Charles J. Fox

Charles J. Fox, professor of political science at Texas Tech University, died of natural causes Thursday, May 6, at his residence in Lubbock, Texas.

Chuck was born July 20, 1939, in Bakersfield, California, to Charles and Lucy Lee Ober Fox. He served in the U.S. Army before he began his academic studies. He earned his bachelor's degree from the University of California, Santa Barbara, and his Ph.D. in political philosophy from Claremont in 1977. After eight years at Western Washington University, Chuck joined the Texas Tech faculty in 1985 as assistant professor. He served as director of the Center for Public Service from 1991–1997, and he was promoted to full professor in 1994.

Chuck's research was known for its application of political philosophy to public administration, exemplified particularly by the ground-breaking *Postmodern Public Administration: Toward Discourse*, published (with Hugh T. Miller) in 1995. It was translated into Chinese in 2003. He was, also the co-author, again with Hugh Miller of *Postmodernism, "Reality," and Public Administration: A Discourse* (1997), as well as author or co-author (with colleagues and graduate students) of 28 refereed articles and book chapters, 16 invited (non-refereed) publications, and numerous conference proceedings, book reviews, and conference presentations.

He was a member of the editorial board of the American *Review of Public Administration, Administrative Theory and Praxis*, and the Sage series: *Advances in Public Administration Theory and Practice*.

Chuck's hobbies included swimming, bicycling, and long road trips, but most of all he enjoyed conversation, the give and take of ideas that matter. The wit and aphorisms that blossomed in conversation with him about political theory (and frequently in department meetings) are legendary.

Chuck is survived by his son Harold Fox of Cambridge, Massachusetts, his daughter Donna Fox of Orlando, Florida, two grandchildren, and his mother Lucy Silvey of Antioch, California. Donations in Chuck's memory may be made to the Texas Tech University Foundation for the Political Science scholarship fund.

Clarke Cochran
Texas Tech University

Fred Kort

Fred Kort, professor emeritus at the University of Connecticut, passed away at the age of 85 on July 17, 2004, after a long battle with cancer. Born in Vienna, Fred witnessed the rise of the Nazis and was a student of law at the University of Vienna until 1938 when Jewish students were expelled. As a result, Fred emigrated to the United States in 1939. In 1942 he volunteered for the U.S. Army and returned to Europe with the 11th Armored Division, fought in the Battle of the Bulge and other engagements, and eventually was stationed in Vienna. Upon his return to the United States, Fred enrolled at Northwestern University in 1946, earning his B.A., M.A., and Ph.D. in four years. He joined the department of political science at the University of Connecticut in 1950 and taught for 40 years, retiring in 1990.

Fred Kort was a pioneer in the use of quantitative methods for the study of judicial behavior. He was a Law and Behavior Science Fellow at the University of Chicago Law School in 1958–1959, and was one of the early users of the Univac1 computer as a research tool. He was a research associate at the MIT Computation Center in 1961. Among his important contributions were "Predicting Supreme Court Decisions Mathematically: A Quantitative Analysis of the 'Right to Counsel' Cases" (*American Political Science Review*, 1957); "Simultaneous Equations and Boolean Algebra in the Analysis of Judicial Decisions" (*Law and Contemporary Problems*, 1963); "Quantitative Analysis of Fact-Patterns in Cases and Their Impact on Judicial Decisions" (*Harvard Law Review*, 1966); "A Nonlinear Model for the Analysis of Judicial Decisions" (*American Political Science Review*, 1968); and *A Special and a General Multivariate Theory of Judicial Decisions* (Sage, 1977). Fred also published numerous other articles and book chapters, including three other articles in the *American Political Science Review*.

Later in his career, Fred's research interest turned to the biological determinants of political behavior. This retooling in a completely different subfield was characteristic of how intellectually venturous Fred was. This new interest led to articles such as "An Evolutionary-Neurobiological Explanation of Political Behavior and the Lumsden-Wilson 'Thousand-Year Rule'" (1983) and "Considerations for a Biological Basis of Civil Rights and Liberties" (1986), both in the *Journal of Social and Biological Structures*. He also presented papers on his bio-politics research at meetings around the world, including the Gruter Institute for Law and Behavior Science, the Fifth International Conference on Human Ethology, and the International Society for Political Psychology.

Fred was a dedicated and respected teacher. In 1964, UConn students voted him the "best teacher on campus." Many of his graduate students, now on the faculty of numerous institutions, have made their mark as teachers and scholars. In 2003, Fred was recognized by the American Political Science Association for his 50 years of contributions to the discipline. As a mentor, Fred was ahead of his time in encouraging talented women.

Fred Kort was a gentleman and a person of high integrity. He will be remembered as an outstanding scholar, an excellent teacher, and a valuable member of the community. He leaves his wife of 58 years, Ruth, two children, and six grandchildren. He is sorely missed by his colleagues, students, and friends.

George F. Cole
University of Connecticut
I. Ridgway Davis
University of Connecticut

Susan Moller Okin

The entry in W. H. Auden's *Commonplace Book* for "Justice" cautions: "Whoever suffers from the malady of being unable to endure any injustice, must never look out of the window, but stay in his room with the door shut. He would also do well, perhaps, to throw away his mirror." Susan Moller Okin suffered this malady but rejected the poet's advice. She opened the window and looked in the mirror; her writings reflect sensitivity to injustice and acute awareness that her position of privilege and her good fortune made the work she did a moral imperative. The temper of her work was set by her political sensibility to the consequences of strength and weakness and by unflagging attention to the events of our world.

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Okin was a liberal—or as she sometimes put it a "humanist"—feminist. Her work was based on liberal theory's concern for individual freedom and well-being and its political framework of rights and constitutional protections against the abuse of power. In a paper presented at the Boston area Workshop on Gender and Philosophy in 2004, she insisted that "liberalism properly understood, with its radical refusal to accept hierarchy and its focus on the freedom and equality of individuals, is crucial to feminism." When we do not take the individual seriously enough, women within families and women within minority communities experience injustice.

In her first book, *Women in Western Political Thought* (1979), Okin used the works of Plato, Aristotle, Rousseau, and Mill to ask "whether the existing traditions of political philosophy can sustain the inclusion of women in its subject matter." Her answer was that it could not, because most philosophers assumed a sharp division between the realm of public action and that of family life. Their views of women and the family often put authors in tension with themselves. Even Mill, who like Plato objected to the attribution of socially prescribed roles to so-called women's nature, failed to recognize the tension in advocating opening all occupations to women while assuming that most women will marry and be homemakers by choice.

The tour de force of *Justice, Gender and the Family* (1989) was to take four major political theorists and philosophers of the time—MacIntyre, Nozick, Rawls, and Walzer—and show that taking account of women would devastate or radically change central points of each of their arguments. The argument in this vein for which Okin is best known is her challenge to Rawls's *Theory of Justice*. In the "original position" under the "veil of ignorance," the thought experiment that identifies principles of justice for a constitutional democracy, Rawls failed to include knowledge of one's sex among the characteristics of which a person would be ignorant in agreeing to enter a hypothetical society. If you might end up a woman, Okin pointed out, you would want more political and social reforms than those that Rawls suggested; in particular, you would want to insure justice *within* the family. This was a devastating criticism, made necessary by contemporary philosophers' disappointing continuation of a pattern of neglect of women and gender in the history of political thought. One of her last pieces, "'Forty Acres and a Mule' for Women: Rawls and Feminism" (forthcoming in *Politics, Philosophy and Economics*), was a grim assessment of the very limited alterations Rawls made in response to this criticism. Rawls conceded that the family was part of the basic structure, with a powerful effect on the distribution of fundamental rights and duties, but he did not apply principles of justice to the internal life of the family.

A common, simplistic view has it that any challenge to the public/private divide is a challenge to liberalism. Okin showed what is wrong with this commonplace. The interaction between public and private life produces gender hierarchy in both. Parents and teachers of girls raised on the assumption that girls' destiny is to become housekeepers and mothers will not invest attention and money in their education for other tasks. Options for young women to earn a good living at satisfying work outside the home are therefore limited. A woman is better off joining with a man, who is more likely to be able to command a living wage or salary. The relatively low wage that women obtain in the paid employment market reinforces the allocation of domestic work to women, and makes many women dependent on male earnings for the hope of a middle-income life. Inequality in the domestic division of labor fosters a gendered work environment that contributes to an unequal playing field.

In what became known as the cycle of vulnerability, Okin explains how this dynamic renders women vulnerable both within marriage and outside it.

> [T]he inequalities between the sexes in the workplace and at home reinforce and exacerbate each other. It is not necessary to choose between two alternative, competing explanations of the inequalities between men and women in the workplace—the "human capital" approach, which argues that because of expectations about their family lives, women *choose* to enter lower-paid and more dead-end occupations and specific jobs, and the workplace discrimination explanation, which blames factors largely outside the control of female employees. When the pivotal importance of gender-structured marriage and the expectation of it are acknowledged, these explanations can be seen, rather, as complementary reasons for women's inequality. *A cycle of power relations and decisions pervades both family and workplace, and the inequalities of each reinforce those that already exist in the other.* [*Justice, Gender, and the Family,* 146]

The structured gender division of labor in the family thus conditions the lives of single women, especially single women with children, as well as women in relationships with men. Marriage and the family are "the pivot of a societal system of gender that renders women vulnerable to dependency, exploitation, and abuse."

Okin's liberalism emerged as a ferocious fighting creed in *Is Multiculturalism Bad for Women?* (1999). Her position was classically liberal: skeptical of authority and vigilant against the unchecked abuse of power, including the often self-styled authorities of religious or cultural groups and the power they exercised over the vulnerable. Okin showed great courage in this work, provoking opprobrium from both the right and left. She argued against acceptance of gender inequalities rooted in cultural and religious communities and she pointed out that the liberal disposition to grant exemptions from constitutional guarantees for indigenous peoples and illiberal cultural minorities sometimes put the women in those groups in jeopardy. A liberal *feminist*, she did not share the view of some other liberals that tolerance of injustice within nonliberal communities was an appropriate apology for colonialism. A *liberal* feminist, she was confident that a just liberal democracy should promote freedom and equality for all, including women from culturally and religiously conservative minority communities. Okin's liberal convictions, her unembarrassed assertion that women are "full human beings to whom a theory of justice must apply," and her insistence that the "anti-essentialists" turned a blind eye to the constraints and vulnerabilities faced by women in general—these things distinguished her theory, the moral and political prescriptions she drew from it, and the stream of criticism her work provoked.

The questions of injustice that worried Okin were not limited to those experienced by women. She was deeply disturbed by global inequality and the ways in which hierarchies function within global and national legal, economic, and social life. This concern lay behind not only her criticisms of her political theory colleagues when she thought they backed off from the imperatives of justice, but also her early criticism of the U.S. Catholic bishops and her more recent criticism of international financial and other global institutions.

In "Taking the Bishops Seriously" (1984) Okin analyzed the U.S. Catholic bishops' 1983 Pastoral Letter on War and Peace to argue vehemently for

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justice and peace in international affairs. The Pastoral Letter was hailed by liberals at the time as an important anti-war statement in the face of the Reagan military buildup and debate over the deployment of the MX missile which, it was argued, would severely compromise the stability of the nuclear arms race. The bishops were harshly criticized by leading conservatives both within and outside the government. For her part, Okin took the bishops to task for the inconsistencies in their argument and for their conditional support of deterrence based on a counterforce strategy. Using the very terms of the just war theory the bishops invoked, Okin insisted that the bishops had not gone far enough in their condemnation of nuclear weapons and war as an instrument of international politics. She argued particularly that the bishops' claim that American Catholics might serve in the military and in defense industries without violating Catholic moral teaching contradicted the bishops' own principles.

In "Poverty, Well-Being, and Gender: What Counts, Who's Heard?" (2003) Okin argued that the conditions of global inequality, global poverty, and inequality within nations constituted a moral and political crisis. In this essay in *Philosophy and Public Affairs* and in other work that was unpublished at her death, Okin turned her attention to issues of material deprivation and vulnerability around the world.

For Okin, justice and gender were not just of philosophical import, but something she cared about with practical passion. She supported the organization and agency of some of the world's poorest women in her work with the Global Fund for Women. In the tradition of great liberals, Susan Okin gave us political theory as advocacy, liberalism as radical political thought. Unfortunately, our conversation with her about what liberal political thought has to offer in dealing with the most pressing problems of global poverty and inequality was cut short by her premature death.

Susan Okin inspires us in the pursuit of justice not only by the force of her keen intellect, but also by the way in which she lived and worked: watching over her students and egging them on; helping friends and colleagues sort out and develop their ideas; refusing to waffle or shilly-shally; delighting in cooking, swimming, and being with friends; and manifesting unceasing attentiveness to and pride in her children. We honor her best when we emulate her dedication to clear thinking, her honesty and courage, her commitment to others, and her passion for justice.

Brooke Ackerly
Vanderbilt University
Jane Mansbridge
Harvard University
Nancy Rosenblum
Harvard University
Molly Shanley
Vassar College
J. Ann Tickner
University of Southern California
Iris Marion Young
University of Chicago

Metin Tamkoc

The world lost a true gentleman and a scholar–an aristocrat of the highest order—in early 2004 when Metin Tamkoc passed away in Istanbul, Turkey. One of his colleagues described him as having "possessed a rare combination of urbanity, seriousness of purpose, and good humor. He treated students and faculty alike with deep respect and pursued the highest standards of scholarship."

The involvement of Metin Tamkoc in international affairs spanned more than three decades. Born September 2, 1926, in Ankara, Turkey, he was a graduate of the University of Istanbul School of Law in 1950. He received an M.A. in international relations from the University of Maryland in 1955 and a Ph.D. in International Law from Georgetown University in 1960. He did postgraduate work in international law at The Hague. From 1964–1966 he was a Fulbright Scholar and from 1967–1968 a Fellow of the North Atlantic Treaty Organization. While at Middle Eastern Technical University (METU) in Ankara, he served as chairman of the department of public administration, dean of the school of administrative sciences, and assistant president of the University. He served in the Turkish Armed Forces Command in Korea and was a translator and interpreter for the American Military Mission in Ankara and for the U.S. Department of State. Metin also served as a writer, translator, producer, and announcer for Voice of America and worked with the Peace Corps.

In 1964, Metin came to Texas Tech University as a visiting professor. He became a professor in the department of political science in 1966, serving until his retirement in 1994. He taught International Law, International Organization and Politics, International Relations, and Governments and Politics of the Middle East. He was the author of numerous articles in English and Turkish, as well as eight books or monographs, including *International Civil War* (1967), *The Warrior Diplomats: Guardians of the National Security and Modernization of Turkey* (1976), and *The Turkish Cypriot State* (1988).

In 1985, as the result of his extensive contributions in international law and politics, Metin was awarded the title of "Professor" in all 27 Turkish universities by the Board of Presidents of Turkish Universities. His passing leaves a tremendous void among the voices of understanding between the Middle East and the West. One of his former graduate students described his death in terms of "an overwhelming sadness and devastating loss to the voices of reason in the world of international relations."

Metin was preceded in death by his beloved daughter, Ayse. He is survived by his son, Ali, of Virginia and his wife of Cesme, Turkey. To recognize Metin and his tremendous contributions to Texas Tech University and the international community, there will be a tree planting in his honor at the International Cultural Center. To participate, you may send your contribution to Metin Tamkoc Memorial, Box 43103, Texas Tech University, Lubbock, TX 79409-3103. (Checks should be made out to "Trees for Tech.") The date and time of the planting ceremony will be announced, and all contributors will be notified directly.

Clarke E. Cochran
Texas Tech University
Kathleen A. Ellis
Texas Tech University

Yang Wei

Yang Wei, professor of political science at the Shih Hsin University, president of the Vanguard Institute for Policy Studies, Taipei, Taiwan, and president of the Sino-American Cultural and Economic Association of the Republic of China, passed away on March 3, 2004, after a valiant battle with cancer. A political scientist of international standing, Dr. Wei's career encompassed many different fields that included professorships in political science teaching and research, along with presidencies of academic and professional associations, and service in the Republic of China (ROC) cabinet and parliament.

Born in Wu-chan, Hupeh, China in 1937, Dr. Wei received most of his education in Taiwan. He obtained an L.L.B.

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