

Heroic Characteristics / Guidelines

Table of Contents

INTRODUCTION 1

IDENTIFYING HEROIC CHARACTERISTICS (PRELIMINARY – EXAMPLES)..... 2

GENERAL HEROIC CHARACTERISTICS..... 4

DEVELOP A STRONG CHARACTER AND FORMULATE BELIEFS 4

DEVELOP PERSONAL POWER / BUILD RESPECT THROUGH EXAMPLE – BY DEEDS 5

ADVOCATE HUMAN RIGHTS..... 7

PROMOTE NONVIOLENCE..... 8

SUPPORT JUSTICE / CONFRONT INJUSTICE..... 8

ADVOCATE FREEDOM AND DEMOCRACY 9

LEAD / TEACH / INTERACT – BECOME INVOLVED..... 10

MANAGE CONFLICT / BUILD A PEACEFUL WORLD (BUILD RELATIONSHIPS/SOLVE PROBLEMS) 11

Build Relationships (with others / among others) / Third Party – advisor, mediator, and negotiator..... 11

Solve Problems..... 12

CONCLUSIONS (PRELIMINARY) 14

RECOMMENDATIONS 14

INTRODUCTION

This set of guidelines can be used to identify people who have lived or are living as peacemakers. As peacemakers, we herein consider them to be positive Role Models / Heroes. What sets our heroes apart from others is that they have been or are still involved in one or more of the following endeavors:

- a) resolving, mediating, negotiating conflicts for a constructive solution – i.e. practicing nonviolent conflict management skills; ADR; not win-lose adjudication
- b) teaching, lecturing, or otherwise exemplifying nonviolent skills;
- c) Practicing, modeling nonviolent skills in their personal lives.

Generally we consider a conflict to be managed successfully when a dispute is prevented from escalating into physical violence. One would actually prefer to see disputes / differences managed without other forms of violence as well (e.g. verbal, emotional or financial violence). One would prefer to see disputes settled with a “win-win” outcome.

Ideally we are particularly interested in identifying people who have not only managed a conflict situation nonviolently and arrived at a win-win solution, but also demonstrated skills in turning a conflict situation into a learning / growth experience for all parties involved – i.e. constructive conflict management. Ideally, people can emerge from a conflict situation with a deeper understanding of and respect for each other – i.e. a better relationship. When we are able to consistently channel the energy associated with a conflict into creating a constructive experience, we will then be motivated to actually seek out conflicts, seek out those who are different, truly respect and admire diversity & freedom of thought. Only then will the Democratic / Freedom experiment be complete.

Unfortunately we are not very good at identifying the early stages of conflict – and as a result human disagreements are often allowed to escalate to a point when physical violence erupts. We must remember that “conflict is inevitable, violence is not.”¹ Unfortunately, history brings to the present ongoing conflicts – some so old that their origin has been lost and forgotten. We must learn to manage these ongoing conflicts as well.

We know that confusion, distortion, exaggeration, obscuration, disrespect, and fabrication of fiction impede the conflict management process, so we are looking for people who help clarify, who help simplify, and who search for truth.

By examining the lives of true heroes, of people who have successfully applied nonviolent conflict management skills in their daily lives, we hope to find characteristics that are common among peacemakers. We can then begin to value these human attributes and relational skills more highly. Although the society within which this is being written is constitutionally bound to respect freedom of thought and speech, the forces of oppression are relentless. Currently this society places a great deal of value on those who provide distraction from real life and from truth. We elevate those who “perform” and provide “comic relief”, “fantasy relief”, or an “adrenaline rush.” We tend to ignore those who quietly seek to truthfully inform, educate, and help us mature. We may undervalue those who help us become more conscious, integrated, and empathetic – as a result our maturation, our evolution as a society is impeded if not stalled.

The good news is that there are many positive examples; there are many heralded and unheralded heroes who have devoted their lives to nonviolent conflict management. We would like to identify these true heroes, honor them, and then use them as role models for ourselves and our youth. We know these heroes can be found through the world and come in different physical appearances and from diverse cultural backgrounds. That in itself is encouraging because it demonstrates that there are already many nonviolent paths from many beginnings.

IDENTIFYING HEROIC CHARACTERISTICS (preliminary – examples)

The following characteristic of a true hero are being derived empirically – i.e. by examining the thoughts, words, and deeds of successful peacemakers and determining what they have in common. We are also interested in how they differ.

By listing key characteristics of heroes, we may be able to see some commonality. Let’s start with acknowledged heroes: [Mahatma Gandhi](#) and two Nobel Peace Prize winners. We have selected the 1960 winner, [Albert Lutuli](#), and the 1991 winner, [Aung San Suu Kyi](#), for illustration purposes.

We compile some “raw bibliographic data” on our heroes. Note: The following information was obtained from a single source and has not been verified or collaborated by other biographers.

Mahatma Gandhi	http://66.197.227.30/glwb.htm
Albert Lutuli	http://www.nobel.se/peace/laureates/1960/index.html

¹ This phrase is the “motto” of [The Conflict Center](#) founded in 1988 by Elizabeth Loescher.

Aung San Suu Kyi	http://www.nobel.se/peace/laureates/1991/index.html
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Nevertheless, this information should serve to demonstrate our approach.

The **process** of “characterizing a hero“ is simple.

Step 1. Obtain a story of the hero’s life.

For example see: <http://www.nobel.se/peace/laureates>

Step 2.² Put the information into an electronic form so that you can utilize the efficiency of a “word processor.” Information found on the internet can be easily copied and pasted into a word processor. A word processor is also a “concept / idea processor.”

For example see the story of [Aung San Suu Kyi](#)::

Step 3. Given a story about a hero, identify information that describes the hero’s thoughts, words, and deeds. Delete extraneous information from the story. Move information around, leaving only the key items.

By using a word processor, one can use the “cut and paste” / “move” / “delete” features of the tool and easily condense the information.

Like panning for gold, nuggets will emerge that can then be easily rearranged, sorted, and placed into a simple form that is more easily comprehended than the original prose.

For example see: [Aung San Suu Kyi Heroic Characteristics](#)

Step 4.

Combine your hero’s characteristics with those of other heroes and observe the commonality and differences. See the [consolidated heroic values](#) below.

Step 5. Send / E-mail your results to us (info@CMSupport.org) so we can publish your findings on the collaborative web site.

² This step is recommended but not required if a computer is not available.

GENERAL HEROIC CHARACTERISTICS

From observations, we have found that a hero will:

Develop a Strong Character and Formulate Beliefs

- ❖ adhere to basic principles including:
 - democracy(SK),
 - respect for human rights(SK),
 - reconciliation between groups(SK),
 - non-violence (SK), and
 - personal and collective discipline. (SK)
- ❖ possess a combination of sober realism and visionary idealism (SK)
- ❖ acknowledge sources of inspiration:
 - e.g. Mahatma Gandhi, etc. (SK)
 - e.g. Tolstoy and Ruskin in leading a simple community life. (MG)
 - e.g. Raj Chandra, the Jain philosopher and intellectual. (MG)
 - e.g. specific literature/art.
 - a play where King Harishchandra seeks, suffers for, but finally triumph in, his adherence to Truth. (MG)
- ❖ observe the teachings of world religion
 - honor truth, righteousness and loving kindness
 - observe the teachings of Buddhism (SK)
 - mold life and work by the influence of Christianity(AL)
 - observe the teachings of Hinduism (MG)
 - believe in the brotherhood of peoples (AL)
 - believe the highest religion is the love of one another (MG).
 - believe in loving all equally. (MG).
- ❖ believe history and cultural background are important (SK)
 - “you choose who you are by choosing which tradition you belong to” (SK)
 - mold life and work by the pattern of the African tribal community(AL)
 - know & respect one’s heritage and ancestry
 - e.g. respect for a father who had been Prime Minister successively in three Kathiawar States - known for his steadfastness and loyalty (MG).
 - e.g. respect for a mother who was a traditional Indian woman, devoted to her home and family, deeply religious and austere (MG).
 - e.g. respect for a father who was a general in an army to liberate his people (SK)
 - e.g. attachment to eldest brother who helped educate him and send him to England for legal studies (MG).
 - e.g. respect for one’s teachers (MG),
- ❖ believe in a community where different cultures live in harmony, work together, and share equally opportunities
 - e.g. where the white and the nonwhite in South Africa can live in harmony and work for a common fatherland (AL)
 - e.g. where the white and the nonwhite in South Africa share equally the good things of life which a country can give (AL)

- ❖ know that a better world demands even greater vigilance, greater fearlessness (SK)
- ❖ strive to develop in one's self a "profound simplicity"
 - e.g. live as a vegetarian (MG)
 - e.g. believe outward trappings mean little, live accordingly, and question the Princes about their love of finery. (MG)
 - e.g. vow to lead a caste and simple life - explored meat-eating and imitating English dress and manners, but soon returned to simplicity (MG).
 - e.g. believe material progress is of little worth without morality (MG).
 - e.g. use a bicycle for transportation and travel mostly by third class on the railways (MG)
 - e.g. believe not in palaces and mansions; be willing to live among the hovels of the lowliest and the lost (MG).
 - e.g. show humility (SK)
 - e.g. want no statues, no memorials to commemorate life (MG).
- ❖ believe "it is not power per se that corrupts, but power when driven by fear" (SK)
- ❖ believe "the quintessential revolution is that of the spirit" (SK)
- ❖ understand the "essential spiritual aims" of the struggle for peace.
 - believe the success of the struggle depends solely on human responsibility(SK).
 - At the root of that responsibility lays:
 - the concept of perfection (SK),
 - the urge to achieve it (SK),
 - the intelligence to find a path towards it (SK), and
 - the will to follow that path if not to the end, at least the distance needed to rise above individual limitation... ". (SK)
 - unite deep commitment and tenacity (SK)
 - believe that "To live the full life, one must have the courage to bear the responsibility of the needs of others." (SK)
 - believe that each person has within the potential to realize the truth through their own will and endeavor." (SK)
 - believe that each person can help others to realize the truth." (SK)
 - believe "The quest for democracy is the struggle of a people to live whole, meaningful lives as free and equal members of the world community." (SK).
 - believe that the unceasing human endeavor is to prove that the spirit of humankind can transcend the flaws of one's nature." (SK)

Develop Personal Power / Build Respect through example – by deeds

- ❖ convey confidence and faith in the power of good. (SK)
 - maintain high ethical standards (AL)
 - show high ideals that bring out the best in others (SK)
 - set examples and symbolize what others seek (SK)
 - stand for a positive hope (SK)
 - have a spark of divinity that distinguished one from others (MG).
 - strive to be the embodiment of godliness and the wisdom of the Saint Kasturba as the incarnation of wifely virtue (MG).
 - be known as the world's gentlest, kindest leader whose sanction was only love (MG).
 - provide an uplifting, elevating benevolent presence (MG).

- maintain remarkable patience and boundless moral strength in the struggle (AL)
- mobilize the best in others (SK)
- rise to full stature as a humanist, above all politics and creeds (MG).
- ❖ possess a universal mind that transcends narrow barriers of race, creed and country (MG),
 - belong to no single nation
 - avoid confining labels
 - e.g. India called him the Father of the Nation (MG),
 - maintain kindness for the minority
 - e.g. maintain kindness for the Muslim minority, part of his broad humanity, even though that aroused fanatical Hindu hatred (MG).
 - stand for all humankind and all that is noble in the human spirit (MG).
 - "Let the winds of all cultures blow around me" (MG)
- ❖ maintain a firm and unswerving approach
 - maintain one's avowed policy (AL)
 - maintain a sense of social responsibility (SK)
 - become a prisoner of conscience (SK)
- ❖ be courageous
 - display fearlessness (SK)
 - be willing to confront danger (SK)
 - display impressive courage and commitment (SK)
- ❖ shed the fear of death
 - defy all vigilance to protect self (MG).
 - e.g. defy the soldiers who have raised rifles (SK)
 - e.g. forgive a would-be-assassin who exploded a bomb at an evening prayer session (10 days before his assassination January 30 1948: The light that led India for decades was extinguished (MG),
 - use no security measures around and on the prayer ground (MG).
- ❖ remain humble
 - claim to be no more than the least among them, made of the same flesh and blood (MG).
 - royalty is not required (MG).
 - show humility (SK)
- ❖ be willing to suffer without hatred and aggression
 - take the lead and be willing to suffer
 - e.g.: the Road to Freedom is via the Cross, (AL)
 - e.g. Gandhi under-took numerous 21-day fasts to draw attention away from Hindu-Muslim tension and other disputes and have parties focus on peace (MG)
 - e.g. Gandhi observed the ruler of Rajkot commit a breach of his promise of constitutional reforms to the people. After fruitless negotiation, Gandhi resorted to fasting, breaking it only when, aware of country-wide emotion, the Viceroy intervened, to ask the Chief Justice of India to adjudicate (MG).
 - maintain willingness to be detained, imprisoned, or placed under house arrest for years (AL) (SK) (MG)
 - e.g. endure arrest for seditious writings, trial, and sentencing to six years in prison (MG),

- suffer without bitterness and without allowing hatred and aggression to replace one's abiding love of his fellowmen (AL)
 - e.g. be able to witness unprecedented violence (where hundreds may die) (MG).
- elicit feelings in others when treated unjustly (SK)
- ❖ be constantly educating oneself and others
 - continue self educating (SK)
 - train as a teacher, faculty member of a college (AL)
 - met with many groups of intellectuals, social workers and students (MG).
 - e.g. undertake pilgrimages throughout India (MG).
 - be willing to discuss all issues (social, political, religious) in the context of nonviolence with everyone – including various leaders
 - e.g. discuss India with the "Red Dean" of Canterbury, Dr. Hewlett Johnson (MG)
 - e.g. broadcast to the refugees from All India Radio Station in Delhi (MG).
 - e.g. attend Asian Relations Conference (MG)
 - e.g. reminded representatives of Asia about their recent history (Atom Bomb) and their heritage - cradle of religions - great teachers who showed the path of wisdom (MG).
 - e.g. Gandhi once considered multiplication of hospitals as an evil symptom of modern civilization – but came to realize that diseases had to be dealt with and subsequently gladly laid the foundation stone of a new hospital at Allahabad (MG).

Advocate Human Rights

- ❖ recognize the importance of human rights (SK)
 - maintain a conviction that a fundamental prerequisite for peace is the recognition of the right of all people to life and to respect (SK)
 - recognize that human rights are not just a Western or Eastern idea, but common to all major cultures (SK)
 - believe in respect for the value of the individual (AL)
 - know that just laws uphold human rights and are necessary foundations of peace (SK)
- ❖ promote human rights
 - fight for the ideals expressed in the declaration of human rights embodied in the Charter of the United Nations (AL)
 - oppose restriction in human rights (AL)
 - bring a message to all who work and strive to establish respect for human rights both within nations and between nations (AL)
 - show the other nations of the world that human rights can be won without violence (AL),
 - protect human dignity (SK)
 - protect right to live in a free society and a right to respect (SK)
 - e.g. remain in South Africa for 21 years, fighting for Indian rights and defending indentured labor in law courts against discrimination (MG).
 - e.g. strive valiantly, through satyagrah, for his people's honor and human dignity (MG),

Promote Nonviolence / Oppose Violence

- ❖ oppose violence (SK)
 - help assure that the struggle is pursued by nonviolent means (AL)
 - express concerns in a determined and nonviolent manner (AL)
 - repeatedly speak of non-violence, perfect discipline, orderliness, the virtue of silence. (MG)
 - emphasize the need for discipline and for refraining from the use of force on either side (SK)
 - remain categorically opposed to the use of violence - avoid violence and terror - never succumb to the temptation to use violent means in the struggle for one's people - surprise people by protesting without acts of violence (AL)
 - understand violence is its own worst enemy, and fearlessness is the sharpest weapon against it. (SK)
 - never give expression to hatred for any race. never feel or incite hatred of others (AL)
- ❖ promote nonviolence (SK)
 - rally one's people in support of the nonviolence policy (AL)
 - maintain a positive role model for managing conflict in a nonviolent manner (AL)
 - e.g. form the Satyagrahshram in May 1915 - preach Satyagrah in mosques and on beaches (MG).
 - e.g. build a "Tolstoy farm", as a colony for housing satyagrahis families who farmed, grew fruit, followed simple crafts and conducted school — a noble experiment in nonviolent community living (MG).
 - e.g. publish a small, 25 page booklet "Constructive Programme: Its Meaning and Place", in the achievement of non-violent independence, a dynamic document and covering every important aspect of the country's social and economical life (MG).
 - e.g. preach non-cooperation as an alternative to violence (boycott of law-courts, government educational institutions and foreign goods.) for redress of wrongs (MG).
 - e.g. emerge into National Leadership through satyagraha in 1918– (MG)
 - pay tribute to others who practiced nonviolence (MG)

Support Justice / Confront Injustice

- ❖ understand importance of justice
 - know that where there is no justice there can be no secure peace (SK)
 - fight to implant the idea of justice in the individual, in the nation, and among the nations(AL)
 - know that just laws uphold human rights and are necessary foundations of peace (SK)
- ❖ identify & oppose injustice
 - protest against Government repressive policy (MG)
 - e.g. lead the "salt Satyagraha" – a 200 mile march to the sea - to protest against taxing the poor man's diet, or a disobedience of the salt laws - a "battle or rights against might" (MG).

- e.g. fight against restriction on Indian trade, movement and residence (MG).
 - e.g. commence country-wide tour for rousing the masses to a sense of their duty in regard to the abolition of untouchability (MG).
- oppose totalitarianism (SK)
 - e.g. return war decorations after the Government ordered troops to be fired on the unarmed crowds. (MG)
 - e.g. work for remission of land revenue in famine-stricken Kheda district (MG);
 - e.g. advocate the Ahmedabad Mills-hands' strike, during which he fasted lest strikers weaken (MG).
 - e.g. call for discipline and concern for duties, not merely rights (MG).
- intervene with an oppressive government (SK)
- refuse to comply with unjust government proclamations (AL)
 - e.g. seek to vindicate self against the charges of the bureaucracy which held him responsible for disturbances in the country (MG).
 - e.g. defy law, led the 'Great March' from Natal into the Transvaal, protesting government failure to abolish the 5 poll-tax (MG).
- protest restrictions to freedom of movement imposed via passes, curfew regulations, influx control measures (AL)
- defy bans on meetings (SK)
- protest any subjection
 - e.g. protest subjection to protect white supremacy (AL)
- oppose relentlessly, laws and conditions that tend to debase human personality (AL)
- revolt openly and boldly against injustice (SK).
- protest lack of decent and remunerative employment (AL)
- demand the release of political prisoners (SK) (MG).
- defy military provocations (SK),
- fight fearlessly against debasing conditions and laws (AL)
 - e.g. explain the implication of removal of untouchability (MG)
 - e.g. help give untouchables use of temple roads (MG)
- protest inadequate land for occupations (AL)
 - e.g. only asset South African's was cattle and their herds were dwindling
- protest inadequate security of homes (AL)
- combine opposition to wrong with the compassion for the wrong-doer (MG).

Advocate Freedom and Democracy / Oppose Oppression

- ❖ present a political program based on human rights, democracy and non-violence (SK)
 - e.g. appeal to the British to withdraw from every Asiatic and African possession, at least from India. In other words: "Quit India" (MG).
 - e.g. appeal to Chiang-Ki Shek, President Roosevelt to see the truth behind his "Quit India" call to the British. (MG),
 - e.g. groom the historic "Quit India" resolution at the BOMBAY A I C C. "The freedom of India must be the symbol of and prelude to the freedom of all other Asiatic Nations..." (MG)

- e.g. oppose the campaign against the 'Black' Registration Act by lighting a grand bonfire of thousands of the registration certificates (MG).
- e.g. plead fervently with the British leaders to give his country freedom, to avoid parting of ways (MG)
- ❖ demand freedom to preach against war and the participation in it (MG).
- ❖ ask the country to be ready to "Do or Die" (MG).

Lead / Teach / Interact – become involved

- ❖ provide leadership
 - present a political program based on human rights, democracy and non-violence (SK)
 - e.g. assume the functions of a tribal chief - take duties as a chief very seriously (AL)
 - e.g. became a member of the African National Congress (AL)
 - e.g. become elected as the ANC president (AL)
 - e.g. found The Natal India congress in 1894, and later the British Indian committee in the Transvaal (MG)
 - e.g. help raise an Indian Volunteer Corps. (MG)
 - e.g. preside over the Literary Conference at Nagpur and extol the virtues of literature, stress the dignity of labor, set an example (MG).
 - e.g. preside over the Convocation of Hindi Prachar Sabha (MG)
 - e.g. call for country-wide hartal to protest against the Rowlatt Act (MG).
 - create / promote organizations devoted to nonviolence
 - e.g. form the All-India Spinner's Association - the spinning wheel became a constant companion and a remainder of India's goal of independence. It was an instrument which spun the destiny of the country and symbolised his identification with the poor - it stressed the place of spinning in relieving-distress (MG)
- ❖ become an educator
 - help others understand that peace and reconciliation cannot be achieved once and for all (SK)
 - inform others that security would be denied only by closed minds that interpret peace as the silence of all opposition (SK)
 - teach, among other subjects, history
 - e.g. teach, among other subjects, the history of the (Zulu) people (AL).
- ❖ become an activist – get involved
 - work for democracy and human rights (SK)
 - support multi-party elections (SK)
 - help the struggle for a free society (SK)
 - take an active role in the struggle for national independence (SK)
 - engage in vigorous political activity (SK)
 - e.g. spend hours with organizations such as the Christian Council of South Africa, the Joint Council of Europeans and Africans, and the Native Representative Council(AL)
 - e.g. enter politics to deal with the increasing pressure which the ruling white race exerted on members of other races in South Africa (AL)

- e.g. support the African National Congress and its nonviolent Passive Resistance Campaign (AL)
- strive with tremendous zeal and patience to work for the progress and welfare of one's people (AL)
 - e.g. maintain daily contact with the individual members of the tribal community(AL)
 - e.g. strive hard to bring relief to the uprooted and homeless refugees wherever they were
 - e.g. play an active part in the work of the Christian church (AL) (in South Africa, in India, and in the United States.)
- promote economic welfare in various ways
 - e.g. by introducing new methods of sugar production(AL)

Manage Conflict by Building Relationships

- ❖ **Identify and validate the cultural background and concerns of the people involved in the conflict**
 - constantly be aware of and concerned about one's own people (SK)
 - respect and support various ethnic groups (SK)
 - identify deeply with a culture and use that identity as an irresistible force in the political struggle (SK)
 - seek to call attention to the best aspects of the national and cultural heritage - bring out the special features of one's cultural heritage (SK)
 - e.g. visit refugees massed in camps, talk to them about their grievances (MG);
- ❖ **Educate the oppressor about the oppressed**
 - e.g. Gandhi visited the oppressor's [*English*] cotton mills District, Lancashire, hard hit by foreign [*India*] cloth boycott. Looms were idle, chimneys unsmoking, men unemployed, woman miserable. Gandhi talked to them, explained the plight of India's peasants so they could better understand the oppressed. (MG).
- ❖ **Build a relationship as a peacemaker / third party intervener**
 - build a relationship with others outside your native culture
 - e.g. take time off to attend the Dairy Animal show at Islington and to pat the prize-winning goats (MG).
 - e.g. visit coal miners cottages,
 - e.g. address construction workers from different parts of the country, show keen interest in such basic things as compost-making, vital for rebuilding the village economy (MG).
 - show compassion for all living things (MG)
 - e.g. fondle a new-born calf (MG)
 - e.g. tend to a leprosy-stricken person – become keenly aware of the need to adopt a rational, common sense approach to leprosy – study the causes of the disease. (MG).
 - combine opposition to wrong with compassion for the wrong-doer (MG).

- provide message of hope to Asian delegations: Tibetians, Arabs, Jews, Indonesians, Vietnamese, Burmese. All got the same counsel while the sage spun: the message of Buddha (MG).
 - Fraternization and not strife (MG);
 - non-violence and not violence (MG)
- avoid actions that create fear in the opposition
 - e.g. avoid subversive action to overthrow the form and machinery of the State

❖ Build a relationship within your own culture

- overcome opposition within your organization
 - e.g. from two different quarters: a) from the older members, who supported the more passive approach(AL);, and b) from those members - mainly the younger ones - who wanted to make South Africa an entirely nonwhite state. (AL);
 - e.g. strive to instill harmonious relations [*internally*] with other sections of a multiracial society (AL)
- restore peace in the riot-ridden country, brought all leaders together, led to some cleansing of hearts. (MG).
 - e.g. pacify rioters at Bombay and Ahmedabad;
 - e.g. tour troubled Bihar, bringing new hope and courage to the refugees. (MG).
 - e.g. visit ravaged homes and persuade the fleeing folk to return, pledging his own life for their safety (MG).
- conduct tireless pilgrimages throughout the length and breadth of the country for the emancipation of the dumb, downtrodden masses (MG).
 - e.g. travel from village to village on a mission of peace (MG).
- address many meetings (MG)
 - e.g. travel to Noakhali to restore harmony, to wipe the tear from every eye. (MG).

Manage Conflict by Developing Solutions

- ❖ propose solutions that consider the cultures involved, concerns & fears, values & beliefs, goals & objectives, etc.
 - e.g. endeavor to blend the tribes ancient culture with the precepts of Christianity (AL)
 - e.g. express views in articles published in the newspaper (AL)
- ❖ propose constructive alternatives to oppressive initiatives (SK)
 - e.g. convey independent reflections (SK)
 - e.g. study the process leading to independent statehood (SK)
 - e.g. stir the conscience of all communities - have leaders met and sign a pledge for communal peace (MG).
- ❖ understand the ideals governing politics and propose solutions within that structure (SK)
 - e.g. promote a dynamic program for the reconstruction of rural India (MG)
 - e.g. tour plague-stricken villages that suffered an epidemic, stress sanitation, and educate the people in the riddance of rats (MG).

- e.g. use weekly publications as forum for the discussion of the problems (MG).
- ❖ speak for the new era. – enunciate a concept of a new education. (MG)
- ❖ show how a (nonviolent) doctrine can be translated into practical politics (SK)
- ❖ provide a vision in which the end and the means form a single unit (SK)
- ❖ urge inclusion of all sections of the community in a partnership in the Government on the basis of equality (AL)
- ❖ pursue the path of moderation (AL)
- ❖ seek advice from those around you, e.g. turn to your "Political Guru" for guidance (MG).

CONCLUSIONS (PRELIMINARY)

We quickly observe that gender is irrelevant – there are female and male peacemakers.

We quickly observe that being from a specific culture or a specific religion is irrelevant – there are peacemakers from diverse cultures and all world religions – this is not to say that culture and religion are not critical elements of a peacemaker’s background and foundation – in fact culture, heritage, and religion play a key role in a hero’s approach to managing conflict within their context/circumstances/surroundings. In general these heroes had a profound understanding of the culture / religion of the people with whom they interacted – AND we can observe that they did not attempt to impose their nonviolence styles outside this realm of intimate understanding – e.g. Suu Kyi did not attempt to impose her Burmese / Buddhist perspectives on others outside Burma. Lutuli’s did not attempt to impose his South African / Christian perspectives on others outside South Africa - such an imposition and approach to peace may not have been successful. (TBD).

We see that these heroes first developed their “personal power” – gaining the attention and respect of both the oppressed and the oppressor. The heroes built upon historical truths – found in world religions (Buddhism, Christianity, Hinduism, Islam, ..) – found in the lives of prior peacemakers (e.g. Gandhi built on thoughts of Tolstoy, Suu Kyi build on thoughts of Gandhi,). Each demonstrated their sincere commitment to basic human rights. Their disciplined adherence to nonviolence helped relieve the fears of the oppressor. These heroes seemed to have a keen awareness of the injustices within their society and had courage to speak out for the oppressed. Our heroes advocated freedom and democracy as ideals. Each of these heroes used their personal power to become involved within their societies as political leaders, educators, role models, and peacemakers. Their intimate knowledge and respect for the culture/ beliefs of the oppressed helped them communicate their visions, goals, and objectives in terms that could be understood. They also demonstrated an intimate knowledge of the oppressors giving them insights into the overall problem and its solutions. Their commitment to their cause consumed their lives and minimized concerns of personal risk – they exhibited “fearlessness” in the face of danger.

At this point only a few heroes have been observed in detail. However, patterns are beginning to show already. From the hundreds / thousands of heroes that can be easily found, there is hope that some simple, easily understood characteristics will emerge that we can recommend to our youth for role modeling. These heroic characteristics can hopefully be imbedded into future “action heroes” or “fictional” characters if that form of a role model is more palatable in certain societies.

RECOMMENDATIONS

Continue to examine the lives of present and past heroes who exemplify nonviolent and constructive conflict management. This is an ideal “Virtual Volunteer” activity. Anyone can become familiar with a specific hero / role model and extract key characteristics of their lives similar to what was done in this study. The process is simple. [See Steps Above](#)