

Juan Linz Came to Yale and Put His Bucket Down

*Wendell Bell**

During 1963–64, Juan J. Linz was a fellow of the Center for Advanced Study in the Behavioral Sciences at Stanford, California. Fortuitously, I, too, was a fellow at the Center at the same time. Although I had heard of Juan and his work, I knew little about him before we met at the Center. Even at the Center, although we chatted over a few lunches and at some cocktail parties and I attended a talk or two that he gave, I didn't have a lot of personal contact with him. For Juan was a night owl while I am a lark. Thus, we overlapped at the Center not in the morning when I arrived and not late into the evening when he was there still working after most of the fellows had gone home, but mostly at midday through the afternoon.

Yet I ended up learning quite a bit about Juan. Charles C. Moskos, a then-recent sociology PhD from UCLA who had worked with me studying the transition to nationhood among the new states of the Caribbean, was at the Center too that year, not as a fellow but as my research assistant. We spent most of the year writing up our Caribbean research results.

Charlie, like Juan, was a night owl and he and Juan spent some of their nightly working hours talking with each other. Thus, each day when Charlie arrived at the Center, I'd take a break and he'd usually start his day by enthusiastically giving me a summary of what he and Juan had discussed the night before—mostly what Charlie had learned from Juan and how favorably impressed Charlie was. Listening to Charlie, I learned that Juan was an exceptional scholar, a hard worker, a complex thinker, and a serious and productive social scientist. Moreover, he was, according to Charlie, a walking encyclopedia about the past, present, and future—the possible, probable, and preferable futures—of various types of existing governmental regimes of many countries throughout the world, including Spain of course, which Juan knew backwards, forwards, upside down, and inside out.

What I didn't know at the time was that I would soon make use of this information and would be grateful that I had it and had gotten to know Juan as well as I had. Before going to the Center in 1963–64, I had resigned my faculty position at UCLA and accepted a new position as professor of sociology at Yale University, taking my first year on leave. Thus, I arrived and started teaching at Yale after my year at the Center, in September 1964.

Thankfully, during that first year at Yale, or most of it, I was able to spend my time working on teaching my courses and continuing publishing research papers from my earlier Caribbean work. By April 1965, however, President

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Kingman Brewster asked me to become Chair of the department of sociology beginning July 1 and I accepted.

In sociology at the time we had only three full professors in the department, including me. It was clear that one of the first things that the department needed was to hire more full professors. Thus, one of my first acts as chair was to draw up a short list of the most promising younger sociologists in the field who had already done enough work to qualify for appointment as a full professor. I put Juan high up on my list.

Juan was teaching at Columbia University at the time, where he had received his PhD degree. Early on, I called one of his former professors and by then a colleague, Robert K. Merton, and let Merton know that Yale sociology was interested in hiring Juan. Merton complimented us on our "excellent choice," but then chuckled and said, "You'll never get Juan out of New York. He likes the opera too much to ever leave the city."

Of course, I was disappointed to hear that. But I certainly was not going to let that news deter me from trying to bring Juan to Yale. I worked out an agreement with the Yale political science department to interview Juan for a joint appointment as professor of sociology and political science, with his main appointment being in sociology.

Juan's lecture and interviews at Yale went well and his letters of recommendation were top of the line. Thus, we made an offer and Juan accepted to arrive at Yale in 1968.

I can't remember exactly when we worked it out, but when Juan arrived at Yale with his new wife, Rocío de Terán, I had arranged with the master of Morse College, one of Yale's twelve residential halls, to appoint Juan a fellow of the college and to live on campus in one of its few faculty apartments. Juan and Rocío lived there for about a year and a half and kept an apartment in Manhattan as well, continuing to go to the opera in the city. When Juan moved out of Morse, he continued as a non-resident fellow. Thus, as a Morse fellow myself, I was able to share with him over many years fellows meetings, dinners, lectures, parties and the occasional interesting tasks of advising Morse students.

When Juan came to New Haven and joined the Yale faculty, he put his bucket down. That is, he stayed a Yale professor for the rest of his life. Moreover, as far as any of us could see, although he traveled widely and sometimes frequently, he never took any significant break from the work to which he dedicated his life: the nature of political regimes—their contexts, their potentials, their limitations, and their transitions. From the beginning Juan was highly respected on campus. In 1977 he was appointed the Pelatiah Perit Professor of Political and Social Science and in 1989 he received an even higher honor being named a Sterling Professor.

During the time we Yale sociologists were trying to bring Juan to Yale, we also were trying, more generally, to expand our international and global reach in teaching and research. One element of that effort was to start a new graduate training program in comparative sociology. Most involved were Hans-Dieter

Evers from Germany who had worked in southeast Asia, Anthony Oberschall who had worked in Africa, and myself who had worked in the Caribbean. Of course, we wanted—and needed—other sociology faculty members to be part of the program, listing relevant courses they taught, and involving them in advising the program's graduate students and serving on doctoral committees. Juan became one of such key faculty members along with Louis W. Goodman whose work was in Latin America and David Apter who had worked in Africa and who joined the Yale faculty a year after Juan did, also with a joint appointment in political science and sociology (but, unlike Juan, with his main appointment in political science).

The comparative sociology studies program started in 1969, a year after Juan came to Yale, with a sizable grant from the National Institute of Mental Health. During the first eight years of the program Yale sociology graduate students did research in Brazil, Chile, Colombia, Ghana, Indonesia, Italy, Jamaica, Portugal, the Soviet Union, Spain, Sweden, Yugoslavia, and many other countries. After NIMH funding stopped, we continued the program with other funds.

Also, Juan contributed in other ways to the expansion of Yale sociology beyond the borders of American society, not the least of which was the steady stream to the department of excellent students from Spain. Such students, a few of whom have told their stories in this volume, usually came seeking to do their graduate work under the guidance of Juan. (And if they should get ill or have other problems while at Yale, Juan and Rocío were there to help them.)

Juan wrote articles, monographs, and books in Spanish and English on the rise and breakdown and transitions of political regimes—authoritarian, totalitarian, and democratic. He wrote of political parties and elites and public opinion. He studied conflict, intellectuals, and religion. He detailed the difficulties of presidential compared to parliamentary systems and carried out empirical analyses of particular regimes in Spain, Portugal, Germany, Italy, Southern Europe, Latin America and elsewhere, all within an evolving comparative framework of theory and concepts of political change.

Juan's fame grew and his honors, fellowships, and awards both from international and American sources multiplied. Simply listing them takes more than two full pages in his curriculum vitae.

Juan clearly was focused and motivated to carry out his investigations of political regimes, but I doubt if his productivity would have been as immense as it was without the help of his wife, Rocío. As many of us know, Rocío is a gracious lady, a lady with tremendous energy, enthusiasm, and *joie de vivre*. She worked with Juan hand-in-glove, serving as chauffeur, research assistant, typist, translator, proofreader, and adviser. The last few years, for example, she helped Juan to prepare his collected works in Spanish and worked with him to correct the translations.

In addition, Rocío was the welcoming hostess, the gourmet cook, the house doctor, and the manager of what might as well have been called "The Linz Bed

& Breakfast” at 77 Ingram Street in Hamden. Over the last five decades, many of us have been their guests, prominently including people who came to work with Juan—graduate students, collaborators, colleagues, and others from the United States as well as other countries—who often were overnight guests. Juan and Rocío treated them all with warmth and friendship, offering good drink, good food, and good company. Such guests over the years must now number in the several hundreds.

How she found the time to do it is hard to imagine, but Rocío, additionally, was an author in her own right, and a best-selling author at that. Her children’s book, *Los mifenses*, originally published in 1984 has to date gone through 19 editions. And Rocío has also written a well-received sequel to it as well as short stories. At income tax time in the Linz household, it was clear that it was Rocío’s writings, not Juan’s, that contributed the most income to the family exchequer.

Juan was a true gentleman. He treated everyone—colleagues, students and staff alike—with respect and dignity. Because of his civility and his moral integrity, he helped make Yale a more pleasant and decent place than it would have been without him. Also, Rocío added goodwill and depth to the life of Yale sociology and political science and to the Yale community generally. She treated us all with generosity, kindness, friendship, and caring.

For years my office adjoined Juan’s. Thus, with Juan next door, I always had a sense of comfort and camaraderie at the office. Each time one of us entered or left our offices became a possible occasion to exchange a few words with each other—about something happening on campus or a world political event in the news or the progress of our students. We often had afternoons with each of us seeing student after student, but in between taking a short break and chatting.

During the fifty years I knew Juan, I saw him agitated and emotionally upset only once, when he lost his cool and reacted to something with outrage. Usually, his response, even in the most provocative situations, was to take a slow, thoughtful drag on his cigarette before calmly answering.

It was one of those afternoons with each of us in our offices having appointments with students. Uncharacteristically, all at once I heard loud voices coming from Juan’s office. A few minutes later a student walked swiftly out of his office and headed out of the building. Then Juan came running into my office. His body was shaking and his face was red. Not so much in anger, but in wild disbelief, he shouted “Wendy, Wendy, that student... that student who just left doesn’t believe that Picasso is Spanish!”

Juan’s calm demeanor often masked the fact that he really did care deeply about things. And one of the things he cared deeply about was Spain.

And other things he cared deeply about were his wife, his students, his friends, and his work. And in his prodigious and seemingly endless work he aimed to help make a better world by guiding people to construct effective governing systems based on justice, equality, freedom, and realism.

Yes, Juan did care.

JUAN J. LINZ
SCHOLAR, TEACHER, FRIEND

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