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### Contention One: A Failure of Imagination

“Love alone is not enough. Without imagination, love stales into sentiment, duty, boredom. Relationships fail not because we have stopped loving but because we first stopped imagining.”

― James Hillman

#### The US is engaged in a ‘war’ on Cuba! Instead of soldiers and shrapnel, there is poverty. Instead of battleships, there are presidential degrees and laws. The war against Cuba is principally fought with weapons of economic destruction.

Bastian ‘4 (Hope, an eductor living in Florida. “Sanctions as a War of Attrition,” Weekend Edition, Nov 2, http://www.counterpunch.org/2004/10/30/sanctions-as-a-war-of-attrition/)

I’m living in a war zone, but what I see when I look out the window of my apartment in Havana, Cuba does not resemble the pictures in the papers of the war in Iraq. No missiles have been fired here, there are no camouflaged soldiers in the streets with guns, no armored tanks roll by. The sun is still shining, the birds still sing, and the streets are alive with people busy living their lives. There are no children dying in the streets from shrapnel wounds, but there is no doubt the nation is under attack. Here the war is manifested not in body counts and car-bombings but in the constant assault of material poverty: crumbling homes and rolling black-outs. It doesn’t look like a war zone, but the U.S. government is waging a silent war here and no one is left untouched. The war in Iraq is not the only war that the Bush Administration is involved in today and its plans for "regime change" are not limited to the Middle East. They might have caught Saddam, but there’s another bearded "bad-guy" on the loose, and another nation, weak after years of U.S. sanctions, to be "liberated". There’s nothing new about the war against Cuba, which started in May of 1961, only four months after the Revolution overthrew U.S.-backed dictator, Fulgencio Batista. Forty-five years and over 600 assassination attempts later, the war against Cuba is now principally fought with weapons of economic destruction . The Bush Administration has intensified this economic war and made overthrowing the Cuban government a higher priority in this election year than in previous years. Last October, Bush began his presidential campaign with a pledge to radical rightist elements of the Cuban-American community in South Florida to take drastic steps to strengthen the enforcement of the U.S. embargo against Cuba . "Clearly, the Castro regime will not change by its own choice," Bush said, "But Cuba must change." In his speech, Bush announced the establishment of the Commission for the Assistance to a Free Cuba, "to plan for the happy day when Castro’s regime is no more and democracy comes to the island." The Commission was asked to draw upon experts within the U.S. government to "identify ways to hasten the arrival of that day." Bush warned that, "The transition to freedom will present many challenges to the Cuban people and to America", and promised that, "In all that lies ahead, the Cuban people have a constant friend in the United States of AmericaÖwe are confident that no matter what the dictator intends or plans, Cuba ser· pronto libre" . On May 6, 2004, the Commission for the Assistance to a Free Cuba, chaired by Secretary of State Colin Powell, and staffed by a "dream team" of high level cabinet officials reported back to the president. They presented a 458-page report outlining concrete steps to be taken by the Bush administration to overthrow the Cuban government . As soon as the report was released, wheels were set in motion to write these recommendations into law. On June 16, 2004, the Treasury Department’s Office of Foreign Assets Control (OFAC) published a new set of regulations in the Federal Register to govern U.S. economic relations with Cuba. (OFAC administers and enforces economic and trade sanctions that support U.S. foreign policy and national security goals.) Much of the press coverage in the U.S. about these new measures has focused on the ways in which they have affected Cuban families on both sides of the Florida Strait. However, the most controversial measures are contained in other new regulations. The U.S. government has instituted new measures limiting Cuba’s ability to engage in international trade in its attempt to overthrow the Cuban government. Tools of economic warfare The Bush administration’s current war for regime change in Cuba depends not on cluster bombs and depleted uranium, but on the use of a 45-year old economic embargo as a weapon to isolate Cuba. By preventing other countries from trading with Cuba, the U.S. government hopes to make it impossible for the nation to provide for the needs of its citizens . Cuba will reach a breaking point; the people will rise up against their government and welcome the U.S. "liberators" with open arms. At least that’s the way it is supposed to work. A full 400 pages of the 458 page "Commission for the Assistance to a Free Cuba Report" are focused on the delivery of aid by the U.S. government to a new regime to ease the suffering caused by the crippling economic embargo. The report outlines in detail a plan for rebuilding the country in the U.S.’s image of a model representative democracy with a free-market economy. Does the term nation building sound familiar from some other context? When socialism ended in Eastern Europe and the Soviet Union, Cuba lost its largest trading partner and fell into a deep economic depression. In the U.S., many hoped that Cuban socialism would follow and it was to that end that they chose that moment to tighten the embargo. In October 1992, less than a month before the U.S. general elections, Congress passed the Torricelli Act. Foreign subsidiaries of U.S. owned companies were prohibited from trading with Cuba. Ships that delivered goods to Cuba were prohibited from docking in U.S. ports for six months after, forcing shipping companies to decide who they wanted to trade with: Cuba or the United States. Because a ship docking in Cuba either loses access to the U.S. market or risk a steep fine if they dock in a U.S. port, Cuba’s shipping costs skyrocketed . The law also restricted remittances, prohibited economic assistance and debt forgiveness to any country conducting trade with Cuba, and increased punitive measures for anyone breaking the trade embargo or travelling to Cuba illegally. Four years later, in another election year (1996), Congress passed the Helms-Burton Act. This Act included another series of harsh measures aimed at preventing non-U.S. firms from trading with Cuba by punishing those who engage in commercial dealings with Cuba. Under the Helms-Burton Act, any naturalized U.S. citizens whose Cuban property had been confiscated since the Revolution now had the right to sue, in U.S. courts, the foreign companies or individuals who they deem have gained from investments in those properties . It also authorized the U.S. State Department to deny visas to the executives, majority shareholders and their families of companies that have invested in property that belonged to U.S. companies prior to the Revolution . Before the Helms-Burton Act, many elements of the embargo existed only as executive orders and regulations that could be modified by the president. Helms-Burton codified the embargo requiring an act of Congress to lift the embargo. It also dictated the conditions that must exist in Cuba before the embargo would be lifted. Top on the list were the creation of a new government in Cuba that does not include Fidel or Raul Castro and proof that this new government was "substantially moving towards a market-oriented economic system based on the right to own and enjoy property" . The recent attacks by the U.S. Treasury Department on businesses trading with Cuba show the strength of the Bush administration’s commitment to "regime change" in Cuba. Perhaps these attacks also demonstrate its lack of commitment to fighting international terrorism. While the Treasury Department has 21 employees who track financial transactions with Cuba, it has only four employees responsible for tracking the funding of Al Qaeda and Saddam Hussein . Al Qaeda operatives may remain at-large, planning future terrorist attacks, but we can all rest assured that James Sabzali, a Canadian citizen who sold resins used to purify public drinking water in Cuba, has been slapped with a $10,000 fine and a 12-month conditional sentence for his dangerous actions . To you or me, this may sound a little harsh; to the Bush administration, it is clear that an unequivocal message must be sent to the international business community that trading with Cuba is "trading with the enemy". As the well-known axiom of Bush’s foreign policy clearly states "You’re either with us or against us". One recommendation in the Commission’s May report was that the U.S. government establish a Cuban Asset Targeting Group, to investigate and identify new ways in which hard currency is moved in and out of Cuba. In May, the U.S. Federal Reserve fined UBS AG, Switzerland’s largest bank, $100 million dollars U.S. for allegedly sending U.S. dollars to Cuba in violation of provisions of the embargo that prevent Cuba from trading in dollars. This action has created serious problems for Cuba by making it very difficult to deposit its dollars abroad and renew bills in circulation. Although the Bush administration claims that, "There is a growing international consensus on the nature of the Castro regime and the need for fundamental political and economic change on the island." for thirteen straight years, the U.N. General Assembly has voted to condemn the U.S. embargo against Cuba. On October 28, 2004, the U.N. General Assembly voted 179 to 4 with one abstention on a resolution condemning the U.S. economic embargo of Cuba. During these thirteen years, the margin in favor of Cuba has steadily increased. This year, only the United States, Israel, Palau and the Marshall Islands voted against a condemnation of the embargo. Is this the "coalition of the willing" who supports U.S. policies for "regime change" in Cuba? Just as in the current military war for "regime change" in Iraq, the U.S. government stands alone in its economic war against Cuba, supported only by a weak coalition of "allies" who cannot refuse. A war of attrition is being fought by the U.S. in Cuba. The Cuban people are suffering from the cumulative affects of 45 years of economic policies designed to create the conditions for a US-assisted transition to a free-market economy. The island is blockaded, not by U.S. battleships and destroyers, but by a collection of laws and presidential mandates that fly in the face of international law, limiting the free movement of trade and the economic sovereignty of Cuba and those who would do business with them.

#### The collective history between the US and Cuba is filled with sanitized war. The ‘Cold’ War was neither cold, nor a war; the Bay of Pigs was a cowardly attempt to prevent war; economic sanctions are seen as the opposite of war – a final attempt to eliminate war.

Torricelli ’98 (C. Fred, Director, Institute for International Economics, and Robert G. Torricelli, Member, U.S. Senate (D-NJ), Moderator: Leslie H. Gelb, President, Council on Foreign Relations. “Sanctions Against Rogue States: Do They Work?” May 20, 1998, Council on Foreign Relations, <http://www.cfr.org/world/sanctions-against-rogue-states-do-they-work/p51>)

When the various trends of the twentieth century in American foreign policy are written by some future generation, among the changes and the trends which will be most notable is the use of economic power as an element of foreign policy—the arrival of the twentieth century and the advance of the technology of death in war with the economic interdependence of our times. Among the first reactions to the First World War is, there had to be an option. In 1919 Woodrow Wilson said, “Apply economic sanctions peacefully, silently and effectively, and there will be no need for war.” This was a reaction to the convergence of these three great factors: economic interdependence in the twentieth century that had never existed to such an extent before, the tremendous advance of technology in war and a changing notion of sovereignty. There are things that nations would do internally, even with their own people, that were no longer acceptable. I cannot claim that these sanctions always kept the peace, but they did make a difference in the twentieth century. Sometimes they did as little as simply define the aggressor—Mussolini in 1937 with Abyssinia. As the world was watching the competing sides going into the great conflict of the second World War, the international community, even with an institution as weak as the League of Nations, was able to define for the international community, for those who were watching, right and wrong. Sometimes, at least in the margins, it even had an impact on future conflicts: 1940, Japan. After the Second World War, the lessons of what the League had attempted with sanctions that the United States sometimes had done unilaterally with sanctions was learned and applied much more aggressively. What had been the problems of technology in the first World War accelerated into atomic weapons. What had been a problem with human rights abuses was now the Holocaust. And global economic integration was almost complete. Understandably, sanctions became much more prevalent. In the 50 years that followed, 115 cases of economic sanctions being used for conflict avoidance or other purposes with a great range of success and sometimes frustrations, often used to separate dictators from their oligarchies that would support them: Trujillo in the Dominican Republic, Allende in Chile. Sometimes to express simply moral outrage because there’s nothing else we could do: Libya with Pan Am 103, the Soviets with Soviet Jewry, the invasion of Afghanistan. But for all the frustrations, there were also extraordinary successes. How would the history of Rhodesia had been different in 1965 if not for economic sanctions, the entire international community taking a common view on an issue of moral outrage, or South Africa with apartheid? Indeed, some cases, even where military options proved impossible or unavailable, it did yield results, if not perfectly. The end of re-education camps in Vietnam certainly was impacted by the varied and economic sanctions that remained and the Vietnamese desire to regain the international economic community. North Korean intransigence yielded the negotiations about their desire for atomic power and reactors. There are no perfect lessons, but Kimberly Elliott writes in her “Factors Affecting Success of Sanctions” that in those cases where sanctions produced at least a 2 1/2 percent decline in GNP, there were results. And where a 5 percent decline in GNP resulted from economic sanctions, in those 11 cases, nine of them produced a political result. We know now that it is not a perfect tool, but the lesson of the twentieth century is that economic sanctions are an alternative to military power to be seen on a ladder of escalation. If the diplomatic note is the low end of that escalation and if military attack is the high end, there is another factor, a middle course—economic sanctions—that established either a moral position or economic leverage or to meet at a minimum defined issue. It is not necessary, finally, that they always succeed. The United States will often be alone in promoting economic sanctions. But I recall in the latter years of the 1980s, when the Cold War was coming to its conclusion, meeting with students in Athens, talking about the United States, their anger over the colonels and our immoral position in the Cold War and being asked simply, “When there is no Soviet Union and when there is no Cold War, will the United States still be championing the cause of human rights and democracy around the world, or will it no longer matter?” This many years after the fall of the Soviet Union, that is not altogether clear. But every time the United States stands alone in the defense of a principle, against a dictator, even at the cost of our own businesses or ourselves, that message is going out around the world. No, Fred, they are not a perfect alternative. Economic sanctions will not work in every case and they have been misused. But so many years ago, Woodrow Wilson had it right, as he did in so many other ways. It is an alternative to war. It is a chance to take and capture the high moral ground. It is a chance to define an issue. Economic sanctions in a world where war is no longer a viable option are a realistic and a real alternative.

#### It is no surprise that the archetype of war is present even in the within the economic engagement. War is normal, inevitable, and an integral part of our being but we’ve ignored this part of the psyche by separating war from civilian life and by sanitizing it’s true nature. This suppression of war causes us to erupt violently in our never-ending quest against delusional enemies.

Hillman 87 (James, A Founding Fellow of the Dallas Institute of Humanities and Culture, “Wars, Arms, Rams, Mars: On the Love of War,” in Facing Apocalypse edited by Valerie Andrews, Robert Bosnak, Karen Goodwin)

Our immigrant dream of escape from conscription into the deadly games of Mars on the European battlefields cannot fit Mars into the American Utopia. Hence that paradox for Americans of a peacetime draft and the violence that conscription can occasion. This clash of archetypal perspectives—civil and military—appears sharply in Sicily in 1943 when General Patton slapped two conscripted soldiers who were in the hospital for anxiety states.9 To the appalled General (a son of Mars), they were malingerers, cowards without love for their fellows. To the appalled American nation of civilians, Patton was the coward, slapping the defenseless sick, without love of his fellows. By the way, our customary language betrays a bias in favor of the civil—simply by calling it civil. Were we speaking from the military perspective, "civil" would be called "merchant," for these were the traditional class terms in many societies, including India and Japan, and in the Platonic division where the merchants were lower than the warriors (Phaedrus 248d) who were not permitted property (Republic IV). Traditionally, the warrior class favors the son; the merchant class, the daughter. By slapping his soldiers, Patton was treating them as sons; the civilian (i.e., merchant) reaction experiences them as mistreated daughters. Although the office of President does combine civil and military, head-of-state and commander-in-chief, and though that office has been held by notable generals—Washington, Jackson, Grant and Eisenhower—and men with military careers, it has been the habit in recent years for the presidency to founder upon this double role: I think of Truman and Korea, Kennedy and the Bay of Pigs, Johnson and Vietnam, Carter and Iran, and now perhaps Reagan and Central America. Unlike the Roman Republic where Jupiter and Mars could rule together, our republic pretends to have no God of War, not even a department of war. This repression of Mars rather than ritualization of Mars leaves us exposed to the return of the repressed, as rude eruptive violence, as anxiety about armaments and military expenditures, as rigid reaction formations disguised as peace negotiations, and as paranoid defenses against delusional enemies.

#### Sanctions rationalize the absurdity of war and hide our inherent drive for it. War is inevitable but the embargo represses our need for conflict and pacifies our enemies. The embargo seeks to eradicate enemies in a never-ending mission to establish a peaceful utopia – this destroys the value to life.

Hillman ‘4 (James, retired Director of the Jung Institute, “A Terrible Love of War”, The Penguin Press, ISBN 1-59420-011-4, pgs 23-27)

In both cases, whether human drive or societal necessity, war requires an imagined enemy. "Warre," writes Hobbes, is that condition "where every man is Enemy to every other man," and Clausewitz insists that "the enemy must always be kept in mind," The idea oh f otherness or alterity that currently dominates thinking about gender and race and ecology is too abstract to unleash the dogs of war. Can you imagine a war without first imagining an enemy? Whether the focus be upon prey, sacrificial victim, evil spirit, or object of desire, enmity mobilizes the energy. The figure of the enemy nourishes the passions of fear, hatred, rage, revenge, destruction, and lust, providing the supercharged strength that makes the battlefield possible. War certainly does rely upon the individual's repressions and/or aggressions, pleasure in demolition, appetite for the extraordinary and spectacular, mania of autonomy. War harnesses these individual urges and procures their compliance without which there could be no wars; but war is not individual psychology writ large. Individuals certainly fight ruthlessly and kill; families feud and harbor revenge, but this is not war. "Soldiers are not killers."23 Even welltrained and well- led infantrymen have a strong " unrealized resistance toward killing"24 which tactically impedes the strategy of every engagement. Only a polis (city, state, society) can war: "The only source of war is politics," said Clausewitz. "Politics is the womb in which war develops."26 For war to emerge from this womb, for the individual to muster aggressions and appetites, there must be an enemy. The enemy is the midwife of war. The enemy provides the constellating image in the individual and is necessary to the state in order to collect individuals into a cohesive warring body. Rene Girard's Violence and the Sacred elaborates this single point extensively: the emotional foundation of a unified society derives from "violent unanimity," the collective destruction of a sacrificial victim, scapegoat, or enemy upon whom all together, without exception or dissent, turn on and eliminate. Thereby, the inherent conflicts within a community that can lead to internal violence become exteriorized and ritualized onto an enemy. Once an enemy has been found or invented, named, and excoriated, the "unanimous violence" without dissent, i.e., patriotism and the preemptive strikes of preventative war, become opportune consequents. The state becomes the only guarantor of self-preservation. If war begins in the state, the state begins in enmity. Thirteen colonies; a variety of geographies, religions, languages, laws, economies, but a common enemy. For all the utopian nobility of the Declaration of Independence, the text actually presents a long list of grievances against the enemy of them all, the king. Mind you now: there may not actually be an enemy! All along we are speaking of the idea of an enemy, a phantom enemy. It is not the enemy that is essential to war and that forces wars upon us, but the imagination. Imagination is the driving force, especially when imagination has been preconditioned by the media, education n, and religion, and fed with aggressive boosterism and pathetic pieties by the state's need for enemies. The imagined phantom swells and clouds the horizon, we cannot see beyond enmity. The archetypal idea gains a face, once the enemy is imagined, one is already in a state of war. Once the enemy has been named, war has already been declared and the actual declaration becomes inconsequential, only legalistic. The invasion of Iraq began before the invasion of Iraq; it had already begun when that nation was named among the axis of evil. Enmity forms its images in n1any shapes-the nameless women to be raped, the fortress to be razed, the rich houses to be pillaged and plundered, the monstrous predator, ogre, or evil empire to be eliminated. An element of fantasy creates the rationality of war. Like the heart, war has its reasons that reason does not comprehend. These exfoliate and harden into paranoid perceptions that invent "the enemy," distorting intelligence with rumor and speculation and providing justifications for the violent procedures of war and harsh measures of depersonalization at home in the name of security. Tracking down the body of a young Vietcong freshly killed in a firefight, Philip Caputo writes: "There was nothing on him, no photographs, no letters or identification ... it was fine with 111e . I wanted this boy to remain anonymous; I wanted to think of him, not as a dead human being, with a name, age, and family, but as a dead enenly."27 A dead enemy, however, leaves an existential gap; 110 one there to fight. Because the enemy is so essential to war, if one party gives in to defeat, the victor also loses his raison d'etre, He has nothing more to do, no justification for his existence. Therefore, rites of triumph to ease the despair of the victors whose exaltation does not last. Celebrations, parades, dancing, awarding ribbons and medals, or a rampage against civilians and collaborators to keep an enemy present. As the war against Nazi Germany drew to a close, Patton grew gloomy; he expected "a tremendous letdown," 28 but soon found a new enemy in Communist Russia: "savages," "Mongols" . . . In short, the aims of war are none other than its own continuation, for which an enemy is required. With the defeat of the Confederates in 1865, who could next serve as enemy for Union troops and their generals? General Sherman urged Grant to exterminate the Sioux, including the children, and General Sheridan famously declared " the only good Indian is a dead Indian." General Custer, hero of the Shenandoah campaigns, was already out West in 1866 and smashing the Cheyenne in 1868. Like war, the fantasy of the enemy has no limit, so that a dead Indian meant also a dead buffalo. Some six hundred eighty thousand were shot down- one man could take a hundred a day-between 1871 and 1874, and nearly eleven million pounds of buffalo bone were shipped from the killing fields, according to Roe's analyses of the records. If the enemy is evil, then any means used to oppose evil are ipso facto good. If the enemy is a predator (consider the monster films, the dinosaur films, the gangster films) , then kill any which way you can. If the enemy is an obstacle standing in the way of your self-preservation, self-establishment, or self-aggrandizement, then knock it down and blow it apart. Carthage must be destroyed; Tokyo firebombed. Alexander ordered the leveling of every single structure in Persepolis; Christians defaced all the statues of the Egyptian gods they could get their hands on. Protestant Christians in England even destroyed Catholic images of Mary and Jesus. The Taliban blew up the giant Buddhist images carved in the rock of Bamian. Israelis bulldozed West Bank houses and gardens.

#### This failure of imagination, the refusal to see war in our everyday, the separation of war from the spiritual, results in dangerous literalism – the impact is making violence and apocalypse more likely.

Hillman 87 (James, A Founding Fellow of the Dallas Institute of Humanities and Culture, “Wars, Arms, Rams, Mars: On the Love of War,” in Facing Apocalypse edited by Valerie Andrews, Robert Bosnak, Karen Goodwin)

We do not know much nowadays about imagining divinities. We have lost the angelic imagination and its angelic protection. It has fallen from all curricula—theological, philosophical, aesthetic. That loss may be more of a danger than either war or apocalypse because that loss results in literalism, the cause of both. As Lifton says, "The task now is to imagine the real." However, like so much of our imagination of the archetypal themes in human nature, the wars we now imagine are severely limited by modern positivistic consciousness. We imagine wars utterly without soul or spirit Of Gods, just as we imagine biological and psychological life, social intercourse and politics, the organization of nature—all without soul, spirit or Gods. Things without images. Wars show this decline of ritual and increase of positivism, beginning with Napoleon and the War between the States (1861-65). The Great War of 1914-18 was stubborn, massive, unimaginative; the dark Satanic mill relocated in Flanders, sixty thousand British casualties in one single day on the Somme, and the same battle repeated and repeated like a positivist experiment or a positivist logical argument. The repetition of senselessness. Our wars become senseless when they have no myths. Guadalcanal, Inchon, My Lai: battles, casualties, graves (at best); statistics of firepower and body-count—but no myths. The reign of quantity, utterly literal. Lacking a mythical perspective that pays homage to the God in war, we run the dangers of both war 'breaking out' and 'loving war too much'—and a third one: not being able to bring a war to a proper close. The Allies' demand for "unconditional surrender" only prolonged the Second World War, giving "justification" for the atomic bomb. Polybius and Talleyrand knew better: masters of war know how and where and when to ease out the God's fury. The very idea of an unconditional surrender evokes the blind rage of Mars caecus, insanus, the last-ditch suicidal effort. Surrender requires ritual, a rite de sortie that honors the God and allows his warriors to separate themselves from his dominion.

### Contention Two: The Heart of the Topic

#### “I think we're miserable partly because we have only one god, and that's economics.” – James Hillman

#### Cuba is a mirror of our own economic repression. The sanctions are a lashing out in an attempt to control Cuba because of our psychological insecurity with our own economic system.

Kleefeld ’13 (Carla PhD, LPCC, “Cuba: ‘Money Can’t Buy You Love’,” January 17th, 2013,

<http://depthpsychologyandpolitics.com/cuba-money-cant-buy-you-love/>

Now, 53 years into the US’s illegal embargo against Cuba, Cuba’s Social systems and policies have much to offer and teach Americans about the values of free universal access to education, family counseling, and health-care in the face of U.S.’s exploding and unsustainable “Free Market Capitalism”. In comparison, the US struggles to provide basic care for its poor, while in the past decade, the top 1% are 33% richer. Cubans’ themselves admit that there is no perfect economy, and are endlessly striving to improve though they, like the US, struggle between polarizing parties, young and old values. It is notable that they seem to be struggling together to create a middle ground. The current government recognizes the populace’s desire for ownership, i.e., for owning their own homes, cars and businesses, and to earn enough to own some savings for the future. Yet, they remain dedicated to a system based more on equity than profit. They are mostly poor and are not allowed to create profitable businesses. They suffer from a small economy (compared even with the rest of Latin America), as well as from an over-reliance on imports (85%), which could be greatly reduced by increasing US business. While Cuba’s Parliament shares nearly 45% representation by women in their Country, they still admit to being a “macho culture” and have largely determined to change this by educating families at all ages about sexual stereotypes and gender discrimination. One of General Officer’s of the Assembly suggested expanding their “National Day against Homophobia”, (led by the current President’s daughter) to a full week. Despite Cuba’s poverty, NO child goes hungry or homeless (And, what about our US “no child left behind” policy?). New Mother’s receive 18 weeks Maternity Leave fully reimbursed. All Abortions are done in Hospitals and infant mortality is low to almost nonexistent. Lifetime education through all levels make for an extremely well-educated society. Worth noting, Cuba’s Religious Institutions are uninvolved in making Health Care decisions, however, they are asked to help the poor in the ways they can and support the social policies of their Government. For me, there was no hint of an overlap between religious doctrine and Cuba’s Governmental policies or Laws, while Churches seem to empathize more readily with the people’s economic struggles and the Government slowed pace to make bigger more tangible changes. However, one wonders, if the doors were to fly open and Capitalism were to charge in, just how quickly Cuba’s dancing island would become a wasteland. Even if the State Government’s economic ceiling controls undo profit or wealth, this doesn’t stop anyone from achieving high levels of education and they do. Women represent the voices of a wide range of communities, from the most remote and rural to the bigger cities. The Presidents’ daughter, Mariella Espin Castro, is outspoken abut sex education, gay and lesbian rights, gender identity and mental health which is available for free and to families going through any kind of transition or loss. When it comes to Cuba, maybe, it is not just Cuba that seems frozen in our mutual past, but the US also seems frozen in time. We are still relating to Cuba out of our own wounded past, insisting on aggressive control and domination of their freedoms. The US has a Military Base there, in which we engage in illegal torture and interrogations. The great irony being that Cuba remains on OUR Terrorist List. As Oliver Stone put it in a his recent “Untold History of the United States, “If only we would be more willing to see ourselves through the eyes of others Nations”. The mirror that Cuba places before us, is the Shadow side of US. Capitalism, highlighting the ironic fact that, despite US’s immense wealth and power, Americans cannot manage to provide basic health-care, education and safety for its’ people. Maybe, we need new and better definitions of what “wealth” really means and can be.

#### Status quo approaches of economic control in regards Cuba are preoccupied with efficiency, growth and the cost of trade. This pathologizes loss and literalizes the psyche into a bottom-line economics, which justifies atrocities

Hillman 81 (Hillman, James; former director of the Zurich Institute; Given October 1981; Anima Mundi: Return of the Soul to the World)

Continuing our parallel between city and psyche, if there is to be change, there will be loss; lost jobs, lost industries, lost neighbor- hoods, lost ways of life, and there will be a mood of bleak regret and sadness amid looking backwards at the city as it was "before the flood," a condition called depression in psychology. Mind you now, depression has become an economic term -- de- pressed areas, depressed ghetto, as if the term meant only low income, poor housing, high crime. Originally depression was a psychological term referring to the feelings of dejection, low in spirits, and only 150 years later around 1800 did depression begin to refer to business conditions. (of course, business and banking and economics has usurped a big chunk of psychological language; interest, value, credit, trust, bond, liquid and flow, safety, security, enterprise, goods, support, gain, balance, benefit, profit, labor, liability, and of course, the word "loss" itself.) Economics has so taken over the language of psychology that we have to look at economic news to read our national mental state. ln- flated or depressed? Sluggish or expansive? Which way is "interest" going? We watch the charts and hear the prognostics to discover what the collective soul is feeling. The psyche is literalized in economics. The basic moods and values of the soul become the bottom line. Right here l want to break into my talk, interrupt myself with an attack on bottom-line thinking, which is part of the new fundamentalism that has the nation in its grip. All value reducible to cost. Cost efficiency as decisive. Some years ago the high priest of bottom-line thinking was David Stockman, Director of the Budget Office. He was once a divinity student. Hear his argument – was on acid rain concerning the 170 dead lakes in New York State (4% of New Yorks lakes); does it make sense to spend billions" to control emissions in Ohio (and probably here too) for these few fish, and for the recreational and commercial value of the lakes?" The fish and the lakes, in Stockman's view, have only human value -- not a value to a wider ecology, nor to the fish and lakes as living bodies -- and this only human value is further narrowed to the literal area of 4% which is then reduced into dollars. Cost efficiency most simply defined is to get the most for the least. The principle is fundamentally unethical. On other occasions, in other situations we would consider getting the most for the least to be a con trick, cheating. Look what happens when value is reduced to cost; euthanasia of the aged and retarded is cheaper than nursing homes and special education, execution of convicts is cheaper than long im- prisonment. Bad education is cheaper than good. Neglect of property is cheaper than repair. I think we are now entering a new civil war, not between genders and races, classes and regions or policies, but a more important one than these, a war about values. What happens when price determines goods, when cost determines values? Cheapness becomes the bot- tom line, and the huge cost is aesthetic, ecological, psychological, spiritual -- the very quality of life, the soul of life. Cost efficiency replacing value means the cheapening of quality. So that the war to be fought -- and you can tell l feel strongly about this one -- is against bottom-line thinking, thinking that the literalisms of economics are the true, real, hard facts and that life is based there. From the economic perspective, loss is only literal loss, on the negative side of the line, and the change that accompanies loss can only be a change for the worse so that the value of loss itself is canceled out. This rule -- no change without loss -- can be turned around the other way; no loss without change. Then we might have another way of looking at our civic and our personal depressions. These losses are announcing changes, and not merely changes for the worse. That would be to see things only with the dark eye of depression. That eye interprets data always glumly, for instance, a few years ago before the oil and gas bust, Dallas was all glitter and Buffalo all gloom. Now, of course, to the glee of the rust belt, that glitter is tarnished and a new name appeared for the formerly equate with success, for bankruptcy has struck Dallas, and depressive/ crash fantasy does not equate with failure, for Buffalo -- and we could say the same for Newark, St. Louis, Hartford -- have not rolled over successful Texans; they are called the "nouveau broke," Dallas, then, could not see even the smallest cloud on the horizon. Office buildings were going up at a phenomenal rate although there were already 30 or 40 million feet of unused space. See-through buildings, as they were called, land turned over from day to day in speculative mania. Land, earth, soil had become property, property in large amounts of dollars. People could only see change and change only as growth. In Buffalo, despite the reinvigoration of the city in many subtle and visible ways -- downtown, the subway, the arts and intellectuals, the lakefront banking -- no one would invest in properties along the subway's main street. So caught were they in loss -- the decline of the port and grain shipments, the shutdown of Lackawanna Steel -- even new events were imagined through a depressive eye. They saw change only as decay so that even their assets -- the level of education, the ethnic strength, the plenitude of water, the art collection and the rich architecture, political history, skilled work force, the city's grit and guts -- were simply overlooked. Remember, the characteristics of seri- ous clinical depression are no future, no hope, black moods, looking backward with remorse and resentment, feeling of rot, poisoning and decay, everything getting worse, slowing down, narrowing of focus, physical immobility, increased dependence. And fear of blackness be- comes fear of blacks. ln fact, the feeling that a city does not control its own fate but depends so much on outside forces -- Harrisburg, Washington, Wall Street -- belongs to the depressive clinical picture; victimization by and dependence on outside forces. The images l have sketched of Dallas and Buffalo show not only two cities, but two sides of the manic-depressive syndrome lived out in the boom/crash cycle of economies. But do notice one thing; the depressive fantasy in Buffalo did create a new reality -- the subway! The imagination went down into the depths and built a new bottom line. Dallas, by the way, does not have many cellars. Most houses are post and beam construction. Basements are rare. Skyscrapers, however, since the 19205 have been its pride. The manic boom fantasy does belly up. There is a way of working within any syndrome. Even frag- mented chaos can yield a city, as it is said of Manila, Hong Kong, Sao Paulo, and Los Angeles. lt's not whether or not the fantasy is normal, ideal, or healthy, but that one discovers how the imagination works the fantasy into urban, civic realities. This psychological approach offers a variety of imagining; loss of population, of industry, and losses of the Pirates, the Panthers, and the Steelers. Am l saying loss is good for you, so learn to take it? No! Not at all. l am saying that the moment you experience loss, the psyche is making way for deeper changes -- is actually going through a change. Instead of depressively only stuck in the loss side of the events, chang- es in values, in habits, are coming through the openings left by loss.

### Contention Three: Streetcars Named Desire

#### It is impossible to see the angel unless you first have a notion of it.

-James Hillman

#### Cuba is a product of our imagination – for the US, it’s a symbolic image for the ordering of US power and cultural transcendence – we must imagine Cuba differently.

West-Duran ’97 (Alan, Associate Professor, Department of Languages, Director of the Latino/a, Latin American, Ph.D. from New York University. *Tropics of History: Cuba Imagined*, pg. 1-21)

This book began by claiming that Cuba and its history are continuously being imagined both inside and ouside the island, by its own people and by others. James Hillman speaks of the link between eidola, the world of image and soul, and the underworld of skia, or shadow. Cuba's politicians have imagined it as a sweatshop or as utopia, both equally abstract, shadowy. Cuba's artists have conjured up a magical and ancestral historical world: ideas, dreams, figurations, representations, recollection. This Orphic vision is made of specters, too. We think of specters as nonexistent, immaterial, chimeric. But just like Wifredo Lam's figures, landscapes, and totems, they have a presence that is corporeal, fiery, emerging from earth: apparitions of substance, "fleshed out" if you will. Unlike the political imagination, obsessed with control, order, and exploitation, the artists' historical apparitions prepare their entry in unexpected ways, like props pushed out at the wrong time. Sent off stage, they always come back. For Lezama, it might be the imago taking root in history, spawning imaginary eras. In MorejÓn, it is the stone with its aché. Sarduy's apparitions are the demons of history unleashed by transculturation. In the case of Virgilio Piñera, it is all the serfs coming back to haunt the cozy comfort of the powerful. With Carpentier, the ghost of utopia and social redemption returns like a shimmering lamp. For Dulce María Loynaz, it is the house of time, with its intimate histories. While the returning specters of these six authors are by no means exhaustive, hovering close by, as always, is José Martí, that apotheosized figure of Cuban letters and history, and no doubt the specter/spectrum of Fernando Ortiz: transculturation with its full range of colors, thoughts, rhythms, images, modes of production, is a recurring revenant (or reverie?). And always present, circling in with a swaying embrace, is Yemayá, as fountain of life and fertility, as well as indomitable spirit who metes out justice sternly but with fairness. How has the Cuban Revolution dealt with these visions, dreams, and specters, the unruly underworld of the artist's historical imagination? Despite its centralized state, one-party political system, and definite sense of what constitutes its national boundaries, Cuba is a diasporic culture. It has managed to offer its people a narrative of its nationhood based on the conquest of dignity and social justice, from the mambises of the nineteenth century to the anti-Machado forces in the 1930s to the July 26th Movement that overthrew Batista. But in a vast effort to rewrite history, the Cuban Revolution has instituted a "syntax of forgetting" (see Introduction) that is costly and dangerous, one that has tried either to banish or domesticate the specters mentioned. Cuba is not alone in fashioning a totalizing national narrative, as it has tried to steer a course between utopia and tyranny. The exile, dispersion, and displacement of more than a million of its citizens has created a true "other," those who would undo that syntax, counteracting oblivion with a tenacious memory that is indispensable for the future healing of a deeply sundered society. Cuba's social and cultural imagination for the the last thirty-six years has been shaped by centripetal and centrifugal forces. The centripetal forces are well known: the establishment of a revolutionary society where nation, people, and state should be one entity, an anti-imperialism that demands complete unity and obedience, a class solidarity that views difference and dissent as treason--in short, a road to freedom paved with paranoia. The centrifugal forces are not obscure either: exile, difference (sexual, class), pluralism, and distrust. But out of these forces that tear Cuba apart or plunge it into the unknown is the mediating influence of Cuban culture. Cuba's artistic imagination is based on human solidarity, not on governmental exhortation or coercion. Its source of continuity is neither linear and unbroken, on the one hand, nor frozen in time on the other. Its own contradictory, heterogeneous imagination is what holds hope for those who see things starkly and polarized between paranoia and freedom, terror and dream, ideology and utopia. For, as we shall see, ideology and utopia need each other.

#### The status quo image of Cuba is actively performed but psychologically rotten – culture is erased or commodified to protect an American imagination that results in imperialism and racism.

Riley ‘6 (Shannon Rose, Doctor of Philosophy in performance studies with a special emphasis on critical theory, “Imagi-nations in Black and White: Cuba, Haiti, and the Performance of Difference in US National Projects, 1898-1940” <http://www.academia.edu/1378319/Imagi-nations_in_Black_and_White_Cuba_Haiti_and_the_Performance_of_Difference_in_US_National_Projects_1898-1940>)

In another overly simplistic and equally dismissive gesture, popular rhetoric justifies the U.S. economic and cultural erasure of Cuba through an embargo, which is in its 5th decade, by citing that trading with or traveling to Cuba constitutes a form of doing business with the enemy. According to this oversimplified logic, Cuba is the enemy because it is a communist country. Meanwhile, a club named Havana seems to exist in every major city in the U.S., serving up mojitos and playing salsa; you can download a compilation called mojito mix from iTunes Essentials to be part of the Cuban music craze, and HI Che is the stuff of Hollywood films and trendy militant fashionistas. Disproving the overly simple claim that communism is to blame seems almost too easy: we currently conduct regular trade with China—the “other" Communist country, and the U.S. government grants its citizens permission to travel there for tourism, research, and/or business. Moreover, the U.S. government had business and trade agreements with the U.S.S.R. even during the height of cold-war paranoia. Appending the claim that Fidel Castro is a dictator is not all that helpful in defending the embargo—not only because economic embargo has proven ineffectual against Castro’s regime, but also because it seems to provide the very resistance against which he articulates his anti-imperialist discourse. Although Castro may have become a dictator, U.S. foreign policy has occasionally supported such men—as long as they were "our SOB.” The U.S. government has looked the other way as long as dictators have participated in U.S. plans for economic development under the larger umbrella of spreading liberal democracy, or could be otherwise useful against another sworn enemy. There is more to it than communism or the fact that Castro is not “our SOB.” There is a longer history of images at work here and the current obsession with the 1959 revolution and Cuba’s communist status help make the erasure of earlier Cuban revolutions possible. Disavowed as sovereign political entities, Cuba and Haiti are made invisible in U.S. culture at least partly through an excess of redundant and easily repeatable images. Stereotypical images of black retribution, voodoo hysteria, and revolution, or fanatical communist tyrants with beards and cigars, mask the ways the two island republics are made to disappear through embargo, travel bans, multi-force occupations, and erased histories—including a particular history of U.S. imperialism centered on and mediated through Cuba and Haiti. The production of tropic (both tropc-ic and tropical) images is in active relation with the deletion of cultural memory. On one hand, the contemporary “Joe Tourist" website for North American tourism in the Caribbean does not include images of Haiti or Cuba on its map of the area—the map literally clips the island of Hispaniola in half in order to include the Dominican Republic, which shares the island with the Republic of Haiti, and exclude Haiti and Cuba/’ On the other, the figure of the “zombie" has become embedded in nearly all areas of U.S. culture, from the zombie horror film genre to more contemporary' usages in pop culture, philosophy, and cognitive neuroscience, such as Christof Koch’s use of the term “zombie agents,” in his model of human consciousness. Speaking of “zombie agents,” John Searle notes that, “philosophers have invented the idea of a 4 zombie’ to describe something that behaves exactly as if it were conscious but is not;”5 the zombie, as a figure of the living dead or unconscious laborer, has always been a product/production of the white imagination. In this analysis I am much more interested in how the concept of the zombie has functioned in the U.S. imagi-Nation than in trying to understand how the concept of zombie has functioned in Haiti in any ethnographic sense. This is not to suggest that the image of the zombie does not have other contexts and usages, but to point to the ways in which the figure of the zombie forestalls certain types of white national anxiety in a U.S. context (see Chapter 4). Many of the representational tactics used to depict Cuba and Haiti as somehow problematic, probably dangerous, and in need of the intervention of some superior power (usually the U.S.) are not new to U.S. foreign policy, news media, or popular cultural production. By the nineteenth century, rhetorical, pictorial, and performed images of Cuba and Haiti repeatedly depicted the two revolutionary (anticolonial) republics as threats to white U.S. sovereignty and as incapable of self-government—at best, unruly children, at worst, murderous primitive blacks. Such images of Cuba and Haiti are as old as white U.S. empire—and although they were in the making through the nineteenth century, such images were most prominent between 1898 and 1940 during the period encompassed by the War of 1898 and the overlapping military occupation of Cuba and Haiti. Imagining and articulating violent and primitive blackness is a familiar tool of white economic imperialism. Combined with discourses on the failure of the radicalized other to achieve self-determination, such images mediate practices of military occupation, embargo, travel restrictions, and economic control. Taken together, these discourses, practices, and images constitute a major portion of the white U.S. imperial toolkit, and between 1898 and 1940, Cuba and Haiti were prime sites for its development and implementation. Cuba and Haiti had long been objects of imperial desire partly because they were perceived as possible threats to U.S. racial and economic security. But by the turn of the twentieth century, the two republics were increasingly strategic to U.S. expansion because of their location on either side of the Windward Passage, the central seaway from the Atlantic to the newly constructed U.S. Panama Canal. Successfully opening the Panama Canal moved the U.S. forward as a global power by providing direct passage between the Atlantic and Pacific oceans. Nor was this some small feat, as the former governor of West Virginia noted in 1914, whoever controlled Cuba, Haiti, and the Canal Zone would “largely control the commerce of practically half of the world.”9 Images of Cuba and Haiti constituted part of U.S. economic imperialism's founding discourse, and have become embedded in various layers and sites of the U.S. national imaginary. In this sense, the national imaginary is structured like a palimpsest—a site for a kind of cultural history that is always actively performed: being erased and re-imagined. In the case of a palimpsest, it is not only that things are actively remembered and forgotten, but that the erasure retains its own ghostings—partially erased and partially legible images embed in the national cultural imaginary.

#### This collective historical memory of Cuba as other is the product of a psychological desire to control and civilize the world.

Slater ’94 (David, Professor, Department of Geography, Loughborough University of Technology, Loughborough, “Reimagining the Geopolitics of Development: Continuing the Dialogue,” Transactions of the Institute of British Geographers, New Series, Vol. 19, No. 2 (1994), pp. 233-238, http://www.jstor.org/stable/622758)

When, for example, the Cuban Revolution erupted on to the international scene, the sharp reaction of the US administration could not be simply explained in terms of the Cuban move towards what was perceived to be Communism. There was a duality in the response which is crucial to our analysis. First, and foremost in historical terms, Cuba was seen as naturally being within the orbit of US power; essentially a country which had no right to abandon the discourse of the Master and develop its own independent signifiers of national destiny. Secondly, not only to reject the master signifiers of American civilization and Cuba's place therein, but to choose an antagonistic political discourse that was represented as constituting the greatest possible menace to the security of the Free World, was seen as a pernicious double betrayal. As Benjamin (1990) has aptly demonstrated, the histori- cal restrictions imposed by the United States on Cuba were much older and tighter than the anti- communist ones, and hence the Castro regime, in seeking its own destiny, broke these bonds before it chose (under limiting geostrategic conditions) to inscribe its own place in a bipolar Cold War. As Benjamin (1990, 216) suggests in the long run, the double betrayal of ideological loyalty and presumed historic destiny reinforced each other and led to an intense and enduring ideological antagonism. Retaining our example of the Cuban case but going somewhat further back into history, it is instructive to take into account that some decades before the codification of modernization theory, the United States formulated its perceived right to intervene in Cuba in order to preserve Cuban independence. At the turn of the century, immedi- ately following the end of the Spanish-American War (rightly referred to in Cuba as the Spanish- Cuban-American War), the United States acquired Cuba as a virtual protectorate. The United States had occupied and ruled the island from 1898 to 1902, departing only after the Cubans agreed to include in their constitution the Platt Amendment which, under Article III, sanctioned US interven- tion for the 'preservation of Cuban independence'. Apart from the institutionalization of Cuba's com- promised sovereignty, the beginning of the century also saw the initiation of an imperial project for modernizing and developing Cuban society under US tutelage. Public school reformers built a new instructional system on the island with organization and texts imported from Ohio; in 1900 Harvard brought 1300 Cuban teachers to Cambridge for instruction in US teaching methods, and protestant evangelists established around ninety schools (colegios) in Catholic Cuba between 1898 and 1901. Subsequently, serious efforts were made to 'Americanize' the systems of justice, sanitation, transportation and trade. Furthermore, the US military government acted to disband the institutions of the Cuban independence move- ment - the Liberation Army, the Provisional Government and the Cuban Revolutionary Party. A US-created anddirected rural guard took the place of the Liberation Army and leaders of the Cuban army and government who accepted the occupation regime were given subordinate posts in the US military government. United States' invest- ments were encouraged and teams of North American experts, an earlier wave of the 'mission- aries of development', placed the mineral, agricul- tural and human resources of the island under their scientific gaze so as to determine the proper means for harnessing the country's wealth. In this particular case we have a clear example, in the period prior to 1917, of a modernizing, devel- opmental, civilizing project that was justified as part of a wider mission of imperial destiny. Under the same banner, the United States came to occupy and administer the governments of the Dominican Republic (1916-1924), Haiti (1915-1934) and Nicaragua (1912-1925 and 1926-1933). In the case of the Dominican Republic, the attempted instal- lation of 'development' through occupation went together with a five-year guerrilla war against the forces of the US military government (Calder 1988) and, in other instances too, especially in the Nicaraguan case, there was no absence of resistance. In general, the project for modernization, develop- ment and progress was rooted in a series of related programmes; for example, US officials introduced initiatives to expand education, improve health and sanitation, create constabularies, build public works and communications, establish judicial and penal reforms, take censuses and improve agriculture. Overall, the point I want to convey here is that the desire to 'develop', the will to 'modernize' another society, went together with a belief in the need for order, but also with a grand sense of civilizing zeal; as President Roosevelt expressed it in 1904 (quoted in Niess 1990, 76), when referring to the 'weak and chaotic people south of us', ... it is our duty, when it becomes absolutely inevi- table, to police these countries in the interest of order and civilization. At a certain point in his discussion of the geo- politics of development, 0 Tuathail refers to what are for him two crucial issues. The first refers to the 'persistent missionary impulse in Western societies to help out peoples who are considered less fortu- nate than themselves' (230). Now it is exactly this sense of a theologico-political world view that lies at the root of the notion of 'Manifest Destiny', which first surfaced in the 1840s. The context was provided by the territorial expansionism of the United States whereby the journalist and writer John O'Sullivan first talked of the 'fulfilment of our manifest destiny to overspread the continent allot- ted by Providence for the free development of our yearly multiplying millions' (quoted in Weinberg 1963, 112). This belief in an ethic of destiny, anchored to a particular religious conviction, did not remain restricted to the territories of North America, but extended south into Central America, the Caribbean and in some cases to the whole of the Americas. Furthermore, throughout the nineteenth century Anglo-Saxon assumptions about US civilization being the highest form of civilization in history took firm root, as US attitudes toward other nations and inhabitants came also to be increasingly based on a well-defined racial hierarchy (Berger 1993; Horsman 1981) My overall point here, therefore, is to support 6 Tuathail's observation, but to exemplify and situate it within a longer historical perspective, so as to underline an important element of discursive continuity. However, O Tuathail's second issue is more problematic. He writes that the 'Third World' has the function of a screen for the projection of fantasies and resentments of Western societies; ... it is a space of desire not only for the viewing public but for soldiers and statesmen of fortune who use it as a template for the definition of their (hysterical) masculinity (230). Using ideas from Lacan, 6 Tuathail goes on to suggest that desire can be interpreted as a funda- mental lack 'which impels subjects to search out a series of substitute objects' (231). Moreover, we are informed that 'desire, for Lacan, is insatiable and not reducible to any symbolic logic' (ibid.). For O Tuathail, this point would seem to be very relevant to explanations of the persistent economic war against Cuba, the airstrikes against Libya, the Panama invasion and the Gulf War. Here we have an interesting theoretical opening and, in the way I have sketched some features of the doctrine of Manifest Destiny, I have made an implicit connec- tion with what I might refer to as the geopolitics of desire.

#### The drive for control and normalcy in the world splits the psyche and pathologizes all that we associate as not valuable.

Thomas Moore 90 (Thomas Moore is the author of the bestselling book Care of the Soul and fifteen other books. He has Ph. D. in religion from Syracuse University and has won several awards for his work, including an honorary doctorate from Lesley University. *The essential James Hillman: a blue fire*, Routledge; 1 edition, 1-3)-mikee

Because of its family ties to medicine, psychotherapy typically thinks of affliction as the enemy, something to overcome. James 1-human's interest in the phenomena of the soul, in contrast, includes a respectful and unusual appreciation for psychological suffering. The soul, he says**, naturally pathologizes**. It presents itself variously in abnormality, twistedness, pain, exaggeration, and mess. Hillman does not romanticize abnormalfry, but he authenticates it as native and essential to the soul. In many attempts at health and **normalcy** Hillman sees the heroic' ego at work This is the figure eager to wage wars on poverty, disease. drugs, and any and all kind of trouble. As an alternative to this heroic fantasy, Hillman recommends the less active and less inspiring posture of inferiority. By trying so hard to transcend, the hero represses feelings of inferiority, which can return as grand failures. Rather than cure these manifestations of the soul at their first appearance, Hillman advises that they beheld close and investigated for their intentions. This slant on pathology encourages curiosity and interest in the ways of the soul. One becomes a "naturalist of the psyche. "This loving interest in the soul arid its quirks forms the beating heart of Hillman's work. It arises from the ashes of heroics and offers a portrait of the psychologist as one involved in an ecology of soul. Hillman speaks, too, of society's pathology as something to hold in contemplation, for the gods are in social disease just as they are in the problem of individuals. **Social problems** waken the rescuing hero who cannot feel content until he has **solved all problems**, because his very existence depends on slaying monsters, cleaning stables, and saving cities. Hillman offers two **alternatives**. One is to follow the chronic disorder and social pathologizing into its depth, leading to genuine culture, to arts and ideas engendered by pathology. Elsewhere Hillman encourages the citizen to trust his outrage, desires, and fears as accurate echoes of conditions in the world soul. Emotions bond us to the world's suffering and prevent us from political and social anesthesia. Hillman's **imaginal** approach to pathology may appear quietistic and passive. In contrast to the modern social activist or high-tech soldier in the war against disease aesthetic contemplation may seem rather mild But, in fact, imagination requires its own kind of muscle and capacity for endurance. It is easy to fall into literalistic solutions, no matter how much physical effort they entail. Far more demanding is the ability to breakout of one's narrow paradigms and world views, to acquire insight into fantasies trapped in everyday assumptions. Without imagination, all human activity is riddled with unconsciousness and acts out myths that have not been fully appropriated. It takes courage to "own" the myth that has captivated your life. In a similar way, heroic efforts to subdue symptoms are not nearly as bold as skillful imagination teasing out bits of insight from the opaque symptoms that try our souls. Yet, as Hillman says, **in our symptoms is our soul.**

#### A destroyed psyche is the root of all violence. Genocide and extinction are the end result of a soulless understanding of the world.

Walter A. Davis 2001 (Deracination: Historicity, Hiroshima, and the Tragic Imperative. State Univesrity of New York Press, p. 95-96)

It is never enough however. Inner discord remains. A final transference is necessary to “heal” the split psyche. The ego must find a way to marry itself to the maternal, so that all the psychic energy condensed there will be invested in the “son” as the agent-who-acts. Sublime action bears this burden: to give the inner world of psychic turbulence the stamp of one’s independent agency by finding a way to blow the forces that “rage” within out into the world. The destructiveness of the m/other must become the agressivity of the son, seeking identity and jouissance in a deed. All other erotic possibilities must be sacrificed to destructive rage. The phallic ego can only save itself from implosion by “identifying with the aggressor.” The destructive m/other thereby becomes one’s own destructiveness. The result: an irresistible pleasure is now found in every opportunity to destroy. For the superego that such a psyche creates for itself is and can be nothing but the refraction of self-hatred. And since the object of hatred is one’s own inner “nature,” the only way an implosive turning of the subject back upon itself can be avoided is by investing one’s hatred in objects. Only by inflicting pain and suffering, by breathing the spirit of punishment into all occasions does one banish the spectre of otherness within. The innermost demand of such a psyche is to void itself of Eros. The only thing that can bind it to itself and to the world is the insatiable “pleasure” it finds in cruelty and the search for a way to give the principle sublime expression. This is what the vaporized people of Hiroshima represent. They are everything small, contemptible, sneaky, “Japanese” in the psyche. And as such they must be regarded as an indifferent mass—men, women, children, the old, young, base, excellent, and fair—merged indifferently as one. This is sublime genocide. The other is everything the psyche must treat with manic contempt in order to satisfy the imperatives of the superego. For until such a object is found and subjected to “justice” through the necessary deed, the ego remains haunted by the possibility that what it hates still remains within. Genocide is a psychological necessity for this kind of psyche. As “nuclear unconscious” that motive finds its first ghostly articulation in Kant’s struggle with the sublime.

### Contention Four: The Role of the Ballot

“I can no longer be sure whether the psyche is in me or whether I'm in the psyche...”

― James Hillman

#### A) The psyche exists and comes first

#### The psyche shapes our understanding of the world – everything depends on it. The resolution should only be evaluated on its psychological qualities.

Jung 58 (Carl G., renowned scholar of psychoanalysis and founder of the Jung Institute, The Undiscovered Self, New American Library, New York, 81-83)

For more than fifty years we have known, or could have known, that there is an unconscious as a counterbalance to consciousness. Medical physiology has furnished all the necessary empirical and experimental proofs of this. There is an unconscious psychic reality which demonstrably influences consciousness and its contents. All of this is known, but no practical conclusions have been drawn from it. We still go on thinking and acting as before, as if we were simplex and not duplex. Accordingly, we imagine ourselves to be innocuous, reasonable and humane. We do not think of distrusting our motives or of asking ourselves how the inner man feels about the things we do in the outside world. But actually it is frivolous, superficial, and unreasonable of us, as well as psychically unhygienic, to overlook the reaction and standpoint of the unconscious. One can regard one’s stomach or heart as unimportant and worthy of contempt, but that does not prevent overeating or overexertion from having consequences that affect the whole man. Yet we think that psychic mistakes and their consequences can be got rid of with mere words, for “psychic” means less than air to most people. All the same, nobody can deny that without the psyche there would be no world at all, and still less, a human world. Virtually everything depends on the human soul and its functions. It should be worthy of all the attention we can give it, especially today, when everyone admits that the weal or woe of the future will be decided neither by the attacks of wild animals nor by natural catastrophes nor by the danger of worldwide epidemics but simply and solely by the psychic changes in man. It needs only an almost imperceptible disturbance in equilibrium in a few of our rulers’ heads to plunge the world into blood, fire and radioactivity. The technical means necessary for this are present on both sides. And certain conscious deliberations, uncontrolled by any inner opponent, can be indulged all too easily, as we have seen already from the example of one “Leader.” The consciousness of modern man still clings so much to outward objects that he makes them exclusively responsible, as if it were on them that the decision depended. That the psychic state of certain individuals could emancipate itself for once from the behavior of objects is something that is considered far too little, although irrationalities of this sort are observed every day and can happen to everyone.

#### This is especially true in the context of Latin American – the psyche is a prerequisite to effective engagement.

Hillman ‘8 (James, an American Psychologist, leading scholar in Jungian and post-Jungian thought, considered by many to be one of the most radical and original critics of contemporary culture. From History to Geography, Conversation with Gustavo Beck, Literal, Reflections, Art and Culture, Vol 14, 2008, <http://www.literalmagazine.com/bilingual/from-history-to-geography-conversation-with-gustavo-beck/>

JH: What I think is very important is for psychotherapy to find its roots in its culture and its geography—it has to be true to the spirit of the land on which it exists. This can be applied to any psychotherapy in any place of the world, but it is particularly important for Latin America. It is crucial that you do not import other styles or ideas; and you should especially avoid buying into the Dream of the North—El Sueño del Norte. Latin America has a very rich imagery, embedded in its culture, its art, and its history—it is from there that Latin American Psychology should emerge. GB: So you think there is a danger in adopting the same psychology that is applied in the United States, for example? JH: The thing is that any psychology should be connected with the basic images that are woven in the fabric of its culture. Different cultures have different myths, different literature, different stories, and different visions of the world. The task of Latin American psychotherapists is to develop a kind of therapy that is connected and fundamented in their own culture. This has been done already by some people—the work of Paul Freire in Brazil is an example of it. GB: Do you think there should be a dialogue between Latin American psychology and American or European Psychology? JH: Probably, but before any possibility of dialogue, there has to be a Latin American version of psychotherapy. GB: When you say “Latin American version of psychotherapy,” do you mean that Latin America has to generate its own style of psychotherapy? JH: Exactly, you have to build a Latin American way of doing therapy—one that has its own methods. It is true that there is a lot of diversity within Latin America, and that the mythologies and stories vary from country to country. However, there are several common factors shared by most. The colonizing period, for example, was experienced by almost the whole region—be it under the Spaniards or under the Portuguese. One common trait of Latin America is that it has been constantly under economic, political, and social oppression; first by the conquistadores, then by the Catholic Church, now by American Corporations. This is precisely why it is important for Latin American psychotherapists to develop their own methods, and not adopt other styles, that would bring you back to the colonizing myth. One of the greatest problems in Latin America is this obsession with its historical oppression. This history is important, but the obsessive attachment to it can become an obstacle. This is like the problem of keeping psychotherapy within the consulting room, and trapped in the Cartesian vision—this kind of obsessions are very dangerous. If a new version of psychology is to be born, there has to be a shift that leads away from this obsession. Instead of history, you have to turn your focus into geography. GB: What do you mean turning our eyes into geography? JH: I mean turning the attention into land and landscape: into mountains, rivers, forests, deserts, jungles. Again: place and aesthetic sense. Geography is much deeper than History—it is there where you can find the richest archetypal images. You should look for the animal soul that is rooted in nature. This is a good way of finding a style of psychology that fits the culture. GB: But how is it possible to simply look away from hundreds of years of history? JH: Of course you should not look away from history. I am not suggesting to look away from it, but to look below it. Look into geography and into the land, it is there where you can find the images that will lead you to an original version of psychotherapy that will be congruent with Latin American Culture.

#### Refusing to operate on the terrain of the psyche ensures a loss of soul. This state of dehumanization destroys any meaning to life and risks death.

Hillman 1990 (James, has written dozens of critically acclaimed books, received his PhD from the [University of Zurich](http://en.wikipedia.org/wiki/University_of_Zurich), and is a retired Director of the Jung Institute, “A Blue Fire”, *a blue fire*, Routledge; 1 edition p. 17-18)-mikee

Anthropologists describe a condition among "primitive" peoples called "loss of soul." In this condition a man is out of himself, unable to find either the outer connection between humans or the inner connection to himself. He is unable to take part in his society, its rituals, and traditions. They are dead to him, he to them. His connection to family, totem, nature, is gone. Until he regains his soul he is not a true human. He is "not there." It is as if he had never been initiated, been given a name, come into real being. His soul may not only be lost; it may also be possessed, bewitched, ill, transposed into an object, animal, place, or another person. Without this soul, he has lost the sense of belonging and the sense of being in communion with the powers and the gods. They no longer reach him; he cannot pray, nor sacrifice, nor dance. His personal myth and his connection to the larger myth of his people, as raison d'être, is lost. Yet he is not sick with disease, nor is he out of his mind. He has simply lost his soul. He may even die. We become lonely. Other relevant parallels with ourselves today need not be spelled out. One day in Burgholzli, the famous institute in Zurich where the words schizophrenia and complex were born, I watched a woman being interviewed. She sat in a wheelchair because she was elderly and feeble. She said that she was dead for she had lost her heart. The psychiatrist asked her to place her hand over her breast to feel her heart beating: it must still be there if she could feel its beat. "That," she said, "is not my real heart." She and the psychiatrist looked at each other. There was nothing more to say. Like the primitive who has lost his soul, she had lost the loving courageous connection to life--•-and that is the real heart, not the ticker which can as well pulsate isolated in a glass bottle. This is a different view of reality from the usual one. It is so radically different that it forms part of the syndrome of insanity. But one can have as much understanding for the woman in her psychotic depersonalization as for the view of reality of the man attempting to convince her that her heart was indeed still there. Despite the elabo- rate and moneyed systems of medical research and the advertise- ments of the health and recreation industries to prove that the real is the physical and that loss of heart and loss of soul are only in the mind, I believe the "primitive" and the woman in the hospital: we can and do lose our souls. I believe with Jung that each of us is "modern man in search of a soul."

#### B) Our interpretation:

#### The judge should endorse the best psychological approach to the resolution.

#### This necessarily requires affirmation. It requires saying ‘yes’ to engagement, ‘yes’ to Cuba, and ‘yes’ to the archetype of the topic. It entails loving what the soul presents.

#### Therefore, we psychologically and emphatically affirm the text:

#### The United States federal government should substantially increase its economic engagement toward Cuba.

#### All we have in this debate space is our imagination and our relationships. The ballot is the most tangible form of relating and it signifies an endorsement of the best types of relationships. If we win our approach is psychologically beneficial, you should vote aff.

#### C) Solvency

#### The resolution can be a site of wonderment. Imagining engagement with Cuba is an image and incorporating myth is key.

West-Duran ’97 (Alan, Associate Professor, Department of Languages, Director of the Latino/a, Latin American, Ph.D. from New York University. *Tropics of History: Cuba Imagined*, pg. 1-21)

This book provides a look at Cuba's history through the minds and images of some of its most perspicacious writers and artists. The artistic realm offers us a distinctive way of understanding both present and latent meanings of Cuban reality and history The greater freedom in the aesthetic realm means that fiction, myth, folktales, popular music, and poetry can be brought to bear on the historical as a "dialogue between intentional subjects," as originating thought. And like Wilson Harris, I agree that "a philosophy of history may well lie buried in the arts of the imagination." The rationales for the selections are as varied as the authors, but a common thread unites them all: an audacious willingness to produce images which take us beyond past and current dead-ends of historical discourse. In the meaning they attach to Cuban history through their various tropes, they question or subvert the images expressed by both imperial outsiders and totalizing insiders. Through the prism of race, gender, sexuality, power relationships, and notions of heroism, they fashion their own "animistic counterpoint," as Lezama said, speaking to the kind of ingenuity needed to follow and interpret history, Latin American or Cuban. Some of the authors are considered "canonical," like Alejo Carpentier (and Lezama to a lesser degree), or champions of "postmodernism" ( Severo Sarduy). Still others have been scandalously ignored outside of Cuba ( Virgilio Piñera). All six writers selected for this book achieve their own distinctively Cuban tropes by both deep immersion and skeptical emergence from the island's history, a "homecoming through otherness." While some of the authors spent a great deal of their adult lives outside Cuba ( Sarduy, Piñera, Carpentier), and others literally never left the island ( Lezama Lima), all six in their own way have come to understand Cuba intimately from "afar." The way these writers manage their closeness and distance from the island, in itself, is used tacitly or overtly to question notions central to Cuban nationhood and identity The authors' comprehension of the island's history is crafted through metaphor and image. The title Tropics of History: Cuba Imagined offers an examination of this tropical isle's tropes of history. The sources of these tropes are many, but to assist the reader we can distinguish four main areas: history (Cuban and otherwise); religious/mystical thought (or its antithesis, atheism, Marxism); literature (both Cuban and world); and landscape. The sources are refracted through a poetic and personal memory, through which, as Gaston Bachelard's words at the beginning of this book suggest, we make a house in history. By virtue of being poetic and personal, memory functions not as a vehicle for nostalgia but by exploring the past through constructed images that free us from the constraints of past and present. The image, as in Lezama, is not a representation (an effect) but a generative matrix. It is both original and originating. But more important, we need to recognize that tropes are not merely artistic fantasies, not just products of strong-willed creators, pure individualistic expressiveness. Tropes are an intersubjective phenomenology tied to collective reality, with a lived historicity. As Richard Kearney says of Bachelard: "This phenomenological emphasis on the originality of images leads in turn to the discovery of their trans-subjectivity. Unlike Sartre, who saw the intentional uniqueness of each image as implying self-enclosure, Bachelard marvelled at the mystery that the image can be both unique to the originating consciousness, and yet common to different subjects.... For Bachelard the image was revealed as a world of dialogue between intentional subjects" ( Kearney, 1991, p. 92). Maybe the image is that hope of thought ( Canetti, Martí) growing between people, which in history is positioned from race/gender/class. This generative phenomenology of the image will allow us to explore themes such as anti- or post-colonialism, revolution, independence, and national identity as the distinctive domain where each writer as an individual expresses his or her common ground with Cuban history.

#### To engage is to explore the myths and the unconscious of Cuba. We must imagine Cuba but not impose imagery from the imperial outside. Fiat is a tool to imagine Cuba as an object; we need to imagine Cuba as an image itself. No dominant narrative of what Cuba should be, simply a contemplation of Cuba as already is.

West-Duran ’97 (Alan, Associate Professor, Department of Languages, Director of the Latino/a, Latin American, Ph.D. from New York University. *Tropics of History: Cuba Imagined*, pg. 1-21)

Cuba and its history are continuously being imagined. Both from within and afar, by its own people and by interested foreigners, the island has exercised a fascination that spans continents and centuries. Abetted by its strategic geographical location, Cuba has been at different times a focal point for Europe, North America, Africa, and Asia. The island has been a magnet for conquerors, profiteers, dreamers, and artists. This kind of attraction is combustible material, so eloquently expressed by Carlos Franqui, who says that " Cuba is an island of immigrants and emigrés. In constant movement and danger. Coveted by the great powers. Invaded by buccaneers and pirates. Occupied by Spaniards, Britons, North Americans. An island of sugar and tobacco, of misery and slavery: rebellion itself" ( Brenner et al., 1989, p. xxxv). Franqui, himself a Castroite revolutionary turned critic of fidelismo, goes on to add that in that rebellious spirit there is a willingness to take on great challenges: "Cuba is an adventure without fear of the unexpected, the magical, the impossible, of the unknown" (ibid., p. xxxiii). The unexpected derives precisely from Franqui's migrant island description. The dynamic tensions of Cuban history as an immigrant nation are a grounding for that rebelliousness. Perhaps the very rootlessness of the immigrant, who has given up a measure of security for the ultimate act of imagination, reinventing the self in a new land, is a stimulus for different kinds of defiance. Not all, of course, immigrated freely, as was the case with Africans or Chinese indentured laborers in the nineteenth century; however, this makes their experience acquire a double-leveled resistance. If we accept Franqui's definition, Cuba, far from being a melting pot, is an alchemist's forge: the transmutation of elements (race, culture, nature, and myth) that becomes a transcultured identity, an exploration of the Cuban historical unconscious with its deepest fears, images, and dreams. This rebellious spirit has sought out the island's independence, be it in economic, political, or cultural terms. That these three factors are inextricably linked was perhaps best expressed by José Martí when he said that there would be no Latin American culture without Latin America. What he meant was that an entity with a shared political vision, economy, and language had to exist before a truly Latin American identity could flourish. The words are equally applicable to Cuba: only its political and economic independence could allow Cubans to claim their own culture. Martí well understood the cost of imperial imagery imposed on the island from outside. From other shores, the island has been imagined and expressed in a series of more familiar discourses with a plethora of images: Pearl of the Antilles, tropical paradise, whorehouse of the Caribbean, Cuba as gold mine, cane field (slave trade), military outpost (strategic location/geopolitical pawn), tourist haven/exotic folkloric locale (flesh depot, fun in the sun, shed your inhibitions), investment opportunity (source of cheap labor), showcase for third world liberation movements (under USSR aegis), or revolutionary menace/terrorist haven (as U.S. nightmare). Cuba's images of "otherness" come from outside observers or covetous foreign powers. What happens when we look at Cuba from within, as imagined by its own best poetic historians? A fountain of images will gush forth, perhaps not as obvious, contesting many of these more well-known yet exploitative and constraining images.

#### D) Our Method

#### Attempts to map out the topic and silence the soul within it by trying to empiricizing and literalizing it and looking at implementation. The ethos of traditional debate is one that tries to cure problems instead of being open to the world as is.

Moore 1990 (James, has written dozens of critically acclaimed books, received his PhD from the [University of Zurich](http://en.wikipedia.org/wiki/University_of_Zurich), and is a retired Director of the Jung Institute, “A Blue Fire”, *a blue fire*, Routledge; 1 edition p. 10-11)-mikee

Hillman's later essays flash with the passion he brings to the soul of the world. Beginning with his theoretical essay "Anima Mundi," or "The Return of the Soul to the World" (delivered in Italian in the Palazzo Vecchio in Florence), he moves even farther from ego psychology and personalism to encounter the objective psyche in objects. His writing takes on concreteness and context that were implied in previous works. Now he studies gardens, waterworks, streets, buildings, show business, bombs, racism, ecology, work, edu- cation, and architecture. We burden ourselves, he says, when we identify personally with archetypal figures. Then we have to work feverishly on our own microcosmic lives, when we might more lightly and effectively engage in the work of the soul by becoming sensitive to the world's suffering. Our buildings are in pain, our governments are on the rocks, the arts are relegated to museums where they are explained away or reduced to technical concerns. Our personal lives may reflect these broader wounds to the world soul, and therefore a larger image of psychology itself is in order. The field of psychology has always had a practice, a mode of implementing its theories. Hillman rarely writes directly about practice, yet his theory offers the basis for a radical approach to psychotherapy. For the usual one-on-one format, Hillman offers a myth for analysis that is rooted in love of the soul and in giving soul love. The great secret of archetypal psychotherapy is love for what the soul presents, even those things the therapist and patient would like to make vanish. This love comes in many forms: interest, acceptance, faithfulness, desire, attachment, friendship, and endurance. As a whole, James Hillman's work aims toward an appreciation of the soul's beauty, its inspiring roseate hues and its bleak and terrorizing black. This accent on love and beauty spreads this psychological far beyond issues of fix, control, and cure. It takes psychology so far into the most sublime issues of philosophy, religion, and the arts that the word psychology applies only if it is continually redefined. The way to this Neoplatonic beauty, in ideas and in analysis, is not upward and away from the soul's earthly matrix, but through it and downward and up, in a lengthy journey not unlike those circuits of soul-work described by alchemists and Renaissance artists. It is quite proper that Hillman has been formally honored with a key to the city of Dallas and a medal from the citizens of Florence for his revival of the Renaissance psychology of culture and beauty. Hillman's embrace of depression and pathology paradoxically leads to a psychology beyond health and normalcy, toward a cultural sensibility where soulfulness and beauty are the standards. In the end, the name taken for his work, archetypal psychology, implies much more than archetypes and universal images. It suggests the infinite range of psychological endeavor, rooted in everyday life and culture, but echoing the wisdom, the artfulness, and the beauty of centuries of soulful work, love, and play. our commitment to allies and friends, underwrites regional stability, gains us familiarity with overseas operating environments, promotes combined training among the forces of friendly countries and provides timely initial response capabilities.

#### Only affirmation can solve – we need to embrace the ugliness

Hillman 6 (James, has written dozens of critically acclaimed books, received his PhD from the University of Zurich, and is a retired Director of the Jung Institute, “City and Soul”, ‘Anima Mundi’ , Spring Journal; p. 27-50; Republished in 2006)

To come back to our own heart, its stirrings as it comes to consciousness, may be a crucial contributing factor in contemporary heart and circulatory disorders. Puzzling symptoms have often ushered in new eras of psychological awareness: hysteria and Freud, schizophrenia and Jung. If we live in a world whose soul is sick, then the organ who daily encounters this sick world-soul first and directly through *aesthesis* will also suffer as will circulatory channels which transmit perceptions to the heart. Psychotherapy needs to affirm the sufferings of the heart, its disease in the world of things, that they are ugly, empty, wrong, bereft of a sense-making cosmos, and by this affirmation that, yes, we are heart-sick because we are thing-sick, psychotherapy will lift the anestheticized stupor from our reactions, lift the oppression in the ugliness of things themselves, so that psychotherapy can move again, as it always must do, in the direction that the symptoms are leading it, now towards an appreciation of the world ensouled.

#### We should enter into the resolution, let it speak to us, and psychological appreciate it. Only *affirmation* can solve – archetypal psychology is incompatible with negation. We must take in texts as the present the mselves. Say yes to fthe resolution.

Hillman 90 (James, has written dozens of critically acclaimed books, received his PhD from the University of Zurich, and is a retired Director of the Jung Institute, “A Blue Fire”, *a blue fire*, Routledge; 1 edition p. 151)-mikee

Here we need to remember that the ways of the soul and those of the spirit only sometimes coincide and that they diverge most in regard to psychopathology. A main reason for my stress upon pathologizing is just to bring out the differences between soul and spirit, so that we end the widespread confusions between psychotherapy and spiritual disciplines. There is a difference between Yoga, transcendental meditation, religious contemplation and retreat, and even Zen, on the one hand, and the psychologizing of psychotherapy on the other. This difference is based upon a distinction between spirit and soul. Today we have rather lost this difference that most cultures, even tribal ones, know and live in terms of. Our distinctions are Cartesian: between outer tangible reality and inner states of mind, or between body and a fuzzy conglomerate of mind, psyche, and spirit. We have lost the third, middle position which earlier in our tradition, and in others too, was the place of soul: a world of imagination, passion, fantasy, reflection, that is neither physical and material on the one hand, nor spiritual and abstract on the other, yet bound to them both. By having its own realm psyche has its own logic—psychology—which is neither a science of physical things nor a metaphysics of spiritual things. Psychological pathologies also belong to this realm. Approaching them from either side, in terms of medical sickness or religion's suffering, sin, and salvation, misses the target of soul. But the threefold division has collapsed into two, because soul has become identified with spirit. This happens because we are materialists, so that everything that is not physical and bodily is one undifferentiated cloud; or it happens because we are Christians. Already in the early vocabulary used by Paul, pneuma or spirit had begun to replace psyche or soul. The New Testament scarcely mentions soul phenomena such as dreams, but stresses spirit phenomena such as miracles, speaking in tongues, prophecy, and visions. Philosophers have tried to keep the line between spirit and soul by keeping soul altogether out of their works or assigning it a lower place. Descartes confined soul to the pineal gland, a little enclave between the opposing powers of internal mind and external space. More recently, Santayana has put soul down in the realm of matter and considered it an anti metaphysical principle.  Collingwood equated soul with feeling and considered that psychology had no business invading the realm of thought and ideas.  The spiritual point of view always posits itself as superior, and operates particularly well in a fantasy of transcendence among ultimates and absolutes. Philosophy is therefore less helpful in showing the differences than is the language of the imagination. Images of the soul show first of all more feminine connotations. Psyche, in the Greek language, besides being soul denoted a night-moth or butterfly and a particularly beautiful girl in the legend of Eros and Psyche. Our discussion in the previous chapter of the anima as a personified feminine idea continues this line of thinking. There we saw many of her attributes and effects, particularly the relationship of psyche with dream, fantasy, and image. This relationship has also been put mythologically as the soul's connection with the night world, the realm of the dead, and the moon. We still catch our soul's most essential nature in death experiences, in dreams of the night, and in the images of "lunacy." The world of spirit is different indeed. Its images blaze with light, there is fire, wind, sperm. Spirit is fast, and it quickens what it touches. Its direction is vertical and ascending; it is arrow-straight, knife-sharp, powder-dry, and phallic. It is masculine, the active principle, making forms, order, and clear distinctions. Although there are many spirits, and many kinds of spirit, more and more the notion of "spirit" has come to be carried by the Apollonic archetype, the sublimations of higher and abstract disciplines, the intellectual mind, refinements, and purifications. We can experience soul and spirit interacting. At moments of intellectual concentration or transcendental meditation, soul invades with natural urges, memories, fantasies, and fears. At times of new psychological insights or experiences, spirit would quickly extract a meaning, put them into action, conceptualize them into rules. Soul sticks to the realm of experience and to reflections within experience. It moves indirectly in circular reasonings, where retreats are as important as advances, preferring labyrinths and corners, giving a metaphorical sense to life through such words as close, near, slow, and deep. Soul involves us in the pack and welter of phenomena and the flow of impressions. It is the "patient" part of us. Soul is vulnerable and suffers; it is passive and remembers. It is water to the spirit's fire, like a mermaid who beckons the heroic spirit into the depths of passions to extinguish its certainty. Soul is imagination, a cavernous treasury—to use an image from St. Augustine—a confusion and richness, both. Whereas spirit chooses the better part and seeks to make all One. Look up, says spirit, gain distance; there is something beyond and above, and what is above is always, and always superior. They differ in another way: spirit is after ultimates and it travels by means of a via negative. "Neti, neti," it says, "not this, not that." Strait is the gate and only first or last things will do. **Soul replies by saying, "Yes**, this too has place, may find its archetypal significance, belongs in a myth." The cooking vessel of the soul takes in everything, everything can become soul; and by taking into its imagination any and all events, psychic space grows. I have drawn apart soul and spirit in order to make us feel the differences, and especially to feel what happens to soul when its phenomena are viewed from the perspective of spirit. Then, it seems, the soul must be disciplined, its desires harnessed, imagination emptied, dreams forgotten, involvements dried.  For soul, says spirit, cannot know, neither truth, nor **law**, nor cause. The soul is fantasy, all fantasy. The thousand pathologizings that soul is heir to by its natural attachments to the ten thousand things of life in the world shall be cured by making soul into an imitation of spirit. The imitatio Christi was the classical way; now there are other models, gurus from the Far East or Far West, who, if followed to the letter, put one's soul on a spiritual path which supposedly leads to freedom from pathologies. Pathologizing, so says spirit, is by its very nature confined only to soul; only the psyche can be pathological, as the word psychopathology attests. There is no "pneumopathology," and as one German tradition has insisted, there can be no such thing as mental illness ("Geisteskrankheit"), for the spirit cannot pathologize. So there must be spiritual **disciplines** for the soul, ways in which soul shall conform with models enunciated for it by spirit. But from the viewpoint of the psyche the **humanistic** and Oriental movement upward looks like **repression**. There may well be more psychopathology actually going on while transcending than while being immersed in pathologizing. For any attempt at self-realization without full recognition of the psychopathology that resides, as Hegel said, inherently in the soul is in itself pathological, an exercise in self-deception. Such self-realization turns out to be a paranoid delusional system, or even a kind of charlatanism, the psychopathic behavior of an emptied soul.