

philosopher influenced a generation of scholars throughout the world in history, literature, and a host of other fields. His work was largely an extension of the thought of Friedrich Nietzsche: Foucault tried to show how the "will to power" had become institutionalized in the modern state. He focused on such social sore spots as crime, delinquency, disease, and sexuality because Western governments have tended to intervene most actively in those areas. Armed with theories, statistics, and an array of disciplinary techniques, the well-meaning agents of the state have, according to Foucault, established the "norm" and sequestered the "deviant." More subtly, they have reduced human beings to manipulable "subjects." His belief that all Western political systems succumbed to this urge to dominate their citizens made him a target of criticism from all ideological quarters, even while intellectuals of the Left and the Right absorbed his ideas. Foucault's major books, essays, and interviews are broadly represented in this first general anthology, ably edited by Rabinow, a University of California anthropologist.

THOMAS MORE

by Richard Marius
Knopf, 1984
562 pp. \$22.95



Thomas More (1478–1535) was canonized 400 years after his martyrdom, but even before the Catholic Church's official recognition, biographers tended to depict him as a saint, a "museum piece rather than a man." Marius, a Harvard historian, shares the admiration of earlier biographers, but his More is human with a vengeance. Torn throughout his life by conflicting impulses—toward asceticism (he almost entered a Carthusian monastery when he was 25) and toward marriage and worldly success—More chose the latter but was never comfortable with the choice. His adult life, says Marius, was a "quest to be always busy" in order to quiet his guilt over material comfort and pride of place. In his public career as a lawyer and lord chancellor (1529–32), More was compliant, often obsequious, an "eternal staff sergeant," says Marius. A devoted son to his father, he seems to have had a lifelong

need for the approval of his elders and betters. Even in his martyr's death—he was executed for refusing to recognize Henry VIII's claim to be head of the English Church—he looked beyond his king to the higher authority of the Catholic Church. Ironically, martyrdom provided a kind of comfort: "The man perplexed by multitudes of choices now had no choices left." Marius emphasizes More's intolerance of "heretics," of whom there were many following Martin Luther's defiant stand in 1517. And he downplays More's practical stand in 1517. He "could never be single-minded about governance and power [because he] was distracted by concern for his own soul." In the end, though, Marius's More remains larger than life.

Contemporary Affairs

**NO SENSE OF PLACE:
The Impact of Electronic
Media on Social Behavior**
by Joshua Meyrowitz
Oxford, 1985
416 pp. \$22.50

Consider the accomplishments of television: It has blurred the distinction between the sexes, made *taboo* a dead word, made "adult-like children" and "childlike adults," and diminished the stature of some politicians and public figures by showing them to be all too human. It has done all this, and more, by undermining "the traditional relationship between physical setting and social setting." In the past, the place one occupied in the world—whether home, workplace, or school—determined appropriate behavior. By broadcasting a panoply of people and situations, the electronic media have widened the options and thus changed the way people act. Writes Meyrowitz, a professor of communications at the University of New Hampshire, "The new and 'strange' behavior of many individuals or classes may be the result of the steady merging of formerly distinct environments." Television, for instance, has "fostered the rise of hundreds of 'minorities'—people who, in perceiving a wider world, begin to see themselves as unfairly isolated in some pocket of it." Obviously, not all this is new ground. Marshall McLuhan