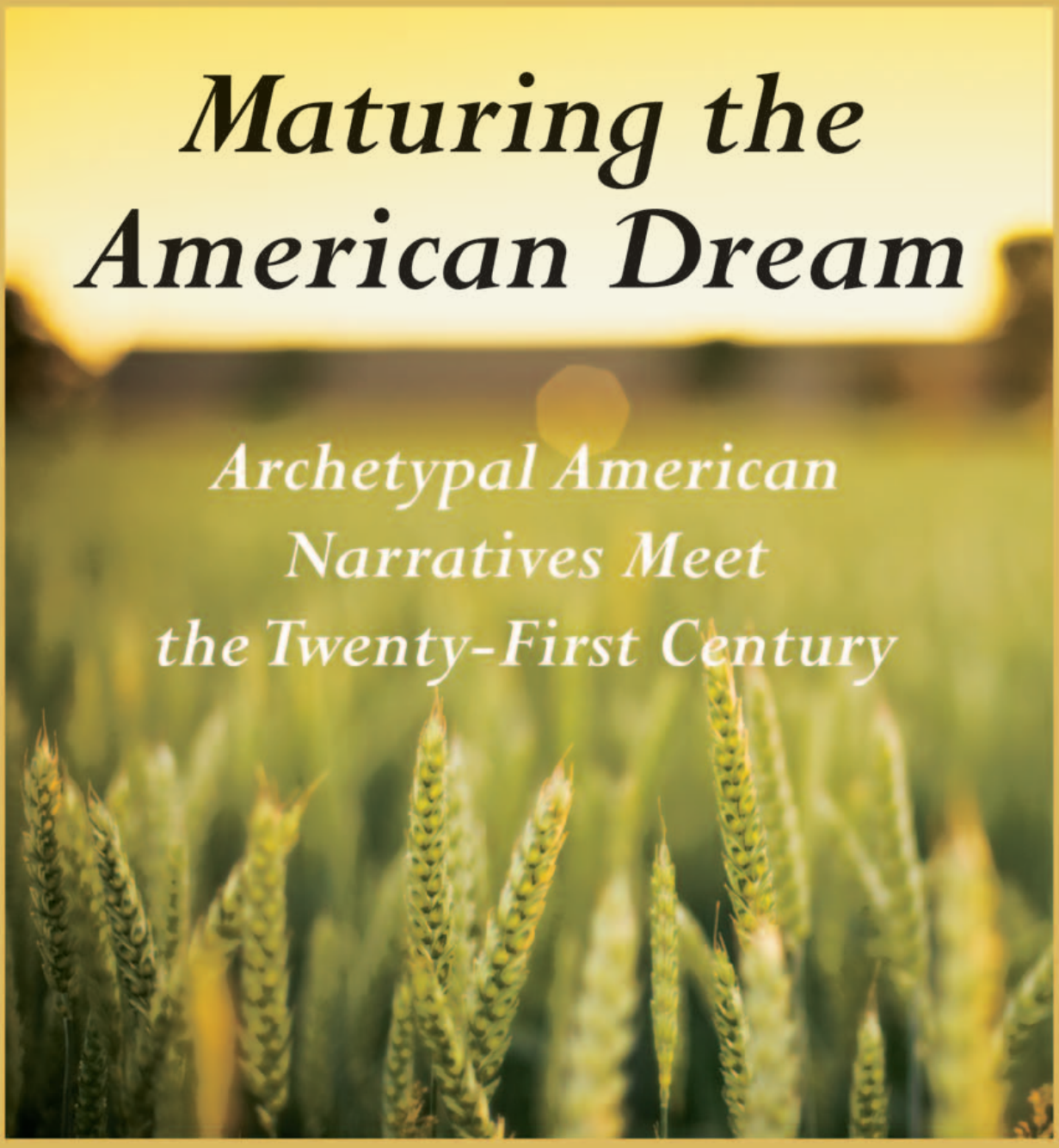
Carol S. Pearson

Maturing the American Dream



Archetypal American Narratives Meet the Twenty-First Century

Essays on Deepening the American Dream
SPONSORED BY THE FETZER INSTITUTE

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A SERIES SPONSORED BY THE FETZER INSTITUTE

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In our attempt to welcome as many authentic voices to this conversation as possible, we remain committed to an ongoing dialogue of ideas. As this meaningful discussion unfolds, we responsibly note that the interpretations and conclusions contained in this publication represent the views of the author or authors and not necessarily those of the John E. Fetzer Institute, its trustees, or officers.

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PREFACE

During the past several decades, many observers of our culture have suggested that faith in the American dream is dying, that a collective vision of hope for the future is fading from view. It has taken a series of national crises—placing us all in direct awareness of our own vulnerability and mortality—to awaken us to the truth that the American dream is not dying, but deepening. Recognition of this truth has never been more essential as we struggle to respond with compassionate strength to the tensions of the modern world.

The Fetzer Institute's project on Deepening the American Dream began in 1999 to explore the relationship between the inner life of spirit and the outer life of service. Through commissioned essays and in dialogue with such writers as Jacob Needleman, Gerald May, Betty Sue Flowers, Robert Inchausti, Carolyn Brown, Elaine Pagels, Parker Palmer, and others, we are learning a great deal about the intrinsic nature of this human relationship. These essays describe some of the ways in which attention to this relationship (in communities and nations as well as individuals) does invariably lead to more compassionate and effective action in the world. What's more, each—in its own way—illuminates the essential qualities of the common man and woman—the global citizen—who seeks to live with the authenticity and grace demanded by our times.

In the 1930's, the poet Langston Hughes observed that the origin of a deeper American dream is to be found not in some distant, abstract idea but very near, in the story of our own lives. His insight rings true to this day:

> An ever-living seed,
> Its dream
> Lies deep in the heart of me.

The deepening we seek can be found in our own hearts, if only we have the courage to read what is written there.

—Robert F. Lehman, Chair of the Board,
Fetzer Institute

From Hughes, L. "Let America Be America Again." In *The Collected Poems of Langston Hughes*. New York: Knopf, 1994. Copyright © 1994 the Estate of Langston Hughes.

THE DEEPENING
THE AMERICAN DREAM SERIES

The Fetzer Institute's project on Deepening the American Dream began in 1999 to explore the relationship between the inner life of spirit and the outer life of service. Through commissioned essays and in dialogue with such writers as Huston Smith, Jacob Needleman, Gerald May, Charles Gibbs, Robert Inchausti, Carolyn Brown, Elaine Pagels, Parker Palmer, and others, the project is beginning to sow the seeds of a national conversation. With the publication of these essays, the thinking and writing coming from these gatherings is being offered in a series of publications sponsored by The Fetzer Institute in partnership with Jossey-Bass. In an effort to surface the psychological and spiritual roots at the heart of the critical issues that face the world today, we are extending this inquiry by creating a parallel series focused on *Exploring a Global Dream*. The essays and individual volumes and anthologies published in both series will explore and describe the many ways, as individuals and communities and nations, that we can illuminate and inhabit the essential qualities of the global citizen who seeks to live with the authenticity and grace demanded by our times.

GRATITUDES

I wish to express my deep gratitude to the Fetzer Institute for the work it is doing not only on the *Deepening the American Dream* series but also in fostering love and forgiveness in the world. I realize that living in Washington, D.C., as I do, I'd caught the idea that it was faintly embarrassing to talk about love, yet all the major religions in the world have their own way of telling us to love God and one another. And love requires forgiveness—of ourselves and one another, as we are all fallible.

As a result of the Fetzer influence, I have been able to recognize that everything we do at the Burns Academy is motivated by love, and we need to stop being afraid to tell the truth about why we care about historically underrepresented groups and why we want inclusive processes where everyone has a voice and a say. It is good to remember that it is not a sign of enlightenment to be cynical. Indeed, now, as a result of my involvement with the Fetzer Institute, I'm freed up to say, without embarrassment, that "hope is our practice" and "love is in action" at the Academy.

It is a great joy to be part of a Fetzer project on Leadership for Transformation and to experience at first hand how much people there live what they teach. Special thanks go to Mark Nepo and Deborah Higgins for a wonderful partnership in this project and to Mark for asking me to write this pamphlet.

I also cannot thank enough Megan Scribner, my editor on this project. Writing this was therapy for me at a time when I was deeply concerned about the path the country I love so much was taking. As a result, I wrote almost twice as many pages as I was supposed to, and Megan bravely volunteered to cut it down, which she did with her characteristic grace and skill. I appreciate how much better the manuscript is after her ministrations as well as her kindness in not chiding me for overproducing. Thanks also to the copy editor, Bruce Emmer, and production manager, Joanne Clapp Fullagar, for doing a first-rate job. Thanks also to graduate assistant Carlotta Amaduzzi for fact-checking references related to the War in Iraq and to David Merkowitz for editing assistance.

Finally, I thank you, the readers, for your interest in this subject. I welcome your responses as well as your counterviews, for I'm always learning.

Peace,
Carol S. Pearson

1

THE AMERICAN DREAM

THE POWER OF INITIAL CONDITIONS

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,—That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.

Declaration of Independence, 1776

THE FACT THAT THE AMERICAN DREAM EMERGED out of European Enlightenment thinking does not detract from how radical this statement really was—and is. Although these ideas had been extensively talked about, written about, advocated, and rebutted, it was new for a whole country to claim sovereignty based on them.

Moreover, European governance was still informed by aristocratic assumptions, and the nation that became known as the United States of America was merely an outlying British colony. What followed in the Declaration of Independence was a list of grievances about the behavior

of King George of England and the ways that he had subverted Enlightenment principles, and on these grounds, our forefathers defended our break with England and the establishment of a new nation.

In doing so, they were making an inspiring and courageous commitment to building a country founded on these values, knowing that if they were to fail in this endeavor, they would lose everything—including their lives.

> And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

What an inspiring example of committed shared intent—an intent that was strong enough to birth a great nation, a nation that now has enormous economic, military, and moral power in the world.

The issue before us is, to what end?

To fulfill our destiny as a nation, our challenge is to fully realize the intent of our brave forebears—and to do so in a way that is relevant to the challenges of the twenty-first century in a complex, interdependent, global context. Our power in the world today is considerable, and the consequent responsibility is sobering. Yet we are a young nation—adolescent in many ways—thrust into global leadership as a result of military and economic might and the moral authority we hold when we best embody the American dream. In the face of our declining reputation around the world and diminished confidence at home—and in the context of the hope for change engendered by President Obama—it is essential that we understand this dream and how it can serve all of humanity, not just "our own kind."

This essay is written out of concern about the great challenges facing the United States and the world today. Its purpose is to identify the strengths that can help us tap into what is best about us and guard against our weaknesses so that we can use our power as wisely as possible and in ways that promote the common global good. To do this will take the maturing of the American dream.

The Power of Initial Conditions

The cutting-edge field of organizational development has much wisdom to bring to our exploration of maturing the American dream. Organizational development experts, such as Chris Argyris and Peter Senge, explain that organizations are complex, adaptive systems and that even if we cannot expect linear change, the initial conditions at the birth of any enterprise can be immensely powerful in charting the evolution of its

development.[1] These initial conditions can affect the basic patterns that give rise to the strengths and weaknesses of the organization's culture and the way it habitually behaves. These patterns, of course, are also affected by emerging new conditions anywhere in the organization—or outside of it. An example of this is the famed "butterfly effect," whereby the fluttering of a butterfly's wings in Tokyo can affect the weather in New York or Texas or South Africa.

It is not such a leap to consider that initial conditions could give rise to patterns that would affect the evolution of a country, particularly one so consciously created as the United States. The trick here is to realize that the initial conditions go beyond what is found in the Declaration of Independence or even the Constitution. For what was there at the founding was not only the emergence of a dream but embedded habits and social conditioning—much of which was aristocratic, patriarchal, and racist in its assumptions and patterns of relating.

The founders were, as we are, products of their own time and place. Then as now, even when individuals among them were able to see beyond the assumptions of their time, they had to deal with the political reality that nothing would be put in place that was out of keeping with the zeitgeist of their time or that created too much dissension among the ranks of the powerful.

Think about it this way. Imagine that you are a privileged white man with substantial wealth in 1776. Very likely you, as well as many of your colleagues, are slave owners. Your wife serves in traditional female roles. You feel that you deserve your fortune. You have just asserted—and totally meant it—that "all men are created equal," and you probably meant "man" in the generic sense, which would include women.

But given the times, it is not surprising that when our country's leaders translated the value of the equality of all persons into practice, the vision was inadequately realized. For example, at first, only white male property owners were allowed to vote, slavery was legal, women had few rights of their own, and the native population was gradually killed or moved onto reservations.

How likely was it that you would have been able to conceive of what true equality for all persons could mean in practice? And even if you could, how willing would you have been to sacrifice your own privileges to help others share the right to life, liberty, and the pursuit of happiness?

Of course, over time progress has been made. The abolitionist movement, leading to the Civil War, did end legal slavery, and the civil rights movement was successful in getting rid of legalized segregation. The women's suffrage movement helped women get the vote, and the women's

liberation movement successfully eliminated many laws limiting women's economic viability. The 2008 election, with Hillary Clinton coming close to getting the Democratic nomination and the choice of Sarah Palin as the Republican candidate for vice president, gives us reason to believe that many Americans of both parties can now support the idea of a woman president.

The election of Barack Obama as the first African American president, and the joy with which so many Americans greeted the news of his victory, shows how far the country has come in overcoming racism, giving us hope that this change eventually will result in African Americans gaining parity in wages and quality of life with comparable white Americans. As Obama stressed in his 2008 speech on race in America, the Constitution began with the words "We the people, in order to form a more perfect union," which was the announcement of the beginning of a process, not a completed achievement. Indeed, the founding dream of America is still in the process of being realized. After more than 225 years, we yet have not manifested the dream fully. We are still working to implement the dream more perfectly.

Yet even if all Americans today were willing to pledge "our Lives, our Fortunes and our sacred Honor" to realize the Declaration's inspiring words, we might find it difficult to fully implement America's founding vision. However fervently individuals, groups, or whole organizations commit to living up to their very best instincts and aspirations, old habits and unchallenged assumptions die hard.

The very articulation of such a strong values statement created a generative tension in American life between the stated ideal and the lived reality, which, over time, has generated pressure to close the gap between ideals and practice.[2] When any of us, as individuals or groups, look at ourselves, we see our light. Others are more likely to see our shadow. Thus, what privileged groups fail to see, groups who are left out *do* see. African Americans, Hispanics, and other racial minorities, American Indians, women, the disabled, gays and lesbians, and other marginalized groups have called America to task over time, saying, "What about us? We're people too. Don't we deserve equal access to the economic, legal, and political means to support 'life, liberty, and the pursuit of happiness'?" For every one of these movements, the implicit question is, "Doesn't the promise in the Declaration of Independence apply to us?"

As each group makes its claim, our citizens are challenged to become aware of the justice of such claims and try to counter their internalized racism, sexism, or other biases and change not only how they act but how they feel. Of course, there are also a number of people who will

resist the claim of equal rights, feeling deeply that all people are created equal—*except* whatever new group is challenging their status. No group seems immune to the tension between wanting access to the dream and wanting to guard its own interest and values against those who threaten or appear to threaten whatever small advantage it has gained.

Initial Conditions as Hologram

The initial conditions Argyris and Senge noticed as so powerful in organizations, the Jungian analyst Michael Conforti has seen in the individuals in his practice. He observed that their essential problems often were revealed in small ways in the first interview, providing a foretaste of the issues that would become more apparent over time. As Conforti moved into doing organizational consulting, he noticed that this pattern also was true in organizational life. In a holographic way, what the consultant first experiences upon entering a system will encapsulate in microcosm the dynamic—both positive and negative—that existed in the formation of the organization itself.[3]

The gap between the vision and the reality of the American dream is such a pattern in the United States. The process of extending rights is so rocky because it reveals cultural tensions in the American mind. We want equality, but we also believe in individualism and self-reliance, the Puritan values of thrift and hard work, and the capitalist value of competition. Moreover, in our capitalist economic system, the promise of "life, liberty, and the pursuit of happiness" has, in practice, often focused primarily on individual material advancement, so that Americans guard their own advantages and their right to pass on their wealth to their own families against the claims of others. The American dream does not promise everyone that they will be prosperous. It just promises an equal chance—and in practice, not even that. (The idea behind calling early childhood education for children from poor families the "Head Start Program" reveals the cultural assumption that life is like an athletic competition, with winners and losers. Americans generally do not challenge this idea, but they are willing to allow special training to overcome a handicap.)

The promise of the Declaration also was undermined by the influence of Calvinist philosophy, even for people who are not religious. According to this thinking, God's pleasure in you is reflected in how well you do in the world. So, if you are rich, socially respectable, and a member of one of the established Christian denominations, it is assumed that you earned

your good fortune by living and worshiping in the right ways. The result can be a conscious or unconscious belief that people who do not do well deserve what they get.

Moreover, to the degree that many people— men and women of color, white women, the disabled, gays, the poor, and so on—experience the lack of an equal playing field, the easier it is to use disadvantage as an excuse to give in to despair or even self-destructive behaviors and habits or do less than one's best. This, too, of course, is human and predictable.

So if it is human to find ways to justify your own advantage or to implicitly respond to disadvantage in unproductive ways, how can we fully manifest our national promise?

Individualism Balanced by Cooperation

Different times in American history have countered the individualistic and competitive impulses of our culture and encouraged us to think about the good of the group, not just ourselves. We can see these as butterfly effects—positive initial conditions that assist us in the fulfillment of the Declaration's promise. In early colonial times and later on the frontier, people had to help each other to survive. The tradition of communal barn raisings is another example of this bonding together. Beginning during the Great Depression and enhanced by President Lyndon Johnson's Great Society, capitalism has been ameliorated by government programs that provide a safety net to protect the most vulnerable among us, implicitly suggesting that while people's quality of life may not be equal, there should be a floor beneath which no one should be allowed to sink.

Such action arises from compassion and also an awareness that when inequality becomes extreme enough that some people lose their stake in the society, they inevitably will disengage from it, which foments either criminal behavior or revolution. Similarly, when the upper classes lose their concern for the good of the commons, caring only about increasing their own wealth, they become entitled and corrupt. (We see this in the Third World, where corruption at the top and crime at the bottom moves countries into a downward economic and spiritual spiral.) The whole society then suffers—the middle class dwindles, the poor live from hand to mouth in violent neighborhoods, and the rich live in fear, ensconced in gated neighborhoods.

Moreover, even though the separation of church and state is an important American value, Americans tend to be a religious people. All the religions that have influenced the United States—including indigenous

ones—emphasize our duty to love our neighbors as ourselves. Informally, therefore, religion provides counterbalancing altruism to the capitalist principle of acting primarily out of self-interest.

If we are not religious, rationality can lead us to a similar balance of caring for self and for others. Enlightened self-interest requires a concern for the commons, not just the self, a concern that encourages us to shrink the gap between the richest and the poorest among us, to the degree that we can do so without discouraging or undermining initiative. Accordingly, both religion and rationality lead us to know that it is difficult to be happy if those around us are oppressed or hurting. Whatever status in life we have, we will be happier if we have the knowledge that we are acting in ways that make the world a better place for ourselves and everyone around us.

Not long ago, the Pulitzer Prize–winning leadership scholar and historian James MacGregor Burns put out a call for leaders throughout the world to do something about alleviating poverty and other dehumanizing conditions. He used the Declaration of Independence and the Enlightenment tradition that spawned it as his primary inspirations.

> The ultimate attainment of happiness is a cherished dream, but as a goal of transforming leadership we must view it more as a process, a pursuit. The impoverished or suppressed person lives in stasis with meager hopes or expectations but with acutely felt wants. A leader addresses these wants with challenges to things as they are, with solutions and the ways and means to achieve change, and if this initiative hits powerfully and directly it will motivate the person in need to action. The leader may be only a family member or a concerned friend, a local cop or a social worker, a freedom leader, and the change at first only a small step up. But lives begin to be transformed.
>
> The psychological process may be as critical as the material. A leader not only speaks to immediate wants but elevates people by vesting in them a sense of possibility, a belief that changes can be made and that they can make them. Opportunity beckons where none had appeared before, and once seized upon opens another opportunity, and another. So a pursuit of happiness—happiness as more than a chimera, more than pleasing sensations or gratifications, but as something substantial, something essentially "good"—begins.[4]

Burns credits psychology with bringing an important lens to the fulfillment of this fundamental American values promise, noting that Abraham Maslow's work on the "hierarchy of needs" identified preconditions that make real happiness possible.[5] Moving up this hierarchy, to attain

happiness, people need social support for, first, having what they need to survive (food, shelter, and other necessities); second, feeling and being secure that their survival needs will be met over time; third, a sense of belonging and mattering to their immediate circle and also to the larger community; fourth, the self-esteem to think that they are worthwhile persons; and fifth, a sense of self-actualization, that they have glimpsed and are fulfilling their unique potential. People who are living from hand to mouth necessarily will focus only on survival issues, so their level of happiness will be confined to attaining food and shelter. Once some level of physical security is achieved, people's happiness comes from feeling loved and that they belong—and so on up the hierarchy.

Burns thus calls on not only Americans but leaders throughout the world to provide the social supports and the opportunities necessary for people of all races and backgrounds to be able to move up this hierarchy, arguing that unless we do so, we are failing to deliver on the values promise of guaranteeing "life, liberty, and the pursuit of happiness."

One of the best things we can do is actually live the American dream, locally, microcosmically, as well as in social policy, answering such questions as these: To what degree are our social, workplace, and civic groups inclusive of American diversity? Are all voices heard? Are we able to tap into the full intelligence and richness of talent our diversity gives us, or are we always locked in battles for dominance and advantage?

To fulfill America's great dream, we need to go deeper in understanding the American psyche—what is best about us and what are the blind spots that can undermine our success. The three chapters that follow are designed to help us do so by examining the archetypal structures that inform the psyche, or soul, of America, with its defining attitudes and behaviors.

2

THE SOUL OF AMERICA

THE DREAM OF THE EXPLORER

SO WHAT IS OUR METHODOLOGY FOR EXPLORING the American psyche? The ideas that inform this essay originate with the work of the Swiss psychiatrist Carl Gustav Jung, who sought to explore the soul in individuals and groups by identifying symbols, images, and patterns of thought and feeling that, once identified, can help us understand the deep and often irrational attitudes, motivations, and mental models that influence behavior. He called these structures "archetypes." His pioneering work on archetypes revealed the existence of universal narratives, inherent in the human psyche, that motivate us and provide us with plotlines that help us get our deeper needs met. My own work provides models of particular archetypal narratives, outlining their patterns, usefulness, and dangers (as each has a positive, elevating side and a negative shadow side).

It is the existence of that shadow side that urges us to consciousness, as we can live the narrative in its optimal form only if and when we are conscious of what we are doing rather than being on automatic pilot or in a kind of trance that keeps us from tracking reality accurately. For instance, if you fall in love, you are also falling into the plotline of the lover archetype. The symptoms are feeling infatuated, entranced, and full of romantic or sexual intensity (or both). If you live this story unconsciously, you may end up in a relationship that does not suit you because you were so blinded by passion that you could not see the other person clearly and objectively. If you do so consciously, love is complemented by discernment, so you see your lover clearly and can assess your compatibility, enabling you potentially to live happily ever after (relatively speaking).

The same theory also provides a powerful perspective with which to look at the culture of an organization or even, as in this case, of a nation. If we are to mature the American dream, it is essential to decode the deeper cultural narratives that nurtured its conscious life at its founding and continue to do so today so that we can live them out in ways that bring us happiness and also have a positive impact on the world.

Identifying archetypal narratives is a means to get at deep unconscious patterns in the culture that are easy to understand and are accessible cross-culturally. (The very definition of an archetype is a pattern of thinking, feeling, and acting that reflects one of the great universal, mythic stories that can be observed in all cultures and at all times and places, revealing to us fundamental qualities of human consciousness.) However, even though all archetypal narratives are available in all cultures, some cultures serve as hothouses for particular archetypes. When you recognize the stories most core to a nation and the specific cultural forms those stories take, you have a better sense of how the people make collective meaning and can anticipate their likely behaviors, both positive and negative. Being able to name and articulate what story a culture is expressing provides clues to its purpose and strengths as well as its likely weaknesses.

When cultures are true to the best impulses of their stories, they develop a potential that by exposure and example can help others in the world awaken that archetypal possibility within themselves—and do so at a level of development that would not be possible except by exposure to another culture. For example, in the latter part of the twentieth century, many spiritual teachers came to America from the East and taught meditation. In doing so, they were sharing a highly developed spiritual aspect of the sage archetype. Prior to that, the sage had evidenced itself in the West primarily as the rationalist, scientist, and scholar. In encountering the consciousness of these teachers, many Americans gained access to an aspect of the sage that had been widely neglected here.

My belief is that when Americans are most true to their core stories, they do the most good for themselves and the world. Analyzing the archetypal structure of the American psyche, I identified three archetypes as primary, each needing now to gain a higher level of functioning and maturity by being integrated with its complementary archetype:

- The dominant archetype of the United States is the *explorer,* the universal story that provides our fundamental meaning and is essential to our souls and our cultural values. It is the story most associated with "life, liberty, and the pursuit of happiness"—the conscious intent of our founders. However, its temptation is to

make life "all about me" and to become overly individualistic and self-centered. Therefore, its complementary archetype is the *lover,* who lives life in relationship.

- The archetype required by the circumstances surrounding the country's founding is the *warrior*. The first thing we had to do as a nation was go to war with Britain to fight for our separate identity. If we are to have "life, liberty, and the pursuit of happiness," we must protect our own safety as well as our way of life. However, there is a brutality to the warrior, a negative underbelly reflected in violence in our streets and chronic war-making. The antidote for this is to balance the warrior with its complementary archetype, the *caregiver.*
- The undervalued archetype, which nevertheless provides our greatest gift to the world, is the *jester*, as we are a nation whose fundamental promise and values emphasize happiness. Because its corresponding temptations are materialism and fiddling while the world burns, its complementary archetype is the *sage,* to help us see the big picture and the impact of our choices on ourselves and others.

This chapter describes the explorer narrative as it informs American culture. Chapters Three and Four describe the warrior and jester archetypes, respectively, and how they play out in American culture. Each of these chapters uses examples from contemporary American public policy to show how ongoing events create a need for an archetypal evolution that can and should foster cultural maturation.

The Archetype of "Life, Liberty, and the Pursuit of Happiness"

The explorer archetypal construct brings together rugged individualism, self-reliance, and the urge to roam and explore. It goes by many names. In various books, I've written about it as the wanderer (*The Hero Within*), the seeker (*Awakening the Heroes Within* and *What Story Are You Living?*), and the explorer (*The Hero and the Outlaw*). Other terms are the rugged individualist, the iconoclast, the immigrant, the pioneer, the scout, the cowboy or cowgirl, or the astronaut exploring space as a new frontier. When President John F. Kennedy challenged Americans to go to the moon, he used explorer language, saying we should go "because it is there"—tapping our national desire to find out what is out there and what else is possible.

With the exception of the indigenous population and slaves and prisoners brought to these shores against their will, almost everyone coming

to the United States did so as an immigrant seeking a better life. It took courage to face the unknown as they did and to leave behind the people and places they loved. Native Americans and African Americans also showed the explorer's courage by facing a reality they did not choose and finding ways to balance their autonomy with the new nation's cultural norms and mandates.

The explorer's search for a better life continued within the country as people kept moving, driving wagon trains across the continent, until virtually all the land was homesteaded or bought and the frontier was closed. Even today, Americans love to roam. We leave the places where we grew up, as well as relatives and friends, to seek a more ideal setting, a better job, a new opportunity. We love our cars, our freeways, and our independence and have to be virtually bribed by HOV lane regulations to carpool.

Americans continually seek new experiences, buy the latest gadgets, or try out the latest fad. We change jobs frequently and believe in continual improvement. The materialism of the American dream also is congruent with this archetype. Rather than being content with one's lot (as many European and Asian cultures would advocate), Americans are expected to climb from rags to riches, or at least to aspire to do so. With every new generation, there is the hope that even if I do not "make it big," my children or grandchildren will.

We are ambitious, always testing how much we can accomplish and how high up the ladder of success we can climb. And we are protective of our rights, adopting a "don't fence me in" attitude toward government and other institutions. Think of our Bill of Rights, our commitment to freedom of speech, of religion, and of belief.

The values of the explorer are central to the Declaration of Independence's promise of "life, liberty, and the pursuit of happiness." For the explorer, life is not meant to be settled. It is a kind of quest or pilgrimage, the end of which is finding personal fulfillment. And we want these virtues not only for ourselves but for others as well. It is difficult for Americans to understand when others around the world value tradition over innovation, want to do things the same way rather than pursue a journey to greater happiness, or think that happiness can come from fidelity to a prescribed role rather than taking the journey to find one's own uniqueness. It is equally difficult to resist the clarion call to go to war if our leaders tell us we need to do so in defense of liberty at home or abroad.

These difficulties can lead our country to unconsciously assume the negative explorer behaviors we see in oppositional and oblivious loners. In the explorer story, the individual is viewed as the hero, and the

demands of the collective are regarded as oppressive and to be resisted. This may explain why the American government insists on the right to act on its own in the international sphere and argues that many international accords and treaties do not apply in our case. The explorer assumes a kind of exceptionalism: I'm special, and ordinary rules to not apply to me—an attitude in the form of American hegemony that the world finds offensive.

The explorer's downsides are seen in our citizens as well as our government. At its worst, the explorer's self-involvement can be quite narcissistic, lacking a clear sense of the needs and feelings of others. The explorer is looking for personal happiness, so however much Americans may wish others well, our eyes are on the horizon, pursuing our own good. Thus, while we may disapprove of a policy, if it does not immediately affect our life, liberty, or pursuit of happiness, we may not bother overly much with addressing it. The widespread protest against the Vietnam War was a direct result of the draft, in comparison with which the contemporary concern with the injustice of the Iraq War is minor, since our more influential and civically engaged citizens are less affected by it.

Explorer Antidote: The Lover

When the lover story balances the explorer narrative, the outcome is the archetype of the Promised Land—an ideal symbol for a country founded as a utopian experiment.

In our personal lives, the lover may emerge as a romantic love narrative, motivating us to commit to a life partner and, in settling down, to family and community. In our collective lives, the lover story defines a journey to expand our capacity to love, to consider the good of others, of our communities, the nation, and the globe. The motivation is not about duty; it is ideally about love or at least an awareness of interdependence. In the early days of the Puritan settlements, on the frontier, or during any time of shared financial difficulty, the lover archetype has been activated by the simple reality that it is difficult to survive alone. The lover also can be activated by tragedy. After 9/11, the way not only rescue workers but other New Yorkers cared for one another showed love in action in a powerful way that countered the stereotype of the cynical New Yorker. But as soon as the crisis abated, the lover gave way to trance (unconscious) versions of the explorer story.

Many policymakers and American citizens have now realized that our government was not tracking reality well when we invaded Iraq. But our citizenry, told that we were there to protect freedom on our shores

from al-Qaeda and to liberate the Iraqis from the tyrant Saddam Hussein, by and large complied. Why? Because the administration's reasoning conformed to a deep structure in the American psyche: a pattern of explorer thinking.

We now know that no Iraqi weapons of mass destruction were found and that there was no clear connection between al-Qaeda and Saddam Hussein or Iraq. In fact, it was our invasion that eventually drew al-Qaeda there. American leaders in decision-making positions of authority, reinforced by the media hype, were so entranced by America's dominant explorer story that they did not see that removing the power of what was, in truth, a brutal dictator would have the side effect of unleashing a civil war.

What was and is needed in Iraq is what Americans have always employed to make our own explorer story work: lover strategies that help us communicate and cooperate across differences. These are the gifts the United States has gained from being a melting pot (or more accurately, a stew, where we balance being one people with holding on to the uniqueness of rich and diverse ethnic and cultural heritages). Because Iraqi fundamental values are informed by a very different religious and cultural tradition than ours, we have to let go of our desire to make them like us (just as we learn to let go of our Pygmalion projects with spouses, partners, and neighbors, respecting their sovereignty if our relationships are going to work).

As important as it is to learn within our own country to get along with all the diversity an immigrant population brings, if we are to bring peace to Iraq, we need to support the values and traditions that can authentically bring Iraqis together—the archetypal narratives *they* share. Thus, in a very real and immediate way, the challenges we are facing both domestically and internationally require us to balance out the explorer and the lover and in doing so mature these great American narratives.

There is no more compelling challenge for the explorer narrative in the United States than that seen in the current immigration debate. Although the United States has offered, and still does offer, a home for immigrants fleeing poverty and injustice or looking for a better life, increases in population and the closing of the frontier have led to sharp restrictions on how many people are allowed to come here. A nation of immigrants, we are too often anti-immigrant. The debate over illegal immigration is fueled, in part, by concern over supporting the rule of law, but without the lover, we can fail to empathize with people who are willing to risk everything to get into this country. Those who come to our country do so because they want what we have. They share our values, at least at the

material level. Love requires us to balance self-interest with a concern for others and allows us to see people from different backgrounds with openness and curiosity, not only as potential friends but also as bringing different perspectives and gifts that can help us all.

For the explorer, without the lover, all foreign groups are "them," not "us," and "life, liberty, and the pursuit of happiness" are too often seen as only for "us." Throughout American history, many workers have tried (understandably, if their livelihood actually is being threatened) to keep immigrant groups out of the country or their workplace rather than joining forces to see how our economy could make room for all. Moreover, as companies outsource jobs to other countries, Americans experience a threat similar to that posed by immigration—competition by workers willing to work for less pay and in demeaning conditions—which can diminish wages and working conditions for everyone. If we believe that "the other" can be treated instrumentally, our companies, as well as government policies, can justify treating workers in other countries worse than they could get away with if the workers were American citizens. When this happens, it inevitably undermines the rights of Americans as well.

The explorer genius of American society includes its ability to realize the dreams of hardworking immigrants. They would come poor but contribute by doing menial jobs that they were glad to have. In a generation or two, their descendents became educated and highly skilled, contributing to the economic prosperity of the country. If the salaries, benefits, upward mobility opportunities, and quality of work life expected today by Americans were extended to people doing international outsourced jobs in other countries, this would amount to exporting the opportunity, to some extent at least, to realize the American dream while also protecting our standard of living at home.

Moreover, there is evidence that company policies can powerfully influence political as well as commercial processes—through campaign donations and economic pressures, yes, but also by providing employees with experiences of participatory decision making or affirmative action hiring, giving a taste of what democracy and equality of opportunity are like, at least in the workplace setting. For example, some companies helped end apartheid in South Africa by refusing to invest there. Others, by integrating racial groups in the workplace, created experiences counter to those of apartheid. Both helped change the political structure of that country.

This means that American-based global corporations, nongovernmental organizations, and other organizations can be a power for good to the degree that they act on a value for "life, liberty, and the pursuit of happiness" for all their overseas workers and the communities in which their

international operations are conducted, as well as on American soil. Were companies to consider their employees outside the United States as having a kind of equivalency to American citizens insofar as their rights as workers are concerned, outsourcing and exporting jobs overseas could in fact become an alternative to immigration in many instances, thus defusing much of the current heated debate. Moreover, the best way to export democracy is to give people some experience of it, even if that experience is limited to the workplace.

The lessons here that the explorer learns from the lover are that other people do not have to be seen as competitors and that real affluence comes from working together. We are typically happier when the people around us are, too. Instrumental relationships hurt us all and undermine our awareness of the reality of global interdependence. The high-level lover says there is no "them." We are all "us." When the lover balances the explorer, self-interest is complemented by concern for others and recognition of their goodness and global interdependence—in short, our oneness. Indeed, for the integration of the explorer and the lover to fully support the maturing of the American dream, it is necessary to turn our attention to the warrior narrative's power in our national life, for the warrior is an aspect of both our strength and our potential downfall.

3

PROTECTING LIFE AND LIBERTY

AWAKENING FROM A WARRIOR TRANCE

THE WARRIOR IS THE ARCHETYPE MOST ASSOCIATED in the public mind with the hero story. We know the warrior as the soldier, the championship athlete, the crusader for social justice, the policeman, the politician or community advocate who takes tough stands, and the business executive who works to maximize productivity and profitability, thus winning in the great economic contest.

At the founding of our country, we had to defeat the power of the British Empire as guerrilla fighters. The warrior was therefore constellated as one of the initial conditions surrounding the Declaration of Independence and has continued to be a key story throughout our history. From almost the beginning, the immigrants to the New World waged war on the Indians to conquer their land. Later, on the new frontier, cowboys battled settlers, Indians, and one another until the West was settled and their existence became more mythic than real. The North fought to keep the South from seceding from the Union, and from time to time America fought to expand its territory. In the twentieth century, the United States military achieved distinction in its contribution to the First and Second World Wars, and now it is the chief military power in the world. We also are the primary arms manufacturer, with an economy heavily dependent on arms sales.

To understand the warrior archetype's influence on American culture, it is essential to recognize how much it informs activities beyond the military. The form of capitalism practiced in the United States is often waged like a battle, and even its language reflects its warrior roots: we "make a

killing," "go for the jugular," and "crush the competition." Indeed, this competitive intensity may be responsible not only for our being the primary military power in the world but also for our being the primary economic power. To prepare us to succeed in a challenging environment, our educational systems stress individual work in a competitive context, as children learn to work hard to do better than their peers (unlike more group-oriented cultures, which stress developing the capacities of the group through collaboration).

Our form of democratic politics has aspects of a surrogate war. Where once a group would use swords or guns to defeat another and take over the government, we now use verbal attacks, with the outcome decided at the ballot box.[1] When we have a problem, we declare war on it, so we have had wars on poverty, on drugs, and now on terrorism.

The warrior archetype breeds strength, courage, and skill, but it also has a ruthlessness to it. Once you recognize the humanity of an "enemy," warrior behaviors that once seemed heroic seem oppressive. To the degree that much of the world now sees us as an imperialistic power, our ability to persuade by example is markedly diminished. When fear rules, the warrior can undermine rather than serve the explorer values that Americans hold most dear. For example, since 9/11, the United States has violated the Geneva Convention, carried out torture in prisoner-of-war camps, suspended the right of habeas corpus for suspected terrorists, infringed on freedom of speech, spied on American citizens, obtained private phone records without legal warrants, and established the doctrine of preventive war to justify invasion of a country that was of no immediate threat to us. Only as fear has abated somewhat have the courts and the public begun to check some these behaviors.

International circumstances are showing us that the warrior archetype is being asked to morph into a more evolved form. Too many countries have or will soon have nuclear capabilities, and there is no way to be sure that we can prevent a nuclear weapon from getting into the hands of a terrorist. Although the warrior typically is confident that might will keep us secure from attack, even warriors now are beginning to realize that no amount of weaponry or skill in battle can make us safe. Indeed, the more frightened other nations are of the United States or other countries with vast nuclear arsenals, the more they will want to have their own nuclear capacity to defend themselves and be taken seriously. With so much access to weapons of mass destruction around the world, our vast arsenals may no longer be reliable deterrents.

Moreover, while the warrior archetype develops courage, risk taking, strength, focus, and discipline in people, it also tends to make them think

in dualistic, simpleminded, either-or ways. It regards not only tyrants but also groups that are failing or causing problems for whatever reason as bad, evil, or inferior, and its solution is typically to invade, threaten, punish, and defeat—whether or not the warrior narrative makes sense in the situation at hand. So the cure for underperforming schools is to take away funding and students. The cure for the drug problem is to punish users and dealers. The cure for crime is harsher sentences. The cure for terrorism is to invade countries that might harbor terrorists. Warrior thinking is good at battle strategy but lacks any ability to analyze and deal with the root problems of social ills or to anticipate the suffering caused by its own interventions.

The Warrior Trance

Our pernicious use of warrior metaphors where they do not apply is one sign that our society is suffering from a warrior "trance"—that is, the hold of the archetype on the mind of America keeps it persisting in behaviors that are counterproductive and out of line with information that is readily available. In the past twenty-five years, we have found that military invasions of countries have not been viable means for spreading democracy, no matter how well intentioned our leaders might be. As the United States was considering invading Iraq, the Vietnam Veterans Against the War sent a quiz around the Internet saying, "Here's a list of the countries that the U.S. has bombed since the end of the World War II": "China, 1945–46; Korea, 1950–53; China, 1950–53; Guatemala, 1954; Indonesia, 1958; Cuba, 1959–60; Guatemala, 1960; Congo, 1964; Peru, 1965; Laos, 1964–73; Vietnam, 1961–73; Cambodia, 1969–70; Guatemala, 1967–69; Grenada, 1983; Libya, 1986; El Salvador, 1980s; Nicaragua, 1980s; Panama, 1989; Iraq, 1991; Sudan, 1998; Yugoslavia, 1999." They then asked, "In how many of these instances did a democratic government, respectful of human rights, occur as a direct result?" The fact-checked answer: zero.[2]

What this tells us is that the warrior is not serving the ends of the American explorer's focus on liberty. It is operating to support less conscious and less clearly articulated ends and hence is in trance form. It is beginning to dawn on many Americans that the loss of lives—both American and Iraqi—and the billions of dollars spent on the war are costs we would not rationally have chosen to pay—costs that inevitably will decrease the freedom of our children and grandchildren. In addition, thoughtful pundits are pointing out that there are so many pernicious dictators in the world that it is not practical to invade all their

countries to depose them. As we have seen in Iraq, ridding a country of a tyrant can unleash tribal animosities resulting in civil war or create a void that, without clear alternative governing structures, results in anarchy. Moreover, people do not like to have their countries invaded, even to liberate them. Inevitably, they will see the invasion as an act of imperialism.

The fact that we are now noticing the underside of activities that once seemed heroic suggests that the United States has a chance to wake up from its warrior trance. It is imperative that we do so because the trance version of the war story messes with our minds. The more we focus on the enemy and our fear of "them," the more we see them as evil and deserving of violence. As we do this, we feel more and more like the blameless "good guys," as we are able to project our shadow qualities (the ones we do not want to see or own) onto them. When this happens, it generates an attractor field that causes us to become like them—even if only in lesser ways. Ironically, during the Iraqi conflict, the United States has been mirroring what we saw as destructive about Saddam Hussein: contempt for the will of the global community, torture, abridgments of civil rights, vengeful behavior against critics at home and abroad, and so on.

This is a dangerous pattern, because the more we become like what we are fighting, the more others can feel justified in continuing to war against us, seeing us as evil in ways that protect them from dealing with what is oppressive and harmful about their own society. Jung described this process as mutual shadow projection. Although most of his work focused on this phenomenon in individuals, in *Man and His Symbols* and elsewhere, he also discussed its power in keeping the Cold War alive. In his view, American citizens unconsciously avoided facing how conformist our society had become (especially in the anticommunist 1950s) by projecting onto the communists the leveling impact of a mass society. Similarly, the Soviets did not have to face their materialism and the elite position of Communist Party leadership in their society; instead, they projected the evils of a class system onto the Americans. The result was an arms buildup that still threatens the survival of the planet, even though the Cold War is considered over.

When we look at what has worked for us since World War II, it is not military might (except in emergency situations where international coalitions have stopped massive ethnic cleansing or other bloodshed). While the Cold War military buildup may have been a major factor in the Soviet decline (by diverting to arms resources that were needed domestically), they lost that war *economically*, not militarily, and that was in large measure because their government was corrupt and their system

ineffective. In retrospect, we can see that the excesses caused by our fear of communism—most notably, the oppression of the McCarthy period, the Vietnam War, the training (and then abandonment) of the mujahideen in Afghanistan, and the support of all sorts of despotic leaders because they were anticommunist—were costly and in no way necessary. We could have recognized that bad government and bad economic policies eventually defeat themselves when reasonably contained and when better options are available.

What stands out for me as I look at history is the warrior's tendency to respond to any critique by identifying the challenger as an enemy. Both the Soviets, during the Cold War, and terrorists now have declared the United States to be an enemy. The fact that they have done so requires us to be prepared to defend ourselves, but it does not demand that we enter a war story. That is, in neither case did we need to enter their narrative. Indeed, doing so elevated their status in the world.

I once read a story about a man who greeted a neighbor cheerfully every morning, even though that neighbor invariably verbally insulted and abused him. A friend confronted the first man, asking, "How can you be so nice to someone who is treating you so badly?" The man explained that he did not give away his own power so easily as to let anyone else determine how he would act and be. This story could seem a bit naive if you assume it means that somehow being cheerful will turn antagonists into allies. However, the man in this anecdote does not assume that his neighbor will change. He just does not want his neighbor to change him.

To translate the lesson of this story into the policy arena, it means that even when we are physically attacked, we do not have to be overcome by our fear and anger. We can ground ourselves in our own beliefs and think rationally and creatively about what to do rather than immediately moving into the paradigm of war. After 9/11, there was a moment when we could have seen the terrorists as criminals, not as enemies in a war story. Doing so would have opened up very different ways of dealing with the threat they posed. But once we thought in terms of war (our leaders answered the post-9/11 question "Why do they hate us?" with "Because they are evil and hate freedom"), it became inevitable and tolerable for America to invade countries and justify civilian causalities as necessary and unavoidable. In retrospect, most Americans now would wish we had thought more complexly and deeply. (Had we, for instance, defined the terrorists as criminals rather than the equivalent of an enemy country, it would have been natural to partner with other nations to stop their crimes and punish individuals involved without invading other countries.)

A further sign that a culture (or person) is ready to let go of a particularly archetypal story is that the culture or person begins to play all the roles in the story, not just the starring role. As long as the warrior is glorified as the conquering hero, there will be no movement beyond war. We love being seen as the good guys, but now the United States is widely regarded by much of the world as an oppressive imperialist power. I hope that 9/11 can someday serve to remind Americans of what it means to lose massive lives, property, and symbolic aspects of the urban skyline and recognize that it is time for war to be phased out of human endeavor. If we do this, we can limit the expression of the warrior archetype to its more benign forms in athletic, economic, political, and cultural competition.

The Warrior Antidote: The Caregiver

The complement to the warrior is the caregiver. Both of these archetypal stories are parental and correspond in deeply ancient ways to the roles of men and women, as protector and nurturer, in hunting and gathering societies. It is important to note that although many women these days are very much connected to the warrior archetype in their capacity for assertion, the war story tends to dominate in patriarchal cultures. The more egalitarian the society and the more a feminine perspective is valued, the less likely unnecessary wars will be fought.

Jung talked about holding polarities as an important aspect of progress. The warrior and caregiver are opposites that hold a tension—a tension important to maintain, because if either wins, the outcome will not be as good as when both hold a piece of the truth. Indeed, Jung goes further to suggest that if you hold the tension long enough, the transcendent function will lead to the emergence of a third thing that resolves the issue in a new and unexpected way. So while the warrior archetype in the United States was gearing up to fight communism, the caregiver, often embodied in women, was working to make sure we had parks, libraries, trash pickup, hospitals, insurance, Social Security, Head Start, and Medicare and Medicaid—out of kindness but also out of the knowledge that people whose needs were met would not trade their liberties for a communist promise of economic equity.

The warrior tries to maximize wins—economic and political. The caregiver sees who is losing and ameliorates those losses, preventing a cycle of political upheaval and revenge. For example, the Marshall Plan for rebuilding Europe stopped the cycle of violence and revenge that had plagued European countries for centuries. Overall, the warrior protects

our boundaries and demands accountability, while the compassionate caregiver addresses the root causes of war: injustice, poverty, and inequality in the world.

Some integration of warrior and caregiver is beginning to happen on a wide scale, with soldiers building schools and carrying wounded civilians to hospitals. Their role is also to befriend and help the civilian population, even though they cannot always differentiate an innocent civilian from an insurgent. This challenge calls for highly developed caregiver as well as warrior skills and discrimination about when it is appropriate to use which. At home, we see a similar integration in nurses, social workers, educators, and other helping professionals fighting to find ways to make this society work for those most vulnerable and also fighting for their own rights to fair wages, professional respect and autonomy, and better working conditions.

Caregivers are turning into warriors out of necessity, just as warriors are turning into caregivers because their situations demand that they do so. But if we look around at the state of the world—poverty, environmental devastation, disease, war, and ethnic cleansing—it is clear that the United States does not have the resources to be taking care of and protecting everyone. Is there another option that would allow the United States to exercise leadership in the world in a more successful way? Is there a way that would bring us together rather than continue to separate us?

The answer is embedded in the natural outcome of the integration of the warrior and caregiver archetypes. The full union (for Jung, who used alchemical terms, the conjunction) of warrior and caregiver gives us what usually is encapsulated by the hero archetype—the warrior's courage expressed in the caregiver's concern for the public good. When heroes demonstrate this integration of concern for the good of the collective and the strength to take on whatever comes, they often are selected to become the new ruler (king or queen in myth, but in modern life, CEO, president, or a leader in any context). The wise integration of the warrior and the caregiver is needed for the United States to take global leadership that is truly in the interest of the planet, not just our own parochial concerns, and that therefore can be welcomed by the rest of the world. In the interest of clarity here, I'm not saying that the United States should rule the world. The ruler archetype is not so much about a role as it is about an attitude, in this case a willingness to shoulder the level of responsibility that is appropriate to us in a way that also respectfully honors our interdependence with other nations.

The ruler archetype has the strength of the warrior, but without the warrior's aggressive, self-interested ruthlessness. The good ruler needs to

think about how to resolve all the competing interests within the "kingdom" so that the whole can experience peace, prosperity, and quality of life. This means that commercial or military might gives way to a concern with political processes so that everyone can win enough for society (or the world) as a whole to flourish.

Over time, as we mature, the integration of warrior and caregiver leads to the sense of heightened responsibility of the ruler. Yet the inherent danger is that the ruler can become pompous, arrogant, and take himself or herself too seriously. That is why, historically, kings and queens needed the jester's humor to take them down a notch or two and reestablish a sense of perspective, adding lightness to any discussion. The antidote now is to reconnect with the spontaneous, lighthearted optimism and faith of the jesterlike inner child. It is this reinvigoration from the inner child that helps the midlife adult claim genuine wisdom and real maturity.

The spontaneous child is essential to not just the pursuit but also the attainment of happiness. Fortunately, this archetype is very present in American culture, although it is less honored and appreciated than the explorer and the warrior.

I often find with individuals that there is an archetype that everyone else can see in them that they do not recognize as who they are—and if they do, they are often critical of that aspect of themselves. When they see that it is part of their strength but not yet integrated into their sense of identity, they have a choice. They can continue to undervalue a major aspect of themselves, or they can become more whole by embracing it. If they choose the latter, they generally feel renewed and regenerated, ready to meet challenges that they earlier found daunting as they also find ways to express this emergent part of themselves with greater maturity and consciousness than before.

Could the strengths of the jester and its childlike joy be just what the United States needs to embrace to face the challenges of the twenty-first century? I think so. How this might be is the subject of the chapter that follows.

4

HAPPINESS IN ACTION

VALUING THE JESTER STORY

THE JESTER GOES BY MANY NAMES, which elucidate its many qualities: the clown or comic for its humor; the court jester as lighthearted scamp who tells truth to power with impunity; the pleasure seeker and life lover; the game player who enjoys competition, whether it be in athletics, debate, the arts, academe, or elsewhere, just for the fun of it; the tinkerer or entrepreneur enjoying brainstorming and the exploratory process of innovation; the iconoclastic genius whose out-of-the-box thinking leads to incredible breakthroughs; the optimist who can always see the silver lining; the trickster who can transform sorrow into laughter with a well-timed witticism and who can also enjoy practical jokes and a well-executed but harmless con; or even the wise or holy fool.

Why do I see the jester as a major archetype in U.S. culture? Think of the traditions of American optimism, Yankee ingenuity, and the importance of humor to our sense of ourselves as a culture. And beyond that, how many other countries have a Declaration of Independence stressing the unalienable right to pursue happiness?

Americans love to roast their leaders. Sometimes I suspect we elect people we think will give us good material for ongoing laughter. When Ronald Reagan ran for president, one of his theme songs was "Don't Worry, Be Happy," and many Americans loved his sense of humor. He even made a joke after being shot. Americans appreciated Bill Clinton's comfort in dining at McDonald's and his obvious pleasure in chatting with your average Joe or Jane. Some explained that they voted for George W. Bush because they thought they would rather have a beer with him than Al Gore and later John Kerry, both of whom were lampooned as too stiff and serious to lead our country.

The jester is the archetype of enjoying one's life. Americans are expected to be happy or at least working toward that goal. We continually tell each other to "have a nice day."

The United States is the birthplace of positive thinking and positive psychology, and Americans are congenitally optimistic, just as we are relatively free from the rigid traditionalism that binds many cultures. American irreverence helps us lighten up enough to brainstorm and solve even the most thorny problems, and our egalitarian, unpretentious spirit helps us find a way to work with all sorts of people.

We are the world's chief exporter of entertainment—especially movies, music, and other forms of media. We love blue jeans, sneakers, and casual, fun-loving clothes, and so does the rest of the world. The United States is known for its creativity and innovation; others come here to be educated and to take our innovative spirit back home with them. We are the inventors of fast food, and our fun (if not gourmet or healthy) approach to food is enjoyed by the world. And although many people decry how materialist the culture is, this comes from a love of beautiful things and new experiences. Enjoying material objects is a way of loving the physical world.

Some of the drivenness of Americans today comes from the competitiveness of the warrior, but I think more than we acknowledge, it comes from the jester's joy in being innovative and working with others. The jester approaches capitalism differently than the warrior. For the jester, it is not a fight to the death without worrying about the possible bodies on the floor or the devastation to the environment, as it can be to the primitive warrior. Rather, it is a game to play, with the drive to win providing a way to stay motivated and focused. It does not mean you hate your opponent. Indeed, at the end of the day, you can hang out and enjoy being together as worthy competitors, as Olympic athletes do.

As radical as this might sound, it may be the jester narrative in the U.S. consciousness that is the most helpful to the rest of the world. Why is our economy so successful? Because we love to innovate. We find it fun. Moreover, if we want to export "life, liberty, and the pursuit of happiness," we do it much better through playful commerce than we do through war. The United States can exercise the power to sway the world through global corporate enterprises that offer blue jeans and music and movies. People who come to love American products and culture begin to see the United States in a friendly light. In addition, the more they buy our products, the more they are attracted to ways of increasing their income to buy more, thus becoming more open to capitalism. It has often been thought, therefore, that by opening trade even with quite despotic

countries, they will become friendlier to us and potentially more democratic.

Indeed, the jester's simple enjoyment of problem solving is what is needed to address the problems of the twenty-first century. For example, terrorism provides a challenge very unlike the Cold War; it does not fit the structures and thinking processes of the military. The anarchistic and network-centric nature of various terrorist groups provides a threat that requires a paradigm shift in strategy of massive proportions. The jester loves chaos and understands anarchy in ways that elude the warrior.

I was asked recently to spend a day at the Army War College, helping some of the smartest military experts in the world think about how to transform the military. Their challenge was to defeat an enemy that was not a country—indeed, was not even one organization but rather a series of loosely connected terrorist organizations with different targets and motivations. Although it was easy for the military experts to see that they needed smaller and more mobile tanks to get around in cities, it was extremely difficult for them to shift out of warrior thinking.

I pointed out the limitations of the warrior archetype and the virtue of thinking of police actions and of the terrorists as criminals rather than enemy combatants, but I was too awed by the collective intelligence around me to suggest that the answer might be to shift to jester thinking. I would not, of course, have wanted to invoke the jester as clown or spontaneous child; the situation is too serious for that. However, I think they could learn from the trickster side of the jester. Think here of Tom Sawyer tricking his friends into whitewashing the fence, the Road Runner outsmarting Wile E. Coyote, Br'er Rabbit outsmarting the fox, and any number of American figures from Paul Bunyan to Bugs Bunny to *Mission Impossible*-style movie and television plots where an individual or troop saves the day by outsmarting criminals or despotic governments.

The trickster, in Jung's view, helps us connect with our primitive aliveness and our unsocialized spontaneous impulses—with what Freud called the id. Many cultures, Jung recognized, have some kind of trickster figure that shows up at the end of their most solemn sacred ceremonies and makes fun of the whole thing, keeping people from taking themselves or their beliefs too seriously. So the trickster keeps us humble. It also keeps us from getting too attached to our own sense of identity or even our sense of rigid ethics, cutting us off from other sources of joy and creativity in our disowned selves. The trickster is connected to fecundity, the life force, and the ability to shape-shift, becoming what is needed in the situation to bring more life to it.[1]

When we look at al-Qaeda's game plan, it tells us the goal was to trick us into getting mired down into a Middle Eastern war that would deplete our resources and turn the world against us and us against one another. The terrorists were, in fact, so confident in their ability to do so, they announced the plan to the world. But our warrior trance made us unable to detect that trap. Our trickster side, however, could have anticipated their behaviors and just maybe outsmarted them! And because tricksters and jesters generally love chaos, they could restructure any organization, including the military, to work more like a network than a bureaucracy, becoming nimble enough to outfox the terrorists.

Of course, there are downsides to the jester. The jester is often too busy having fun and trying to win the game to recognize any potential harm he or she is doing. The spread of American products can lure young people in developing countries to cities in search of trendy imported items, only to find themselves unemployed or working in factories or sweatshops. They may get those imported consumer goods but no real freedom, self-determination, or opportunity to rise in the world. Far away from their loved ones, their quality of life may in fact decrease even as the stuff they own increases.

To the degree that freewheeling American culture also violates many of the norms of their religious traditions (especially in terms of pleasure seeking and sexual frankness), it can be a force that alienates many from the very beliefs and rituals that give meaning to their lives. This is one reason for the backlash in the Islamic world against the United States.[2] To counter these problems, we need ways to promote awareness among business interests so that they consider the global common good as well as local cultural norms in determining the products they promote. Here the jester's sense of humor can help the media executive, visualizing burqa-clad women looking aghast at some of these products (think scantily clothed women writhing on MTV), to stop, think, chuckle, and conclude: "Maybe not."

When the United States is at its best, people around the world regard the nation as an attractive utopian model or a mecca for happiness. Creating such an attractor field that inspires other countries to emulate us is wholly dependent on our remaining true to our stated values in ways that actually make people happy—here and abroad.

How do we do this when there are so many problems in the world? How can we do this when there are so many peoples, in our view, living wrongly or who see us as living wrongly? The explorer cannot understand how or why some people do not know what we know or want what we want. The warrior sees these differences as a threat. Meanwhile, the jester tells us to lighten up. We are not so different from anyone else.

We all put our pants on one leg at a time. In fact, if we lighten up about our differences, we might well find common ground.

But what might we say about the damage the jester does? Does the jester not know that most fast food is not healthy—that we are exporting our obesity and other health problems? Does the jester not know that life is not a game and that global corporations are often doing harm?

Of course, there are even more downsides to the jester archetype: you have to withdraw empathy to laugh when someone slips on a banana peel; when you live in the moment, you may be blissful, but you can also drink too much and forget to pay the mortgage; if you always want to be happy, it may be hard to face difficult realities (like the need to change our lifestyles in order to protect the environment). More serious nations can find American exuberance and informality troubling. They are right to be concerned, and we should be too if we American jesters are too busy enjoying life, buying things, and playing the corporate game to notice problems in the world that need urgent attention or to notice our own culpability. While the jester's innovation and materialism can result in great food, experiences, and products, sometimes the upshot is that the environment is compromised and Americans end up obese, debt-ridden, and feeling constantly pressed for the time to have and do everything they want. To guard against these problems, the jester needs the wider perspective of the sage.

The Jester Antidote: The Sage

The sage, associated with an older, more mature consciousness, can see the big picture and anticipate consequences. When we put the optimism of the jester together with the insight of the sage, we can get what Paul Born, a Canadian community development activist, calls a 10 percent shift that can change everything.[3] For instance, what if global corporations did a 10 percent shift away from thinking about profits and realized that their real bottom line could consider the happiness and quality of life of all involved? What if they then used their well-developed infrastructure to get food to starving people, jobs to the jobless, and the experience of freedom to those living under oppressive circumstances? What if one measure of their success was their contribution to cleaning up the environment? The paradox is that over the long term, these investments would pay for themselves financially as well as in the gratification of bringing more joy into the world.

The sage and the jester have similar functions and need one another: sages seek objective truth to move toward a sense of understanding reality, fully recognizing their subjectivity; jesters seek the truth of lived experience

and the expansion of that truth through lived experience with others different from themselves. In short, the sage helps us stop and think clearly, recognize that we do not have all the answers and need to learn from others, and accept that life cannot always be as we want it to be. The sage can help us eat healthily, spend responsibly, and recognize when our actions are hurting someone else or the environment. It also warns us when our short-term pleasure is undermining long-term happiness. Combined with the jester, the sage can help us lighten up enough to play at brainstorming, finding ways to enjoy solving the great problems of the world as we also learn to enjoy the process of living more wisely. If we find this balance, we can think with enough complexity to grapple with the challenges of the twenty-first century—which is the subject of the next and final chapter.

The integration of the jester with the spiritual sage also can result in a higher form of happiness, evidenced by the holy fools as enlightened beings. Having let go of their greed and desires, living in the joy of the moment, they are filled with gratitude for the pleasure of just being—at one with themselves, one another, all sentient beings, and the divine energy in the universe. With all this fullness, they do not need so many possessions, experiences, or even puzzles to unravel. They have nothing to prove, so they want everyone to prosper. They have no judgment about others, so they can help others without needing them to be any particular way as a result. Most of all, they can enjoy the wonderful pageant of all the incredible peoples and cultures around the world without needing to make them fit the same mold. It is enough to have found one's own truth, one's own purpose, and the archetypal story that is one's own to live. There is then no need to remake the world in one's own image. After all, we are all the sons and daughters of our Creator, who clearly, judging by those the Bible describes as "created in His own image," has a wicked sense of humor!

5

GROWING UP IN TIME

MATURING ANY OR ALL OF THE ARCHETYPES described in this essay requires the increased complexity of perspective that we as individuals ideally experience as we grow older—that is, if we do not hunker down to avoid the challenges of life by becoming dogmatic and opinionated. As we age, our lives typically get more and more complex. When we are eighteen, we can be tied in knots trying to decide what we want to do in life—or we can feel supremely clear and confident. But either way, our focus is likely to be primarily on ourselves. We may have a similar sense of urgency in midlife about personal and career direction, but we also have to think of how to manage our financial and other responsibilities to work, to children (there is the college tuition thing), to aging parents, and to our communities. As we face retirement, we may be making decisions in ways that deal with many of these same responsibilities plus our own current or potential declining capacities. Maturation generally adds complexity.

Countries are not that different. The United States has a reputation for being rather adolescent, partly because our dominant archetype—the explorer—typically emerges in adolescence and has many of the qualities we associate with teenagers, including a primary individualistic focus on oneself. If we add to this the dominance of the jester archetype in American life—an archetype associated with children—and the fact that we are indeed a young nation by world standards, it is not surprising that we might have trouble maturing the American dream. The United States is a little like a young twenty-something forced suddenly to be responsible for a family or a company and being challenged to grow up fast. However adolescent our country may seem, the United States is the leading world power, at a time when technology and business have made the world incredibly interdependent and when the twin ecological and nuclear proliferation crises are making it impossible for any one country

to solve its problems alone. Our challenge is to mature, and do so quickly.

We cannot mature the American dream and stay true to what is best in the American character unless we update that dream in the context of the times in which we are living. This requires not just implementing a more mature version of the dream itself but also becoming more mature as a people. What is needed is a combination of cognitive complexity, narrative intelligence, and moral maturity.

According to Harvard University professor Robert Kegan, what is needed today is a level of cognitive complexity never required before. This is especially so in the United States, not only because of the complexity of modern life in a global economy but also because freedom of choice and enlightened self-interest require more of people than does living in situations that are defined and controlled for them.

Being cognitively complex is more than being smart. For example, a person who lacks cognitive complexity might be very intelligent about strategies for getting his own way, for inventing a new product, or for manipulating others. What such a person might lack, however, is the capacity for introspection ("Why do I think what I think and value what I value?"), for understanding the perspectives of others and larger social systems, and to make decisions that consider multiple variables. We need such complexity of thinking not only in our personal lives, but also in our public policy.[1]

The current debate on Iraq, for example, reveals differences in our society in cognitive complexity levels. Americans who assume Iraqis will want what we want, unless they are bad people, reveal the assumption that the United States is the norm, demonstrating a level of cognitive complexity Kegan would rate at Level 2 or 3 on his scale. Americans who desire to see things from an Iraqi point of view—asking what do they want and why, given their history and culture—reflect Kegan's Level 4 consciousness. We do not hear much Level 5 reasoning, but when we do, it reflects a questioning attitude about why we are locked into a tension with this society and what we might learn from Iraqis and they from us. Narrative intelligence kicks in as we wonder about what story we are living together and how we might help that story evolve to a more generative and positive level. The Bush administration portrayed us as the protagonists of a Hero story, but some Iraqis see us either as imperialists or as a potential ally of one side in a Civil War. At Kegan's Level 5 we would ask: What story might free both countries from this mutual quagmire?

Narrative intelligence (the ability to understand the implicit story you are assuming in how you and others see the world) is thus dependent on cognitive complexity. For the United States, this means we need to think with

enough flexibility and imagination to step out of the story we tell ourselves about our good intentions and how we expect others to respond; we need to learn to step into their shoes and tell the story as they would see it.

For example, our leaders saw military interventions in both Vietnam and Iraq as a way to protect our country from a perceived threat (of communism and terrorism, respectively) as well as to liberate oppressed peoples in their own countries. We envisioned ourselves as liberating heroes. But the Vietnamese and the Iraqis share a history of being dominated by a series of colonial powers, meaning that one of their stories would be of the experience of oppression, and so it was natural that they would see our actions in terms of their once again being victims of colonialism. In both instances these countries were locked in civil wars, so that it would also be natural for them to see their own side in this war as heroic, the other side as oppressive, and the role of the United States as merely part of the supporting cast for one side or the other.

To use narrative intelligence effectively, the first step is to put yourself in the other's shoes: "How would I like it if my city were bombed, even to depose a leader I despised, and then people around me and I were rounded up and thrown in prison as suspected terrorists?" The second is to see how that story might be influenced by the culture, history, and experience of the people telling it.

The third is then to anticipate the behaviors of what all the peoples involved are likely to do—sort of like anticipating chess moves except that to do so you have to have developed the emotional intelligence to put yourself in others' shoes, even those very unlike you. Scenario planning provides a disciplined way to begin this process.[2] The trick is to think of a variety of likely plots or narratives that could emerge from the forces at play at any given moment and then act in ways that reinforce the outcomes that you want to see, ideally win-win ones, as win-lose outcomes often result in cycles of revenge and more violence.

The capacity to identify archetypal and mythic plots provides a deeper view of human behavior. We can know that when individuals, groups, or countries are living out the negative side of a story, their real gift to the world occurs in balancing the positive sides of these stories. Knowing this can help us develop strategies to foster and support the emergence of those gifts. At home, we can use this awareness to decrease political acrimony. For example, conservatives can better understand liberals if they recognize the caregiver story in the liberals' positions, and liberals can better understand conservatives if they recognize the warrior narrative in the conservatives' positions. To better understand antagonists—whether political opponents or genuine enemies—it is useful to identify their archetypes and awaken the positive version in yourself. Only then can

you empathize enough to predict their behaviors. Doing so can help you defeat them or, better yet, lead to improved understanding and the ability to work together.

Narrative intelligence can help us ask, "Where are we in this story?" We sometimes can be saved from precipitous action by factoring in time. I, for example, never thought I'd live to see the Berlin Wall come down, the end of apartheid, or a viable African American or female candidate for president. But if we remember that our narratives are occurring in complex adaptive systems with multiple butterfly effects originating simultaneously all over the world, it is no wonder that unanticipated changes happen. They can be the surprising and disastrous events that defy our strategic plans or unanticipated happy endings of plotlines that seemed doomed.

It is like being in a narrative, the details of which are being written by all the characters involved. I was pleasantly surprised—given the stereotypes about women—when Hillary Clinton was able to press a credible claim for being the Democratic candidate best able to command the military and respond to a 3 A.M. national emergency. Thinking about it, I surmised that many believed her, and, in doing so, they rewrote the stereotypical narrative. Why? They had observed that, in the past few decades, fathers often walk away when things get tough, but, in the main, mothers stay.

We cannot always predict the tipping point on issues. However, the more aware we are of such phenomena, the more faith we can have that other forces are operating and quiet individual decisions are being made that can tip the balance in a positive but not yet visible way.

Developing Moral Intelligence

Cognitive complexity and narrative intelligence, by themselves, are not enough to make the difference we and the world need. Sadly, outright corruption and self-serving greed are pervasive problems in the world today, problems not unrelated to the massive failure of the world's financial systems in the fall of 2008. In a world rich in resources, many people go hungry as others acquire obscene levels of wealth. With the ecosystem in peril, corporate, governmental, and individual greed and disregard for the impact of our actions on the planet make solutions difficult. Violence is pervasive—gang warfare, crime, genocide, and all the rest. What the world needs is greater moral awareness.

Studies of moral development by luminaries like Lawrence Kohlberg and Carol Gilligan consistently identify patterns of moral evolution that parallel stages of cognitive complexity: (1) a concern for personal survival and success ("If I want it, it must be right for me") to (2) a growing

concern for others or for following the rules dictated by the laws and norms of society and of religion, even if doing so requires considerable personal sacrifice, to (3) an ability to step out of both one's own desires and the dictates of society to think things through, balancing one's own good with the good of others. In this case, one's self-interest is not equivalent to one's desires but includes a consideration of one's higher-order good—justifiable satisfaction about who you are and your impact on the world.[3] Beyond rampant self-interest, many people evolve to a law-and-order way of seeing morality: you are moral if you abide by the commandments of your religion and the laws of your country. This is an important development, as it makes possible the rule of law in society, without which economies cannot flourish. However, it also makes it possible for racist, cruel, and unjust laws to be enforced and obeyed.

At a higher level, people recognize that the morality of their actions is based on their consequences. For example, if our commercial success is even partly responsible for environmental devastation or poverty or famine, we may not have meant for it to have these consequences, but it still behooves us to make new choices. Doing so requires a higher order of self-awareness and awareness of the world than just following the rules. Morality in this higher sense requires awareness of motivations that we might not want to recognize in ourselves and of the long-term as well as short-term impact of what we do on ourselves and others.

Carol Gilligan, writing about women's moral development (and noting that some men also reason this way), notes that for most women, moral behavior results from somewhat different reasoning than many men's, emphasizing care and concern over competing moral claims. When moral problems occur, her sample of women reasoned, it is often because community has broken down, so that the antidote is to communicate to restore mutual care and concern. We can extrapolate from this approach to moral development that as our sense of community becomes more inclusive—from a community of me and people like me to one more diverse—we can eventually form a global community, inclusive of us all. Note that the lover and caregiver archetypes, the needed complements to Americans' explorer and warrior stories, are encouraged by female roles and women's moral reasoning, and hence a promising strategy to mature the explorer and warrior expression in American life is to support women's leadership (and encourage this moral reasoning and the lover and caregiver archetypes in men).

We can foster our own moral development by considering questions like these: "What is the impact of our choices on people in faraway places? "Is what we are doing loving?" "Is it kind?" We can consider

similar questions when we cast our votes to choose the people who govern us and when we buy goods and services. "Is this policy good for the world?" "Is this product healthy?" "Is the company offering employees here and abroad opportunities for 'life, liberty, and the pursuit of happiness,' or are they diminishing the quality of life and work of those whose time and talents were key in making the product?"

America Growing Up

Cognitive complexity and higher order moral reasoning are interlocking, mutually reinforcing abilities with one another and with narrative intelligence, and all are fostered by the maturation process, especially if the challenges people are facing are complicated and assistance in growth is available. When we are young, we typically assume that there are right answers, even if we do not know what they are. When faced with a moral choice, we should figure out the right thing to do, whether or not we do it. Typically, we also lack enough self-awareness to recognize the unconscious stories that guide our actions.

As we grow older, we inevitably face situations where it is not clear what the right thing to do is—morally or strategically. This can lead to introspection, which allows us to think about our thinking and to recognize motives that we have not wanted to see in ourselves or have been ignorant of. We learn from experience that things work better if we are able to empathize with others and see their point of view. We move from thinking only of ourselves to thinking of the good of our families, workplaces, and communities and, if we continue growing, eventually the world. And at least by midlife, if we continue to mature, we gain the ability to see our own shadows, recognize our own fallibility, and, in the process, become more forgiving of others.

Of course, many people, even in leadership positions, remain psychological and moral teenagers, seeking their own advantage without consideration for others. There is much that encourages this in the United States today—pressures on CEOs to maximize profits, media that cover the horse race of an election but not the real issues involved, and the near impossibility of a leader's getting genuine coverage of an issue that, however important, cannot be reduced to a sound bite. Beyond that, leaders who are concerned for the good of the whole world, not just the United States, and are capable of understanding the points of view of other nations may be derided as unpatriotic.

We need structural changes to provide a social context that encourages, rather than retards, maturation, and we need our leaders to call on

us to act like grown-ups—that is, to take responsibility for the commons as well as our own good.

We desperately need leaders in every sector to help us anticipate the likely outcomes of our actions and to balance the needs of individuals, organizations, our country, and the larger world. Given the power of the United States, it is critical that we develop the intellectual, emotional, and moral faculties capable of addressing the complexity of the world of the twenty-first century. If we fail to do so, the world is likely to face a dystopian future, with environmental devastation, persistent hunger, poverty and crime, and a creeping sense of emptiness and meaninglessness eating away at our souls.

This means that the world of our future depends on each of us. We cannot build a world any better than we are. We can think of the globe as a hologram, with each of the parts reflecting the whole and the whole reflecting the parts. To the degree that we act only in our shallowly conceived self-interest, the consequences will be predictably dire for all of us. For a time, affluent Americans may hold on to a separate peace as others, here and abroad, live from hand to mouth, staving off hunger and ill health, and daily facing violence or the constant threat of violence.

But if anything, 9/11 should have taught us that we are not impervious to the wrath of people who—rightly or wrongly—blame the constraints in their own countries on us. If we are to step up to the plate to exercise the influence our leadership in the world affords us, we need to encourage an understanding of international ecology and how the actions of one country have ripple effects and unanticipated consequences that circle around the world. And because we are a democracy, we need to develop this knowledge in our citizenry as well as our leaders. Otherwise, how can our citizens make informed choices at the polls, in our workplaces, in our consumer behavior, and in how they live their lives?

What it comes down to is this: the maturing of America and the American dream requires all of us to become developed enough as individuals to demand and support American policies and customs that adequately respond to the times in which we are living.

It all starts with us. We can be today's butterflies, with our wings flapping in ways that affect the winds of change. We can practice more complex thinking by consciously taking time to ask ourselves, "What are my values and interests in this situation? Where might I have ulterior motives or be motivated by conditioning, greed, prejudice, or other biases? What are the interests and values of the other people and social systems involved? On what basis can I decide what to do or what processes can be used so that we all work together to resolve this issue?" We can use

our narrative intelligence to think about where the plots we or others are putting into action might lead—and what the unanticipated consequences of these actions and their most positive outcomes (happy endings) might be. Finally, we can ask ourselves, "What are the moral and ethical issues related to this matter? How can I resolve them in a way that balances my good with the greater good of all parties concerned?"

Beyond our personal development, we can take leadership in our families, workplaces, communities, and civic life to address issues in these higher-order ways. We can demand that our schools educate the young using means adequate to the challenges of our time. We can claim our own authority and with it the power to insist that our politicians and the media rise above self-indulgent discussions of the horse race, however entertaining they might be, to explore the real complexity of the issues before us as a nation and as the leading power in the world today. If we, as Americans, do not do this, we will be "in over our heads," as Robert Kegan warns, and unable to address the great challenges facing us in the twenty-first century.

But beyond all of this, we can realize that what is required of Americans today is exactly what can take us from pursuing happiness to actually being happy. The archetypal narratives that inform the American dream are the sacred stories of our country. Real patriotism and a trustworthy path to personal meaning and satisfaction come from living these stories in their higher forms while avoiding their pitfalls. To the degree that we live them out in their more positive and balanced aspects—as a nation, as groups, and as individuals—we can fulfill our collective purpose in the world, providing a backdrop against which our personal quests for self-actualization will be ennobled and the promise of life, liberty, and happiness can be realized.

Notes

Chapter One

1. Chris Argyris, *On Organizational Learning* (New York: Blackwell, 1999); Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization* (New York: Doubleday/Currency, 1990).
2. I typically tell leaders of organizations who have made a commitment to inspiring visions, values, missions, or goals to expect their "shadow selves"—the part that they do not want to see—to be revealed. If there were not places in ourselves that needed to change, we already would have realized the vision we desire. The process, therefore, of achieving any kind of true "stretch" vision requires that we ourselves be transformed. In institutional histories, this process may take generations.
3. Michael Conforti, *Field, Form, and Fate: Patterns of Mind, Nature, and Psyche* (Austin, Tex.: Spring Journal, 2003).
4. James MacGregor Burns, *Transforming Leadership: A New Pursuit of Happiness* (New York: Grove Press, 2003), pp. 239–240.
5. Abraham H. Maslow, "A Theory of Human Motivation," *Psychological Review,* 1943, *50,* pp. 370–396.

Chapter Three

1. Contrast the warlike nature of American democracy with some (but not all) parliamentary systems, which often focus more on debating issues and positions than on personalities and have developed democratic structures with multiple parties that must find ways to share power.
2. The quiz was sent out by Vietnam Veterans Against the War, VVAW Peace Center, P.O. Box 36, San Antonio, TX 78291, based on data from William Blum, *Killing Hope: U.S. Military and CIA Interventions Since World War II* (Monroe, Maine: Common Courage Press, 2003).

Chapter Four

1. Carl Gustav Jung, "On the Psychology of the Trickster Figure," in Paul Radin, *The Trickster: A Study in American Indian Mythology* (New York: Schocken Books, 1987), p. 200.
2. Benjamin R. Barber, *Jihad vs. McWorld* (New York: Ballantine Books, 1995).
3. Information on Paul Born and his activities can be found at http://tamarackcommunity.ca/g4s11.html.

Chapter Five

1. Robert Kegan, *In Over Our Heads: The Mental Demands of Modern Life* (Cambridge, Mass.: Harvard University Press, 1994).
2. Gill Ringland, *Scenarios in Public Policy* (New York: Wiley, 2002).
3. Lawrence Kohlberg, *The Philosophy of Moral Development* (San Francisco: HarperSanFrancisco, 1981); Carol Gilligan, *In a Different Voice: Psychological Theory and Women's Development* (Cambridge, Mass.: Harvard University Press, 1982).

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The Author

Carol S. Pearson is a scholar and educator whose work calls us to become conscious of the stories we are living and to make choices—individually and collectively—about who we want to be and what plotlines we want to live out. From time to time, she is also called to leadership. At present, she is the director of the James MacGregor Burns Academy of Leadership and a professor of leadership studies in the School of Public Policy at the University of Maryland College Park, a position that she finds ideal for exploring the role of leaders in transforming our collective stories so that we can meet the needs of the unparalleled time in which we find ourselves. The Burns Academy promotes leadership scholarship and education, with special attention to historically underrepresented groups. It emphasizes inclusive models of leadership and leadership as a complex process, not simply a role. Pearson is also the principal investigator for a three-year project on leadership for transformation in partnership with the Fetzer Institute, studying the dialectical interplay of transformation of consciousness, leadership practices, and social outcomes.

Pearson has written extensively on Jungian archetypes, with an emphasis on ushering in empowering archetypes that can bring out our better angels and holding the line on those that tempt us into grasping, driven, and fear-based ways of being. Her initial focus was on individual development, writing books such as *The Hero Within: Six Archetypes We Live By* (HarperSanFrancisco, 1986, 1989, 1998), *Awakening the Heroes Within: Twelve Archetypes That Help Us Find Ourselves and Transform Our World* (HarperSanFrancisco, 1991), and *What Story Are You Living?* (CAPT, 2007, written with Hugh K. Marr). Later she became interested in organizational life, particularly in the internal and external identities of organizations; this scholarly work is documented in such books as *The Hero and the Outlaw: Building Extraordinary Brands Through the Power of Archetypes* (McGraw-Hill, 2001, written with Margaret Mark) and *Mapping the Organization Psyche: A Jungian Theory of Organizational Dynamics and Change* (CAPT, 2003, written with John G. Corlett). Several of her books are available in a growing number of foreign languages.

Pearson frequently is called on to use her expertise in archetypes to consult with individuals and organizations on leadership and organizational development issues. For this work she developed two instruments for assessing archetypes in individuals and organizations, respectively: the Pearson-Marr Archetype Indicator (PMAI℠), developed with Hugh Marr, and the Cultural Insight Indicator. Together, these instruments can help leaders be both authentic and effective within the organizations they need to inspire and motivate, as they also help organizations provide meaning and a sense of mattering to their employees.

Pearson lives near the University of Maryland with her husband of thirty-four years, close to her three grown children and four grandchildren, who daily bring her joy. Living inside the Beltway in the Washington, D.C. area, she enjoys tracking the archetypes that are reflected in American political life, a pastime that is reflected in this essay.

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ANTHOLOGY ON DEEPENING THE AMERICAN DREAM

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>
> —*Spirituality & Health* magazine

> *Deepening the American Dream* communicates a determined and magnanimous solidarity to a fragmented age of confusion and escalating resentments. The collection is . . . a gesture of peace and goodwill that summons us to come together. It's a powerfully uplifting book that shines light in the direction of incarnate hope. That rare happening of people actually talking to each other. I highly recommend it.
>
> —David Dark, *The Christian Century*

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Created Equal: Exclusion and Inclusion in the American Dream

Elaine H. Pagels

In this essay the renowned religious historian Elaine Pagels provides a convincing exploration of the ways we have interpreted equality as expressed in the Declaration of Independence. More than ever, she says, we need to ask, who is included in the American dream? What do we

make of this dream in a waking reality? How shall we take this vision to shape our sense of who we are—as a people, a nation, a community? She calls us to deepen our understanding of the American dream and commit ourselves to extending it to all people worldwide who would share in its promises, blessings, and responsibilities.

Essay #5, Spring 2004

Breaking the Cultural Trance: Insight and Vision in America

Robert Inchausti.

This essay is a convincing look at how we see and, just as important, how living in America has impaired our deepest seeing, and how education is the sacred medicine entrusted in each generation with restoring that deeper sight that lets us know that we are each other.

Essay #6, Fall 2004

The Grace and Power of Civility: Commitment and Tolerance in the American Experience

David M. Abshire

In a time when our country is more polarized than ever, the former Ambassador to NATO, an historian himself, traces the history of commitment and tolerance in an effort to revitalize the respect, listening, and dialogue that constitute civility. "Which, then, is the true America?," he asks, "The America of division or the America of unity? The America of endless public and partisan warfare or the America of cooperation, civility, and common purpose? The America of many or the America of one?"

Essay #7, Winter 2005

Opening the Dream: Beyond the Limits of Otherness

Reverend Charles Gibbs

This essay explores America's relationship with the rest of the world. As executive director of The United Religions Initiative, Rev. Gibbs proposes that "The future of America cannot be separated from the future of the rest of the world. There are no longer chasms deep enough or walls high enough to protect us or to protect others from us. So what do we do? We

might begin by seeing ourselves as citizens of Earth and children of the abiding Mystery at the heart of all that is."

Essay #8, Spring 2005

The Politics of the Broken-Hearted: On Holding the Tensions of Democracy

Parker J. Palmer

With his usual penetrating insight, Parker Palmer speaks to the conflicts and contradictions of twenty-first century life that are breaking the American heart and threatening to compromise our democratic values.

Essay #9, Winter 2006

The Almost-Chosen People

Huston and Kendra Smith

In this far-reaching essay, renowned historian of religion, Huston Smith, and his wife, the scholar Kendra Smith, trace the American sense of liberty as a spiritual concept that has both inspired us and eluded us through a checkered history in which we have trampled many in the name of the very equality and freedom we hold so sacred. They trace the erosion of the American dream in the twentieth century and look toward our inevitable membership in the global family of nations that is forming in the world today.

Essay #10, Spring 2006

Prophetic Religion in a Democratic Society

Robert N. Bellah

Steering between what distinguished sociologist of religion Robert Bellah calls "Enlightenment fundamentalists" on the one hand and religious fundamentalists on the other, this essay argues against both the common secularist view that religion should be excluded from public life and the dogmatic view that would exclude all secular and religious views except one. Instead it proposes a more moderate, nuanced, and robust role for faith and religion in the common life of America and Americans.

Essay #11, Fall 2006

The Common Cradle of Concern

Howard Zinn

In the winter of 2004, the legendary historian Howard Zinn explored the nature of being an American today with Mark Nepo through several

conversations. This essay gathers the siftings of those conversations put together and edited by both Zinn and Nepo into a meditation on America, moral progress, and the myths of freedom called "The Common Cradle of Concern."

Essay #12, Spring 2007:

The American Dream and the Economic Myth

Betty Sue Flowers

This provocative essay examines the limitations and deeper opportunities of the economic myth which governs our society today. It asks how we might articulate a common good through which we might treat each other as citizens and not just consumers. We are challenged to imagine ourselves anew, "We can't hold up a myth of community and wait for it to take hold. We have to work within our own myth, however impoverished it seems to us. To deepen the American dream is to engage the imagination—to create better stories of who we are and who we might become."

Essay #13, Fall 2007:

The Truth Can Set Us Free: Toward a Politics of Grace and Healing

Reverend W. Douglas Tanner, Jr

The founder of the Faith and Politics Institute traces his own journey; from growing up in the South to his own formation as a spiritual leader to his commitment to supporting the inner life of those called to govern our country.

Essay #14, Winter 2008:

Is America Possible? A Letter to My Young Companions on the Journey of Hope

Vincent Harding

This elder of the civil rights movement suggests that the dream is never finished but endlessly unfolding. He suggests that America's most important possibility for the world is not to dominate, threaten, or compete with, but to help each other in a search for common ground. He suggests that when we simply attempt to replicate our free-market materialism, we miss our most vital connections. From this, he opens the possibility that a new conversation may begin—one that might initiate a deeper

journey concerning the possibilities of human community across all geographical lines.

Essay #15, Winter 2009

Maturing the American Dream: Archetypal American Narratives Meet the Twenty-First Century

Carol S. Pearson

This essay is written out of concern about the great challenges facing the United States and the world today. Its purpose is to identify the strengths that can help us tap into what is best about us, and guard against our weaknesses, so we can use our power as wisely as possible and in ways that promote the common global good. To do this will take the maturing of the American dream.

Forthcoming—Essay #16

Opening Doors in a Closed Society

Governor William F. Winter

Governor William F. Winter served as governor of Mississippi from 1980 to1984. He has been a long time advocate for public education, racial reconciliation, and historic preservation.

Forthcoming—Essay #17

Topic to be decided

Ocean Robbins

Ocean Robbins, founder and director of YES! "Helping Visionary Young Leaders Build A Better World," and coauthor of *Choices for Our Future: A Generation Rising for Life on Earth.*

Essays On Exploring A Global Dream

Essay #1, Spring 2006

Bridges Not Barriers: The American Dream and The Global Community

Abdul Aziz Said

As the inaugural essay in the global series, this leading peace studies educator and scholar examines both the American Dream and the emerging

global community with insight into the complex state of international relations, while envisioning a shift in world values that might birth a common world based on the spiritual conception of love and cooperation.

Forthcoming—Global Essay #2

Topic to be decided

Asra Nomani

Asra Nomani, a former reporter for the Wall Street Journal for fifteen years, is the author of "Standing Alone: An American Woman's Struggle for the Soul of Islam."

Forthcoming—Global Essay #3

When Vengeance Is Arrested: Forgiveness Beyond Hannah Arendt

Pumla Gobodo-Madikizela

Pumla Gobodo-Madikizela is associate professor of psychology at the University of Cape Town, and senior consultant for the Institute for Justice and Reconciliation in Cape Town.

Forthcoming—Global Essay #4

Topic to be decided

John Paul Lederach

John Paul Lederach is widely known for his pioneering work on conflict transformation. He is involved in conciliation work in Colombia, the Philippines, Nepal, and Tajikistan, as well as countries in East and West Africa.

Forthcoming—Global Essay #5

Topic to be decided

Hanmin Liu

Hanmin Liu is president and CEO of Wildflowers Institute, a social innovation and application lab rooted in ethnic, indigenous, and racial communities.