

## Genesis 2:18-25 from a Jungian and Feminist-Deconstructionist Point of View<sup>1</sup>

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### ABSTRACT

*While there is nothing particularly special about Genesis 2:18-25 as affects language usage and variants that could significantly impact upon its translation, it has become one of the most contentious biblical passages for feminist interpretations of the biblical text. This article investigates Genesis 2:18-25 primarily from the perspective of Jungian individuation theory. It then merges the results of this analysis with the gains made by feminist interpretations of this passage in order further to deconstruct its androcentric application.*

### A INTRODUCTION

There is nothing particularly special about Genesis 2:18-25 from a linguistic point of view or from that of variants that could significantly affect its translation and/or interpretation. It is a “straightforward” Hebrew narrative from the J-source<sup>2</sup> containing a number of *wayyiqtol*, *weqatal*, *yiqtol* and *qatal* forms, nouns in status construct, prepositions and so forth. However, it has become one of the most contentious biblical passages in feminist deconstruction of traditional male-biased interpretations.

This article approaches the content of Genesis 2:18-25 primarily from the perspective of Jungian individuation theory.<sup>3</sup> It then merges the insights

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<sup>1</sup> This article is dedicated to mentor, friend, and colleague, Steve de Gruchy, whose untimely death has left us all bewildered and confused.

<sup>2</sup> See Gerhard Von Rad, *Genesis: A commentary*. Original translation by John H. Marks. Revised by John Bowden on the basis of the ninth German edition. (London: SCM 1961), 73-85, especially 82-85.

<sup>3</sup> While the application of modern theories to ancient texts can be seen as problematic, I believe it is not only justifiable but necessary: a) As modern readers of these ancient texts, we are living in the modern context and can do little else than interpret it with the heuristic tools that are at our disposal; b) even if we had ancient tools with which to read such texts, these would have been applied from a modern perspective; c) modern people need to make sense of ancient texts within their own, specific, modern contexts – in what has been called the “citational context”; and d) the argument that modern applications may thwart the original intent of the author is fallacious: i) We cannot tell with exact certainty when, much less by whom, a particular text was written – except perhaps that it received its final form sometime in the post-exilic period; ii) there is clear evidence, even

gained from the Jungian analysis with some of the advancements made by feminist criticism/interpretation of this ancient text in order to:

- (i) Add to the growing body of psychoanalytic interpretations of biblical texts in South Africa;<sup>4</sup>
- (ii) Further deconstruct the androcentric applications of this passage; and
- (iii) Elicit new insights that can assist modern readers better to integrate it into their psyche (individual and collective, conscious and unconscious).

As such, this article begins with a brief examination of the Hebrew text (B.). It then succinctly explicates Jung's concept of the individuation process (C 1) – the chief heuristic tool employed in this article – and then applies the insights gained to the passage in question (C 2). The article subsequently considers some of the gains of feminist-deconstructionist interpretations of this passage, merging them with the insights gained from the Jungian analysis (D), and finally draws to a conclusion (E).

## **B THE HEBREW TEXT OF GENESIS 2:18-25 AND ITS VARIANTS**

As indicated above, there is nothing particularly special about this passage in the language it employs and the available variants. Typically, as a narrative, it employs several *wayyiqtol*, *weqatal*, *yiqtol*, and *qatal* forms, mostly in the Qal stem, several nouns in the status construct, a number of prepositions, and the name Adonai Elohim, which, of course, identifies it as a narrative in the Yahwist tradition.

- (i) At language level, the most notable aspects of this text are perhaps the following:

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within the various sources (J, E, D, P), that communities of faith appropriated or re-appropriated and re-interpreted various traditions handed down to them in a way that made sense to them within their own context (which were modern at the time!). This process was curbed – in terms of inclusion into Scripture – once the canon was set, but still goes on today, so that modern appropriations of ancient texts by modern means may be seen as a continuation of the very tradition of re-appropriation and re-interpretation embodied in the Bible.

<sup>4</sup> According to Eben H. Scheffler (“Jung, the Pentateuch and ethics.” *Verbum et Ecclesia*, 25/2 [2004]: 655, n3), while South African psychoanalytic readings of biblical texts were few and far between, the situation has improved considerably since 1988, with a number of students employing psychoanalytic approaches in their work. Note too Eftimiadis-Keith's publication (*The enemy is within: A Jungian psychoanalytic approach to the Book of Judith* (Boston: Brill Academic Publishers, 2004), which explicates the text of Judith according to Jungian psychoanalytic categories.

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- (ii) Most *wayyiqtol* forms are in the Qal stem except for three which are in the Hifil stem;<sup>5</sup>
- (iii) The Hifil *wayyiqtol* forms all have God as subject and have all other living beings, viz. the animals (v. 19), the human being (v. 21), and the woman (v. 22) as objects;
- (iv) Both Qal *weqatal* forms are found in the narrator's comments to the main narrative;<sup>6</sup>
- (v) The forms מצא (v. 20) and לקחה (v. 23) can be vocalised either as a Qal Active Perfect 3 masc. sg. (with לאדם as subject of מצא) or as a Qal Passive Perfect 3 masc. sg. in the case of מצא, and as a Pual Perfect 3 fem. sg. or Qal Passive Perfect 3 fem. sg. in the case of לקחה. None of these options, however, have any significant effect upon translation;
- (vi) אדם is prefixed with a definite article in all cases except that of לאדם (v. 20) which is vocalised without it.<sup>7</sup> This has led some exegetes to suggest a change in vocalisation so as to reflect the definite article. However, as Westermann has noted, following Delitzsch and Gunkel,<sup>8</sup> the Masoretic vocalisation may be retained if one regards it as qualitative (see below);
- (vii) In many English translations, לאדם (v. 20) is rendered as “to Adam” to reflect the lack of the definite article.<sup>9</sup> As indicated *supra*, this is unnecessary, as the phrase may be read qualitatively, i.e. “as for a human being” (see LITV and others, note 7 below);
- (viii) There is some lovely word play, namely אדם and אדמה (vv 18 and 19 – going back to 2:7), איש and אשה (v. 23), and, carrying over into Genesis

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<sup>5</sup> *Wayyiqtol* – Qal: 3 masc. sg. = ויאמר (vv. 18, 23), ויצר (v. 19), ויקרא (v. 20), ויקח and ויסגר (v. 21), and ויבן (v. 22). 3cp = ויהיו (v. 25 – 3 masc. pl). *Wayyiqtol* – Hiphil 3 masc. sg: ויבא (v. 19), ויפל (v. 21), and ויבאה (v. 22, incl 3 fem. sg. pron. suf.).

<sup>6</sup> *Weqatal* – Qal Pf: ודבק (v. 24 – 3 masc. sg.) and והיו (v. 24 – 3 com. pl.)

<sup>7</sup> One time each in vv. 18, 20, 21, 23, and 25, and twice each in vv. 19 and 22.

<sup>8</sup> Claus Westermann, *Genesis 1-11: A commentary* (trans. John J. Scullion; Minneapolis: Augsburg Publishing House, 1984), 184.

<sup>9</sup> E.g. KJV, MKJV, AV, BBE, DRB, and NIV. In fact, KJV, AV, DRB, translate אדם with “Adam” even when the article is used in vv. 19-21, 23. The same applies to NLT in vv. 19, 21, 23, with the micro-context of the translation clearly indicating that Adam is also referred to in v. 20 despite the translation “He gave names ... But still there was no companion suitable to him”. Contrast LITV: “But no helper suited to him *was* found for a man”; ASV: “but for man there was not found a help meet for him”; NRSV: “but for the man there was not found a helper as his partner”; YLT: “and to man hath not been found an helper—as his counterpart”; REB: “but for the man himself no suitable partner was found”; and CEV: “None of these was the right kind of partner for the man.”

3:1, ערומים (v. 25) and ערום. The first two pairs are clearly complementary, whereas the third is oppositional, as Genesis 3 goes to show;<sup>10</sup> and

- (ix) Perhaps the greatest oddity is found in תחתנה (v. 21), which attaches a verbal suffix to תחת.<sup>11</sup>

With regard to variants, the most noteworthy are:

The Septuagint (LXX) and the Vulgate read “we will make” instead of “I will make” in v. 18. This is a clear harmonisation with Genesis 1:26, in which God refers to Himself in the plural, and is typical of the LXX. Alternatively, one could adduce different parent texts, but my choice would lie with the harmonisation for which LXX is famous.

LXX and the Samaritan Pentateuch (Sam) insert עוֹד between אלהים and מן־האדמה in v. 19. This may be seen as an adjustment to Genesis 1 or it may be read as “over and above”.<sup>12</sup> This adjustment bears little or no interpretative value, unless one is an adherent of the two creations theory/theories.<sup>13</sup>

LXX, Syriac, Targum pseudo-Jonathan, and the Vulgate read “all the birds of the air / sky” in v. 20. This is probably merely an adjustment to v. 19.

Sam, LXX, and Targum pseudo-Jonathan read “This one will be called woman, because she was taken from *her* husband/man” rather than “... taken from a man” (v. 23). While this version does not seem to be of any consequence, I would like to return to it at a later stage in this article (see section D. n 29).

LXX, Syriac, Sam, Vulgate and Targum pseudo-Jonathan insert שניהם between והיו and לִבְשָׁר in v. 24. This is purely an adjustment to the context (see v. 25) and bears little or no interpretative value.

Given the above, I would like to offer the following rudimentary translation:

<sup>10</sup> Note the chiasm involved here: a = אדם , b = אדמה X b1 = אשה , a1 = איש where a = product and b = material from which/out of which product was formed/taken. This makes one wonder how the humans’ nakedness relates to the snake’s craftiness. However, this is a topic for another article.

<sup>11</sup> Westermann, *Genesis 1-11*, 185.

<sup>12</sup> Westermann, *Genesis 1-11*, 185.

<sup>13</sup> See e.g. Peter Rüst, “Early humans, Adam, and inspiration,” *Perspectives on science and Christian faith*, 59/3 (2007): 182-193.

<sup>18</sup>And the LORD God said: “It is not good for the human to be alone. I will make it<sup>14</sup> a partner equal to it.” <sup>19</sup>And the LORD God fashioned from the ground all the creatures of the field and all the birds of the air, and brought them to the human to see what it would call them. And whatever the human being called the living beings, that was their name. <sup>20</sup>And the human gave names to all the animals, and the birds of the air, and all the creatures of the field, but as for a human, it did not find a partner equal to it. <sup>21</sup>So the LORD God caused a deep sleep to fall upon the human, and it slept. Then He took out one of its sides<sup>15</sup> and closed up its place with flesh. <sup>22</sup>And the LORD God built up the side that he had taken from the human into a woman, and brought her to the human. <sup>23</sup>And the human said: “Finally! This one is bone of my bones and flesh of my flesh! This one shall be called woman because this one has been taken out of a man.” <sup>24</sup>That is why a man will leave his father and his mother and cleave to his wife and they will become one flesh. <sup>25</sup>The two of them were naked – the man and his wife, but they were not ashamed before each other.

## C JUNGIAN INDIVIDUATION THEORY AND GENESIS 2:18-25

Jung’s vast and highly developed psychoanalytic theory (some 20 volumes of collected works) cannot be covered *in toto* by an article such as this. The discussion of his theory will therefore be limited to the individuation process, the chief heuristic tool used in this article, after which a brief analysis of Genesis 2:18-25 will be offered accordingly.<sup>16</sup>

### 1 Jung’s Individuation Theory

According to Jung, the human psyche consists of at least two layers: the conscious and the unconscious psyche.<sup>17</sup> The latter, in turn, consists of the personal and the collective unconscious,<sup>18</sup> with the more superficial layer /

<sup>14</sup> I deliberately render the 3<sup>rd</sup> masc. sg. pronominal suffixes and other 3<sup>rd</sup> masc. sing. forms here and elsewhere as “it” in order to emphasise the non-gendered nature of the first human.

<sup>15</sup> The word צלעה most properly means a side. See section D.c. for further details.

<sup>16</sup> The discussion below will be based primarily on Efthimiadis-Keith’s monograph, *The enemy is within: A Jungian psychoanalytic approach to the Book of Judith*. (Boston: Brill Academic Publishers, 2004). For a review of the book, see D. Andrew Kille, review of Helen Efthimiadis-Keith, *The enemy is within: A Jungian psychoanalytic approach to the Book of Judith*, *Review of biblical literature* 12, 2005. Online: [http://www.bookreviews.org/pdf/4832\\_5013.pdf](http://www.bookreviews.org/pdf/4832_5013.pdf).

<sup>17</sup> See Efthimiadis-Keith, *The enemy is within*, 42-47 for greater detail regarding the conscious and unconscious psyche.

<sup>18</sup> Use of the “collective unconscious” may raise fears of the return to pre-Wellhausean, romantic notions of the term. While the debate cannot be taken up in detail in an article such as this, I would like to point out the following which, in my opinion, warrant a re-thinking around and re-appropriation of this term in Biblical interpretation: a) Jung has provided

personal unconscious resting upon the deeper, inborn layer / collective unconscious.<sup>19</sup> The personal unconscious is made up of one's total life experience, personal memories, subliminal perceptions, repressed images and "contents that are not yet ripe for consciousness,"<sup>20</sup> while the collective unconscious consists of universal ancestral memories and patterns of behaviour known as the archetypes.<sup>21</sup>

For Jung,<sup>22</sup> the individuation process is the life-long, psychological maturation process by which each human being is *driven* to become the indivisible whole that s/he potentially *is*. Arguably, the three most important archetypes regarding this process are the *anima*, the *animus*, and the shadow.<sup>23</sup> The first two refer to the male and female contrasexual images / personifications of the unconscious,<sup>24</sup> while the last refers to that "inferior [instinctual] component of the personality"<sup>25</sup> which the conscious psyche interprets as negative and would like to keep hidden or repressed.<sup>26</sup>

Archetypes are highly unified/holistic contents, which consciousness splits into oppositional elements, such as good/bad, positive/negative, and

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sufficient evidence for the existence of a collective unconscious layer in the psyche, both in terms of individuals and various groups (ethnic, national, and global) – see e.g. his discussion of this aspect in World War II (Carl G. Jung, *The integration of the personality* [trans. S. Dell, London: Routledge and Kegan Paul, 1940 - Eighth Impression 1956], 9 and "Approaching the Unconscious," in *Man and His Symbols*. Introduction by John Freeman (co-ordinating editor) and Conclusion by Marie-Louise von Franz, [London: Aldus Books, 1964], 85). b) As South African readers of the Bible, we dare not forget to take our African context into account when interpreting the Bible. A great part of this context is the African sense of the collective unconscious, and can be evidenced in, amongst others, concepts such as *ubuntu*. Contrary to the stark individualism of the West, African concepts of the self are highly collective in nature. As the concept of *ubuntu* indicates: "I am because we are" or "I am related, therefore I am" (Julius M. Gathogo, "The Significance of African Religion in the Reconstruction of Post-Cold War Africa," *Theologia Viatorum*, 31/1 (2007): 49).

<sup>19</sup> Carl G. Jung, *Two essays on analytical psychology*. The Collected Works of CG Jung, Vol 7. Second edition, revised and augmented (1966). (trans. Richard F. C. Hull; London: Routledge & Kegan Paul, 1953, Second printing 1970), 52.

<sup>20</sup> Jung, *The integration of the personality*, 76.

<sup>21</sup> Efthimiadis-Keith, *The enemy is within*, 43, 48-49.

<sup>22</sup> Jung, *Analytical psychology – Collected Works*, 174.

<sup>23</sup> For greater detail regarding these three archetypes and archetypes in general, see Efthimiadis-Keith, *The enemy is within*, 52-56.

<sup>24</sup> Albert Gelpi, "Emily Dickinson and the Deerslayer: The Dilemma of the Woman Poet in America," in *Jungian literary criticism* (ed. Richard P. Sugg, Evanston, Illinois: Northwestern University Press, 1992), 105-106.

<sup>25</sup> Jung, *Two essays on analytical psychology*, 63-64, Jung, *The integration of the personality*, 20.

<sup>26</sup> Efthimiadis-Keith, *The enemy is within*, 53.



male/female.<sup>27</sup> The split archetype – or rather, its less palatable parts - can then be projected onto others, and/or suppressed, and/or repressed. This puts the person firmly in the grasp of the unconscious psyche and results in all sorts of maladies / behavioural problems - psychological, social, and otherwise.<sup>28</sup> For maturation / individuation to take place, the projections need to be withdrawn (by consciously integrating the unacceptable elements of each), and that which is suppressed or repressed needs to be given full voice and integrated into the human psyche at a conscious level.<sup>29</sup> This essentially entails the re-integration of opposites in what Jung has called the *hieros gamos*, or holy marriage – a term that he has borrowed from Gnosticism (see further below).<sup>30</sup>

According to Jung, there are five stages in the individuation process:

- (i) *Complete identification with society* – one’s thinking and actions are determined entirely by one’s group/societal expectations as there is no distinction between the self and the group.<sup>31</sup>
- (ii) *Separation from the other* – a long and often painful process in which “a person explores his or her identity, usually by way of a dialectic with different facets of the ‘other’”.<sup>32</sup>
- (iii) *Differentiation of moral properties* – an attempt to ascertain and establish one’s own moral or ethical code by “testing the collective morality” of one’s society.<sup>33</sup>
- (iv) *Realisation of social reality and individual consciousness* – the “collective norms and expectations” of one’s psyche lose their *mana* / power “and the world is seen as it is.” Most often, as a result, some kind of alienation is experienced, which then necessitates the final stage. However, one is also freed thereby to become who one really is.<sup>34</sup>

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<sup>27</sup> See Joan C. Engelsman, *The feminine dimension of the divine. A study of Sophia and feminine images in religion*. Revised Edition (Wilmette, Illinois: Chiron Publications, 1994), 17.

<sup>28</sup> Eftimiadis-Keith, *The enemy is within*, 51.

<sup>29</sup> Eftimiadis-Keith, *The enemy is within*, 57; Terence Dawson, “Jung, literature, and literary criticism,” in *The Cambridge companion to Jung* (eds. Polly Young-Eisendrath & Terence Dawson, Cambridge: Cambridge University Press, 1997), 267.

<sup>30</sup> Carl G. Jung, *Aion. Researches into the phenomenology of the self*. The Collected Works of C. G. Jung, Vol 9:2. Second edition (trans. Richard F. C. Hull; London: Routledge & Kegan Paul, 1959), 12.

<sup>31</sup> Eftimiadis-Keith, *The enemy is within*, 57.

<sup>32</sup> Dawson, “Jung,” 267.

<sup>33</sup> Dawson, “Jung,” 267.

<sup>34</sup> Eftimiadis-Keith, *The enemy is within*, 57-58.

- (v) *Individual identity / self-realisation* – here one begins to question one’s innate tendencies, particularly those that one is not aware of but which are revealed through dream analysis and conscious fantasies: “With this stage the process comes full circle as the person is prepared to re-enter society, to reintegrate with it, being wholly conscious of her/his own identity (nature, function, limitations). This is entirely different from the first stage in which the person was un-conscious of her/his identity apart from that of her/his group.”<sup>35</sup>

Jung has visually depicted the five stages of the individuation process as both a vertical and an *uroboric* arrangement of various extant Gnostic *quaternios* and those of his own making.<sup>36</sup> This article will make use of the *uroboric* arrangement, (see diagram on page 52).<sup>37</sup>

The *uroboric quaternio* arrangement is important for at least four reasons:

- (i) It illustrates the cyclical nature of the individuation process – one can be at different stages of this process in different areas of one’s life. It is also a process which goes on throughout one’s life-time at ever-deepening levels.
- (ii) It depicts the increasing and vitally necessary differentiation that takes place between stages 1-3, as well as the increasing integration that takes place between stages 3-5.
- (iii) It clearly shows the transformative power of encountering the shadow-serpent and successfully integrating its contents, i.e. stage three, which lies at the centre of the individuation process.

It clearly indicates that we are dealing with the transformation of the self-same substance, namely the *Anthropos* (Higher Adam), throughout. While individuation can thus be described as “coming to self-hood” or “self-realization.”<sup>38</sup> It can also be described as “the process of the ego’s encounter with

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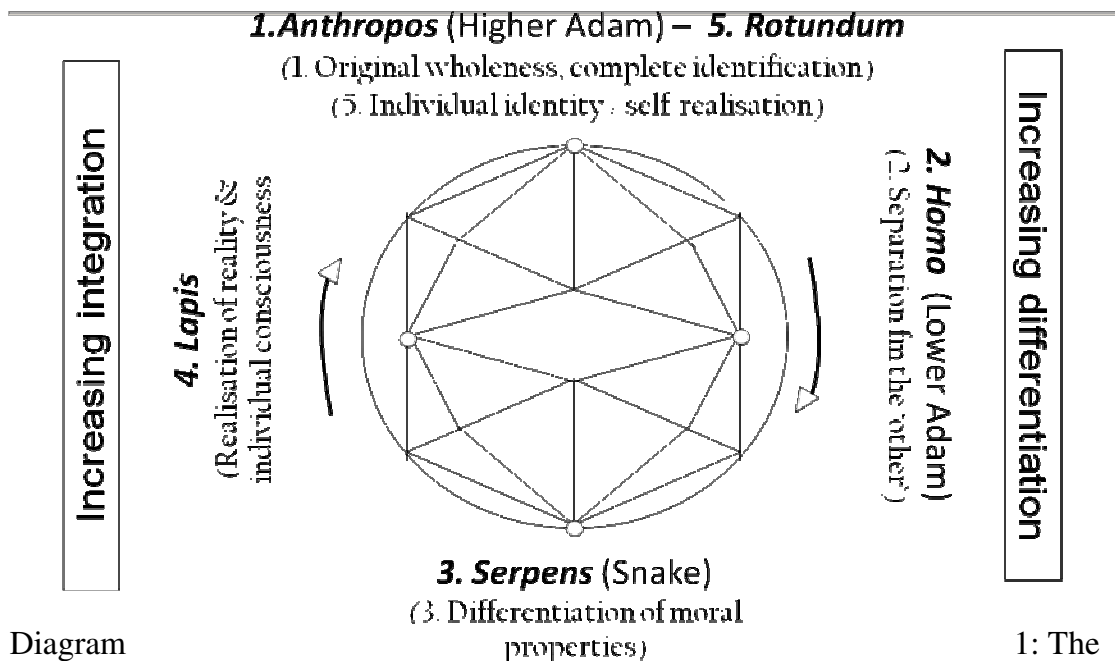
<sup>35</sup> Efthimiadis-Keith, *The enemy is within*, 58; Dawson, “Jung,” 267.

<sup>36</sup> For a detailed description of Gnostic and Jungian *quaternios*, as well as a definition of the term, see Efthimiadis-Keith, *The enemy is within*, 71-75. For the *uroboric* and vertical arrangements and the importance of each, see Efthimiadis-Keith, *The enemy is within*, 75-78.

<sup>37</sup> Adopted and adapted from Efthimiadis-Keith, *The enemy is within*, 76, who adopted Jung’s diagram as found in Jung, *Aion*, 248.

<sup>38</sup> Jung in Edward F. Edinger, *The Bible and the psyche: Individuation symbolism in the Old Testament* (Toronto, Canada: Inner City Books, 1986), 9.





*Uroboric* Arrangement of Jung's *Quaternios*  
 and its relation to the five Stages of Individuation

and progressive relation to the Self.”<sup>39</sup> Here it is important to note that the Self is “simultaneously that which drives the process of individuation and its highest goal” (Efthimiadis-Keith 2004:47-48). As Jung (1953:238) observes, “It may equally be called the ‘God within us’.”

With this in mind, I now turn to the text of Genesis 2:18-25.

## 2 Genesis 2:18-25 in terms of Jungian Individuation Theory

As a creation account, Genesis 2:18-25 is a fitting theological and psychological beginning for a book (the Old Testament [OT]) which Edinger describes as “an exceedingly rich compendium of images representing encounters with the *nominosum* [own italics]... a *grand treasury of individuation symbolism* [my italics – H. E.-K.]”<sup>40</sup>. The passage clearly depicts the movement of the non-gendered *protanthropos* from the unconsciousness of Stage 1, represented by the unified Higher Adam / *Anthropos* (see Gen 2:7), towards the greater consciousness of Stage 2, represented by the *Homo* / Lower Man. In this regard, it is important to

<sup>39</sup> Edinger, *The Bible and the psyche*, 9, 12. Jung (*Aion*, 3) describes the ego as “the subject of all personal acts of consciousness” which stands between consciousness and unconsciousness. See Jolande Jacobi, *The psychology of C G Jung. An introduction with illustrations* (trans. Kenower W. Bash; London: Routledge & Kegan Paul, 1942 [Fifth Edition 1951], 20. While the ego is the centre of consciousness, the Self is the centre of unconsciousness and the psyche as a whole (Efthimiadis-Keith, *The enemy is within*, 47).

<sup>40</sup> Edinger, *The Bible and the psyche*, 12.

note that it is God / the Self which sets in motion the differentiation that will finally lead to the conscious awakening of האדם. God's choice, and arguably God's deliberate self-limitation, is mirrored in the phrase "It is not good for the human to be alone (לבדו).<sup>41</sup> I will make it a partner equal to it" (v. 18).<sup>42</sup>

These words:

- (i) Refer to the unhealthy state ("not-good" - לא־טוב) and self-alienation (לבדו) involved in remaining unconscious, i.e. at Stage 1 of the individuation process;
- (ii) Herald the beginning of the differentiation process that is so vital to individuation (אעשה־לו עזר כנגדו);
- (iii) Declare the differentiation as something God initiated for the sake of the human being (אעשה־לו);<sup>43</sup>
- (iv) Clearly define differentiation in terms of correspondence or equality ( עזר כנגדו);<sup>44</sup> and
- (v) Indicate that the עזר כנגדו<sup>45</sup> is a powerful ally that will assist the human through its individuation process, including the differentiation that occurs in vv 21-22.<sup>46</sup>

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<sup>41</sup> Separation, and hence self-alienation, are integral to "being alone," as indicated by the explanations of this word in Brown, Driver, & Briggs (*circa* 1951:94-95) and Strong's Concordance (word #H910).

<sup>42</sup> The creation of the human being in God's image and likeness is already a self-limitation on God's part in terms of (at least) the spatio-temporal and corporeal dimensions. The creation of another human equal to this being presents a further self-limitation in this regard. See further sections D and E.

<sup>43</sup> At the very least, one may argue that it would not be in the human's best interest for it to remain unconscious, whereas it might not be to God's advantage for the human to gain consciousness as this might entail rebellion against God. Herein lies God's self-limitation and endless love for humanity. For recent, excellent works on God's self-limitation (*kenosis*) see David T. Williams, *The "two hands of God": Imaging the Trinity* (New York: iUniverse, 2003); "Kenosis and the nature of the Persons in the Trinity," *Koers*, 69/4 (2004): 623-640; "Opening the Trinity: Developing the "open theism" debate," *Acta Theologica*, 25/2 (2005): 177-95; "Secularisation from kenosis," *Koers*, 72/1 (2007):101-118. I am indebted to Williams for introducing the idea of kenosis to me, as I am not a systematic theologian, but an OT scholar (Williams is both).

<sup>44</sup> As Carol Meyers (*Discovering Eve: Ancient Israelite women in context* (Oxford: Oxford University Press, 1988), 85, correctly indicates, this phrase "consists of a noun, based on the verb 'to help'... and a prepositional phrase" that "establishes a non-hierarchical relationship between the two" as "it means 'opposite,' or 'corresponding to,' or 'parallel with,' or 'on a par with'."

Verse 18 is then followed by the creation of the animal kingdom (the creatures of the field and the birds of the air), which God / the Self presents to the human for naming (vv. 19-20). Interestingly, while both the human and the animals are fashioned (see ויצר vv. 7, 19) from the ground (מִן־הָאֲדָמָה vv. 7, 19), the human cannot find a partner equal to itself. Animals and birds symbolise the instinctual nature of humanity. This intimates that the first level of differentiation or coming into consciousness has to do with distinguishing oneself from one's instinctual nature: one *is* not one's basic instincts. However vital the recognition of this differentiation may be (the human names the animals), it is still insufficient ("but as for a human, it did not find a helper corresponding to it," v. 20). Tacitly, this means that the creation is still "not-good" (לֹא־טוֹב, v. 18), and that a sense of self-alienation ("it did not find") persists despite the level of differentiation (creation and naming of the animals) attained. That this not-good situation is about to come to an end is signified by the presence of a chiasmus in vv 19-20 (B-C x C1-B1) which is embedded in a complex parallel structure (A-A1; D-D1) that ends with the proclamation that the human did not find a partner equal to it (E):

- A     And the LORD God fashioned from the ground  
 B     all the creatures of the field and  
 C     all the birds of the air  
 A1    and brought them to the human to see what it would call them.  
 D     And whatever the human being called the living beings, that  
       was their name.  
 D1    And the human gave names to all the animals,  
 C1    and the birds of the air, and

<sup>45</sup> The word עֹזֵר is used primarily of powerful individuals who assist less-powerful ones. In most instances, it is used of God. כֹּנֵנִדוּ is therefore a poignant qualifier: this powerful individual is equal to the human, and not greater than it. This point will be taken up again in section D. For greater detail on the use of עֹזֵר in the OT, see Marsha M. Wilfong, "Genesis 2:18-24," *Interpretation* 42/1 (1988): 59 and R. David Freedman, "Woman, a power equal to man," *Biblical archaeology review*, 9 (1983): 56-58 and the discussion in section D.

<sup>46</sup> Interestingly, the *anima/animus* is both that which a person finds most unpalatable about her/his contrasexual self *and* the necessary guide through the individuation process. See Marie-Louise von Franz, "The Process of Individuation," in *Man and His Symbols*. Introduction by J. Freeman (co-ordinating editor) and Conclusion by M-L von Franz, (eds. Carl G. Jung, & Marie-Louise von Franz, London: Aldus Books, 1964), 180-185, 192-193). Gen 2:18-25 captures this beautifully in the phrase עֹזֵר כֹּנֵנִדוּ, "a partner equal to it" (vv. 18 and 20).

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- <sup>B1</sup> all the creatures of the field,  
<sup>E</sup> but as for a human, it did not find a partner equal to it

To remedy the not-good situation, God / the Self induces the next and higher level of differentiation, namely differentiation by gender (vv. 21-22). Significantly, this differentiation by gender is depicted as part and parcel of the “original human,” as stemming *from / out of* it. At this point, the text reflects this sameness-in-difference in two ways:

- (i) Through the imagery of God removing one of the human’s sides and building up into a woman (v. 22); and
- (ii) The human’s exclamation “Finally! This one is bone of my bones and flesh of my flesh! This one shall be called woman because this one has been taken out of a man” (v. 23).

The deliberate creation of woman (vv. 21-22) and the human’s emphasis on her gender (see the three-fold repetition of *זאת* and the word-play in v. 23) further indicate that this “other” is indeed a powerful *anima* that will assist the human throughout the individuation process. It also highlights the fact that the *anima* must be integrated in all her positive and negative aspects for full individuation to be effected. The “deep sleep” / unconscious state<sup>47</sup> (*תרדמה*) into which God puts the human (v. 21) then represents:

- (i) The deep state of unconsciousness in which the human still is despite its recognition that it is not wholly identifiable with its instinctual nature (see above);
- (ii) The inner depth to which humans must delve to see the opposite gender in themselves – to consciously re-integrate this cardinal of opposites;<sup>48</sup>

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<sup>47</sup> Interestingly, Meyers (*Discovering Eve*, 84) writes as follows concerning the *תרדמה*: “God does not intend for the unity of human life, the ‘one flesh’ of 2:24, to consist of a single individual. Hence God casts the human into a comatose state, a state far closer to original non-existence than is ‘sleep’... The Hebrew [word]... is different from the word for ordinary sleep. It was a special term for the *unconscious state* necessary for the cosmic surgery that will finally bring about *sexually [sic] differentiated human life*” (my italics throughout).

<sup>48</sup> See Eugene Monick, *Castration and male rage: The phallic wound* (Toronto, Canada: Inner City Books, 1991) for a brilliant work on men’s individuation (including men’s fear of women). According to Monick (34-38), it is absolutely crucial for men to consciously integrate the female element within themselves for individuation to succeed i.e. so that they can become firmly established in their own male sexual identity, broaden their consciousness, gain inner peace and “relate to others in a more compassionate, wholesome way.” (Eftimiadis-Keith, *The enemy is within*, 59).

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- (iii) The difficulty involved in assimilating gender opposites; and
  - (iv) The profound fear that men feel towards assimilating the anima.<sup>49</sup>

The “deep sleep” as indeed this entire passage, thus points to both a present and a future event in the human’s individuation process.

The human is absolutely elated at the sight of the woman whom God brings to it (v. 23). Critically, it recognizes this other being as different to the animals that he had named (see the use of הפעם and the threefold repetition of אָחִי in v. 23),<sup>50</sup> as being of one essential nature with itself, and hence its equal:

Finally! This one is bone of my bone and flesh of my flesh! This one shall be called woman because this one has been taken out of a man.

This statement reflects both the elation of recognising one’s soul-mate<sup>51</sup> - the woman is literally the first human’s soul-mate (v. 22) – and of finally re-integrating her/him in the *hieros gamos* (Stage 5). (Note the present and future dimensions of this passage once again). It also heralds the conscious recognition of this further step of differentiation / consciousness-gaining (the woman is named), and the beginning of what must inevitably result in the projection of the internal “other” (the *anima*) onto the external “other” (the woman). This projection is inevitable because, in order to discover who one *is*, one first has to discover who one is *not*, thus necessitating the projection of the less palatable parts of the “not” onto the other.

However, as the wise narrator intimates, this state of elation and the inevitable projection which follows it cannot be allowed to continue indefinitely if full individuation is to be achieved and the necessary social progress that comes with it. One critical aspect of abandoning such projections would be the withdrawal of the parental *imagos* (“that is why a man will/must leave his father and his mother,” v. 24) and the conscious integration of the dilemmas which they represent (“and cleave to his wife”) in order to ascend to the 5<sup>th</sup> stage of the individuation process, the *hieros gamos* (“and they will become one flesh”).<sup>52</sup>

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<sup>49</sup> See Eftimiadis-Keith, *The enemy is within*, 62.

<sup>50</sup> See Westermann, *Genesis 1-11*, 231-232 for a more detailed analysis of the human’s jubilant cry.

<sup>51</sup> Jung uses the word soul-image to refer to the *anima* and *animus*. See for example Carl G. Jung, *Two essays on analytical psychology*, 13.

<sup>52</sup> Parental *imagos* are the images or perceptions that a child has of her/his father and mother, which are formed by the influence that her/his parents have on the child *and* her/his reactions to them (see Jung, *Aion*, 13 and *Two essays on analytical psychology*, 186). The natural growing process of a child necessitates that these parental images are “increasingly shut off from consciousness”, which means that they “may thus easily

The passage ends with: “The two of them were naked – the man and his wife, but they were not ashamed before each other” (v. 25). This indicates that while gendered differentiation has taken place, the development / maturation of the human being has not quite reached / completed Stage 2 – separation from the other - as the sexual element of Stage 2 is missing. As a communication of the collective human / Jewish psyche, Genesis 2:18-25 thus indicates that, at the time in which this piece was written / first narrated, the collective human / Jewish psyche had not quite reached / completed the second stage of the individuation process in as far as sexual differentiation is concerned.

#### **D INSIGHTS GAINED FROM FEMINIST-DECONSTRUCTION-IST APPROACHES TO GENESIS 2:18-25**

As indicated in the Introduction, Genesis 2:18-25 has become one of the most contentious passages of feminist-deconstructionist approaches to this text, as it had previously (prior to feminist approaches) been used to enforce the subjugation of women to men in several ways. It had severally been said, for example, that women are inferior to men by nature and should be subject to them because:

- (i) The human being is created first and then the woman (This is often erroneously understood as Adam being created before Eve – see below – and I would therefore like to retain the proper nouns at this point);
- (ii) Adam names the woman (Eve) just as he named the animals;
- (iii) Eve is fashioned from Adam’s rib; and
- (iv) The woman is created (merely) to help Adam.

Feminist scholars such as Meyers, Tribble, Young, and Wilfong,<sup>53</sup> amongst others, have recognised the fissures in such interpretations, and blasted them open with astute semantic, textual, sociological and other studies. Their works may thus be said to deconstruct and re-write androcentric interpretations of the biblical text.<sup>54</sup>

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assume a negative aspect” (Efthimiadis-Keith, *The enemy is within*, 54). As the child grows up, other women and men become the receptacles for her/his corresponding *soul-image*, i.e. the *animalanimus* (see Jung, *Aion*, 13 for the equation of these terms). In other words, a person’s internal images of a man or woman can be projected onto other men or women in the person’s environment. For individuation to successfully take place, these projections must be withdrawn and consciously re-integrated into a person’s psyche.

<sup>53</sup> Meyers, *Discovering Eve*; Phyllis Tribble, *God and the rhetoric of sexuality. Overtures to biblical Theology* (Augsburg: Fortress Press, 1978); Allison J. Young, “In likeness and unity: debunking the creation order fallacy,” *Priscilla papers*, 23/2 (2009): 12-15 and Wilfong, “Genesis 2:18-24.”

<sup>54</sup> According to Efthimiadis (Helen Efthimiadis, “Mediating opposites: Deconstruction and the Book of Ruth.” [Magister Artium thesis, University of Port Elizabeth, 1991], 54), there are two forms of deconstructive “readings” of a text that can do justice to Derrida’s



While it is not within the scope of this paper to provide a detailed explanation of each woman's work, I would like to summarise some of their (and others') collective findings with regard to the four points made above so as to a) highlight the flaws in the androcentric interpretation of Genesis 2:18-25, and b) link the insights of these scholars to the preceding Jungian analysis. I will concentrate primarily on their findings at semantic / textual level because, for me, these findings present the most powerful antidote to androcentric interpretations given previous exegetes' reliance on the text.

## 1 The order of creation fallacy (phallusy)

As we have seen in the preceding analysis (section C), there is no justification for understanding Genesis 2:18-25 to signify the creation of "Adam" before "Eve." In the first place, the word אָדָם is almost always prefixed with the definite article, which indicates that a general category of "humanity" is being referred to and not a male individual by the name of "Adam." Second, this passage clearly indicates that "the human" was originally created as a non-gendered being, that was only later "divided" into two genders.<sup>55</sup>

Scholars such as Young<sup>56</sup> have correctly pointed out that, should the order-of-creation argument be applied to Genesis 1, it would mean that humankind is inferior to the animals and plants, which were created before humankind! As Young rightly indicates, presuming "hierarchy based on the created order" rests on the unqualified assumption that "in order to be equal, man and woman would have to have been created at the same time, both from the dust." Indeed, based on the order of creation presented in Genesis 2:18-25, namely that animals were created before the human, "one could just as easily conclude that Eve, created after Adam from his flesh, superseded him and became his superior."<sup>57</sup> One might then add that the use of עָזָר (see D 4 below) corroborates this (clearly faulty) interpretation!

## 2 Adam names the woman

Androcentric interpretations have long held that the woman is inferior to the man as the man (*sic*: human) names the woman in the same way that he (*sic*: it) named

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theory of Deconstruction: a) utilising the text to deconstruct its genetic context, and b) utilising the text to deconstruct its citational context, "the context in which a text is read and may be written anew". Debunking androcentric interpretations of a text clearly falls into the second category. For an example of the first category, see Helen Eftimiadis, "Woman to womyn: Countering patriarchal stereotypes in the Book of Ruth," *Journal for Semitics*, 7/1 (1995): 57-78.

<sup>55</sup> So too Meyers, *Discovering Eve*, 84. See further Tribble, *God and the rhetoric of sexuality*, 88-96.

<sup>56</sup> Young, "In likeness and unity," 12-15.

<sup>57</sup> Young, "In likeness and unity," 14.

the animals and the birds.<sup>58</sup> Contrary to this erroneous interpretation, the chiasmus present in vv 19-20 (see C. above) indicates that something new and different is about to happen in the next few verses; something that will end the not-good situation that had prevailed up until that point. One can thus not at all place the human's naming of the woman on a par with its naming of the animals.

Furthermore, the human clearly "rejoices in the similarity" (read: equality) of the woman whom God sets before him.<sup>59</sup> Its naming of the woman (not Eve, but "woman") does not indicate any subordination or inferiority on her part. Rather, it (a) relies on the word-play אשה – איש, which shows the similarity, unity, and equality of these two human beings,<sup>60</sup> (b) crowns the human's elation at the recognition of a soul-mate, a partner equal to itself, and (c) shows that the man only understood himself to be a man upon seeing and naming the woman (i.e. that one's recognition of oneself, such as one's gender, depends on the recognition of the "other"), just as the human understood itself not to be a (mere) animal by seeing and naming them.

### 3 Eve is fashioned from Adam's rib

The woman was not created out of Adam's (*sic*) rib. God deliberately "built her up" (אתהצלע אשר-לקח מן-האדם (ויבן יהוה אלהים) (ל'אשה)). This can be deduced from the "meaning" and OT use of the word צלע / צלעה, which most properly refers to a side of something (e.g. a board, chamber, leaf of a door). In fact, this is the only occurrence of the word that is translated as "rib" – a bone in the chest - in the OT<sup>61</sup>. This understanding of the word therefore indicates that the woman was fashioned from a whole side/aspect of the human, which would explain the subsequent gender differentiation and the human's recognition of that in v. 23. It also means that the woman has all the attributes of the human: material and soul/spirit/intellect (see Gen 2:7 which introduces this basic duality of humankind), which puts paid to the idea of the woman as a material being versus the man as a spiritual being. This essential oneness in nature is also corroborated by the fact that

<sup>58</sup> Following the variant readings (section B), however, it may be possible to regard the se-cond part of v. 23 as a statement by the narrator: "this one shall be called woman because she has been taken out of *her* man". This would mean that the narrative presents the reader with a double etiology: (a) why woman is called woman, and (b) why a man should cleave to his wife. However, more research is needed on whether narratorial/etiological comments are con-structed in the way of v. 23c or not (notice the difference between v. 23c and 24).

<sup>59</sup> Young, "In likeness and unity," 13.

<sup>60</sup> So too Young, "In likeness and unity," 13.

<sup>61</sup> For a list of such uses in the KJV, see *SpeedBible Software 2001-2002* by johnhurt.com, #6763. BDB renders the word as follows: "1) side, rib, beam; 1a) rib (of man); 1b) rib (of hill, ridge, etc); 1c) side-chambers or cells (of temple structure); 1d) rib, plank, board (of cedar or fir); 1e) leaves (of door); 1f) side (of ark). To my mind, BDB's set of meanings in 1b)-1f) clearly indicate that their rendition in 1a) is incorrect: this word refers to a whole side of something rather than to a rib *per se*.

the individuation process reflects the transformation of the same subject throughout (see section C.a.).

#### 4 The woman is created (merely) to help the man

The noun עֹזֵר has been severely misunderstood in androcentric interpretations. As scholars such as Wilfong, Freedman, and Tribble<sup>62</sup> have shown, the noun can barely be understood to refer to a menial helper, an inferior. To the contrary, its uses in the OT attest to the fact that the helper is someone stronger, more powerful than the one being helped: a) in the majority of instances, it refers to God as the helper of Israel, and b) where it does not refer to God, it refers to a powerful “superior” upon whom the person helped could rely.<sup>63</sup> In this case, the prepositional phrase כְּנִגְדּוֹ does not “raise” the status of the helper, but rather “brings it down” to the level of the one being helped, as it were, so as to indicate the equality between them (similarly Tribble 1978:90, Wilfong 1988:59).<sup>64</sup>

The preceding Jungian analysis has shown that, far from being a mere helper who assists the human in fulfilling the divine command to “be fruitful and multiply” (Gen 1:28), as Clines suggests,<sup>65</sup> the woman is a powerful *anima* that will guide the human on the quest for individuation. Far from being some kind of “appendage,” she is therefore integral to the entire individuation process that culminates in the *hieros gamos* – the *conscious* (re)unification of opposites in the

<sup>62</sup> Wilfong, “Genesis 2:18-24,” Freedman, “Woman,” and Tribble, *God and the rhetoric of sexuality*, 80.

<sup>63</sup> According to Wilfong “Genesis 2:18-24,” 59, “The noun [עֹזֵר], ‘helper,’ occurs nineteen [*sic*: 21 - it is difficult to explain the difference as Wilfong does not list the 19 occurrences she refers to] times in the Old Testament. Twelve times [*sic*: 14 – ditto] the ‘helper’ is God... When the reference is to human help, the aid expected is from an army or a powerful prince. Whether human or divine, the help to which [עֹזֵר] refers is (a) deliverance from a predicament of danger or need, (b) by a powerful individual or group.” Using similar arguments, Freedman, “Woman,” 58, translates עֹזֵר כְּנִגְדּוֹ as “a power equal to.” While attractive, I think that Freedman’s translation is not particularly sensitive to the context of the passage, despite his claim that it is. Freedman (56) is otherwise correct in stating that the noun עֹזֵר appears 21 times in the OT – see also see *SpeedBible Software 2001-2002* by johnhurt.com, #5828. Given these word studies of the noun עֹזֵר, Meyers, *Discovering Eve*, 85, is therefore incorrect in her conclusion that “(t)he noun ‘helper’ can thus indicate either a superior or a subordinate.”

<sup>64</sup> כְּנִגְדּוֹ “tempers this connotation of superiority to specify identity, mutuality and equality. According to Yahweh God, what the earth creature needs is a companion, one who is neither subordinate nor superior; one who always alleviates isolation through identity” (Tribble 1978:90).

<sup>65</sup> David J. A. Clines, *What does Eve do to help? And other readerly questions to the Old Testament* (Sheffield: Sheffield Academic Press, 1990), 25-37. Even if this were the case, Cline’s negative interpretation is highly unnecessary. In the first place, bearing children is not an act to be despised, and second, man needs woman to reproduce and complete the image of God on earth!

human psyche – and results in the transformation of society. This interpretation of the woman as a powerful *anima* is corroborated by the meaning and use of עֶזֶר in the OT: without this powerful helper, who is nevertheless equal to the man, the *hieros gamos* cannot be attained to, nor can society effectively be transformed (one of the outcomes of Stage 5)<sup>66</sup>.

## E Synthesis and Conclusion

The discussion in **sections C 2** and **D** has shown that, amongst others:

- (i) God is the only character whose actions are rendered in the Hifil stem. As we have seen in section B, He alone acts upon all the beings He has created in Genesis 2:18-25. Given that this passage is a creation story and possibly reflects the way things should be (see Mt 19:8), this suggests that God is the only Person who has the right to act upon any other being. He alone is superior to both the man and the woman; their relationship should be characterised by equality and correspondence, as indicated by the phrase “a partner equal to him.”
- (ii) Genesis 2:18-25 depicts a stage of individuation prior to the sexual differentiation inherent to Stage 2. While gender differentiation has taken place and is recognised by the human, the pair is still “innocent,” as indicated by v. 25. If one accepts Jung’s notion that the archetypal imagery of the collective unconscious is reflected in dreams, myths, and legends (see section C 2), then one may say that this passage signifies a time in which the collective Israelite or Jewish psyche had not quite reached Stage 2. (Whether this is true of the time in which this story was first ‘heard’<sup>67</sup> - its “original” genetic context - or in which it was first written down, or in which it was compiled with the other material in Genesis (these are actually various citational contexts), is a matter for another article. The simplest, though not most unproblematic,<sup>68</sup> interpretation would interpret this passage as reflective of its final genetic context in the Hebrew Scriptures, as in C 2.

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<sup>66</sup> As indicated above, Clines seems to limit the necessity and “helpfulness” of the woman to the reproductive function. Alternatively, Young, “In likeness and unity,” 13, locates the necessity of woman in reversing the not-good status of the created order and thereby completing it (as do I).

<sup>67</sup> It is not the purpose of this article to expound on the date of the possible genetic context. In my opinion, the “original date” has been lost in the midst of time.

<sup>68</sup> For example, even though biblical Jungian psychoanalytic approaches tend to regard such texts/stories, as a whole, as not being too concerned about matters such as literary sources and the like (see Edinger, *The Bible and the psyche*, 12), v. 25 is clearly an addition that connects this story to the one in the next chapter. I feel that this would have to be accounted for in some way, but it is too complex a matter to deal with in an article such as this.

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- (iii) The “building up” of the woman from one of the human’s sides shows that man and woman are equal in nature, and completes the creation which God had assessed as “not-good” (v. 18). The “creation” of the woman thus turns what is not good into something that is good, as is shown, amongst others, by the human’s exclamation in v. 23 (see C 2).
  - (iv) The creation of the woman reflects the very necessary differentiation that informs most of the individuation process (from Stage 1 – Stage3), and intimates the joy that one experiences when the opposites have been united (the hieros gamos) at Stage 5. However, as the narrator indicates (v. 24), to make that differentiation an end in itself would be to keep humanity at the 2nd level of individuation and thus impede social progress.
  - (v) The woman is critical to the consciousness-gaining of the human, not only because of what has been referred to in the previous point, but because she is a powerful anima that will guide the entire individuation process. The last point has been corroborated by the understanding of עֵזֶר כְּנֶגְדּוֹ as a powerful helper who is nevertheless equal to the human.
  - (vi) The anima must be integrated in all her positive and negative aspects. This means that women should no longer be categorised as virgins or whores, but accepted for who they are, whichever side of this duality they may lean to at any given moment.
  - (vii) Without woman, the conscious (re)uniting of the opposites and effective societal transformation are completely impossible. This means that (a) the creation of woman is more than necessary; it is absolutely vital to the individual and collective psyche of mankind, and (b) without accepting (and implementing) the equality of woman and taking her on as a powerful ally and guide, no progress is possible.

While the above findings, based primarily on the Jungian concept of individuation, are to be celebrated, it would be intellectually dishonest to ignore feminist criticism of Jung’s theories. Here I would like briefly to consider again my criticism<sup>69</sup> on Jung’s concept of the *anima / animus* and the role that these archetypal entities play in the individuation process.

Jung provided a large body of evidence supporting his theory that a man cannot develop to his full potential if he does not consciously integrate the *anima*/female contrasexual image. However, he merely *assumed* that:

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<sup>69</sup> Eftimiadis-Keith, *The enemy is within*, 82-88.

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- (i) The soul-image in women was male,<sup>70</sup> and
  - (ii) A woman therefore had consciously to integrate her animus in order to develop to her full potential.

As Pratt's 1992 study of women's individuation literature<sup>71</sup> shows, nothing could be further from the truth! Pratt discovered that, whereas male figures must encounter (read: confront) the dual mother (an *anima* image) in order to achieve rebirth, a woman hero often encounters a "'horrible husband' who stops her dead in her tracks ... dragging her into masochistic compliance with social standards."<sup>72</sup> Confronting him does not lead to re-birth. To the contrary, "the female character falls into madness, determines to commit suicide, or lapses into a zombielike state that precludes further development." This suggests to Pratt, with whom I agree,<sup>73</sup> that such male figures represent the *woman's shadow* rather than the *animus*, as the shadow, for women, is "socially conformist" contrary to the shadow in men.

Furthermore, Pratt<sup>74</sup> discovered that women's successful individuation quests were facilitated by "a powerful integrative mother-figure" that is encountered at the nadir of women's quests, even as the dual mother is encountered at the nadir of men's quests. Such mother figures assist the female heroes to overcome their horrible husband shadows and achieve "a deeper, more holistic sense of the feminine." "Typically, however, this integration estranges a woman from society, as opposed to the male journey that leads the quester back into society where he is hailed as a [transformative] hero."<sup>75</sup>

Taking the above into consideration, one could justifiably argue that Genesis 2:18-25 depicts a typically male pattern of individuation and that it therefore does little or nothing to correct and redeem the traditional, patriarchal image of womanhood. However, I would urge readers not to throw the proverbial baby out with the bathwater – a feature of many feminist interpretations of biblical literature that I find highly objectionable.<sup>76</sup> The preceding analysis is thus a timely message/warning for our generation, particularly here in South Africa where

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<sup>70</sup> See Naomi R. Goldenberg, "Jung after Feminism," in *Beyond Androcentrism. New essays on women and religion*. AAR Aids for the Study of Religion 6 (ed. Rita M. Gross, Missoula, Montana: Scholars Press, 1977), 59-60.

<sup>71</sup> Annis V. Pratt, "Spinning among fields: Jung, Frye, Levi-Strauss, and Feminist archetypal theory," in *Jungian literary criticism* (ed. Richard P. Sugg, Evanston, Illinois: Northwestern University Press, 1992), 153-166.

<sup>72</sup> Pratt, "Spinning among fields," 161.

<sup>73</sup> Efthimiadis-Keith, *The enemy is within*, 83-84.

<sup>74</sup> Pratt, "Spinning among fields," 163-164.

<sup>75</sup> Efthimiadis-Keith, *The enemy is within*, 84.

<sup>76</sup> See e.g. Amy-Jill Levine, "Sacrifice and Salvation: Otherness and Domestication in the Book of Judith," in *'No-one Spoke Ill of Her.' Essays on Judith*, 17-30 (ed. James C. VanderKam, Atlanta, Georgia: Scholars Press, 1992), 17-30 regarding the "domestication" of Judith in the Book of Judith.



woman's equality is often paid only lip service or treated superficially, as window dressing. I would therefore urge readers to focus on the positive gains of the preceding analyses, integrate them into their own understanding, and teach others – men and women alike – to do the same.

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