

REVIEWS

Edited by Davis Bitton

The Many Phases of Eve

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The Joy of Being a Woman. Compiled and Edited by Duane S. Crowther and Jean D. Crowther. Salt Lake City: Horizon Publishers, 1972. 326 pp. \$4.95.

Alone but not Lonely. By Wayne J. Anderson, Ph.D. Salt Lake City: Deseret Book Company, 1973. 156 pp. \$3.95.

The Joy of Being a Woman, a feminine companion to *Win If You Will* by Paul H. Dunn, could undoubtedly be used for illustrating talks and Relief Society lessons dutifully woven to bind sisters tightly into patterns of acceptable behavior.

The Crowther team has created a compilation of feminine self-reports. Their goal was to present "the wisdom and values of outstanding Latter-day Saint women concerning woman's role in the modern world." But this objective was diluted when the contributors were invited to write something "useful, . . . suggestions concerning things which had worked well for them." Unfortunately the contributions *are* mostly useful. When glimpses of wisdom and values appear, they are only appetizers teasing the reader with a desire to engage in conversation uninhibited by oversimplification.

Obviously this book is in part the reaction to much current talk regarding "the place" of women, a legitimate concern for men and women. Discussions on this subject suggest that we are in the process of evolving higher levels of individual and social integration. But before a new level is reached there is necessarily a trying period of positive disintegration, which breaks down the old system of ineffectual approaches. Void of this kind of understanding, *The Joy of Being A Woman* often idealizes and stultifies female roles instead of analyzing and elevating them to more mature heights. One example in this regard is the beauty queen syndrome.

Most of the twenty-three women included in the anthology are either from or now living in Utah. This encourages a traditionalism that many raised outside the state find shocking, for the Utah culture often discourages women from achieving the kind of joy that results from using one's mind, spirit and body as an integrated whole with no apologies, no defined limitations. One woman, Laraine Day, risked hinting at this when she stated, "I have long felt that one of the greatest weaknesses of the membership of our Church has been its habit of gathering together to the exclusion of meaningful social contact and association with other people not of our faith."

These twenty-three women speak of their roles in very traditional ways, but fortunately many of them behave in uncommon ways. Examples are Elaine Can-