

sion chairmen Lewis Strauss and John A. McCone, physicist Edward Teller, and a succession of civilian Secretaries of Defense (including Charles E. Wilson). Strauss & Co. insisted that the risks to health of occasional bomb tests were insignificant compared to the risk of allowing the Soviet Union to gain an edge in the nuclear arms race. Their argument was rejected by President Eisenhower, who recognized the essentially political nature of the issue. In 1958, he began negotiations with Soviet Premier Nikita Khrushchev on a test ban and imposed a moratorium on U.S. atmospheric tests that lasted until 1962. In August 1963, Eisenhower's successor, John F. Kennedy, signed a limited nuclear test ban treaty in Moscow, barring U.S. and USSR atmospheric testing. It was a prelude to SALT.

—David MacIssac ('79)

**THE HISTORY OF
SEXUALITY**
Vol. 1: An Introduction
by Michel Foucault
Pantheon, 1978
168 pp. \$8.95
L of C 78-51804
ISBN 0-394-41775-5

Does it seem that everyone these days talks about sex? Foucault, a noted French social historian, tries to account for our attitudes about sex and for our public obsession with it. He refutes a traditional hypothesis (put forth by Freud, as well as Marx) that modern industrial societies, particularly during the Victorian era, have increasingly repressed sexuality. Talk about sex (indeed, sex itself), he speculates, was not so much repressed as channeled into a variety of "discourses." Doctors, psychologists, educators, and sociologists all formed their own distinct vocabularies for describing sexuality. Because of their emphasis on *how* we talk about it, sexuality entered all aspects of our lives (Foucault calls this the "deployment of sexuality"). Today, many teachers, social scientists, therapists, and other specialists believe that they have lifted curtains of repression surrounding sex. In fact, says Foucault, they have further structured popular attitudes toward sex, thereby shaping behavior. He argues that the constant analysis of sex stems from the West's continuing obsession with creating systems of knowledge (e.g., psychol-

ogy, sociology) and of control (e.g., legal codes, schooling) of human conduct. He presents here the same kind of challenging heterodoxy that he demonstrated in *Madness and Civilization: A History of Insanity in the Age of Reason* (1965) and *Discipline and Punish: The Birth of the Prison* (1978).

—Kurt Lang ('79)

**THE CAJUNS:
From Acadia to
Louisiana**

by William Faulkner
Rushton
Farrar, 1979
342 pp. \$15.95
L of C 78-21580
ISBN 0-374-11817-5

In 1755, more than 18,000 French Acadians inhabited the fertile valleys of maritime Nova Scotia. From the great tides of the Bay of Fundy, their dikes had reclaimed 14,000 acres; this rich farm land, supplemented by fishing and grazing, made the colony self-sufficient. Between 1755 and 1760, the British, who had been ceded the Acadian provinces by France after the War of the Spanish Succession (1701-13), rounded up and deported the Acadians—to England's American colonies, to the West Indies, and to France—because they refused to swear allegiance to the English crown. Barely half of these refugees survived the hazardous sea voyages and shipboard smallpox epidemics. Gradually, however, most of the remaining "Cajuns" (a frontier American corruption of "Acadians," as "Injuns" is of "Indians") regrouped in subtropical southern Louisiana, drawn there by the cultural similarities of the area's French inhabitants. Here, writes Rushton, a New Orleans journalist, they reassembled their families and resumed their rural communal lifestyle. Today, they speak a dialect, "Frenglish." (Example: *laisser les bons temps rouler*, or let the good times roll). They grow rice and sugar cane. Most important, Cajun fisherman net a quarter of America's seafood, mainly shrimp, crabs, and oysters. But the fragile ecology of Louisiana's Mississippi delta is menaced by oil slicks and by salt water intrusion, caused by the oil industry's navigation and pipeline canals. These threats are as ominous, in some ways, to America's Cajuns as the British expulsion of 1755.

—James N. Lang ('78)