Silicon Valley, Women, and the California Dream: Gender, Class, and Opportunity in the Twentieth Century

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Race and Homicide in Nineteenth-Century California. By Clare V. McKanna, Jr. (Reno: University of Nevada Press, 2002. xii + 148 pp. Illustrations, notes, bibliography, index. $29.95.)

This is a splendid quantitative and cultural study of homicide in California from 1850 to 1900. It is a sequel to McKanna's previous book, *Homicide, Race and Justice in the American West, 1880–1920* (Tucson, 1997). Following the model of its predecessor, this book treats seven representative California counties. In addition to San Diego County, with its large Indian population, there are three paired counties: coastal Santa Barbara and San Luis Obispo Counties, the gold-mining counties of Calaveras and Tuolumne, and the "Great Valley" counties of Sacramento and Stockton. Within these seven counties, homicide is explored in terms of the Indian, Chinese, Hispanic, and white races. With the pervasive use of handguns shared by all California races, homicide in the seven counties was a overwhelmingly male occurrence in regard to victims as well as killers. His compelling evidence is McKanna's salient contribution, but he salts his always readable text with significant and often poignant stories of fatal events.

All four races killed more members of their own race than those of each of the other three races. Yet in San Diego County, Indian killings of whites "were common . . . especially during the 1870s" (p. 20). These homicidal Indian killers were mainly males who were marginal to both the white and Indian societies of the county. Of the four races, the Chinese were far less likely to kill outside their own race than the other three. Eighty-six of the 92 victims of the Chinese were also Chinese. The remaining six victims were white. Most of the Chinese killings of each other were motivated by revenge stemming from tong feuds over the control of prostitution and gambling in the Chinatowns of Stockton and Sacramento. Bearing out the pattern of the four races, Hispanics also killed each other in the greatest numbers: 103 victims (58.9%) of the total 175 victims. The rest of the Hispanic's victims were: whites — 27.5 percent of the 175 victims, Indians — 9.7 percent, Chinese — 2.8 percent, and African Americans — 1.1 percent.

The heaviest carnage was the doing of the whites, who took 791 lives. Of these victims, 164 were in minority groups: 101 Hispanic, 35 Indian, 24 Chinese, and 4 blacks. Yet, whites were devastating to each other in accounting for 627 white fatalities. In their own intraracial killings, homicidal whites stood out for their youth, consumption of alcohol, and tendency to engage in petty property disputes, aspects that were exacerbated by the most important factor of all: " a strong spirit of personal honor" that time and again could be appeased only by killing (p. 75). In his conclusion, the author highlights a running theme in the book: California systems of justice in regard to homicide were, of, by, and for the white race.

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Silicon Valley, Women, and the California Dream: Gender, Class and Opportunity in the Twentieth Century. By Glenna Matthews (Stanford: Stanford University Press, 2003. xvii + 313 pp. Illustrations, maps, tables, notes, index. $55.00, cloth; $22.95, paper.)

Glenna Matthews's *Silicon Valley, Women, and the California Dream* thoroughly examines the history of the Silicon Valley, from its beginnings as an agricultural hub, through its evolution into a center for science and technology, to its current role in the world as the heart of the dot.com explosion (and collapse).

Matthews focuses on female workers, particularly on immigrants of various nationalities, to demonstrate why and how the valley evolved as it did and also to evaluate its growth in terms of those workers. Did they benefit from the enormous wealth that was generated by the globalization of markets in agriculture, electronics, and high tech? She measured benefits in terms of home and business ownership, political participation, and access to jobs in management and the professions. She found a surprising mixture of successes, failures, and apparent contradictions.

Italian and Mexican female agricultural workers in the 1930s were largely successful in their efforts to establish themselves as middle class. Their work in the canneries allowed them easier entrée into the mainstream, home ownership, and access to educational opportunities for their children; sometimes even for themselves. They obtained higher wages and benefits through union activism, although union organizers were often oblivious to women's specific needs and grievances at work. The fruit and cannery workers built ethnic enclaves in San Jose that gave them both a stake in the city and community support.

By the 1970s, immigrant female electronics workers, often from Asia and Southeast Asia, did not fare as well, although Matthews identifies several individual success stories. These women could not organize against the sophisticated world of global capital, which could move at will to follow cheaper labor, or even import workers as needed. Here Matthews might have done more to critique labor leaders whose outdated goals and strategies kept them from developing effective challenges to corporate greed. As real estate values skyrocketed in the 1970s through 1990s, many electronics workers could not afford to rent apartments, much less own homes.

Matthews shifts focus in the last part of the book to better-educated native-born women who worked in high tech. They largely conformed to a male culture of work that required seventy hour work weeks. At the same time, Matthews referred to the Silicon Valley in her last chapter as "The Feminist Capital of the World." She related story after story of women labor organizers, environmental activists, politicians, business people, and workers who continue to shape Silicon Valley today. "Though such women might not necessarily call themselves feminists, they have accomplished feminist goals" (p. 191).

Her effort to include narratives that come from every possible perspective (males, females, leaders, workers, labor organizers, city planners, activists) enlivens the story and engages the reader, but also has the effect of sometimes confusing the argument and drawing attention away from the female workers who are supposed to be the focus of analysis. Still, this is a rich and definitive narrative history of San Jose and the Silicon Valley, with invaluable material and insights on the women and men who participated in its dramatic transformations. It is thoroughly researched, well written, and compelling.

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The Free Speech Movement: Reflections on Berkeley in the 1960s. Edited by Robert Cohen and Reginald E. Zelnik. (Berkeley: University of California Press, 2002. xx + 618 pp. Illustrations, notes, selected bibliography, index. $55.00, £37.00, cloth; $19.95, £13.95, paper.)

On 14 September 1964, the dean of students at the University of California, Berkeley, announced that the "Bancroft strip" could "no longer function as a free speech