

## BOOK REVIEWS

Robert J. Maxwell, *Contexts of Behavior: Anthropological Dimensions*, Nelson-Hall Publishers, 1983. 306 pp. \$27.95 (cloth).

This book is a massive disappointment. The well-designed dust jacket indicates that Maxwell, "Describes the interaction between humans and their environments, drawing upon a wide range of ethological and anthropological research to form a comprehensive, integrated picture of human cultural ecology." This is only partially true. Maxwell describes a substantial amount of research, but his review is neither comprehensive nor well-integrated.

Maxwell throws out a bibliographic fishing net and cleans his variegated catch in slipshod fashion. Unfortunately, his net also has gaping, unexplained holes. The best that one can say about this book is that the bibliography would have been mildly useful ten years ago to students of human-environment relations. It is now sadly out-of-date.

The book is a compendium of eclectic materials disguised as scholarly explication. This work would be more appropriately subtitled: *The Dilettante's Vademecum*. Little-known facts pepper the pages: "For example, the crystals on the edge of a blunted razor blade may reproduce themselves in a pyramid and thus restore the original sharp edge of the razor" (p. 101). Less exciting bits of information include: "Tornadoes are small rotary storms with extremely high winds" (p. 167) and "Areas with a Mediterranean climate experience warm or hot summers, cool rainy winters, and a great deal of sunshine all year round" (p. 87). Other gems deal with body odors, genital mutilation, mating practices, and Maxwell's trips to Samoa and Indiana. Those boorish, pontifical fellows who inevitably wind up drinking too much at department cocktail parties will find this book a goldmine of conversational gambits for years to come.

Maxwell demonstrates a tendency to include, sometimes at incredible length, materials which support a thesis of environmental determinism. For the geographers in the crowd, Ellsworth Huntington's *Mainsprings of Civilization* (1945) is exhumed and dusted off. Those geographers who know their disciplinary history, however, will be surprised to learn that: "If most of the environmental determinists were geographers, most of the so-called possibilists were anthropologists" (p. 56). The French possibilist school of geography (and its descendants) vanishes into thin air! Nor does Maxwell attend to the landmark works of William L. Thomas *International Symposium on Man's Role in Changing the Face of the Earth* (1955), or Carl Sauer

*Land and Life* (1963). These and other works by a host of distinguished and thoughtful scholars are central to any balanced and representative review of geographers' contributions to the study of human-environment interactions.

Attending to landmarks and other major sources is not Maxwell's style. While misunderstanding Amos Rapoport's *House Form and Culture* (1969), he completely omits (both from text and bibliography) any account of Rapoport's *Australia as a Human Setting* (1972), *The Mutual Interaction of People and their Built Environment: A Cross-Cultural Perspective* (1976), or *Human Aspects of Urban Form: Towards a Man-Environment Approach to Urban Form and Design* (1977). Since Rapoport is an anthropologist as well as an architect and is one of the leading theorists in human-environment relations—he is a recipient of the Environmental Design Research Association (EDRA) Award for his theoretical contributions—these are not small omissions.

Anthropologists and communication scientists alike will also wonder how it is possible to include what purports to be a full-blown exposition of proxemic behavior and non-verbal communication without even citing (either in text or bibliography) the works of Ray Birdwhistle, *Introduction to Kinesics: An Annotation System for Analysis of Body Motion and Gesture* (1952) and *Kinesics and Context: Essays on Body Motion Communication* (1970). Readers ready for an up-to-date consideration of these and related issues may want to look at Amos Rapoport's *The Meaning of the Built Environment: A Nonverbal Communication Approach* (1982).

Maxwell also overlooks the annual yearbooks of the Environmental Design Research Association as well as almost all the work reported in the pages of *Environment and Behavior*, *Environment and Planning*, and *Man-Environment Systems* (just to name a few of the central journals in human-environment relations research).

In addition to the above cited journals, however, there is now a solid review series of human-environment research to which the interested reader (if not Maxwell) is directed. The title of the useful series is: *Human Behavior and Environment: Advances in Theory and Research* and is under the general editorship of Irwin Altman and Joachim F. Wohlwill. The first volume was published by Plenum in 1976 and one thus wonders why Maxwell missed these significant and intellectually engaging volumes. Fortunately, they provide us with a much more current and responsible introduction to the complexities of the contexts of human behavior.

Karl Mannheim, *Structures of Thinking*. Edited by David Kettler, Volker Meja, and Nico Stehr. Translated by Jeremy J. Shapiro and Shierry Weber Nicholsen. London: Routledge & Kegan Paul, 1982. 292 pp. \$30.00 (cloth).

*Structures of Thinking* consists of two previously unpublished manuscripts—"The Distinctive Character of Cultural-Sociological Knowledge," and "A Sociological Theory of Culture and Its Knowability (Conjunctive and Communicative Thinking)"—written by Mannheim in 1922 and 1924 respectively. As the titles of these two manuscripts indicate, Mannheim is wrestling with the issues of relativism and positivist reductionism in order to reconstruct social sciences. Of course these issues are also present in Mannheim's other works of his German period, e.g., *Ideology and Utopia*, "Historicism," "Conservative Thought," and "On the Interpretation of *Weltanschauung*."

Although these manuscripts are unfinished—and best described by the editors as "methodical, systematized notes" (1)—they are important because they reveal Mannheim's attempt to map sociological territory. This book reveals Mannheim explicitly reflecting on the contributions of Alfred and Max Weber, Marx, Dilthey, Durkheim, Tönnies, Hegel, Troeltsch, Simmel, Scheler, Husserl and Lukacs in order to define his own sociological approach. In a sense, *Structures of Thinking* is the link which unites the other writings of his German period into a coherent whole. Here we see at its clearest the philosophical foundations and structure of Mannheim's own thinking.

In "The Distinctive Character of Cultural-Sociological Knowledge," Mannheim attempts "to shed light on the problem of what it may mean to subject culture to sociological investigation" (37). He classifies different orientations to knowledge and analyzes the prospects for each type to illuminate cultural objects. Mannheim draws a distinction between "immanent" and "non-immanent" considerations of cultural phenomena. Immanent approaches, as described by the editors, "address the explicit or implicit claim of the object to be 'valid'" (16). In contrast, non-immanent approaches ignore questions of validity and attempt to place the cultural object under consideration into a context other than that indicated by its manifest meaning, e.g., interpreting a piece of art as a function of a Romantic worldview; or demonstrating the social determination of *Weltanschauungen*. For Mannheim's reconstruction of the social sciences, it is