

Yet Taylor found himself chafing under the restraints imposed by other dancers' styles. In 1961, just nine years after he had started to dance, he formed his own company.

Using ideas picked up from artists Robert Rauschenberg and Jasper Johns, his neighbors in New York's Hell's Kitchen, Taylor sought minimalist solutions. His dance would be "unpsychological (no Greek goddesses)... free from the cobwebs of time (no ballet)." His first works used only "natural postures" set to the music of "heartbeats, wind, rain," and his *Duet-Opportunity*—four motionless minutes—enraged New York. Taylor produces his own quirky choreography. Yet his defined lower body movement, his joyous leaps and bounds, may be his most distinctive contribution to modern dance technique.

### *Science & Technology*

#### **SCIENCE, PHILOSOPHY, AND HUMAN BEHAVIOR IN THE SOVIET UNION**

by Loren R. Graham  
Columbia, 1987  
565 pp. \$45

Soviet science, to Western scientists and nonscientists, is *terra incognita*. Because Soviets publish only in Russian-language journals and rarely attend Western meetings, Graham's well-documented overview of the Soviet scientific world—from biology to physics to chemistry—is particularly revealing.

How, asks Graham, a historian at M.I.T., do science and Marxist philosophy co-exist? To the Westerner, the mention of Soviet politics and science in the same breath elicits an almost Pavlovian response: "Lysenko." Combining practical skills in agronomy with political cunning, Trofim Lysenko (1898–1976) managed (with Josef Stalin's backing) to impose on Soviet genetics the theory that *acquired* characteristics are inherited, effectively blocking progress in the field and wrecking the careers of his opponents for almost 30 years. It is a grim story, to say the least.

Graham mentions Lysenko, but he gives far more emphasis to the work of other leading Soviet scientists and their attitudes toward Marxist ideology—from enthusiastic adherence (as in psychologist Lev Vygotsky's theories of language acquisition) to a strict separation of science and philosophy. One prominent "separatist," V. S. Ginzburg, has forcefully criticized the dogmatic Marxist view that time and matter are necessarily infinite. The rejection of closed cosmological mod-

els, he observed in a 1980 article, was "without any kind of scientific argumentation."

It is sometimes difficult, Graham acknowledges, to distinguish a scientist's theory skillfully camouflaged to make it less politically risky from a sincere attempt to demonstrate Marxism-Leninism through science. By and large, however, Graham finds contemporary Soviet dialectical materialism a unique and serious attempt to integrate the sciences of man and nature under the tenets of one philosophical system.

**NUCLEAR IMPERATIVES  
AND PUBLIC TRUST**  
**Dealing with  
Radioactive Waste**  
by Luther J. Carter  
Resources for the Future, 1987  
473 pp. \$25

In 1951, James Bryant Conant, architect of the Manhattan Project, warned that nuclear power would not be "worth the candle" unless the problems of safety, proliferation, and waste management were solved. Thirty-six years later, users of the atom have yet to devise a palatable strategy for disposing of the waste—thousands of tons of radioactive material left over from the manufacture of nuclear weapons and the generation of millions of kilowatt hours of electricity.

Although the prospects for nuclear power are on the wane in the United States and elsewhere, science writer Carter argues that it is "not dead and not dying." America's \$150 billion investment will not be abandoned simply "for lack of permanent means of waste disposal." He finds, moreover, that deep underground depositories offer the safest and cheapest solution to the problem. In addition to making suggestions for national programs and international accords to allow the burial of nuclear wastes, Carter rejects the "false promise" of reprocessing. Recycling in either breeder or thermal reactors will not only increase waste inventories but will also be more costly than direct disposal for "many, many years."

**THE GREAT JOURNEY:  
The Peopling of  
Ancient America**  
by Brian M. Fagan  
Thames & Hudson, 1987  
288 pp. \$19.95

When Balboa crossed Central America and beheld the Pacific Ocean almost 500 years ago, he realized that the land discovered by Columbus was not part of Asia but instead a separate continent. The people inhabiting the New World were not "Indians" from the Indus River valley but a mysterious race of uncertain origin.

For three centuries, quaint myths accounted for