

recurring illness made it difficult for her to hold a full time academic position, she combined her talents as editor and scholar for the *Encyclopedia Iranica* and the Tabari translation project at Columbia University. It is a sobering commentary on her field that Estelle's vast research experience and solid record of publications, her knowledge of Islamic languages, and her extensive teaching experience and expertise, never led to the steady academic or museum employment that continues to be an elusive goal for many talented specialists. It is on the other hand a recurring joy in memory among her friends and colleagues to reflect upon her many contributions to her chosen field, and upon her open and steadfast friendship. Estelle is survived by her husband, Richard Verdery, of New York City.

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Marshall W. Wiley died of leukemia on January 31, 1998, in Bethesda, Maryland. A diplomat and lawyer, Marshall maintained throughout his professional career a strong interest in the Middle East and in fostering better understanding between Americans and the peoples of that region. From 1990 until his death he appeared as an authority and commentator on the Middle East on well-known television interview programs, including MacNeil-Lehrer, Crossfire, and Larry King Live, and on news programs of ABC, NBC, CBS, and CNN as well as the BBC, Canadian, and Australian broadcasting networks.

Marshall was born in Rockford, Illinois, on April 26, 1925. He received PhB, JD, and MBA degrees from the University of Chicago. In 1994 he also earned an MLA from Johns Hopkins University and was studying for a PhD in Philosophy at the time of his death. After service as a naval aviator in World War II, he worked as an Assistant to the President of the State University of New York (SUNY), as a staff associate at the Ford Foundation, and as Deputy Director of the SUNY Middle East Project in Israel. This exposure to the Middle East led to a career in the US Foreign Service, which he joined in 1958. His career as a diplomat took him to embassy postings in Yemen, Lebanon, Jordan, and Egypt as well as assignments at the Department of State in Washington, D.C. He also served as Principal Officer of the US Interests Section in Baghdad and Deputy Chief of Mission in Jidda. His final post before retiring from the Foreign Service was as Ambassador to Oman from 1978 to 1981. Marshall then became a partner in the Washington, D.C., office of the Sidley and Austin law firm, with which he remained associated until 1991. From 1985 to 1990, he served as President of the United States-Iraq Business Forum, an association he helped found to encourage American businessmen to investigate trade and investment opportunities in Iraq. He also served as board chairman of the American Near East Refugee Aid (ANERA), a board member of Americans for Middle East Understanding, and a member of the Advisory Committee of the National Council on US-Arab Relations.

During the tense period in US-Iraqi relations that followed the invasion of Kuwait in August 1990, Marshall was often invited to speak to media, university,

and World Affairs Council audiences on Iraq. He did so in a straight-forward and balanced manner that frequently offered another perspective on Iraq from the one being put forth by most American analysts and political commentators. If not all American Middle East specialists shared his opinions, they nevertheless accorded them and him respect. His memorial service in Bethesda was attended by many of his former Foreign Service colleagues and by representatives of the various organizations to which he had given so much of his time and effort. He is survived by his wife, Marjorie Keane Wiley of Bethesda, Maryland; his daughter, Cynthia Wiley Coleman, and his sons Steven and Douglas.

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To the Editor:

My review essay ("Civil Society, Liberalism and the Corporatist Alternative," *Bulletin*, 31:1, July 1997) of Augustus Richard Norton, ed. *Civil Society*, was intended to encourage discussion of paradigm choices in the study of Middle East politics. My position is that a statist or corporatist paradigm is more congruent with the reality of centralized power in the Middle East than the liberal pluralist paradigms of civil society, democracy, globalization, new institutionalism, rational choice theory, etc. and their assumptions of the dispersion of political power. Dick, in his response, has made in my judgement two important contributions to the theoretical discussion of paradigm choice. The first is that of paradigms and an accompanying theory of political change. He sees the region as possibly moving towards individualistic democratization as a matter of internal choice and external reinforcements of globalization, etc. I say that a group-centered corporatism or *takafuliyya* is important in Western analysis (e.g. six of his own contributors make reference to this concept) and is becoming increasingly utilized by indigenous scholars and in Islamic discourse. Are we both partially correct, is there a dialectic of change underway in which the empirical corporatist state is being challenged by liberalism with the potential of a new synthesis that I would be tempted to call democratic corporatism or possibly "shurocracy"?

The second important theoretical point is the epistemological one that an older "scientific" social science scorned, and this is the researchers' personal values. Dick is refreshing and highly principled in the candor of his passion about democratic values and the hopefulness of a democratic future for the Middle East. He queries me as to where I stand. He stands in the Enlightenment and I significantly do not. We remain good friends (one might note the congeniality and mutual respect of this exchange) and in the final analysis we both hope very much for a democratic future in the Middle East, but I do so from within what I regard as the postulates of Islamic culture and thus I am a member of the Steering Committee of the Circle of Tradition and Progress (*Halaqa al-Asala wa Al-Taqaddum*, mentioned in *MESA Newsletter*, August 1997, p. 11).

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