

importance that this insight would have for the future. For someone writing in the 1950s, Gehlen came as close as one could come to the source of challenge to the Enlightenment world-view. Since 1957 the challenge to the technological age has come from people who have developed an ecological consciousness in response to external events that have revealed the vulnerability of nature. Perhaps had Gehlen chosen to pursue the breakdown of the environment rather than the breakdown of the individual as the central problem of the technological age he would have also been able to offer more adequate solutions to the problems he identified.

Gehlen was not a reactionary and did not suggest that mankind could simply turn back the clock. Something new was necessary although Gehlen feared the new existence that was emerging as an unintended consequence of human activity. Unlike naive conservatives who maintain that whatever exists is good and should be preserved, Gehlen sought to alert mankind to the debased condition of modern existence. Gehlen believed that a new understanding of existence based on historical verities was necessary and possible, but only if social life conformed to man's philosophical anthropology. The essence of his critique of life in the age of technology was that man had lost touch with external nature as well as human nature. Any adequate solution to the problems of the soul in the age of technology would seek to restore a conscious, harmonious relationship to both.

University of Kansas

Robert John

Joseph Julian. *Social Problems* (Third Edition). Englewood Cliffs, New Jersey: Prentice-Hall, 1980, 572 pp., \$13.50 cloth.

Joseph Julian's *Social Problems* discusses most issues usually dealt with in general textbooks in a very systematic and highly structured fashion. The overall layout of the book follows a progression from micro-level to macro-level phenomena. The author begins by discussing problems concerning individual behavior (e.g., drug abuse and crime), then discusses problems of general concern to society (e.g., discrimination, family work relations, and human sexuality), and concludes by describing issues of global significance (e.g., pollution and over population). Each social problem is assigned an entire chapter, and each chapter follows a similar pattern. To capture the readers attention, chapters open with bold, sometimes shocking facts. The author next provides in-depth definitions and, if applicable, short histories of the problems. The main part of each chapter consists of extensive, lucid discussions of the relevant sociological facts.

There are essentially only four shortcomings to Julian's book. First, the author introduces various statistical tables, yet sometimes make no reference to these in the text and seldom offers a detailed explanation. In many cases, only the advanced student will be able to understand the significance of these statistics. Second, in the beginning of the book, Julian introduces social problems theories; however, he inadequately integrates these with specific social problems. The third problem is the absence of a chapter dealing with education. Although some aspects of problems associated with education are dealt with in the chapters on "Sex Roles and Inequality" and "Prejudice and Discrimination," an overall discussion of education is missing. A fourth criticism concerns the sections of each chapter entitled "Prospects." Here Julian suggests possible solutions to social problems from a structural functionalist point of view. The author makes no effort to integrate other sociological theories in these sections.

Despite these shortcomings, Joseph Julian's *Social Problems* is an up-to-date, easy to follow textbook appropriate for most social problems courses.

McPherson College

Barbara S. Stucky