Making the Macintosh: Technology and Culture in Silicon Valley
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tions in what was surely the most closed society in the South. USM's *Civil Rights in Mississippi Digital Archive* provides Internet access to valuable primary source material concerning efforts by African Americans and their white allies to end racial segregation and disfranchisement in the Magnolia State. This virtual archive holds sixty-six well-indexed transcriptions of oral history interviews, each introduced with a useful capsule biography. Appearing among them are accounts of local black leaders, including Fannie Lou Hamer, Unita Blackwell, C. C. Bryant, and Hollis Watkins, and staff members of the Student Non-Violent Coordinating Committee such as Charles Cobb and Lawrence Guyot who worked with them. Northern white volunteers who participated in the landmark 1964 Freedom Summer campaign provide recollections of their experiences as well. In contrast, the collection contains reminiscences of white segregationists who defended the status quo. The conversation with Grand Kleagle Edward L. McDaniel of the Ku Klux Klan offers a particularly fresh glimpse into the mind of a white supremacist. A handful of the interviews have audio excerpts, which require no special computer plug-ins, and listeners have the opportunity to hear the voices of Hamer, Watkins, Cobb, and McDaniel. Many more audio excerpts from a greater number of interviewees would be welcome.

Besides oral histories, USM has digitized four manuscript collections related to Freedom Summer. The papers of Joseph and Nancy Ellin, Zoya Zeman, Terri Shaw, and Jinny Glass consist of letters, diaries, and personal accounts by these white northern volunteers. The letters of Nancy Ellin and the diary of Zoya Zeman furnish insightful comments on daily life during the tumultuous summer of 1964. Because those documents were composed by women, they can shed some light on female participation in social movements. Both oral history and manuscript collections can be easily investigated for specific subjects by using the search system provided in the digital archive. Furthermore, the archive provides links to other civil rights sites for handy cross-referencing. It also allows the user to search for names of individuals whose files are located in the records of the controversial Mississippi Sovereignty Commission but are not yet online.

The USM archive is a work in progress. It catalogs other civil rights manuscripts housed in the USM libraries but provides only an inventory list of them. The Victoria Gray Adams Papers are not readable, and one hopes that the manuscripts of this important black leader will receive high priority for digitization. A similar argument can be made for placing onto the Web site other relevant collections located at USM, including those of Vernon Dahmer, Will Campbell, the Southern Regional Office of the American Civil Liberties Union, and Earle E. Johnston Jr. In addition, the archive promises to furnish some two hundred photographs, though most have yet to appear. One wants even more from this terrific project because it delivers vital historical sources directly to students and teachers who would not have the time or money to explore them. Educationally, the closed society still needs some opening up.

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Making the Macintosh: Technology and Culture in Silicon Valley <http://library.stanford.edu/mac/>. Produced by Alex Soojung-Kim Pang, Stanford University. Reviewed June 2002.

Rather than trying to capture the entirety of the history of the Macintosh, as several recent books have done, Alex Soojung-Kim Pang's *Making the Macintosh* wisely builds on the unique strengths of Stanford University Library's archive of documents and materials relating to the computer's origin, development, and promotion. Along with roughly two hundred archival texts and images, the site includes thirteen recent interviews (conducted by Pang and Wendy Marinaccio) with some of the principal players in the creation of the Macintosh.

Though any selection and arrangement of objects from an archive implies at least a modicum of editorial framing, for the most part Pang can rightfully claim that the site provides a representative set of sources and "allows the

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sources . . . to speak for themselves." Editorial content consists of a short introductory page for each of the six main sections of the site and a brief, though helpful, guide to the most important materials in each section. As *Making the Macintosh* is still considered "under construction" ("Aren't most Web sites?" a wag might respond), it would be helpful if in the future Pang significantly expanded those section introductions and document guides. By doing so he could claim a greater success in showing how social history can profitably engage the history of technology, as he promises on the "Historiographic Approach" page. Also useful would be a search engine (a standard feature of most online archives) and a glossary of technical terms.

For those not put off by the occasional encounter with such computer lingo, *Making the Macintosh* provides a fascinating insight into the goals and attitudes of the technologists and businesspeople who developed and promoted the Macintosh and the early adopters who cherished them. Of central importance was the idea that the Macintosh would be, as a 1979 manifesto by the guiding engineer Jef Raskin put it, for "the PITS"—the person in the street. This orientation was fairly radical at a time when computers were still synonymous with large, expensive calculating machines and when early "personal computers" such as the Altair and even the Apple II were adopted primarily by techies and knowledgeable hobbyists (or later, in the case of the IBM PC, by businesses).

From the section entitled "Early Mac," which includes Raskin's manifesto (*The Book of Macintosh*), one can follow how this core populist notion influenced many of the later technical and marketing decisions, including the adoption of a one-button, easy-to-use mouse as an input device and the avoidance of large manuals filled with opaque acronyms. In light of those documents, the famous "1984" television advertisement that juxtaposed the supposedly liberating, truly personal Macintosh with the impersonal, Orwellian world of corporate computing becomes not the beginning of the Macintosh vision, nor a marketing sleight-of-hand, but a logical promotional expression for a technology produced by self-styled rebels with populist sentiments at heart and clear roots in 1960s Bay Area radicalism. The mission statements of the early Macintosh user groups furthered this legacy, uniformly trumpeting the importance of "mutual aid," sharing, and "the business of giving away knowledge," notions that persist in the open source and free software movements.

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