

and his theory of archetypes. The archetypes are not clearly separated from simple stereotypes in Jungian psychology. Furthermore, while Jung may have understood the dangers inherent in an immutable system of images, he could not offer an alternative process by which to avoid such immutability; on the contrary, the images that he categorized as archetypes lend themselves to the same rigidity by the categorization process itself. Both Freud and Jung may have understood what is wrong with the present patriarchal systems of icons. Neither of them understood why such images are damaging and how they lead to the destruction of the world around us.

In *The End of God* Goldenberg views religion functionally as a consolation for worldly suffering and the solace of a community. Maybe this is the problem. I view spirituality/religion as a celebration of life, and ritual as a heightened sense of belonging to a community that actually heals, not only comforts.

At present, *The End of God* is an important work for feminist scholars, since it provides the legitimacy by which new ideas can be inserted into and accepted by the scholarly world, which is predominantly male. Goldenberg has done the tedious groundwork on which we can further explore human imagery — a system of images that is

liberating and unfossilizable. Her work is detailed, clear, and thoroughly analytic.

It is clear that Goldenberg is involved in exciting group work in which women express their own imagery. The best methodological tool that we have at present is the collection of experiential accounts of such images: the simple indication that we can use images for different purposes or for the same purpose, emanating from the same or different experiences. Methodology should establish such diversity as viable and acceptable. Goldenberg seems to have a rich and wide knowledge of such experiential accounts. Why not share it with us?

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