November 2013

Book Reviews

Tom Leonhardt
Oregon Institute of Technology

Follow this and additional works at: http://docs.lib.purdue.edu/atg

Part of the Library and Information Science Commons

Recommended Citation
Leonhardt, Tom (1997) "Book Reviews," Against the Grain: Vol. 9: Iss. 6, Article 16.
DOI: https://doi.org/10.7771/2380-176X.2879

This document has been made available through Purdue e-Pubs, a service of the Purdue University Libraries. Please contact epubs@purdue.edu for additional information.

Reviewed by Elizabeth Connor (Medical University of South Carolina) <connor@musc.edu>

Written by an attorney (Williams) and a physician (van der Reis), this book offers unique insights into how managed care threatens the promise of universal health care. Published for the Quincy Foundation for Medical Research in San Francisco, this book includes a ten-page historical perspective of modern medicine, as the authors discuss financial and technological imperatives, and suggest a consensus proposal (Quincy Model) to improve health care delivery. In a nutshell, the Quincy Model calls for the establishment of an autonomous trust that would set quality care standards and be responsible for disbursing funds for services and for allocating funds for capital investments. Required reading for health care executives, hospital administrators, legislators and others interested in health care reform.


Reviewed by Barry Fast <baryf@aebc.com>

Why did the Spanish “discover” America, but the Indians never discover Europe? Why did British settlers decimate the Australian Aborigines, instead of the reverse? Why were a few Europeans able to colonize Africa, create the slave trade, and rule a huge continent peopled largely by stone age hunter/gatherers? Why, when we look back over the last 10,000 years, do we notice that people inhabiting the EuroAsian continent were able to develop highly specialized, technically advanced, militarily superior civilizations? Compared to other peoples, EuroAsians evolved these advanced civilizations while American, African and Australian natives remained in or near the Stone Age.

The answer, traditionally, has been so racist that it is no longer fashionable to ask the question. But Jared Diamond, professor of physiology and master of such disciplines as biogeography, anthropology, historical linguistics and archeology, has the courage to ask the question. The answer is sobering news for any of us white folks who feel superior. We are not smarter. We are not better. We just happened to live and evolve our social structure in a huge continent that stretches east to west along relatively narrow latitudinal lines, enjoying a relative uniformity of climate, and therefore a rich assortment of agricultural and domestication possibilities. And we had some other lucky breaks as well.

Originally we were all hunter/gatherers. People who live this way are constrained by the readily available food supply, and this life requires equal work from everyone. Unless these bands and clans live in an area of unusual abundance, they rarely have the time, energy or excess food to enable the evolution of specialists, non-workers who can refine tools or build permanent housing. Farmers, on the other hand, are able to grow surplus food, enough to feed non-growers who can work on improving technology, enhancing political systems, and building towns and irrigation systems. When conflict arises, farmers always defeat hunter/gatherers because they generally have larger populations, better organizational systems and more sophisticated technology. The fact that farming-based societies are more highly evolved than hunter/gatherer societies is, in Diamond’s words, the “proximate causes” for the European/Asian dominance of the world over the last 1000 years or so.

The reasons these EuroAsian societies developed guns, were widely infected with germs (as many as 90% of American natives were killed by European-introduced diseases), and invented steel, can be found in the “ultimately cause” of their dominance. For example, paleobotanists have identified 56 prehistoric heavy-seeded wild grasses that formed the core group of plants from which agriculture, the domestication of these plants, evolved. Agriculture happened gradually, by accident or sporadically, as gatherers began to see certain plants grow well around their encampments, especially their latrines. Farming was learned as successful growers found ways to irrigate and fertilize these crops. Excess food production from successful farming enabled the people to specialize into tool makers, irrigation designers and home builders as permanent settlements became necessary to care for crops. Populations grew, leading to more innovation, like writing and counting, and the need to organize tribes into governed groups. Larger populations spread, resulting in fights against hunter/gatherer clans whose land the farmers needed or wanted, and the farmers won these fights due to better organization and the sheer size of their populations.

In a quick trip around the world, Diamond identifies 33 of these prehistoric large seeded grasses as growing naturally in the west Asian area we now call the Fertile Crescent. This compares to only six species in eastern Asia, four in Sub-Saharan Africa, four in North America, just five in Mesoamerica (Mexico and its surroundings), only two in South America, and none in most of Australia. Fertile Crescent dwellers, with the largest abundance of naturally occurring large seeded grasses, developed the most advanced and successful agricultural societies. But there was more. In and around the Fertile Crescent grew the largest varieties of naturally occurring cereals and pulses (peas and other legumes). The prehistoric farmers added many of these plants to their enriching agriculture. In America, Sub-Saharan Africa and Australia there were very few, if any, natural cereals and pulses.

The technological leap from hand tool farming to the use of domesticated animals was the equivalent of the invention of the steam engine, in its effect on the growth of populations and the complexity of societies. Here, too, the EuroAsians inhabitants had a huge advantage over Africans, Americans and Australians. EuroAsia had 72 large, terrestrial, herbivorous wild mammals that were candidates for domestication. Of these, the EuroAsians domesticated 13, or 18% of the candidates. These ran the gamut from horses, cows, sheep, goats, camels and pigs to yaks and water buffalo. EuroAsians had an astonishing variety of domesticated, hard working animals by about 6,000 years ago. But in Sub-Saharan Africa, with 51 species of large, terrestrial, herbivorous wild mammals, prehistoric people were able to domesticate exactly none. Horses, rhinos, elephants (which can be trained, but difficult to breed and raise in captivity, the definition of domestication), the various antelope and wildebeast, are all either too big, too skittish, or lacking in a good herd mentality in their wild state. Even today, with all our science, no one has...
Book Reviews
from page 36

... successfully domesticated a zebra, even though it looks and feels like a horse, or any other African herbivorous mammal. Diamond explains all this in fascinating detail.

The Americans were nearly as bad off, with only the llama as a domesticated herbivore, and only in an isolated region of South America. It was not that American natives were not interested in domesticating animals. American Indians were among the earliest domesticators of dogs (from wolves), and when the Spanish brought horses to America, the plains Indians of North America became, within a century, among the world’s greatest riders and breeders. Australians, like most Americans and Africans, had no wild candidates for domestication except dogs.

The prehistoric natives of the inhabited continents were entirely the beneficiaries or victims of geography. When the Fertile Crescent gave birth to agriculture 12,000 years ago it was, in effect, a demonstration project for hunter/gatherers living near that area. They were either absorbed by these much stronger farmers, or they copied their farming technologies. Because the EuroAsian mega-continent stretches east/west along relatively narrow latitudinal lines, the crops that grew well in this temperate northern climate could be mostly transferred toward the edges of the continent. Wheat that grew well in the Crimean flourished in central China and France. Horses from central Asia prospered in Spain and China. But Andean llamas could not survive a trek across the hot, narrow isthmus separating North and South America, cows could not survive a trip across the Sahara, camels would die of jungle rot in the Congo, peas and lentils would never make a farming transfer from the Mediterranean climate of southern Europe, across the deserts and then wet equatorial Africa, to the fertile Mediterranean climate of southern Africa. So no Bantu living in southern Africa ever saw or heard of a pea, let alone all the other nutritious crops and domesticated animals that grew and worked in a similar climate 6000 miles to the north.

Nearly all the epidemic diseases that ravaged European and Asian cities for most of the last few thousand years originated as a transfer from domesticated mammals to mankind. These include measles, TB and smallpox from cattle, flu from pigs, and malaria from ducks and chickens. EuroAsians lived closely with these animals for thousands of years, and although there were frequent devastating epidemics, most people developed a partial or full immunity over time. But when Europeans made contact with natives of America and Australia, the diseases they brought did more to decimate those natives than any other factor. Pizarro conquered the Aztecs with a force of under 200 men, not because of his brilliant military tactics, but because the Aztec leadership, and tens of thousands of their followers, had been destroyed by Spanish-introduced smallpox a few years before. Australian natives suffered a similar fate, and far more Africans were killed by European diseases than were killed in wars with the invaders.

Scientists have recently established through DNA analysis that Neanderthal and Cro Magnon man split off from a single ancestral species. They theorize that Neanderthals were eventually killed off by Cro Magnon hominids, and Cro Magnon evolved into us, Homo Sapiens, about 100,000 years ago. This, most scientist agree, is too short a time period for the evolution of significant differences in intelligence and other meaningful traits among Homo Sapiens. Our cultural differences, our level of technological sophistication, stem from our location on the globe, our climate and the nature of the terrain separating large societal groups of humans from others. Our proximity to agricultural and animal domestication possibilities, and the adoption of these possibilities into our way of life, enabled some of us to advance while others remained relatively static.

Environment has been the most compelling force in human history, even to this day. Why did Europe, in the last 500 years, catch up to China with its substantial headstart in technology and political organization? A look at the map of Europe provides the answer. Compared to the Chinese sub-continent, Europe is a collection of islands, peninsulas, and areas isolated by mountains. Civilizations arose in these areas, such as the Greek, Roman, Scandinavian, Spanish and English political states, and eventually broke out of their native lands and competed fiercely with each other. War is a great motivator of technological innovation, and the history of Europe is largely a litany of war. China, by comparison, developed a homogeneous politically stable civilization thousands of years ago, and then isolated itself from the rest of the EuroAsian continent. This self-imposed isolation, made possible by an early development of agriculture and the political systems that sustain it, within a large well-connected landmass, resulted gradually in atrophy and then decline. Europe’s geography produced competitive, innovative societies; China’s geography made possible political stability with little competition, resulting in the demise of innovation.

The technology that began as farming in central Asia 12,000 years ago has culminated in air travel, satellites and the Internet. Our technology has made war, on the grand scale, too risky. Instead, we compete economically, but the result is the same. Competition, once practiced between farmers and hunter/gatherers, then between tribes.
and city states, and finally among different civilizations called
countries, is now global. And this global competition spurs inno-
vation and technological advances at an increasing rate. For a
long time environment and geography gave some of us advan-
tages over others, but it is obvious that the end of isolation will
gradually eliminate geographically-induced advantages. A sheep
colonized in Scotland is instant news in Thailand. A new rice strain
developed in Thailand can be grown next week in Tanzania. You
can eat a Big Mac in Moscow and Nairobi, and quinoa from Peru
was last year's trendy food in New York restaurants. This year
it's Chilean sea bass.

Throughout Jared Diamond's book, he interweaves observa-
tions from his twenty years among the hunter-gatherer mountain
tribes of New Guinea. He is not a sentimentalist; he does not
romanticize them into the Noble Savage. He reports, for in-
fact, that the leading cause of death among these people is murder. But
at the same time he believes that the average child in these tribes
is smarter, more social, and more self-sufficient than the average
American child, despite a lack of exposure to technology. In fact,
he blames technology, especially television, for this dumbing
down process in our culture (the average American child con-
sumes seven hours a day in front of the boob tube). I believe that
Sesame Street and other "quality" children's programming is the
culprit, teaching children not to read but rather to watch, pas-
sively and alone, resulting in the life-long couch potato habit. We
are out of touch with our history, our social evolution. No society
ever valued this kind of assault on its children, let alone tolerated
it.

Mono Lake Stories by Martha Clark Cummings.
Rowarge Press, 0-9646201-2-X, $8.95
Reviewed by Jeffrey M. Wilhite (Governments Documents
Librarian, U. of Oklahoma, Norman, OK 73019)
<jwilhite@ou.edu>

The various lives, experiences, loves, desires, and losses of
contemporary lesbians are explored in Cummings' debut book,
Mono Lake Stories. Through the nine stories we meet Robin,
Ginger Darling, Molly, Chloe, The Duchess, Maxine, Jill, Helen,
Lillian and many other warm and passionate women. Each of
the stories present lesbians living life. Compassion, irony, and wis-
dom make the stories human; yet the threads of loneliness, threat
and isolation make the stories real. Although these nine stories
are dissimilar in their portrayal of various women throughout the
country and in different time periods, they all contain the major
undercurrent of lesbians coming to terms with the ramifications
of their sexuality. The nine stories cover many topics of the
human condition: family, love, lost love, children, home. Some
noteworthy topical themes found in this book are: drug addiction,
family strife, and sexual harassment. Moreover, the stories cover
many topics of a lesbian and gay genesis: first experiences, coming
out, the "bar scene," being closeted, and family tension.
Cummings adroitly weaves the experiences of gay women into
the tapestry of modern society. Taken as a whole, these stories
show the diversity, the joy, and the troubles that reside within that
world.

The title of the collection comes from the first story, "Mono
Lake." This story is about a heroin addict living in the Eastern
Sierra. The unnamed female protagonist works as a room cleaner
in her sister's motel. The brother-in-law has made passes at the
young woman and continues to do so. The female protagonist is
in love with a local waitress, but seems more concerned with
trying to kick her heroin habit. In one memorable passage, the
main character compares herself and her would-be-girlfriend to
the tufta towers which rise up out of Mono Lake: "We stand

there, tall and strange and beautiful, mysterious shapes formed by
a mixture of elements that is ordinary but almost never happens.
For a few short months in the summer, the tourists come ... and
stare at us ... And then the road is closed for the winter and that's
that." This typifies the beautiful and emotionally sympathetic
portrayal of Cummings' characters but also perfectly captures
their sometimes lonely and often elegiac existence.

The Sapphic theme continues through out the remainder of the
stories. In "Absence Makes the Heart," the main character, Robin,
is forced to visit her family at Christmas. Tension and trouble
follow as Robin has been asked to leave her lover at home.
Robin's mother makes it clear that "Kate still doesn't count as
family." "An Incident" is a gripping story in which a female
student falsely accuses a lesbian teacher of sexual harassment.
The story points out that sexual harassment may becoming the
McCarthy cry of the 90's. "The Duchess" refers to a bar where
another unnamed female protagonist, this one bearing a broken
heart, meets and pursues Chloe, a younger woman. The protago-
nist ends up falling in love with the same type of woman who
broke her heart previously.

The most poignant story of them all is "Lillian's Piano." This
story within a story centers around a woman reminiscing with her
current lover about her previous lover, Lillian. Lillian combines
Daisy Fay's airiness with Mme's societal bludgeon. As with the
main character, the reader too cannot keep from falling in love
with Lillian. But as with all great starlets, there must be a fall; in
Lillian's case it's back to heterosexuality. The narrator omits this
call from her reminiscence, allowing Lillian to keep her faerie charm
and lust for life, music, and fellow women, at least in the world of
the story.

Mono Lake Stories is an astute collection of modern windows
into the lesbian soul. The reader discovers women so naturally
constructed that they may be your neighbor, your friend, or
you, and they may be named Chloe or Ginger or Helen or any
other name in the world.

Op-Ed
from page 23

questions. How can University Presses cut their overhead? How can University Presses upgrade their importance to their home Universities? How can Presses find advantages in licensing their products? How can Presses continue to publish the monograph in an economical form? How can University Presses market and sell their titles better? How can University Presses get out of the business of reaction and into the age of proaction? How can University Presses change their costing and revenue models?

Dark grey clouds were beginning to roll and rumble above the
Capitol building at the end of the Scholarly Monograph in Crisis
Conference. Rain was inevitable. Parting words at the last lun-
cheon, under participants' breath, were of confusion. The mono-
graph as an entity was probably going to or had already changed
itself. The University Press on the other hand was still trying to
figure out where to get on board. Keepers of University Presses
were beginning to feel like folks who lived in the less-envi-ous
areas of the District and had the most complaints about services
and safety. And, unfortunately, like those folks, the way to
change was not an easy one, requiring a bundle of self-sacrifice
and risk-taking. Economics still seemed to be the overriding
concern, and, obviously, an accounting was necessary. How-
ever, that last is at Zero Sparren's impressive terminal, which
happened to be in renovation to fulfill the architect's dream, a
question kept coming and going like the arriving and departing
flights —Have University Presses become statisticians and for-
gotten their art? 

40 Against the Grain / December 1997-January 1998
<br>http://www.against-the-grain.com>