

Six Dumb Cultural Habits of Storytelling about War, Veterans, Schooling, and Sustainability

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Abstract: I recount six dumb cultural habits of storytelling about war, veterans, schooling, and sustainability. By storytelling I mean the interplay of living stories of the selves with the grand narratives of others' culture accomplished by below-awareness antenarrative. How do these dumb grand narratives become believable? I think it has something to do with what Walter Benjamin called the end of storytelling competencies. My theory is that through a series of antenarrative bets, living stories are aligning with dumb and dumber cultural narratives. Some linear-antenarrative bets are pretty dumb, such as when President Bush put a beginning-middle-end on the weapons-of-mass-destruction→Iraq & Afghanistan→Mission Accomplished grand narrative together with antenarrative bets after bets that stagecraft would be persuasive, and it was, for a while. Some cyclic-antenarrative bets keep recurring in what Nietzsche called the eternal return. Others are spiral-antenarratives, such as the managerial intelligence of the Triple Bottom Line. Finally, there are rhizomatic-antenarrative bets that we will find a way to avert climate change, while the conservative right claims endless oil reserve, and so on. You can find more on antenarratives at ANTENARRATIVE.COM or see Boje (2001, 2008a, 2011, 2014).

Introduction

I thought it would be fun and important to talk today about six dumb and dumber cultural habits of storytelling. I want to start with a quote from Walter Benjamin. Walter Benjamin's (1936) amazing essay, *The Storyteller*, is in my view, the most seminal piece on organizational storytelling's relation to capitalism. Benjamin argues that ways of storytelling are dying, being replaced by information processing, BME ways of writing novels, and it is all due to changes in the regime of capitalism. Storytelling for Benjamin is a craft, one that grew up in the pre-capitalist craft world of people sitting around telling and listening to stories while they did their sewing, weaving, or sea-faring crafts. In my new book (Boje, 2014, I say, Walter Benjamin (1936) wrote, in my opinion, the best article ever about pragmatic storytelling. Benjamin lamented that the face-to-face listening and story swapping in work groups was on the decline. Now with cell phones, iPads, Tweets, Facebooking, and YouTubing, and so on those skills are more in decline.

The art of storytelling no longer thrives. The ability of the storyteller to weave and spin has been lost. The ability of the listener to engage in moral reflexivity has been lost. It takes community to grow the

competencies of tellers and listeners. And these are skills best honed in a “rhythm of work” among craftspeople, in the “milieu of work—the rural, the maritime, and the urban... artisan form of communication” (Benjamin, 1936: 91).

Benjamin forecasted that the storytelling reflexive introspection and critical understanding was being dominated by the BME narrative kind of abstraction and over-simplification practices that reduces our ‘living story’ experience of Being to something dumb and dumber. We are losing storytelling competencies with each change in late modern capitalism. Just how bad is it? Really bad.

The six dumb cultural habits I will go through with you today are all interconnected. In all six cases, the BME narratives are taking over and ‘dumbing’ down the everyday living stories in order to fulfill the agenda of someone (i.e. governments, drug companies, etc...). Their goal is simple, by controlling the narrative they hold the power over what and how the everyday living stories are being understood. By doing so, they can push their own agenda and sabotage any chance of juxtaposing narratives to take over and challenge their BME narratives. Over time, the result is a dumbing down of our everyday living stories, which results in a population that possesses a complete faith into the BME narratives they are being fed every day. After all, if you only get fed the same overarching BME narrative, why would you ever consider the existence of any other narratives?

First Cultural Habit of Dumber Storytelling: Lost ability of American Public to Engage in Moral Reflexivity

President Bush lands on USS Abraham Lincoln aircraft carrier and the American public accepts his BME Grand Narrative of ‘Mission Accomplished.’ In my deconstruction analysis, social, economic, and especially political storytelling is being manipulated to persuade the public to the causes and outcomes of war. This is a recurring Beginning-Middle-End (BME) Grand Narrative that is coupled by theatric-stagecraft to dumb and dumber linear antenarrative bets on the Oil War of USA with Iraq would pay off. The cultural BME narrative is straight out of the movie, Top Gun, starring Tom Cruise. Now, George Bush is re-casted into the role of Top Gun, when in fact, he landed on the aircraft carrier as a co-pilot.

The stagecraft of this cultural narrative was fabricated over a week before Bush’s landing on USS Abraham Lincoln, as it circled the waters just beyond view of Sand Diego, so reporters would not photograph those beaches and coastlines. It involved several ‘material storytelling’ (Strand, 2012, 2014; Boje, Jorgenson, Molbjerg & Strand, 2013; Strand & Jorgensen, 2013) manipulations. By material storytelling, Strand means: “The puzzle of embodiment, that is, of how the material and the discursive, matter and meaning, implicit and explicit ways of knowing are integral to each other...” (pp. 32-3). Since the American public and even the Fourth Estate storytelling competencies has declined, they no longer had the habitude to decode the theatrics, and audiences

suspended all disbelief, which ironically and tragically gave this dumb cultural narrative an attachment to a linear-antenarrative with an efficient outcome, and agency of persuasion few could decode. People bought into the WMD framing for the War in Iraq because of a series of linear-antenarrative, which I will outline next.

A REALLY DUMB LINEAR-ANTENARRATIVE 'BET' → WMD and Iraq War



March 8, 2002 Downing Street memo by Tony Blair's top national security aide.

"There is no greater threat now than in recent years that Saddam will use WMD... Washington believes the legal basis for an attack on Iraq already exists...Regime change has no basis in international law"¹ **March 15, 2002:** British Intel reports that there's only "sporadic and patchy" evidence of Iraqi WMD. "There is no intelligence on any [biological weapons] production facilities" (Ibid).



MARCH 19, 2003: Bush launches invasion of Iraq²



MARCH 30, 2003: Donald Rumsfeld: We know where the WMD are³

APRIL 1, 2003: Pfc. Jessica Lynch recovered by U.S. forces. Heroic rescue was later



revealed to have been staged.

APRIL 9 2003 Fall of Statue was later was reported to be "stage-managed" by the Army.



April 12, 2003 Boje arrested for protesting Iraq War



¹ Mother Jones timeline <http://www.motherjones.com/politics/2011/12/leadup->

² <http://thinkprogress.org/report/iraq-timeline/>

³ March 30 2003 <http://thinkprogress.org/politics/2006/05/26/5528/rumsfelds-revisionist-history/>



MAY 1, 2003: Mission Accomplished

MAY 9, 2003: Paul Wolfowitz:

We agreed on WMD rationale for bureaucratic reasons

Truth is we settled on WMD issue as the core reason [to go to war]. [Wolfowitz];

MAY 29, 2003: Bush: We found the WMD, later he confesses, I made up the story to win support for war; **NOVEMBER 28, 2003: Bush makes surprise Thanksgiving visit to Iraq,**



poses with fake turkey

SEPTEMBER 7, 2004: Death toll of U.S. soldiers in



Iraq reaches 1,000

As much as I protested, wrote articles, lead peace marches, the American public was hoodwinked by the storytelling trickery of the Bush administration. Sightings of WMD's, linked in sequence to Top Gun, Faux Turkey and many other stagecraft razzle-dazzle to justify not only the Iraq War, but Bush's bet on the future, his own re-election.

One remedy to the decline in storytelling's reflexive moral competence is deconstruction (Boje, 2001). I have been criticized for making deconstruction accessible to undergraduates, yet, in a dumb and dumber cultural milieu, the ability of the listener to deconstruct stagecraft has been lost.



Figure 1 – Eight Steps in Deconstructing Dumb and Dumber Cultural Grand Narratives

By focusing on WMD's as the main core issue of the Iraq War, a duality is set up that takes public attention away from other reasons the Bush Administration chose to go to war with Iraq. Jan. 12th 2005 the UN Inspectors declared their search for WMD's was over. Bush told a side of the story that justified military action to remove Saddam that was coupled with WMD's and the war on terrorism. However, the intelligence and facts were selectively assembled to justify the policy. As early as May 2003, the Bush administration and intelligence community knew those trailers spotted on May 29th did not contain WMDs (biological labs). April 23rd, 2006, former top CIA official Tyler Drumheller, revealed that Bush knew before going to war that Iraq did not possess WMDs [CBS News, [4/23/06](#)].

But the blame for Iraq does not end with Cheney, Bush, or Rumsfeld. Nor is it limited to the intelligence operatives who sat silent as the administration cherry-picked its case for war, or with those, like Colin Powell or Hans Blix, who, in the name of loyalty or statesmanship, did not give full throat to their misgivings. It is also shared by far too many in the Fourth Estate, most notably the *New York Times*' Judith Miller. But let us

not forget that it lies, inescapably, with we the American people, who, in our fear and rage over the catastrophic events of September 11, 2001, allowed ourselves to be suckered into the most audacious bait and switch of all time (Stein & Dickinson, 2006).⁴

President Bush turned the negative of his being AWOL from the Air Force, his fraternity beer drinking, and failure to find any WMDs into a political currency for his re-election.

What was I doing? I was protesting the war, leading peace marches, holding vigils, and not having any impact whatsoever on the dumb and dumber cultural narrative of WMDs→Iraq War.

⁴ <http://www.motherjones.com/politics/2011/12/leadup-iraq-war-timeline>



ANTHONY ORTIZ/for the Round Up

Boje – April 16 2003 Boje arrested at his University for Protesting War on Iraq⁵

⁵ <http://d3779995.u30.infinology.com/DemocracyAware.shtml>

In sum, Benjamin facing backwards, looking at the destruction of storytelling, missed the ways that managers and their leaders began to reduce all storytelling to tidy beginning, middle, end (BME) narratives, suitable for branding, for stump speeches, and for the hard sell (Boje, 2014).

Second Cultural Habit of Dumber Storytelling: turning the materiality of storytelling into a social constructionism frame

Before I explain this second cultural habit, please fill out this 9-item stress survey. Think about your most stressful moment in academia during the last year.

		Not at all	A little bit	Moderately	Quite a bit	Extremely	Item score
1.	Having “flashbacks,” that is, you suddenly acted or felt as if a stressful experience from the past was happening all over again (for example, you reexperienced parts of a stressful experience by seeing, hearing, smelling, or physically feeling parts of the experience)?	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	
2.	Feeling very emotionally upset when something reminded you of a stressful experience?	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	
3.	Trying to avoid thoughts, feelings, or physical sensations that reminded you of a stressful experience?	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	
4.	Thinking that a stressful event happened because you or someone else (who didn’t directly harm you) did something wrong or didn’t do everything possible to prevent it, or because of something about you?	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	
5.	Having a very negative emotional state (for example, you were experiencing lots of fear, anger, guilt, shame, or horror) after a stressful experience?	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	
6.	Losing interest in activities you used to enjoy before having a stressful experience?	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	
7.	Being “super alert,” on guard, or constantly on the lookout for danger?	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	
8.	Feeling jumpy or easily startled when you hear an unexpected noise?	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	
9.	Being extremely irritable or angry to the point where you yelled at other people, got into fights, or destroyed things?	<input type="checkbox"/> 0	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	
Total/Partial Raw Score:							

Figure 2 – 9 items in DSM suggested test.⁶

Write down your item scores, in the right column, and sum them for a total score answer. Then turn page.

⁶ [Severity of Posttraumatic Stress Symptoms—Adult \(National Stressful Events Survey PTSD Short Scale \[NSESS\]\)](#)

What stress score did you get? If it's above 20 you would be eligible for Wounded Warrior detainment. Before you stress out over your stress test, keep in mind, the test is full of social desirability bias. What is ironic and tragic about the Top Gun-WMD linear-antenarrative is that when Bush landed in that jet on the USS Abraham Lincoln, the incidence of PTSD reports went down to near zero. The troops were welcomed home by the President of the United States. To this day, troops traveling on US airlines are invited to board the plane first, given applause, and airports play loudspeaker messages inviting civilians to thank the military for their service. I am a Vietnam War veteran and this definitely did not happen to us.

Hypothesis: Veterans are coping with stress that no longer fits the American Psychological Associations (APA) ever changing definition of Post-Traumatic Stress Disorder (PTSD). This is a story of how cultural theory is out of step with social, economic, and political crisis of veterans, their families, and veterans committing suicides at alarming rates. Its also a storytelling about the ways the pharmaceutical industry has its way over the APA, how suicides in America among veterans are increasing, and no one can explain just why more die from their own hands than from combat. I am also doing Embodied Restorying practices that challenge the relation of culture, storytelling, and frame theory.

We (Liz EnglandKennedy & I) use storytelling sand play with veterans who have been homeless. We called it 'Embodied Restorying Process (ERP). ERP allows veterans to demonstrate and disclose previously unstoried forces that lie hidden, and to grasp them by pointing out how the things they select, the relation they compose in sand trays express and refer to what had been previously unstoryable. Restorying several times tends to improve the grasp of paths and futures that are more efficacious. See <http://peaceaware.com> for more information. We thank Community of Hope for allowing this video to be used for training and for this session <http://peaceaware.com/Warwick> for video, paper & slides).

The framing of the Vietnam War and the Iraq, Afghanistan, and Kosovo wars were quite different. This brings up an important research question, If the Second Cultural Habit of Storytelling has merit, and our storytelling competencies are atrophying, as dumber and dumber information frames are substituted for moral reflexivity, critical thinking and deconstruction skills → then has our material

understanding of the social, economic, and political crises of our time become just more and more social constructivism, more language games, more stagecraft, more dumb and dumber stress tests?

Perhaps the fundamental research question is why are most veterans just not seeking mental health help? I think it has to do with storytelling competencies, and the inability to stand up to the stigma of getting a 'disorder' diagnosis which becomes a permanent part of their resume, a pathologization, that some two million veterans are coming into universities from the military, as it downsizes.

Veteran Suicides

22 a day

8,030 a year

75,214 every 7 years

According to Grasgreen (2011) a greater proportion of student veterans have considered and attempted suicide compared to their non-veteran peers, and the difference is particularly stark in some areas, according to a study released Thursday at an American Psychological Association meeting in Washington: "18.7 percent of students overall report having seriously considered suicide at some point in their lives. That's less than half the proportion of veterans who have considered it in any capacity. (Among the veterans, 82 percent of those who had attempted suicide also reported significant signs of post-traumatic stress disorder)." Jayson (2011) reports suicide rates for student-veterans is six times higher than for non-veteran-students (7.7% versus 1.3%). In a survey of 525 veterans, 98% had been deployed to Iraq or Afghanistan, 58% reported combat experience, and 46% reported having had suicidal thoughts compared to only 6% of non-veteran students. The study is faulty, its sampling is unreliable, yet, the study is taken as gospel in formulating university programs, advising, policy, and so forth.

"Although active duty troops and their families are eligible for care from the U.S. Department of Defense (DoD), a significant number choose not to access those services due to fear of discrimination or the harm receiving treatment for behavioral health issues may have on their military career or that of their spouse" -- Strategic Initiative #3: Military Families; Kathryn Power, Director, Center for Mental Health Services

<http://store.samhsa.gov/shin/content/SMA11-4629/05-MilitaryFamilies.pdf>

“The Army suicide rate reached an all-time high in June 2010.

In the 5 years from 2005 to 2009, more than 1,100 members of the Armed Forces took their own lives, an average of 1 suicide every 36 hours.

In 2010, the Army’s suicide rate among active-duty soldiers dropped slightly (162 in 2009; 156 in 2010), but the number of suicides in the National Guard and Reserve increased by 55 percent (80 in 2009; 145 in 2010).

More than half of the Army National Guard members who killed themselves in 2010 had never deployed” (Ibid.).

To be there is a more fundamental research question. Why is stress no longer material-embodiment? It’s not about battle fatigue, its either brain trauma, or it’s a social construction, cognitive psychology, or something from Jungian or Freudian psychoanalysis. Let us now look at the framing and reframing of stress.

PTSD is now being debated within the military. Some military leaders now believe the word ‘disorder’ make soldiers returning from deployment reluctant to ask for help. It’s worse than that: soldiers are coached by their superiors to not put anything down, but zeroes or ones in this stress test, otherwise they risk losing their right to carry a weapon, get detained from leave in a Wounded Warrior treatment facility, never get promoted, or get busted out of the military altogether.⁷

The Army’s dumb and dumber approach is to change the label from Post-Traumatic Stress DISORDER to Post-Traumatic Stress GROWTH. It is a movement in positive psychology, rooted in social constructivism to think positive about PTSD, by focusing on the growth experience from being in combat. I side with others who believe that PTSD needs to be deconstructed, including how the American Psychological Association made over \$30 million selling the DSM manuals. The DSM is a manual used by the insurance industry, clinicians, and researchers to classify mental disorders, classify them, and recommend treatments, and decide who gets what benefits. Some

⁷ <http://www.dsm5.org/Documents/PTSD%20Fact%20Sheet.pdf>

36,000 physicians are members of the APA, who use the DSM to diagnose, treat, and research stress and other disorders.

Where once upon a time stress in war had materiality, now its treated as a memory manipulation. The top way of treating it is to relive the memory using cognitive reframing and desensitization. Meanwhile the stigma of having stress and seeking mental health care keeps most veterans from seeking help.

THE DSM Timeline⁸

DSM-I (1952) "stress reaction" includes materialisms of combat, fire, earthquake, explosions (an inclusion of 1943 Technical Bulletin Medical 203, battle fatigue in WWII)

DSM-II (1968) dropping 'gross stress reaction' so there was no loner any diagnosis of war/battle fatigue; this meant that returning Vietnam War veterans had no diagnostic-frame available

DSM-III (1980) PTSD is included after 10 years of political campaigning by a group of veterans known as Vietnam Veteran Against the War (VVAW), and psychiatrists (Jay Lifton & Chiam Shatan). PTSD is just a psychological memory, flashbacks...

DSM-IV (1994) PTSD is reframed as more and more exceptions, anomalies, contradictions, and even contrary cases emerge that old PTSD-frames cannot account for; result "Defining Criterion F as having both clinically significant psychological distress and functional impairment lowered the diagnostic threshold to a greater degree than did either distress or impairment alone"⁹

DSM-V (May 2013) PTSD-frame changes once again, since the DSM-IV re-framing of PTSD is still not able to stem the tidal wave on frame-contradictions of dematerialization

I have developed a webpage (<http://peaceaware.com/ptsd/>) summarizing the deconstruction articles, and the overwhelming research evidence that the PTSD tests in the various versions of DSM, including the one the audience just took, are without reliability and validity. I will spare the audience the long list of deconstruction articles. Let's look at one aspect of the cultural grand narrative of PTSD. There are blogs devoted to stress in Vietnam era war movies.¹⁰

⁸ DSM Timeline <http://interactivetimeline.com/2214/dsm-timeline/list.php?w=480>

⁹ <http://www.ncbi.nlm.nih.gov/pubmed/21672500>
<http://www.ncbi.nlm.nih.gov/books/NBK83241/>

¹⁰ <http://ptsdcombat.blogspot.com/2006/03/at-movies-film-and-ptsd.html>

- Taxi Driver (1976)
- Coming Home (1978)
- Apocalypse Now (1979)
- The Deer Hunter (1979)
- Return of the Soldier (1982)
- Birdy (1984)
- Born on the Fourth of July (1989)
- Heaven and Earth (1993)

Is PTSD now a Cultural Trope? Jerry Lembcke (2013) says Max Weber regarded as virtuous" Protestantism as "the psychological basis for capitalism: (p. 89). From the "satanic mills" of early capitalism to the post-capitalism that converged in Vietnam, "spawning a multifarious strategy that blended military and political tactics against U.S. designs for that country's development" (p. 95). "Before PTSD, news media and popular culture had helped legitimate Shell Shock during World War I, and after PTSD, Traumatic Brain Injury in the early 2000s: (p. 19). "Constructionist writing about PTSD is inevitably met with the object, 'So, you think PTSD isn't real?'" (p. xii). The media (film, TV, news, photography, art) played roles in writing and rewriting "the tangled story of military experience, masculinity, medical practice, and political and popular culture" (p.xi). Lebecke takes the position that PTSD is not real. Symptoms are labeled as PTSD, and the terminology (lexicon) of PTSD gains acceptant far greater in the media than in medical science. "With historical perspective we can see the antecedents of PTSD spawned in privies wars having evolved a realness that now extends into political and cultural spheres with consequences for the entire society" (p. xii).

In sum I think the major thing we are facing is how the narrative of stigma in American culture leads our service men and women into denial, so that they dare not avail themselves of even the most basic skill training courses, much less enter therapy by the ignorant stigmatization and pathologizing of stress by the mental health industry, the journalistic media, the university, etc. A more competent storytelling would look at the fragmented history of the DSM framing of stress by the APA expert committees, the role of the pharmaceutical industry, insurance industry, and the whole stress-therapy industry, as well as the funding of universities doing neuro-brain work for the big dollars.

Third Cultural Habit of Dumber Storytelling: The Progress Myth of the American Dream

We can see the decline of the American Dream in the videos (Boje & EnglandKennedy, 2014, see <http://peaceaware.com/Warwick>). The cultural practices of storytelling in organizations have limited the work of groups of storytelling practice places and times, and expanded the so-called 'managerial intelligence' of storytelling by increasing places and times managers spend doing storytelling practice in committees, seminars, boardroom, and strategy retreats. For some reason managerial storytelling is still dumb and dumber. Perhaps Benjamin (1936) has a point and we need to let sailors, loggers, and blacksmiths have their spaces and times of singing songs, telling stories, in order that such practice time will build storytelling competencies.

I think a prime example of a cultural narrative that is so outdated and pretty dumb is the myth of rags to riches, gaining wealth, social position, and honor, in a grand narrative of the American Dream. Horatio Alger, Jr. wrote over 100 books for the working class. One early example is called *Ragged Dick* (1867). Although written for the working class struggling with poverty, the middle class bought into the American Dream. Alger's storytelling sometimes included helpers from the wealthy class.

The American Dream in the US is all about the opportunity to rise to prosperity and success, and is enshrined in the US Declaration of Independence: all men are created equal, endowed by their Creator with certain inalienable Rights (Life, Liberty, and the pursuit of Happiness). Political leaders from Ben Franklin, Abraham Lincoln to Henry Kissinger and Senator Barack Obama invoked it. Of course the American Dream, the rags to riches grand narrative has changed through history. MLK Jr. linked the civil rights movement to the American Dream. In recent times, the American Dream is more about spiritual happiness than any sort of material storytelling except for a rampant consumerism. Most Americans see higher education as the ticket to the American dream, but with state defunding universities, the debt crises, and outsourcing of more high tech jobs, all that is left is call centers, clerking at Wal-Mart or McDonalds, and the insurance, and real estate sales positions.

The American Dream is now just rampant materialism, consumerism, and social democracy and whatever big corporations and the wealthy say it is. The progress and myths of education was deconstructed in Lyotard (1979) classic essay on postmodernism. There is now a lower rate of intergenerational social mobility in European and in the US. Indeed intergenerational mobility is lower in the US than in France, Germany, Finland, Norway and especially Denmark. Or go to China where they

are creating the Chinese Dream about entrepreneurship, the self made man or woman in china. You want the American Dream, go anywhere but the US. Marx's predictions of class conflicts are being realized.

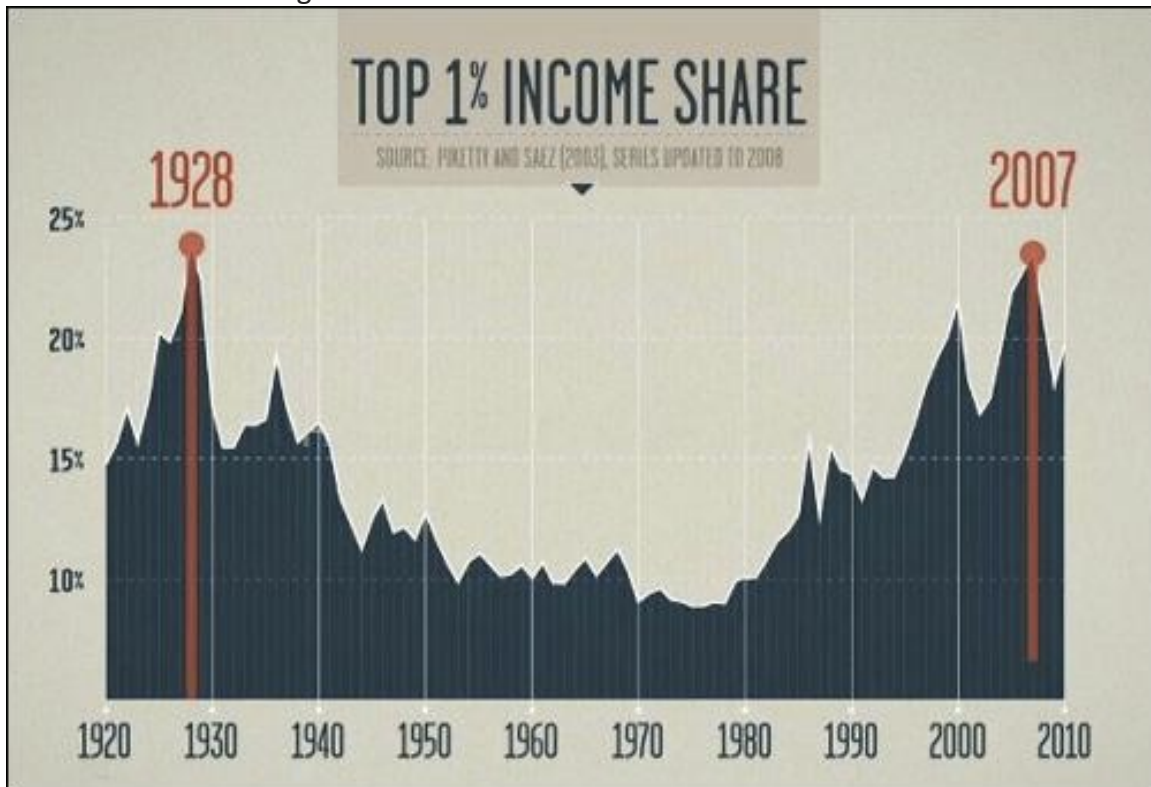


Figure 3 – Parallels of 1928 and 2007 Top 1% Income Share and the American Dream

1928 and 2007 – the year before the two greatest financial crashes in U.S. history, income inequality peaked. In the film, Robert Reich says, in the documentary *Inequality for All*, about the graph: “The parallels are breathtaking if you look at them carefully.”

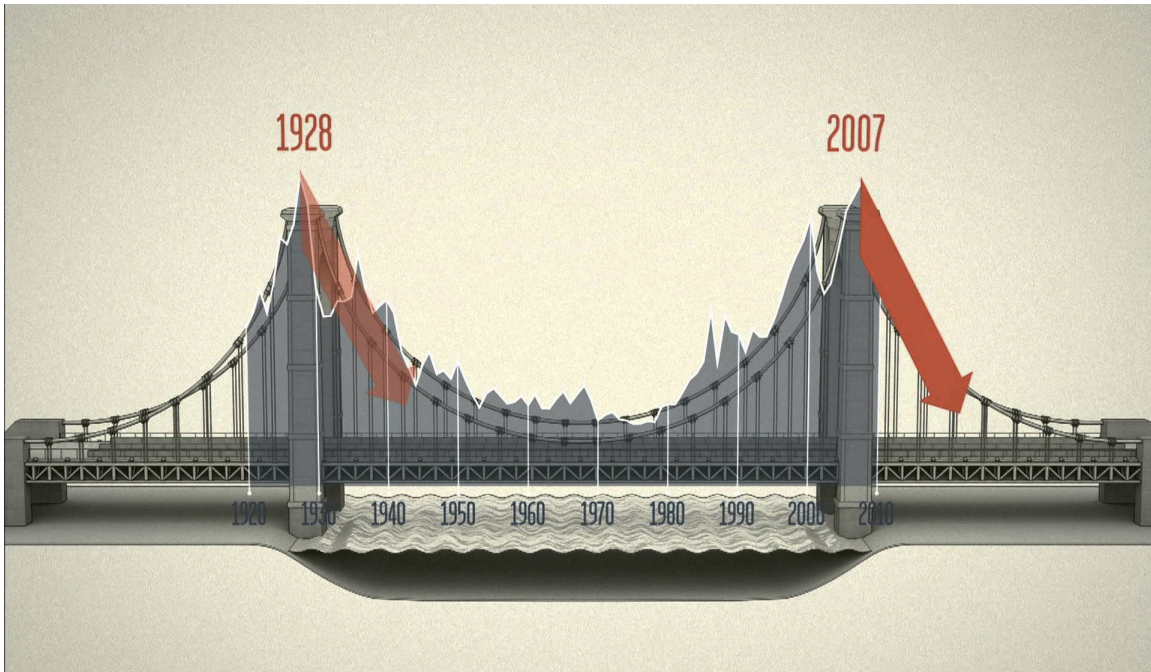
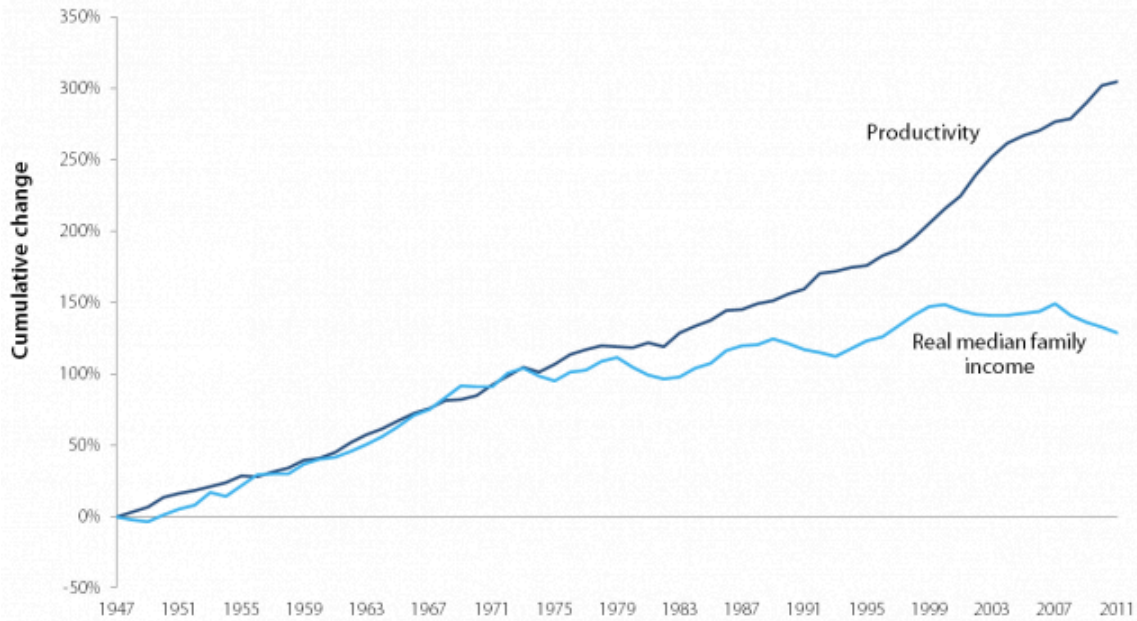


Figure 4 – Another Framing of the Economic Crises relationship to the American Dream

The return to high inequality—or what Krugman and journalist Timothy Noah have referred to as the “Great Divergence”¹¹—began in the 1970s.

11

http://en.wikipedia.org/wiki/Income_inequality_in_the_United_States#cite_note-Slate_.28September_3.2C_2010.29._Introducing_the_Great_Divergence.-29



Source: Authors' analysis of Current Population Survey Annual Social and Economic Supplement *Historical Income Tables*, (Table F-5) and Bureau of Labor Statistics, *Productivity – Major Sector Productivity and Costs Database* (2012)

The benefits of increased productivity over the last 35 years have not gone to the middle class' as more inequality continues, more economic crises, more meltdowns of national economics continue.

Fourth Cultural Habit of Dumber Storytelling: The Disappearance of the Body in Social Constructivism

There is a lack of awareness of the body in social constructivism. It is getting harder to ignore the body, since every sensation of the body tells a story. Yet awareness has been reduced to just the cognitive, to mindfulness of the now, to just a linguistic turn to word games, to just text. Here is a counter-narrative.

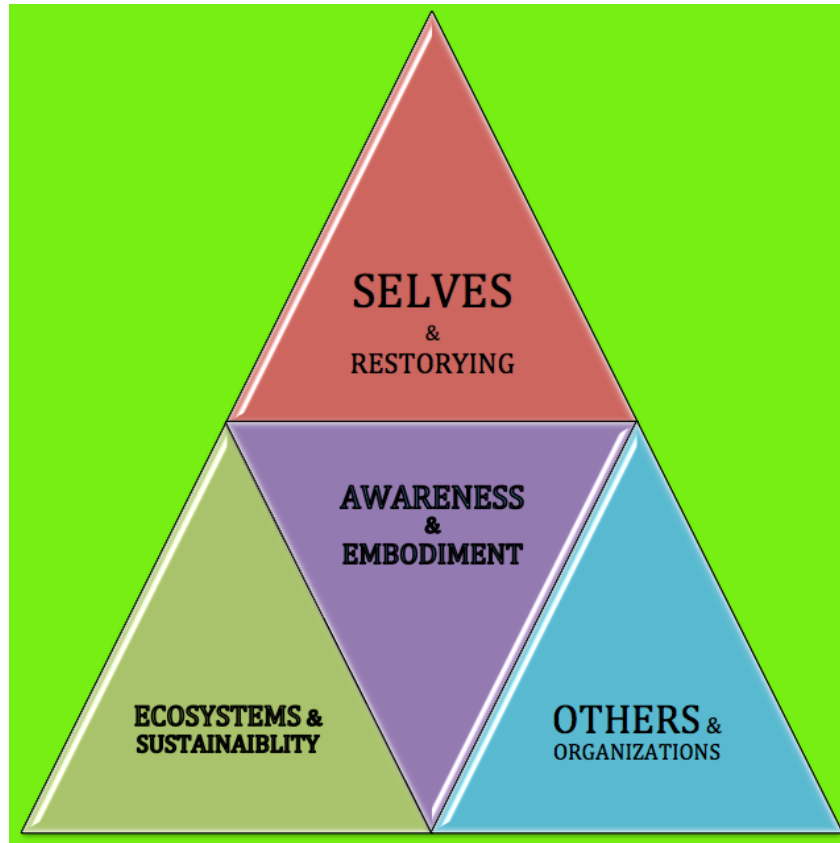


Figure 5: 'Fractal' of Relationality; based on work by Tonya Wakefield (2012).

Wakefield and I are doing a book for Routledge on the topic of Fractals in how to spot and affect emergent living stories of our Awareness embodiments, our Selves, Narratives of Others and Ecosystems. Every life possesses cycles of repeating the same stuff over and over, mixed with spirals of difference (for better or worse). To break out of cycles of sameness, means you enter spirals of difference. You stop repeating the same cycle-patterns, stop doing the same stages as before in the same status quo ways (e.g. see [RHYTHMS of Spiraling Stress & Sustainability](#)). There are several meditation methods used with veterans to achieve stress reduction. By restorying our lives become balance, and with P-cal, and Vipassana, as well as Tai-Chi, restorying can become embodiment-Awareness. Here is one of several approaches that are embodied.



WATCHED

US Army Veteran Stephen Lee Explains How Meditation Cured

<https://www.youtube.com/watch?v=PIKZ45Unl8M>

US Veteran Stephen Lee "explained to HuffPost Live host Ricky Camilleri how he would watch himself get angry and balling up his fists and he knew something was wrong just by the way he interacted with the world. And then he became part of a study on meditation and the brain. To find out how meditation affected him watching the video above.

This Awareness can extend to Others and Ecosystems. The Eco follows age-old cycles of sunset and sunrise, birth and death, etc. of all bodies. Others bring us joy, and as the cycle turns, Others may disappoint us. **Impermanence.**

Table 1: 7 STEPS of Embodied Restorying

1. Recharacterize (authentic Self identity) Pick a place and time in your life story where you experienced a problem or stress event. Do not tell about the event. Just call it THE EVENT. Is it before the military, during deployment, after coming back, after military, in university, in work, in family, other? What is the place and time?

Here are some sandbox-figures of family, animals, military, university. Use whatever ones you like to put in your path to and from military. Place them in the sand, and use any other objects you like to tell your story visually, as you answer these questions. If you just did work with horses, then you can choose some horses and make them characters in your story. (See http://www.youtube.com/watch?v=y0BbM_t0R4Q)

2. Externalize (de-label the Disorder Label) Pick a character for the sandbox that represents you (can be animal, human, thing). Tell us a story about a situation (a problem or a stressful situation) involving you and other people where you weren't happy with the outcome, and you would like the story to be different. Do not tell about the event. Just call it THE EVENT. Pick an object/thing to represent it. Name the character. Tell us the story in the sandbox. (See <http://www.youtube.com/watch?v=osJGh3BqS04>)

3. Sympathize (benefits) – of old story of CHARACTER NAMED (Step #2); Map the payoffs in the sand

4. Revise (consequences) – Map the Organization & Economic influences of old story/old stereotypes of CHARACTER NAMED (Step #2); Map the

consequences in the sand

5. Strategize (Little Wow Moments of exception to grand old story); Time travel to reclaim best of you; What are some places and times when you were at your best? When you resisted the role of **CHARACTER NAMED (Step #2)**; pick a new artifact to represent them; name this new character

6. Restory (rehistoricizes the Grand old Story by collecting Little Wow moments into New story) of your new character (Step #5);

7. Publicize (support networking) e.g. letter writing with supporters of your 'New Story' of your new character (Step #5)

There are two (& more) ways to look at it. In Western-based psychology, the veterans with stress, are pathologized, then treated and/or medicated, often, for life. This is a process Duran (2006) calls the labeling or naming ritual (i.e. naming a 'disorder' or 'syndrome' for each veteran). An alternative is the 'soul wound,' which looks at the history of wounded by war, by the Veteran's Administration, by Western-based pathologizing (i.e. the naming ritual). Consultants also pathologize their clients. Consultants reflect the micro-tools of their professional training into the macro of the community. Consultants pathologize clients with Western perspectives; such as statistics training that further pathologize communities (in this case veteran) into some calculation metrics, and mostly "irrelevant instruments" (Duran, 2006: 113). The research, does this, and then publishes the narratives of veterans and community in academic journals, that most communities of veterans never will read. This, Duran calls "helicopter research" (p. 113). The researcher promises grounded theory, but never actually touches ground, takes off vertically to prescribe theory categories, and uses the research methods to publish or perish.

DIALOGUE OF OUR FOUR SELVES Together Grace Ann Rosile and I, and our university colleagues, are using an embodied restorying approach we call 'HorseSense,' to get at what we call the relation of the Mirror-Self to the Home-Self, Frozen-Self, and Social-Self.

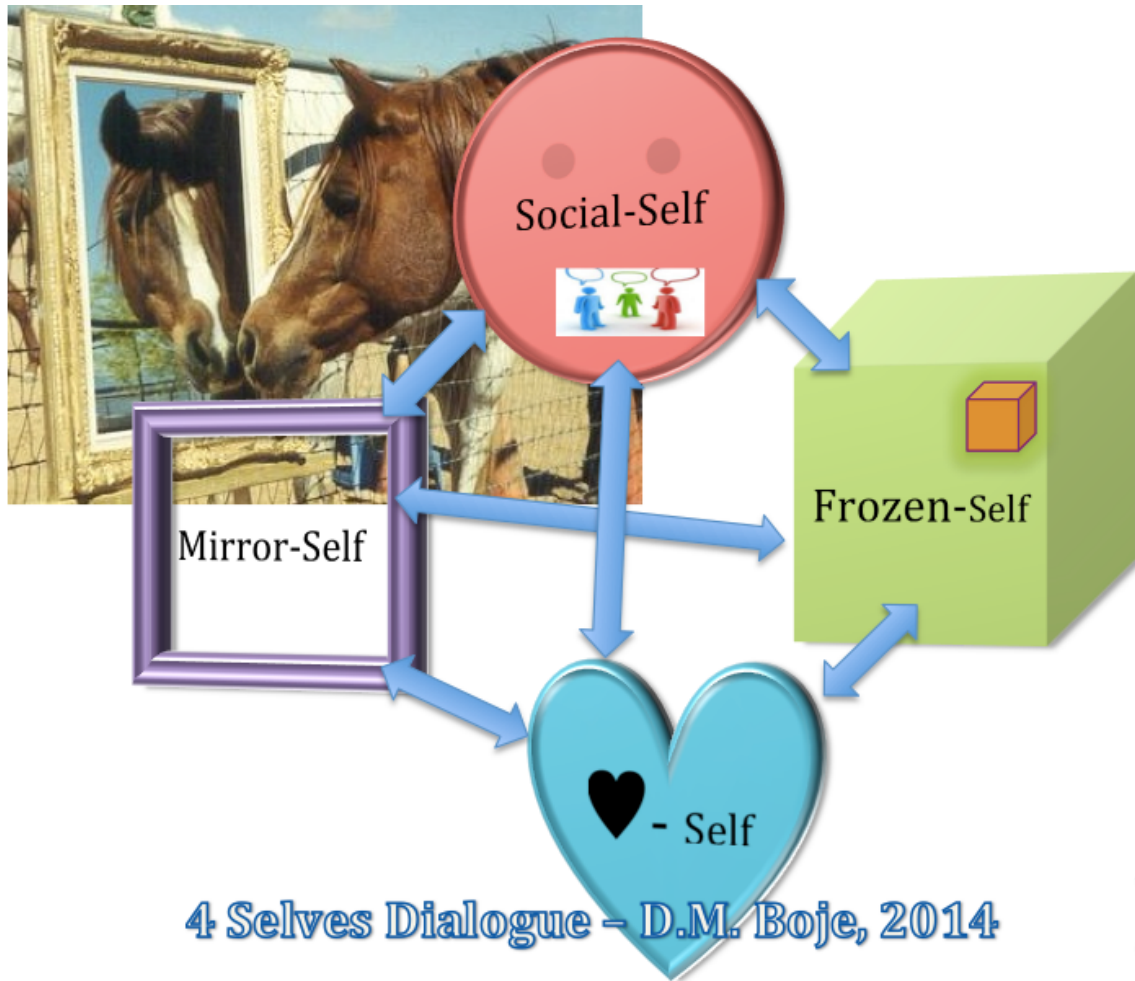


Figure 8: The Four Selves in Dialogue - D. M. Boje, 2014 (from <http://peaceaware.com>).

The Dialogue of the Four Selves is going on all the time in our mind. Under stress, and out of touch with Ecosystem, it becomes disembodied Cacophony, instead of what Mikhail Bakhtin (1981) calls the 'Polyphony' of a healthier and more Peaceful '*Dialogic Imagination*.'



The arrows in the 4-Selves Dialogue are what I call Antenarrative is simply put a connectivity of little *living stories* we live and the bigger, grander narratives that fossilize (Boje, 2001, 2008, 2011).

Where did the soul wound come from? Is there an intergenerational soul wounding going on in the family, in the military, in the society?

Our Four Selves interact with Others and that includes Organizations. Our SELVES and EMBODIMENT are apart of the oneness of the body. Our bodies come to work and to deployment in theatres of combat. Each cell of the body remembers

stress. At the same time organizations have their ways of Narrating about the Selves. The old military narrative was 'suck it up,' 'man up' and move on. The new military veteran includes use of mindfulness as well as restorying.

We experience intense emotions that become our frozen-self. Its like a block of ice, that grows in size with each intense emotional or trauma-body experience. The frozen-self cannot be thawed directly with the heart-self. This is because the frozen-self of rage, anger, suffering, despair, revenge, etc. does not like to have love applied. One way to proceed is to journey to the realm wither the frozen-self dwells. Set up a conversation with frozen-self and mirror-self (intellect), heat-self, and social-self (judging). Talk to the frozen-self, using Embodied Restorying Process (ERP as we call it, Boje & EnglandKennedy, 2014).

The Community of Hope invited us to do the storytelling healing classes this semester. In our examples, the veterans choose and set up the characters representing their journey. Our analytic is to look at the dialogisms among the Selves: frozen-self, mirror-self, social-self, and heart-self. This dialogue with the frozen parts of the self, allows light and love to unfreeze the ice cube. However, it is the person that has to open the door with the keys they used to lock frozen-self away in some dungeon.

We are working with veterans who in many cases have bought into the dumb and dumb narratives of their culture, political, economic setting. The repeated rounds of restorying are a way to thaw the ice. We view this as an ontologic methodology, a way to look at the veteran's worldhood, as they enact it in the Sandplay storytelling, and retrace the meaning of Being (Heidegger, 1962, section #37, p. 62). The veterans choose figures and things Present-at-hand, available for Sandplay, and then the reflexive interpretation ensues. This is related to what Strand (2012) calls 'material storytelling.' Our extension is to take it into restorying, to uncover hidden meanings of Being veterans in the late modern economy of US with the decline and extinction of the middle class. Homelessness in the institutional cultures becomes a label, a stigma, and something veterans who have, often begun and/or ended in poverty, have to deal with. More accurate than homeless, would be Deleuze and Guattari's (1987, chapter 14) 'nomads' who are on the move, and being deterritorialized by those same institutions. The opposition in the space, is often between cities blocking or discouraging the nomadic veterans from settling their, moving them along. We are fortunate in Las Cruces not to have the laws and ordinance of some other American cities, that prohibit feeding the homeless, make it a crime.



Figure 3 - The De-Stress & Stress Spirals © D. Boje Mar 13, 2014

The Green Upward Spiral is a way to manage stress naturally by relating Awareness to the Selves. The Red Downward Spirals is what happens as you ignore Awareness and the Selves, such as the Take-a-Break cues, and how physiologically, the body breaks down. Initially, and in the short-term, the body-selves can be High, and in the long-term get addicted to the Rush of stress, but eventually the body will shut down. This Double-Spiral model is based on the work of Ernest Lawrence Rossi, Ph.D.(1991) *The 20 Minute Break: Using the new Science of Ultradian Rhythms* (with David Nimmons; NY: Putnam Books). Rossi has written about how our body rhythms go through a natural cycle to reduce stress, and how stress adapts to our environment (fight & flight) in short bursts, while when we ignore our body-stress rhythms, we run the risk of natural stress-de-stress cycles, plunging into a downward spiral. In the above figure I put Rossi's (1991) model into four steps of de-stressing that take you into upward spiral, and four steps of stressing out that plunge you into depleted health and performance efficacy.

UPWARD SPIRAL of De-STRESSING

Step 1 - Take-A-Break Cues. Awareness of the cues helps.

The Cues mean it's time to take a break: stomach rumbles, feel the need to stretch legs, bladder says full, heave a sigh, mind wanders, memory lapses, feel spaced out, feel depressed, feel vulnerable, making more mistakes, and so forth.

Listen to the Body Cues, have Awareness. Take a walk; go take care of body needs (bathroom, food, nap).

Step 2 - Breath Meditation. Vipassana works.

Take-a-Break and Meditate. You can meditate while you are sitting in a meeting, walking your dog, jogging, waiting in line, and most anyplace and anytime. Concentrate on the breaths going in and out. The first phase of Vipassana is concentrating on the nostrils, on how the air feels on your upper lip as you breath in and out. As your awareness wanders, gently and kindly bring it back to the nostrils and upper lip. If needed, count the breaths: count six in-breaths and six out-breaths. You can do this silently, and only you will know you are meditating. If some thought or experience comes up (good or bad), just place it in your imagination on a leaf and let it float away. Let any push or pull float away. In Breath Meditation, Be in non-attachment. This will let you Take-a-Break, and return refreshed.

Step 3 - Selves & Awareness Healing

In our discussion of the Four Selves, we noted that Selves and Awareness constitute the Body. The Body is in communication with all its senses with the Ecosystem and Others. Shift Awareness to your relation to the Selves. Notice what is the relation of Mirror-Self, Social-Self, Heart-Self, and Frozen-Self. Take-a-break (step 1) gives you time and space for SELVES-AWARENESS. Shift your Awareness from inner-space of Selves, to the Environments, to the Ecosystem and to Others around you, in the room, in the building, in the region you are staying, the earth, sky, air, water, heat (fire), the energy all around and through you.

Step 4. 4 Rs: Rest Relax, Replenish, & Repair

As you move into Upward Spiral of De-Stressing, the 4 R's are very important. In Vietnam, I worked in R&R, providing facilities, activities, services that helped soldiers from the front lines to get Rest and Relaxation. Soldiers could Replenish and Repair. This consisted of a Gymnasium, with racquet ball courts, weight rooms, basketball courts, etc. I did some life guarding at the Olympic size swimming pool. There was also a Service Club for dancing, music, games. We had several libraries, a bowling alley, and crafts center (photography, jewelry making, painting, drawing). I was Company Clerk for six months, and then ran the Golf Pro Shop, putting on tournaments, etc.

When anyone goes into workaholic mode, and ignores the steps of Take-a-Break cues, Breath Meditation (or prayer), Selves & Awareness Healing, and the 4 R's, then they are out-of-balance, headed into the Downwards Spiral.

DOWNWARD SPIRAL of STRESS - The Abyss

Step 1 - Ignore Take-a-Break Cues

Working without a break, pushing yourself in school, work, or the military means you are not being in Awareness. Without it, the signals the body is sending your Selves get ignored. You are burning your reserves. Rossi (1991) talks about the message molecules send between what I am calling the Selves and Awareness, getting out of whack, out of synchrony. I can get engrossed in writing, teaching, or whatever. It feels good for a while. I am in peace, joy, and self-control. Then after about 90 minutes, there are Take-a-Break cues (bladder full, stomach rumbles, legs hurt, sigh, yawn, mind wanders, cannot remember names, etc.). I need to take a break, take the puppies for a walk, and have a snack. My Mirror-Self starts to argue

with my Heart-Self. As Rossi (1991: 36) exclaims, "Look, the work you have to do is really important, stop goofing off, no time for rest!" My Heart-Self says, 'Hey dude, you are winding down. Keep it up and its step 2 for you.

Step 2 - Stay High on Hormones

The Selves and Awareness connection gets over-stressed by the over-work. There are 'stress messengers' I am ignoring. I am still pumped up ready like a predator, to fight, or like a prey for flight. As I go into Fight-Flight, my hear rate speeds up, my reflexes kick in, more oxygen is pumped to my muscles, I am using the body's storied fuel from the liver and so on. This is all very well and good for a few moments. After 90 minutes, the rhythm is depleted, and it is very risky to keep pressing on. The Selves get disconnected from the stress messages, and Awareness is cut off. Anger, rage, starts to rise from the Frozen-Self. There is an energy flow, an energy surge, and the adrenalin kicks in. The body's natural opiates kick in. The problem is in the Stay High on Hormones step, you are cut off from Others, the signals they send to chill out, cool down. You are cut off from the Ecosystem, everything is Fight or Flight, nothing relaxing, replenishing, or refreshing is coming through to your Selves and your Awareness.

Step 3 - Addicted to the Rush

I feel the rush of energy. Runners know all about it. I ran for hours a day, long-distance running, 5 and 7 miles, to get the Rush. You run to get the rush of energy. You are high on hormones. It is intoxicating. Run faster, speed-up, to get the adrenalin rush. Running for pleasures, for fitness, to prepare for Marathons, all is well and good. This kind of running becomes your entire life in order to get the Rush. Then, flashes of rage, short-temper, and narcissistic behavior when the rush wasn't there. It's great for the workaholic to rush too. In Step 3, addiction has kicked in. The messenger molecules (Adrenaline) have been colonizing the body. You are oblivious to the Take-a-Break cues. Bliss comes from all those beta-endorphins, and you continue to override the R&R signals. You are deep into the downward slope of the spiral of stress. The hormonal messenger molecules try to keep your performance up to par. But, dysfunction has set in and the performance is dropping quickly. You can't concentrate to read, write, think, or speak coherently with the skill you once possessed. Your five senses start to diminish. You don't see things as others do. You are unable to smell, taste, or touch with skill and sensitivity, as others do, or as you once did. It's all diminishing quickly. You are making embarrassing mistakes. You cannot seem to remember names. The typos increase in your writing. There are gaffes, and you are careless.

Step 4 - Body Rebels & Shuts Down

As you become more overwhelmed by life's simplest demands, the body rhythms are so disrupted they cannot self-heal naturally. Natural healing is the path of the Upper Spiral. It may be too late to shift to the Upper Spiral path. As the body stress hormones piles up, and those stress-messenger molecules course through the body, their signals and cues are ignored, out of your Awareness, then some major health issues come to bill you.

1. Ulcers in stomach
2. Headaches
3. Muscle aches

4. Heart dysfunctions
5. Colds, flu, Bronchitis, Asthma, etc.
6. Gastritis
7. Shorter and shorter life span
8. Psychosomatic illnesses including sleep problems, hallucinations, and it gets worse.

Fifth Cultural Habit of Dumber Storytelling: No Child Left Behind meets the School to Prison Paradigm

In the grand narratives of the American Dream and Horatio Alger Myth, education is a path to wealth and equality. I am first born to go to college, on both sides of the family tree, however, there is no guarantee that it will result in intergeneration wealth and equality. Indeed Duran's (2006) thesis is that without healing the soul wounds of past generations of Boje (my dad's side) and Eaton (my mom's side), the progress myth will not manifest.

The cyclic-antenarrative of poverty is becoming a downward spiral-, and even a rhizomatic-antenarrative (defined as without a cyclic- or spiral-axis, going every which way).

It is a crisis of place rhizomatic to the crisis of care in education, from kindergarten to the public university. In "No Child Left Behind" we have a linear-antenarrative of testing, standardized curriculum, focused on reading, writing, and math which is supposed to counter the declining STEM (science, technology, engineering, & math) scores of a nation.

April 9th 2014, I visited, what journalist Diane Sawyer calls, 'One of The Most Dangerous School in America. I am working as a volunteer board member on Dr. Krisha Coppedge's *KMC Empowering Educational Corporation* located in Philadelphia. I am working with the Grants Committee, helping write grants to finance several interventions. This is a school that, I believe, prepares students for prison.



Youtubes - [One of the Most Dangerous Schools in America](#) by [ABC News](#); [Diane Sawyer looks at the courage and struggle to educate students under dangerous circumstances](#); [See also At Strawberry Mansion High, There's Fear, Hope - Video - ABC News](#); and [Hidden America: Diane Sawyer Revisits a School at Risk School Called Strawberry Mansion High](#) by [ABC News](#)



Figure – Three Sisters and their Mother enrolling in A.S.I.R. at KMC-EEC April, 2014 – Photo by Boje

Three daughters coping with stress in the Schooling of North Philadelphia, Strawberry Mansion neighborhood. This is a story about the interplay of cross-culture theory with social, economic, and political crises that are thoroughly entrenched, long-term, and intractable. Yet the three sisters are ‘A’ students in what reporter Diane Sawyer calls the dangerous schools of America. I did volunteer to be on the Board of a non-profit corporation that is run by a former doctoral student of mine, and am heading up the grants committee. I am also doing Embodied Restorying here too that challenges the relation of culture, storytelling, and frame theories.

In the material identification of their own story of the spaces, times, and materialisms of a neighborhood, the child learns to tell non-verbal stories, and then the realizations occur, in-the-moments of restorying, as the verbalizing of who, what, when, where, why, and how takes place. In this way, future possibilities open up. With the restorying sessions verbal fluency increases over the course of the seven steps. We believe this is because the working and declarative memories are transformed in subtle ways, and this in turn changes the child’s orientation to neighborhood, bullying, and other conditions, through an increase in empowerment and a decrease in helplessness.



Figure – A grave headstone in North Philadelphia Cemetery (Photo by Boje)

However to be optimally effective the letter writing, the building of family, community, and non-profit organization support must be there. It takes a village to raise a child that is empowered or helpless. It takes interventions in restoring and material storytelling that go past cognitive systems and actually change the political discourse of helplessness, the stereotypes the wealthy use to keep North Philadelphia in its cycle of poverty. For example, as the public school focuses only on testing, and pulling out resources in grammar, cursive writing, art, etc. - the storytelling skills of the child atrophy. The street storytelling takes over. The political and media storytelling takes over. KMC-EEC is a way to counter the disempowered storytelling.



Figure Boje by sign of Strawberry Mansion Middle/Senior High School in North Philadelphia



Figure - Boje and Dr. Krisha Coppedge with mural of African medicine man in Strawberry Mansion High School, North Philadelphia



Figure - Dr. Krisha Coppedge and Police Officer pointing to mural of Civil Rights History in Strawberry Mansion High School, North Philadelphia

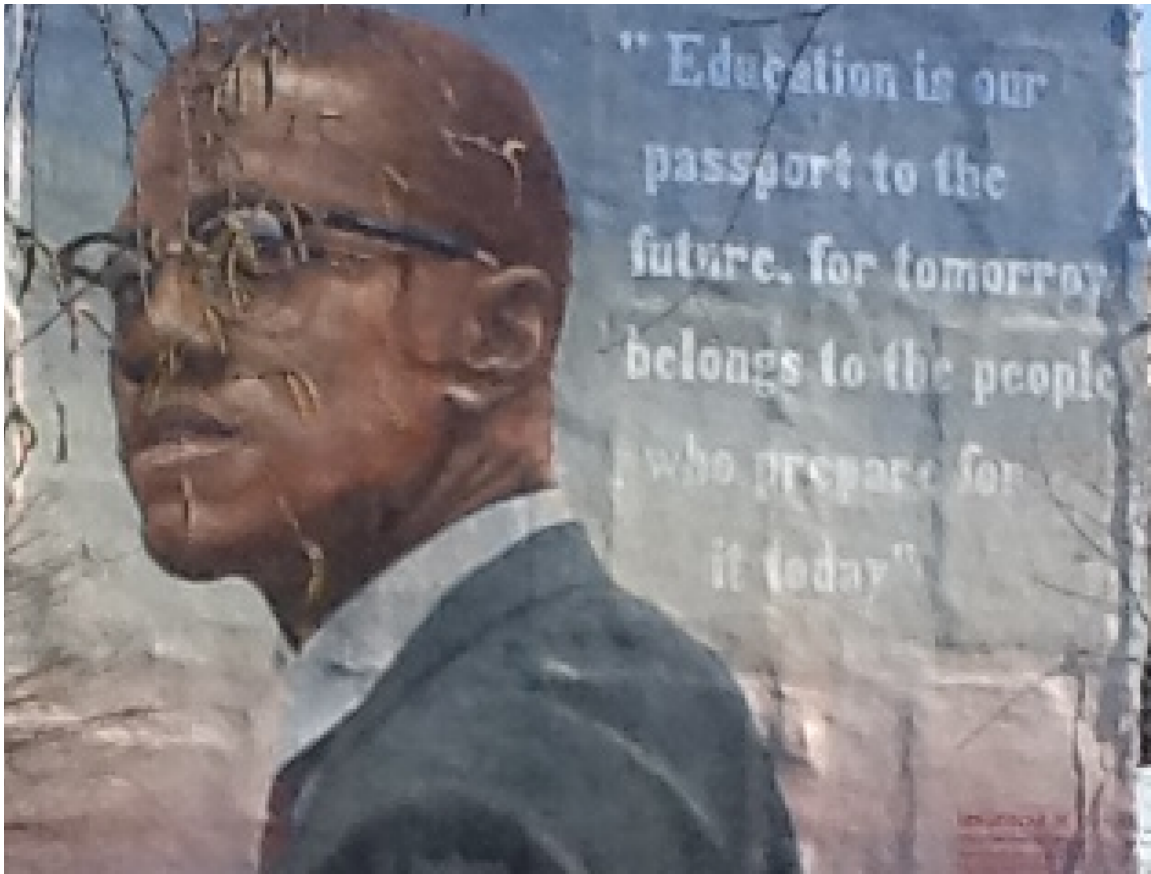


Figure - Malcolm X Mural in North Philadelphia - Photo by Boje

In sum, I am working with Dr. Coppedge to use an embodied restorying approach to counter the social, economic, and political crisis in North Philadelphia, and the Strawberry Mansion neighborhood's schools. While results are encouraging and hopeful, we have to be realistic about the material conditions, and poverty conditions, as well as the defunding of these schools. When you take out resources to teach grammar, cursive, art, music, and focus on the 'No Child Left Behind' grand narrative, the results are it is unlikely skills are learned to pass college entrance tests such as GRE and in business education, the GMAT.



Figure - Boje with Bishop of local church and two youth

In this neighborhood, working with KMC-EEC is the black church, providing a way to sing and story in positive moral climate.



Figure - Mural outside Strawberry Mansion, former elementary school, now Juvenile Probation Offices.

Children living in North Philadelphia experience a construct call 'sustained threat' from the conditions of poverty, and the bullying at school. This can result in a physiology called aptitude for error-related negativity due to memory retrieval deficits that stem from 'attention bias to threat.' It is natural to have this attention bias to threat when growing up in impoverished situations, in bullying situations, in dangerous neighborhoods. It is understandable that storytelling would show differences in the ability to produce and comprehend sustained threat, as compared to children growing up in safer neighborhoods. Helplessness is learned in the impoverished, and/or dangerous situations. With helplessness, there is a difference in character-identification and story representations. The material storytelling conditions are also different. In material storytelling there is an intra-activity effect between the discourses and the material conditions of North Philadelphia. Storytelling is a domain of that discourse and material condition. Storytelling is not just a cognitive system but rather it is embedded in the material conditions of a neighborhood, a family, a school, and a non-profit organization such as KMC-EEC. The cognitive storytelling system consists of attention, working memory of past events, and declarative memory of future possibility. The material storytelling system (Strand, 2012, 2014) consists of the intra-activity of material characterizations in the surround of students, parents, teachers, and so forth. Those material characterizations affect the future possibilities because the memories can go into attentional bias effects. Attention can be paid to the situational threats in a way that biases the perceived options for future potentialities. The positive value systems of KMC-EEC, and that of the church can change the valences of these storytelling. However, there is also a political storytelling, a media storytelling, and so forth that affects the visual and language/cognition systems of the children. The perceptual primary behaviors and issues facing children affect their learning of a story which can move into hopelessness, depression, anger, and other emotional expressions.

The working memory of this storytelling has a material impact on future potential. The story learning is not just cognitive. Children are embedded in a political and media storytelling system of characterizations about the children and schools and future career options of the children. Another contribution to storytelling science is a revision of White and Epston (1990). Their approach to restorying only addresses discourse (the linguistic turn, the social constructivism), and does not attend to the materialisms of storytelling. While the textual metaphor White and Epston use is important to storytelling, it is not the whole storytelling. The material conditions of daily life in a neighborhood, give children a 'sense of place,' a 'sense of time,' and a 'sense of materialism.' In the sense of place, a child learns safe places, dangerous places, food places, play places, and spiritual places in a neighborhood. The child learns the times of morning safety, and times of evening madness. The material sense a child learns can mean their own biological survival in situations of bullying.

MAIN HYPOTHESIS: Before there is verbal (discursive or cognitive) storytelling, our hypothesis is, the child learns a material storytelling that is pre-verbal, even pre-language. The embodied restorying process using the

sandbox and the material storytelling apparatus is a way to move a child from pre-verbal to verbal-storytelling.

Sixth Cultural Habit of Dumber Storytelling: The Triple Bottom Line will Remedy the Collapse of Civilization

I am past-chair of the Sustainability Council at my university. I have been involved in green pedagogy since the development of the 'Greenback Company' experiential approach to education (See Boje & Dennehy, 1991). Now I am the Coordinator of the 'Greening the Curriculum' at my university.

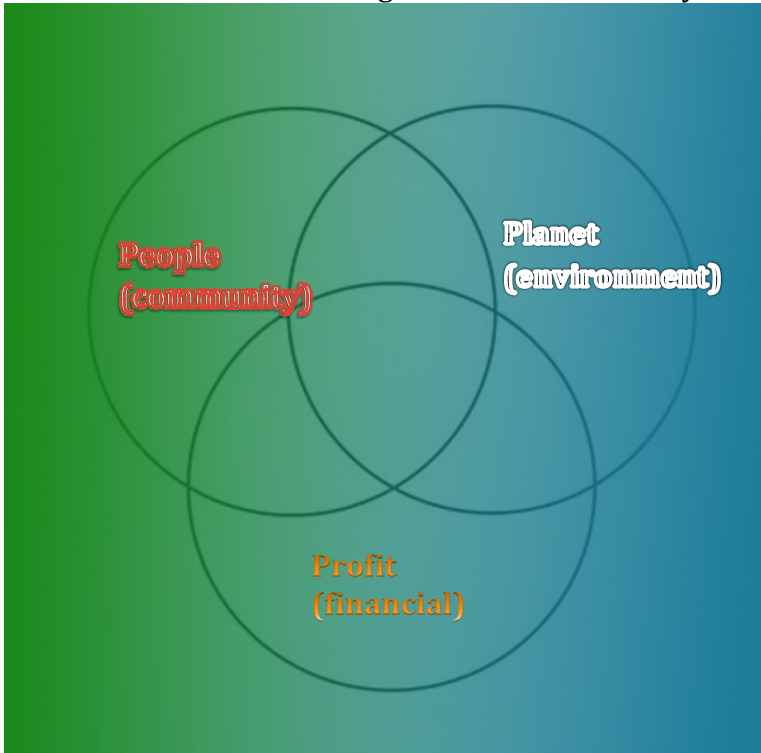


Figure 10 – Triple Bottom Line, Dumb and Dumber Grand Narrative

- Planet (environment)
- People (community)
- Profit (financial)

The Triple Bottom Line was a phrase coined by the consultant and campaigner, John Elkington, to refer to the notion that organizations that were beginning to think about issues related to sustainable development needed to work away from a single (i.e. financial) bottom line to a recognition that organizations also have both social and environmental performance bottom lines. At face value, it seems like a perfectly sound idea because it crystallized the notion that had been around for some time (e.g., The Corporate Report, 1975) that for full accountability, organizations needed to produce, alongside their financial statements, a full set of both social and environmental 'statements'.

However, when we deconstruct the triple bottom line grand narrative, we discover that Profit is hierarchically dominating the People and the Planet. The social and environmental information included by the few 'statements' that approached any kind of triple bottom line reporting are assertive, partial and tend to cherry-pick the "good news" in order to fake the grand narrative of the People and the Planet. It is both obvious and well established in research that any organization facing a conflict between its financial performance, most commonly performance that affect share prices and dividends, and its social or environmental performance is guaranteed to (in all but the most extreme cases) give preference to the financial. After all, organizations cannot spend money on social or environmental efforts if they do not have any money to spend. Thus, at its core, the triple bottom line is not a triple bottom line at all but a Profit (i.e., financial) bottom line with a little room for the People (i.e., social) and the Planet (i.e., environmental) – If the finances permits them.

At my own university, there are six colleges, plus operations, and that means at least seven different ways of understanding what is 'greening' (aka sustainability). To green the university means coping with the pragmatics of a university that does not do anything without ten signatures, eight different committees approving, getting the approval of President, Provost, Regents, and even the State legislature. That is still not enough. A swarm of technocrats have to write software codes so minors and majors can be declared, a catalogue of courses can be greened, and Star-audit programs can pick all this up in advising. Still more is needed to rid the University of a system where all "instrumental strivers" are constrained to follow the track/regulations laid out for them (Jemielniak & Greenwood, 2013). The Office of Institutional Analysis has to have all the encoding done, before it can build and track databases about enrollments in green curriculum courses, saving in dollars from class sustainability project, increases in alumni donations to sustainability scholarships, to name a few benchmarks. And that's not all. The university already signed the University Presidents' Climate Action agreement, and the Talloires agreement, and I, among others passed Faculty Senate memorials, chaired a Sustainability Council, and co-wrote an assessment report for some 110 pages that got us first a Silver Star and then a Gold Star in Sustainability from AASHE. But none of this means that students can find classes in sustainability, find the Foundation codes to make scholarship donations, figure out the *ScholarDollar* things to say on the online application to get some financial aid for going green. Here, as in the other two cases, I am also using Embodied Restorying to bring about change.

If you deconstruct, and put Planet and People ahead of Profit, you get a very different look at the bottom line. When the bottom line is People, you are still in a humanist point-of-view. When you make Planet, and its entire species in the bottom line, then you arrive at a posthumanist worldview. Under a post-humanist perspective, things like climate change become a focus. In the Neoliberal ways of storytelling, climate research findings are the result of junk science. This is an untenable position, since some 97% of environmental scientists agree with the

findings. How is it possible to reject such a grand narrative? For Kötke (2007), this narrative will never be sustained until we come to see that our current picture of reality is leading it to our own suicide. We live on earth yet we are destroying the very thing we need to survive - resulting in a self-destructing act. However, our current system challenges this counter-narrative of the triple-bottom line and creates this *disconnect* (Latour, 2012), resulting in giving this narrative nothing more than a passing ear, through social actors in order to keep system reforms from challenging the current hierarchical structures of the P's. In the USA, for example, all across the country a plethora of talk show hosts make it their agenda to defend against climate action, since it would deeply affect their number one bottom line, profit (financial wealth) creating a delusional system. In fact, most proposals aimed to help the Planet have little to do with fixing the problems rather alleviate the situation without making any uncomfortable change in the core value of our existing society (Kötke, 2007) – Profit. Our only hope to bring validity to the counter-narrative of the triple bottom-line is to find the bridge (Latour, 2012) to connect and break the delusions (Kötke, 2007) created by the few and powerful and create a system reform where all three P's hold an equal significance.

Conclusions

The dumb and dumb cultural grand narratives are framing veterans, school children, and ecosystems in ways that are resisted, and need more resisting.

In the video, 'Storytelling Healing of Veterans using Sandplay in Embodied Restorying Process,' by Myself and EnglandKennedy (2014), we are doing something ontological, rather than the traditional forms of Sandplay that use social constructivism and/or Jungian symbolism interpretation. The Sandplay storytelling procedure is a starting point to investigate something more primordial the ways the veteran's worldhood is ontological. The ontological task is to inquire how the veterans characterize and pattern their Sandplay world, in ways that access the existence of veteran's worlds. The Embodied Restorying Process (ERP) is not the traditional restorying (White & Epston, 1990) which takes the 'text' as its analogy in a social constructivism. While helpful, the traditional restorying, as with the Sandplay storytelling

The work we are doing with the ERP traces how veterans can get caught up in a narrative loop of disempowerment. By restorying, again and again, and each time pull in new icons, new attractors, substitute new artifacts, and these re-characterizations of Self-identity send them into different self-efficacy loops about the past, present, and future. Its as if there are a series of back-loops, fore-loops, and present-loops. The attractors are jumping off ways to change efficacy-loops, to go to an outer loops in backshadowing the past, and into outer-loops of foreshadowing alternative future possibilities (Morson, 1984; Boje, 2014). It is the sideshadows of the present that are important gateways to the back- and fore-loops of self-efficacy.

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