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The American Dream, the Dream of America

ABSTRACT

The American Dream has long been a symbol of hope and opportunity for individuals seeking a better life in the United States. This dream encompasses the belief that anyone, regardless of their background or social status, can achieve success and prosperity through hard work and determination. It is a driving force behind the founding principles of the nation and has inspired generations of immigrants and citizens alike. Through The Dream of America anyone can achieve their goals and create a better future for themselves and their loved ones.

Throughout history, the American Dream has been a central theme in literature, art, and popular culture. It has been depicted as the ultimate goal to strive for, the beacon of hope in times of hardship, and the driving force behind countless success stories. The Dream of America has been a source of inspiration for millions of people around the world, who see the United States as a land of opportunity and a place where dreams can become reality. However, the American Dream is not without its critics. Many argue that it is an unattainable ideal that perpetuates inequality and social division. They point to the disparities in wealth, education, and opportunity that exist in American society and argue that the Dream of America is nothing more than a myth designed to keep people striving for an unattainable goal.

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الحلم الأمريكي، حلم أمريكا

علوان حسن البولاني/جامعة الصداقة بين الشعوب في روسيا/عضو هيئة التدريس في كلية الشرطة العراقية
م.حيدر لعبيبي /جامعة واسط / كلية الآداب

الخلاصة:

لطالما كان الحلم الأمريكي رمزاً للأمل والفرصة للأفراد الذين يبحثون عن حياة أفضل في الولايات المتحدة. يشمل هذا الحلم الاعتقاد بأن أي شخص، بغض النظر عن خلفيته أو وضعه الاجتماعي، يمكنه تحقيق النجاح

المجلد: 16 العدد: 3 الجزء: 2 في (1/7/2024) Lark Journal
وقائع المؤتمر العلمي الثامن لكلية الآداب – جامعة واسط، بالتعاون مع مجلة لارك تحت شعار (المسارات المعرفية للعلوم الانسانية والاجتماعية
الواقع وآفاق الريادة، المنعقد بتاريخ (2024/4/23)
والازدهار من خلال العمل الجاد والتصميم. إنها قوة دافعة وراء المبادئ التأسيسية للأمة وقد ألهمت أجيالاً من
المهاجرين والمواطنين على حد سواء.

على مر التاريخ، كان الحلم الأمريكي موضوعاً رئيسياً في الأدب والفن والثقافة الشعبية. لقد تم تصويره على أنه الهدف النهائي للسعي من أجله، ومنارة الأمل في أوقات المشقة، والقوة الدافعة وراء قصص نجاح لا حصر لها. لقد كان حلم أمريكا مصدر إلهام لملايين الأشخاص حول العالم، الذين يرون في الولايات المتحدة أرضاً للفرص ومكاناً يمكن أن تصبح فيه الأحلام حقيقة.

ومع ذلك، فإن الحلم الأمريكي لا يخلو من منتقديه. يجادل الكثيرون بأنه مثل أعلى بعيد المنال يديم عدم المساواة والانقسام الاجتماعي. يشيرون إلى التفاوتات في الثروة والتعليم والفرص الموجودة في المجتمع الأمريكي ويجادلون بأن حلم أمريكا ليس أكثر من أسطورة مصممة لإبقاء الناس يكافحون من أجل هدف بعيد المنال.
الكلمات الرئيسية: الحلم الأمريكي، الفرص، الازدهار، المهاجرين، الإلهام، عدم المساواة

Абстрактный:

Американская мечта уже давно стала символом надежды и возможностей для людей, стремящихся к лучшей жизни в Соединенных Штатах. Эта мечта включает в себя веру в то, что любой человек, независимо от его происхождения или социального статуса, может достичь успеха и процветания благодаря упорному труду и решимости. Это движущая сила основополагающих принципов нации, которая вдохновляет поколения иммигрантов и граждан. С помощью «Мечты об Америке» каждый может достичь своих целей и создать лучшее будущее для себя и своих близких.

На протяжении всей истории американская мечта была центральной темой в литературе, искусстве и популярной культуре. Его изображали как конечную цель, к которой нужно стремиться, маяк надежды в трудные времена и движущую силу бесчисленных историй успеха. Мечта об Америке стала источником вдохновения для миллионов людей во всем мире, которые видят в Соединенных Штатах страну возможностей и место, где мечты могут стать реальностью.

Однако американская мечта не лишена критиков. Многие утверждают, что это недостижимый идеал, который увековечивает неравенство и социальное разделение. Они указывают на неравенство в богатстве, образовании и возможностях, существующее в

американском обществе, и утверждают, что мечта об Америке — это не что иное, как миф, созданный для того, чтобы поддерживать стремление людей к недостижимой цели.

Ключевые слова: американская мечта, возможности, процветание, иммигранты, вдохновение, неравенство

Introduction: in search of an earthly Paradise

In *Navigatio Brendani*, which dates back to the 11th century, Saint Brendan, an Irish monk of the 6th century, recounts his maritime adventures in great detail:

“Before them lay open country covered with apple trees laden with fruit. The monks ate as much as they wanted and drank deeply from the springs. The island was so wide that forty days’ wandering still did not bring them to the farther shore. One day they came upon a vast river flowing through the middle of the country. ‘What are we to do?’ asked Brendan. ‘We have no idea of the size of the country and we cannot cross this river.’ (1, p. 18).

The paradisiacal description of this “Terra Repromissionis,” which he is said to have discovered after seven years of navigation, is so vivid that it is unclear whether it is a real journey strongly fictionalized and embellished by popular imagination or a purely legendary account.

Regardless of its veracity, the story is said to have inspired Christopher Columbus centuries later. Columbus, who never stopped searching for the fabled "Terrestrial Paradise," lost to history, finally spotted a land rising from the waves in 1492 while looking to the west for a route to the Indies from the top of a watchtower. This land was baptized with the name of “America.”

In *Works and Days*, Hesiod, a Greek poet, evokes a land in the Isles of the Blessed, where “fortunate heroes...dwell with carefree heart...and the grain-giving soil bears its honey-sweet fruits thrice a year,” (2, pp. 41-42) dating back to the 8th century BCE. Much later, in the 1st century CE, Plutarch evokes paradisiacal lands also called the “Islands of the Blessed,” while Ptolemy shows a region on his maps called the “Fortunate Islands.” All regard this Terra Incognita as a mythical land, shrouded in magic and placed in the West.

This America, without yet bearing the name, pre-existed its discovery and location on old-world maps, so strong was its hold on the Western imagination. Out there, somewhere in the West, beyond

the seas, was supposed to be an unknown land of El Dorado, Terrestrial Paradise, Land of Plenty, or however one imagined it since Antiquity, lending it all the attractions lacking in this lower world. Even after it could finally be represented on a map, America continued to spark the wildest dreams and ignite the spirits of immigrant populations from old Europe who believed in the values of individualism, perseverance, work, and family, under the blessed eye of God. How does one define the American Dream, and what images are associated with it in the minds of those who keep their gaze turned toward the horizon?

Sometimes the horizon darkens heavily and raises all kinds of questions. Despite struggling with a world he does not understand, it seems that man does not allow himself to be overwhelmed by despair and continues to dream of the Dreams of America deep within himself. But what is America, and how does it manifest itself? Are the moments of epiphany that scatter existence, the need for the absolute, and the nostalgia for a world of innocence that inhabits humanity the illustration? Or is America, in the end, the Terra Incognita that every individual potentially carries within him and that he must find to continue to advance toward the future, one foot in reality and one foot in the Dream? In Act I of his play “Back to Methuselah,” the British dramatist George Bernard Shaw invites us to dream and reflect in his own way when the Serpent addresses Eve:

“If I can do that, what can I not do? I tell you I am very subtle. When you and Adam talk, I hear you say 'Why?' Always 'Why?' You see things; and you say 'Why?' But I dream things that never were; and I say 'Why not?' I made the word dead to describe my old skin that I cast when I am renewed. I call that renewal being born.” (3, p. 6)

America has always been considered the land of great opportunities, a place where everything is possible. The United States, in particular, is seen as the embodiment of ideals such as freedom, equality, and rights, but above all, as a place where one can improve their status, achieve economic prosperity, and attain the ultimate happiness – the supreme good that all people aspire to – through commitment, perseverance, and hard work. Based on this premise, James Truslow Adams, an American historian, coined the famous phrase with its accompanying definition in his 1931 bestseller, “The Epic of America”:

“The American Dream is that dream of a land in which life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement. [...] It is not a dream of motor cars and high wages merely, but a dream of social order in which each man and each

woman shall be able to attain to the fullest stature of which they are innately capable, and be recognized by others for what they are, regardless of the fortuitous circumstances of birth or position.” (4, p. 404)

In his book, Adams described the American Dream as “that dream of a land in which life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement.” He saw the American Dream as a powerful and inspiring vision that had the potential to bring people of all backgrounds and beliefs together in pursuit of a common goal. However, Adams also recognized that the American Dream was not a static or fixed concept. He believed that it was constantly evolving and adapting to new challenges and opportunities. He saw it as a dynamic and inclusive vision that could encompass a wide range of individual aspirations and societal goals (11, p 2).

Adams’ view was influential in shaping American culture and politics during the 20th century. His vision of a society that rewarded hard work and individual achievement helped to inspire generations of Americans to pursue their dreams and build a better future for themselves and their families. However, his vision has also been criticized for being too narrowly focused on individual success and too blind to the structural inequalities and systemic barriers that can limit opportunities for some groups of people.

In *Democracy in America*, Alexis de Tocqueville writes: “I confess that in America, I saw more than America; I sought there an image of democracy itself, of its penchants, its character, its prejudices, its passions; I wanted to become acquainted with it if only to know at least what we ought to hope or fear from it.” (5, p. 13). Doesn’t this famous formula sum up in itself the story of a land which, from the dawn of humanity, has inhabited minds, inflamed imaginations, and untied both the pen and languages? How do you define the American dream? How does America, in the metaphorical sense of the term, manifest itself on American soil and in Hollywood in particular?

J. Hector St. John de Crèvecoeur was a French American writer who lived during the 18th century. He is best known for his book *Letters from an American Farmer*, which was published in 1782. In this book, Crèvecoeur describes the American Dream as the promise of a better life and the opportunity for anyone, regardless of their background, to achieve success and prosperity.

Crèvecoeur’s vision of the American Dream was shaped by his own experiences as an immigrant who came to America in the mid-18th century. He saw the United States as a land of opportunity, where hard work and determination could lead to success and social mobility. In his letters, he

described the vastness and diversity of the American landscape, the abundance of natural resources, and the relative freedom and equality that he believed existed in American society. His vision was also influenced by his belief in the virtues of rural life and agrarianism. He saw farming as a noble and virtuous occupation that provided a way of life that was healthier, more natural, and more fulfilling than the crowded, polluted cities of Europe. In his view, the American Dream was not just about material success, but also about living a good and virtuous life.

However, his vision was not without its limitations and contradictions. While he celebrated the diversity of American society and the opportunities it offered, he also embraced a vision of America that was largely white, male, and agrarian. His emphasis on the virtues of rural life and the importance of owning land as a means of achieving success and social status excluded many people, including women, people of color, and urban dwellers, from his vision.

Despite these limitations, Crèvecoeur's vision continues to resonate with many Americans today. It embodies the idea that hard work and determination can lead to success, and that anyone, regardless of their background, can achieve their dreams in America. At the same time, it reminds us of the need to constantly re-evaluate and expand our understanding of who is included in the American Dream and who is left out. On this note, in Letter III, "What is an American?," Crèvecoeur imagines the reaction of an Englishman (who, within this context, can be more generally considered a European man) in the face of the new society, and these are his words: "is not composed, as in Europe, of great lords who possess everything, and of a herd of people who have nothing" (6, p. 40).

Crèvecoeur, who was born and lived for many years in France, is perfectly familiar with French society (the emblem of European society), especially in the years immediately preceding the French Revolution (1789). It is a closed society, divided into very rigid social orders, where changing one's position is not at all a contemplable idea; a society that looks to the United States with deep admiration (even this, in fact, influences the path to the fateful 1789).

Therefore, both the independence from European society and the construction of its own identity appear to be definitively completed: on the American continent, there are no inequalities, and no small group of people who dominate others, as seen in Europe. Instead, there is a large community of farmers in which each member respects the laws and earns a living for themselves. In short, it is an ideal society, or more precisely, quoting Crèvecoeur himself, "the most perfect society existing in the world" (6, p. 41).

The American Dream

For the Pilgrim Fathers, who were Puritans that came to take refuge on the other side of the Atlantic, America was the sacred land where they could accomplish the work of God on earth and build the “City on the Hill,” a famous city that evokes, in a now-classic sermon by John Winthrop, “A Modell of Christian Charity”: “For we must consider that we shall be as a city upon a hill. The eyes of all people are upon us” (7, p. 91).

For the Founding Fathers of the American nation who recorded their expectations and aspirations in The Declaration of Independence of 1776, The Constitution of 1787, and the Bill of Rights of 1791, as well as for the Utopians of the 18th and 19th centuries, the New World was a cradle of a new society inspired by the very principles of the Enlightenment. Two key words, freedom, and the right to happiness, constantly recurred in the wording of the founding acts of the new republic, and in the texts that accompanied the emergence of these micro-societies across the Atlantic, even if only ephemerally.

“Life can be bright in America / If you can fight in America / Life is all right in America / If you’re all white in America,” sings the Puerto Rican characters in the musical “West Side Story,” which illustrates the illusions and disillusionments of those who have sought to live “the American Dream.”

America, blessed by the Gods, wants to be the place of all possibilities, far from the feudalisms, persecutions, and confrontations of old Europe. The individual is supposed to no longer be dependent on his origins but judged and rewarded according to his abilities and work in a society built on the recognition of the individual and work. As James Truslow Adams explains,

“It has been a dream of being able to grow to fullest development as man and woman, unhampered by the barriers which had slowly been erected in older civilizations, unrepressed by social orders which had developed for the benefit of classes rather than for the simple human being of any and every class”. (4, p. 405)

At each era, the American Dream takes on different versions, accompanied by images that embody and illustrate it in a way that could not be simpler and more educational. Thus, the American Dream takes on various aspects, as evidenced by the definitions of various dictionaries. Three of the consulted dictionaries understand the American Dream as different ideals: “Ideals of freedom, equality, and opportunity traditionally stressed as available to individuals in the United States”

(The Random House College Dictionary, 1988, 43); “The ideal of a democratic and prosperous society, regarded as the aim of the American people” (The New Shorter Oxford English Dictionary on Historical Principles, 1993, 66); and “An American social ideal that stresses egalitarianism and especially material prosperity” (Merriam Webster’s Collegiate Dictionary, 1996, 37).

Two more dictionaries point to economic values: “The American dream is the belief that everyone in the US has the chance to be successful, rich, and happy if they work hard” (Cambridge International Dictionary of English, 1995, 41); “The Concept that the American social, economic and political system makes success possible for every American” (Brewer’s Dictionary of Phrase and Fable, 2002, 34). There are dreams of wealth and material well-being, happiness, social success, family happiness, small supportive and fraternal communities, and political and religious freedom. These dreams inhabit all those who seek to escape the persecutions of which they are the object in Europe, dream of a land virgin of all influence, where humanity is supposed to be able to build the City on the Hill or escape the course of history and build an ideal community.

If all these versions of the American Dream can be historically dated, it is nonetheless true that they overlap and intertwine with each other, with all the images and representations associated with them. More than interactions, it would be appropriate to speak of superimpositions, as the images of the American Dream collide with the Dream itself, to the point of substituting it. All constitute the frame of a discourse that America has never ceased to hold and hold about itself. This Dream of a land of all possibilities, of an idyllic land, anchored in the collective unconscious, will give birth to many dreams, to a Dream of Humanity, a dream of Brotherhood and rediscovered Innocence. A libertarian dream, in every sense of the word. A Dream imbued with nostalgia, a Dream of fluidity and mobility of minds and bodies, a Dream of America.

The representation of the American Dream in the collective imagination

The myth of the American Dream is omnipresent in American culture. Arguably the most striking example is that of the Statue of Liberty. Sculpted by Bartholdi in 1886, it depicts a woman holding a lit torch, serving as a lighthouse, and holding a tablet that symbolizes law and justice. The Statue of Liberty is located near Ellis Island and is often the first sight that immigrants coming to the United States hope to see. At the base of the statue, there is an inscription with an excerpt from a

poem by Emma Lazarus, entitled “The New Colossus.” This poem is a poignant reminder of the struggles and aspirations of immigrants seeking a better life in America:

“Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!” (8, p. 1221)

These lines express the idea that the United States is a land of freedom and opportunity, where everyone can succeed regardless of their origins. This poem embodies the American Dream and is a powerful symbol of the welcoming nature of American society.

The American Dream has long been a powerful and enduring symbol in the collective imagination of Americans and people around the world. It is often associated with the idea that America is a land of opportunity, where everyone can achieve success and prosperity through hard work, determination, and a commitment to individual freedom and opportunity.

In popular culture, the American Dream has been represented in a variety of ways, including literature, music, film, television, and advertising, as a symbol of hope, optimism, and possibility.

It is often associated with the idea of the “self-made person” or “rags to riches” stories, where individuals overcome adversity and achieve success through their own efforts.

The American Dream is also anchored in memories of historical figures who, starting from nothing, ended up becoming considerably wealthy. These individuals are often referred to as “self-made people” because they succeeded financially without external help or inheritance. Examples include Abraham Lincoln, John Rockefeller, and more recently, Steve Jobs.

It is important to remember that the American Dream was also carried by minorities who fought for their rights. Martin Luther King's speech, “I Have a Dream,” delivered in 1963, takes up the theme of success independently of social background.

Today, the American Dream is often based on the model of American unicorns, which are startups valued at over a billion dollars. This suggests that any entrepreneur can succeed if they make enough effort. This vision of society also creates different habits among Americans compared to their European counterparts, such as a more open discussion of remuneration and a greater tolerance of failure, especially in entrepreneurship.

However, the representation of the American Dream in popular culture has also been subject to criticism and debate. Some argue that it is a myth that obscures the reality of structural inequalities and systemic barriers that can limit opportunities for some groups of people. Others criticize the narrow focus on individual success and material wealth, arguing that the American Dream should be redefined to include broader measures of well-being, such as social and environmental sustainability.

The American Dream, between myth and reality

The American Dream is a complex and multifaceted concept that exists somewhere between myth and reality. On one hand, it represents a powerful vision of opportunity, upward mobility, and individual freedom that has inspired generations of Americans to pursue their dreams and build a better future for themselves and their families. It has also become a symbol of American exceptionalism and a source of national pride and identity.

However, the question remains whether the American Dream has been a reality for Americans lacking social recognition and economic emancipation. While the American system has been a real opportunity for a better life for some immigrants, the numbers force us to qualify the idea of overall social mobility. For example, in New York in 1859, 55% of all people arrested were of Irish origin. The ideal of success has also been challenged by the many economic crises that the United States has gone through, such as the Great Depression of the 1930s or the consequences of oil shocks.

We must also not overlook the strong impact of the 2008 economic crisis, which hit hard at the middle class in the United States that was living the American Way of Life thanks to consumer loans granted to insolvent populations by American banks. A new category of people, the “working poor,” has particularly increased, representing about 7% of the active population of the United States. Thus, working is no longer enough to lead a prosperous life. The September 11 attacks also undermined the American dream and put an end to the illusion of invulnerability that prevailed in the population. Inequalities are also proof of the failure of the American model, as the country’s Gini coefficient (an index that measures inequalities within a country) is particularly high compared to that of states with a similar GDP and economic model.

Despite these challenges, this poem symbolizes the American Dream and the hope that immigrants have when they come to America. It represents the promise that the United States offers to everyone: the opportunity to start anew and create a better life for themselves and their families.

The American Dream is also a recurring theme in American literature, art, music, and movies, and it has been referenced in countless speeches by politicians and public figures throughout history. However, in recent years, the concept has been increasingly called into question. Many people believe that it is a myth and that it is no longer possible to achieve the same level of economic prosperity and social mobility that was once available to previous generations. They argue that the current economic and political system is rigged in favor of the wealthy and powerful, making it nearly impossible for the average person to achieve success and happiness.

Despite this criticism, the idea of the American Dream remains an integral part of American culture and identity. It continues to inspire people to pursue their dreams and work hard to achieve their goals. While the path to success may be more difficult than it once was, the hope and optimism that it represents will continue to endure.

The Dream of America

But does “America” exist? At least, does it exist in the universe of these dissidents who intend to get America out of its Hollywood dream? Thus, the versions abound, which decline, each in their way, the Dream of a society or micro-societies, more just, more fraternal, where Man is supposed to find a scent of plenitude. But, however different they may be, these versions of Rediscovered Happiness are all nevertheless based on a conception of History as progress and of Man as being endowed with reason, able to take his destiny into his own hands. In other words, the discourse of the Enlightenment, like the discourse of the 19th century, attests to a certain faith in politics, in the noble and original sense of the term, and in the capacity of Man to rebuild a more harmonious City.

The vision of the world presupposed by the political discourse of the 18th and 19th centuries nevertheless no longer has much currency, it seems, in the world of writers and filmmakers on the fringes. The world that filters between the lines and appears on the screen is obviously no longer based on the same postulates, and the established discourses, whatever they may be, quickly reveal their limits, so false and vain do they sound. And grotesque in a universe already strongly imbued with this feeling of the absurd, which predates the work of Beckett and Ionesco and which is already present across the Atlantic in Dos Passos or in certain American burlesques of the beginning of the century, where the feeling of absurd stems from the spectacle of a crazy, even disturbing world, which defies the laws of physics and those of reason.

A strange world that this one, where the marks are no more and which seems governed by random forces. This is a strange world, where objects are unleashed and seem endowed with a will of their own, while bodies, on the contrary, become reified. As if nothing was going right and the Great Watchmaker was absent.

However, “whistling in the wind, hands in pockets,” despite the feeling that one experiences of an indecipherable world, this is the whole spirit of the American who sets out again on the high road towards the horizon. As if, beyond the observation of the absurdity of the world and of existence, there still existed a space where the individual could exist and resist. To exist as a human being free of his choices and to resist the temptation of despair in order to bring to life what remains of humanity in an inhuman world and to grow, despite everything, these few seeds of humanity in this too vast, stretching as far as the eye can see.

This seed of humanity that they cultivate symbolizes the hope that remains. The inherent strength of hope is not exhausted in the simple expectation of a better time in life. What happens is an inevitable part of life, yet it cannot be the whole of life. In this sense, hope, which is availability and openness to the unknown of human destiny, is entirely aimed at moving towards reconciliation, in a tension that has its share of excess, constituting the horizon of thought, like that of existence. While many Hollywood writers and directors are resolutely turning their backs on bright tomorrows, they nonetheless affirm a certain faith in the individual and in his ability to keep alive the hope of a little humanity. The American always shows, in the end, a certain resilience.

In the exercise of life, the sense of the tragic is a wisdom of this ordinary time of life. This wisdom does not have as its primary concern to abolish all anxiety, but to encourage existence not to give in to fascination in the face of its own fragility. She is aware that man is a fragile being, but she knows that this fragility can generate unexpected resources to give meaning to life. And to do this, she appeals to compassion, humor, and hope.

Hollywood heroes are thus animated by the same spirit of revolt, which is in no way akin to a violent and brief demonstration of opposition but to a deliberate refusal to passively accept the fate reserved for them. They revolt and thus come together around a central and fundamental theme: the essential, almost animal bond that unites all men on earth, beyond the differences they perceive, and which drives them to reaffirm the idea of a common humanity. If they revolt, it is less to try to change the world than to affirm their will never to be totally crushed, to find their dignity as men. The greatness of these characters is due to their authenticity, their sincerity which also leads them

to evoke the simple emotions they experience. Their kindness, their humility, their pursuit of an ideal, however modest it may be, which allows them to give meaning to existence, reflects their daily heroism. Nevertheless, heroism must be given its rightful place, that is to say.

Sometimes, we have this feeling watching the characters of Hollywood films that the individual, failing to live in total adequacy with the world, recovers a form of freedom in relation to the laws of society and in relation to their condition as a human being. For a moment, on the white screen, these mythical images that populate the Western imagination take shape. The dream of innocence, the dream of America. Images which, whatever the words that dress them, all send us back to an “elsewhere” where man seems to have freed himself from the shackles of convention and the weight of destiny. The images disappear, leaving like a glow, like a perfume of an unreal world where the contradictions of existence have vanished. Images of tranquility, of communion with nature, with the other, or on the contrary, more rhythmic, more lively images where individuals twirl around, where fluid bodies transcend the laws of weightlessness.

These films are also inhabited by dreams of freedom and plenitude, dreams of an elsewhere which allow man both to still believe in what might be on the other side of the hill and to freeing oneself from reality, crazy but necessary dreams that human beings carry within themselves, as they move towards their destiny, with their feet on the ground and their heads in the clouds.

For a moment, the individual thus finds the vestiges of a world before the Fall, a world where the masculine and feminine principles are one, a world where contradictions do not exist, a world imbued with poetry, dance, and music, a world where parcels of the divine manifest themselves in nature and in man.

Conclusion

A mythical place par excellence, “America” is both a utopia and a place of all possibilities. This America inhabits the American collective unconscious and is expressed in all its forms by literature, media, and above all, the “Dream Factory” of Hollywood, as André Malraux called it.

America, blessed by the gods, is the land of welcome, freedom, success, abundance, and plenitude. It is a place where people from all walks of life are supposed to build the new City and find in themselves enough greatness of soul, courage, will, and fraternity to start history anew.

The concrete and materialistic version of this mythical America, which is portrayed as privileged in cinema and other media, is the America of the Dream. This Dream, as seen on screen, is often summed up as the American Dream, consisting of spectacular success stories, rags-to-riches stories, and citizens happy to live as a family within a community where fraternity and a spirit of mutual aid reign.

Both the American Dream and the Dream of America have been able to conquer the spectator in Hollywood, for whom the important thing remains to continue one's path, move forward with one's energy, hopes, and dreams, with the desire to keep one foot in reality and one foot in the imagination, gazing towards the horizon and this America which populates their dreams.

The American Dream is not only a cultural ideal, but also a political vision of the world that has played a significant role in shaping American politics and policies. Its impact and relevance will continue to be debated and contested in the years to come. The American Dream remains a powerful symbol of hope and possibility for many Americans. While it may require reimagining and reinventing in light of the challenges facing society, the basic ideals of opportunity, upward mobility, and individual freedom that underpin the American Dream remain relevant and important.

To prevent the destruction of the American Dream, it is essential to address the systemic issues that limit opportunities and perpetuate inequality, such as economic inequality, discrimination, and the erosion of the social safety net. This can be done through policy solutions such as progressive taxation, investment in education and training programs, and the expansion of social programs and protections.

Furthermore, reimagining the American Dream may also involve a shift in cultural values and priorities. Instead of equating success solely with material wealth and status, the American Dream could be redefined to include a broader set of values, such as community engagement, environmental sustainability, and social justice.

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