

research and writing until her retirement.

Feisty and often irreverent, Evelyn Stevens was a sensitive and prescient observer of Latin American political culture. She was also the first woman president of the Latin American Studies Association (LASA), a post to which she brought both considerable skills developed before she entered academic life, and her vision that all publics—north and south—should be included in the work of the Association.

She was among the first to write on women's issues and concerns and was a leader of various groups of women Latin Americanists. A fighter to the last, Evelyn was determined to broaden LASA's base of support, include previously excluded groups, institutionalize and extend LASA's area of influence and expertise, and assure its growth and longevity. This she was able to do.

Jane S. Jaquette, *Occidental College*  
Felicity Trueblood, *University of Florida*  
Richard G. Stevens, *Institute of World Politics*

## Marvin Zetterbaum

Marvin Zetterbaum, Emeritus Professor of Political Science at the University of California, Davis, died of pancreatic cancer on May 5, 1996. Although the course of the disease was swift, Zetterbaum had time to set his house in order and died at home, aware to the end, surrounded by his family, his friends, and his former students. It was typical of him that as his illness ran its course, he chose to avoid debilitating treatment and hospitalization in preference for consciousness, contact with others, and the opportunity for reflection. These were the themes of Marvin's life and they characterized him to the last.

Born in New York City in 1924, Zetterbaum attended the city's public schools and eventually entered City College. It will, no doubt, surprise many to learn that he started his college career as a Business Administration major. The Second World War interrupted his education, however, and from 1943–46 he served in the Air Force in the South Pacific. Like so many of his genera-

tion, the wartime experience had a profound effect upon him. When he resumed civilian life, he did an educational about face and took on the great books, beginning school anew as a freshman at St. John's College, Annapolis. After St. John's, he went on to graduate school at the University of Chicago, where he joined the circle of extraordinary political philosophers and teachers who in the decade after the war studied with Leo Strauss. He received his Ph.D. from Chicago in 1960. While pursuing his graduate studies he worked in various capacities, including director, in Chicago's Basic Liberal Arts Program. In 1961 he joined the faculty at Davis, where he remained, except for the occasional stint as a visiting professor, for the rest of his career. He retired from UCD in 1991, but he continued teaching at the school on a recall basis until just before he fell ill. He is survived by his wife, Denise Zetterbaum; three children Andee, Jocelyn and Jordan Zetterbaum; and a sister, Estelle Weissman.

Marvin Zetterbaum was one of those increasingly rare cases where the line between scholarship and teaching is hard to detect. What Marvin taught, he wrote about, and what he wrote about was at the core of what he taught. This was always the case for him, but it became more emphatic as he matured. At Chicago, he did his dissertation work, apparently after some prodding by Allan Bloom, on the political philosophy of Alexis deTocqueville. This eventually became *Tocqueville and the Problem of Democracy* (Stanford, 1967). The themes raised there shaped Zetterbaum's subsequent research, and, I think, some unconventional career choices.

In studying Tocqueville, the analyst of the democratic psyche, Zetterbaum confronted, for the first time formally, the question of the intersection of politics and human nature. Reading Tocqueville carefully, Zetterbaum discovered a pessimist whose recognition that "nature dissociates men, at least in their civil capacities," leads him to defy and obscure nature in order that his students "turn their gaze outward," that is, away from themselves and towards others. Although Zetterbaum

was sympathetic to Tocqueville's intention in the latter respect, he resisted Tocqueville's judgments on human nature and democratic men, and Tocqueville's purposeful obscurantism. Instead of going along, as so many of his colleagues, on the blind march of inevitability, Zetterbaum reopened the debate Tocqueville closed by recasting the quarrel between ancients and moderns in terms of modern notions like self, human need, and consciousness.

As Zetterbaum saw it, these were not merely academic issues. Their implications were, and are, enormous. Taking on the question of whether we are possessed of a permanent nature or are in some sense self-makers, for example, he observed that "we cannot abandon the search for human nature as we abandoned the concept of the 'state of nature' . . . (for) this seeking for understanding of ourselves is constitutive of our being." For Zetterbaum, to be human, meant keeping open the door Tocqueville tries to close. To forsake the notion of human nature in favor of a contemporary understanding of man as self-maker was, therefore, unacceptable. If we are committed to the truth, as he put it, we are not free to decide that man is a self-maker since that would be "merely another self-interpretation." Zetterbaum, in this sense, shrunk from taking the side of Nietzsche, as he had earlier shrunk from taking that of Tocqueville. On the other hand, he was no doctrinaire on the question of the relative merits of the ancients and moderns. Indeed, in a remarkable paper he delivered at the APSA meeting in 1983, he declared himself to be "a not-so-well-hidden closet modern" and applauded some of modern psychology and psychotherapy for rescuing the self from disrepair and from a sterile identification with will. In the end, then, Zetterbaum overcame Tocqueville. In so doing, he also opened himself to a new career that demonstrated the union in him of the theoretical and practical. For twenty odd years, until his death, he was a certified psychotherapist in private practice.

A word needs also to be said about Zetterbaum as a teacher. Consistent with his concern for what

constituted persons and with contesting the notion that nature makes us isolates, Zetterbaum reached out to students and worked hard at communicating something more than dry doctrine in his classes. He was a marvelous teacher, and was widely respected as such. Largely at student instigation, he was one of the first

recipients of the UCD Academic Senate Distinguished Teaching Award, the highest accolade for teaching at the university. A remark he made upon formally accepting the award may stand, I think, for what drove him as a scholar and teacher. "If," he said, "we yield to the temptation of forsaking self-

inquiry or self-reading, we may be certain of forsaking also the possibility of any knowledge of the political." It was only because of the context that Marvin did not end that sentence with "life" rather than "political."

Larry Peterman  
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## *In Memoriam*

As *PS* was going to press we were saddened to learn of the deaths of three long-standing and distinguished members of the Association:

Harold F. Gosnell

1896-1997

Ernest S. Griffith

1896-1997

Donald E. Stokes

1927-1997

While unable to include materials here, the June issue of *PS* will contain a full appreciation on each of these scholars.