "Who has ever seen someone get shot or stabbed?" Perhaps half would raise their hands. "Did it ever solve the problem?" There'd be an uncomfortable silence as the realization sank in – they'd been sold a myth by movies, TV shows and videogames.

When their girlfriends were "dissed" or they were abused, they told the "bad guys" to knock it off. When that failed, they did what they'd been taught – they kicked ass, fought fire with fire, blew away the "bad guys". But instead of riding off into the sunset, they found themselves riding off to jail and their friends being carted off to the graveyard.

These young people felt cheated. They'd never been taught any other way of dealing with the bullies and "bad guys". Once our BULLYPROOF program taught them more powerful tools than violence -- through our rap



WHO IS MIGHTY?



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'n roll opera, they were excited. Some said, they never would have ended up in jail if they'd had this program earlier. See:

www.bullyproof.org

It's not just young people who've fallen victim to this myth. It seems that presidents and politicians around the world believe that killing "bad guys" solves problems. And yet there is powerful evidence to the contrary.

When a mighty superpower, with military spending equal to the entire rest of the world combined, can't seem to "win" in Iraq, when it failed to defeat peasants in Vietnam despite years of plummeting that country with superior firepower, should we perhaps question whether power comes from the barrel of a gun?

The Soviet and US Superpowers both tried to defeat gun-toting tribesmen in tiny Afghanistan. Yet all the military might just seems to strengthen the worst of the "bad guys" who are oppressing the women and families of that ravaged land. When a million-to-one military superiority fails, should we wonder whether superior violence actually works? Shouldn't we be seeking new ways to aid the Afghans with more powerful tools than violence?

I was formerly media director for the Center for Defense Information, a group founded by Admiral Gene La Rocque, a maverick who dared to employ common sense. In a world full of nuclear weapons, LaRocque concluded that "there is no defense" and urged nations to come up with economic, social and political solutions instead.

Yet the myth of superior violence is so powerful that when it fails to work in Vietnam, Afghanistan, Iraq and dozens of other places – no one even thinks to question the basic premise. Instead they argue about how we should have used more troops, more military power, perhaps even nuked 'em.

In reality, no amount of military power can actually win. It can kill and destroy, maybe even the whole human race, but it cannot win. The whole idea that projecting military

"The great enemy of the truth is very often not the lie -- deliberate, contrived and dishonest -- but the myth -- persistent, persuasive and unrealistic."
- J.F. Kennedy

"Who is the mightiest of heroes?
He who makes an enemy into
his friend" – Talmud

force can defend you is about as mythical as the idea that a rabbit's foot can protect you.

In the REEL world of movies violence is clean, effective and solves the problem. But in the REAL world it almost never works.

"Well," you may be saying. "I can certainly think of many glorious wars where the good guys beat the "bad guys", solved the problem and everyone lived happily ever after." Really? Are thinking about the actual war? Or are you are thinking about the *story* of the war? A story that has been spun and polished to fit it into the myth. When you start digging deeper into the real documents, you invariably find that violence only begets more hatred, planting the seeds for more violence.

The notable exceptions are not the result of the war, but of a new kind of heroism, like that of General Macarthur, who instead of vanquishing the Japanese after the war, honored, restored, and rebuilt. He, killed the old Japanese warrior spirit with kindness – breaking the cycle!

So, what are we to do. Accept oppression? Accept evil? The myth that we have only two choices fight or flight is so strong that we fail to see a most powerful force right before our eyes.

For 40 years it was drummed into the US public that we had to spend billions to prepare for the ultimate battle with the "evil empire."

But then ordinary people tore down the Berlin Wall, the [Solidarity movement](#) toppled the communist dictatorship in Poland and propelled trade-union leader [Lech Walesa](#) from jail cell to presidential palace, a [velvet revolution](#) in Czechoslovakia overthrew the communist government and swept playwright [Václav Havel](#) to the presidency.

In Moscow, in August of 1991, hardliners sought to crush the reformist Gorbachev by arresting him and sending Red Army troops to seize their "White House."

As we in the West watched on TV, we braced for a bloodbath. But instead, tens of thousands of ordinary people took positions around the Russian white house, put flowers in the barrels of the tank guns, and appealed to the soldiers to join the democracy movement. Many did!

Noncooperation and defiance helped topple one of the most powerful and oppressive police states on the planet!

Isn't it incredible that with 30,000 nuclear weapons, 5 million soldiers, 50,000 tanks, and the omnipresent KGB, the hard-liners couldn't prevent the collapse of their empire to people-power movements throughout Eastern Europe? The fact that huge military spending actually helped hasten their internal collapse shows that it is not power but weakness that comes from the gun.

The role of nonviolence in the 1991 toppling one of the most powerful empires was so outside of the prevailing myth that most commentators didn't even know how to report it. It was almost like a non-event. There were no movies-of-the-week, no reenactments of the heroic struggle, no commemorative parades for the greatest event of the second half of the Twentieth Century.

"We don't have an adequate word in the English language for the singularly explosive power that Gandhi unleashed when he defeated the mighty British empire with what he called Satyagraha or "soul force," Jonathan Schell told me in an interview in Minneapolis on 9/18/05.

"The closest we come is "non-violence" – but that sounds like something passive, – a word defined by it's negative, not a word evocative of an incredible power that has brought down one of the most oppressive empires in the world."

We fail to see it, we don't have a word for it, yet it is not something marginal, it is a force at the very heart of true power in our world.

Nonviolent People Power:

- Propelled [Nelson Mandela](#) from Prison to Presidency in South Africa.
- Deposed Pakistani [General Musharraf](#).
- Overturned fraudulent [Ukrainian elections](#).
- Overthrew Philippine dictator [Marcos](#).
- [Overthrew the Milosevic](#) dictatorship; stopped "ethnic cleansing" in Serbia – when 78 days of NATO bombing failed to do so.
- Forced a bloody civil war to end,

[warlord Charles Taylor into exile, and women into the leadership of Liberia.](#)

- Fought Nazis, threw off the colonial yoke, and toppled dictators around the world.

It has proven itself to indeed be [A Force More Powerful](#), as PBS called it in their extraordinary special on the subject.

"Even the American Revolution," Schell argues "was actually a nonviolent revolution – won in the hearts and minds of Americans well before the "shot heard round the world."

Schell's book [The Unconquerable World](#), details the nonviolent struggle waged by the colonies uniting in defiance of the British.

"The Boston Tea Party was a little bit rough," Schell told me, "but no one was killed or injured. It was an inspired symbolic act"

The 2nd US President, John Adams wrote: "What do we mean by the revolution? The war? That was no part of the revolution; it was only an effect and consequence of it. The revolution was in the minds of the people, and this was effected from 1760 to 1775...before a drop of blood was shed at Lexington."

"The decisive revolution," Schell continued "was thus the process by which ordinary people withdrew cooperation from the British government and then, well before even the Declaration of Independence, set up their own governments in all the colonies. The war that followed was the military defense of these already existing governments against an attack by what was now a foreign power seeking to force the new country back into its empire."

This history is detailed in the studies of Gene Sharp at the [Einstein Institute](#). But you won't read Sharp's [hidden history](#) in school textbooks. Why not? Is it just too far removed from our prevailing myth of the *Hero With the Big gun*?

We-the-people

If we want to create new kinds of heroes who wield more advanced means than violence, if we want to create stories that awaken people's ability to claim their innate power, we must first find an archetypal foundation upon which to ground such stories. What better underpinning than the earthshaking positive myth that our forefathers had the wisdom to give the planet:

That *we-the-people* are born with inalienable

rights, that we grant part of our sovereignty to the governments, and that we have the right to take it back if those governments fail to serve our needs for life, liberty and the pursuit of happiness.

Can you imagine what a shocking assertion that was in an era of Kings and Queens ordained by divine right to rule over the people?

We-the-people claimed our power in the 1770's through "Committees of Correspondence" -- predecessors to e-mail, blogs and cyber-forums. Thanks to the internet, cell phones and the whole technological revolution, *we-the-people* of this planet now have the power to come together and exert our strength in ways never dreamed of in the pony-express days of John Adams and Thomas Paine. We have the opportunity to truly be [world citizens](#).

If we look at the prevailing myths, we notice that not only have they given us ineffective means: violence, they have also given us ineffective ends: change rulers. But unless we change the system in which those rulers operate, regime change becomes little more than musical chairs.

For large numbers of people to begin to understand and claim their power, we need stories of new kinds of people-powered heroes taking us on journeys into visionary futures.

Plato said: "Whoever tells the stories shapes society." If we want to change the behavior of our society, we can't just argue facts and figures. We have to start creating new stories, especially on TV and in movies, the most visceral storytellers of our times.

Writer/director Frank Pierson, president of the Academy of Motion Pictures and Sciences and formally the president of the Writers Guild of America, put it this way in his commencement address to the 2003 USC film school graduates:

"Movies are to our civilization what dreams

and ideals are to individual lives: they express the mystery and help define the nature of who we are and what we are becoming.... Go and make cinema and TV that expresses our history and our ideas and that foster respect for a civilization in real danger of self destruction. Be decision makers with dreams and hopes instead of raw ambition. Tell stories that illuminate our times and our souls, that waken the sleeping angel inside the beast"

Forward-thinking people in Hollywood now have a terrific opportunity -- to brainstorm, sponsor screenplay competitions, have story meetings, develop seminars and run training programs to enable writers, producers and directors to learn how to create new kinds of stories - stories featuring peaceful warriors who use techniques more advanced than violence. We have the opportunity to take audiences on fantastic journeys into the abundant, balanced, dynamic, ecologically-sustainable and friendly "glocalized" (global and local) future we would all love to dream about. If movies are the dreams of our culture, let's give young people dreams that inspire hope in the future, that give them a vision of the way things could be.

When a courageous few start creating such visions, they may find their films breaking box-office records. And then all the imitators will start to follow. And pretty soon we'll have planted the seeds for a new story, a new mythology. And out of our new stories will grow new realities -- a safer, more secure, more abundant and prosperous planet for us all.

Arthur Kanegis (info@onefilms.com) is founder and president of [One Films, LLC](#), a production company developing movies about new kinds of heroes. His feature screenplay and short film *ONE! The Garry Davis Story* both won in the Moondance International Film Festival. Kanegis also founded the nonprofit [Future WAVE](#) (Working for Alternatives to Violence through Entertainment) offering free resources to teachers at www.bullyproof.org