

**HISTORY AND TYPES OF MEXICAN PSYCHOLOGY
FROM INDIGENOUS TO POSTMODERN**

Listening to our Ancestors

Edited by
Fernando Ortiz, Brian McNeill
and
Leticia Arellano-Morales

**HISTORY AND TYPES OF MEXICAN PSYCHOLOGY
FROM INDIGENOUS TO POSTMODERN**

**HISTORY AND TYPES OF MEXICAN PSYCHOLOGY
FROM INDIGENOUS TO POSTMODERN**

Listening to our Ancestors

Edited by

Fernando Ortiz, Brian W. McNeill

and

Leticia Arellano-Morales

With a Foreword by

José de Jesús Vargas-Flores

The Edwin Mellen Press
Lewiston, New York
www.mellenpress.com

Library of Congress Cataloging-in-Publication Data

Library of Congress Control Number: 2021931654

History and types of Mexican psychology from indigenous to postmodern: listening to our ancestors / edited by Fernando Ortiz, Brian W. McNeill, and Leticia Arellano-Morales; with a foreword by José de Jesús Vargas-Morales.

1. Psychology--History. 2. Psychology--Essays. 3. History--Latin America--Mexico.

p. cm.

Includes bibliographical references and index.

ISBN-13: 978-1-4955-0868-4 (hardcover)

ISBN-10: 1-4955-0868-4 (hardcover)

1. Title.

hors série.

Copyright © 2021 Fernando Ortiz, Brian W. McNeill,
and Leticia Arellano-Morales

The Edwin Mellen Press
Box 450
Lewiston, New York
USA 14092-0450

Printed in the United States of America

To order books, telephone 1-716-754-2788
or
go to mellenpress.com



TABLE OF CONTENTS

| | |
|---|-----|
| Preface/Foreword | |
| Acknowledgements | ix |
| Chapter 1 – Mexican Indigenous Psychology: From the Ancient to the Future Brian W. McNeill, Fernando A. Ortiz, Leticia Arrellano-Morales | |
| Chapter 2 - Psychology in Colonial Mexico Mauricio Beuchot | 43 |
| Chapter 3 - The Birth of Modern Psychology in Mexico Fernando A. Ortiz | 81 |
| Chapter 4 - Analysis of the Development of Psychology in Mexico Until 1990 Edgar Galindo | 103 |
| Chapter 5 - History and Development of Psychoanalysis in Mexico Raúl Páramo-Ortega | 173 |
| Chapter 6 - Experimental Psychology in Mexico Rogelio Escobar | 203 |
| Chapter 7 - Behaviorism in Mexico Emilio Ribes-Iñesta | 247 |

Chapter 8 - History of Humanistic Psychology
in Mexico
Fernando Ortiz Lachica and
Salvador Moreno-Lopez 285

Chapter 9 - History and Development of Social
Psychology in Mexico
Martha de Alba González
Elizabeth Garcia Hernández
J. Octavio Nateras Dominguez 319

Chapter 10 - Mexican and International Psychology
Fernando A. Ortiz 381

Chapter 11 - Chicana Psychology
Brian W. McNeill
Leticia Arellano-Morales..... 403

CHAPTER 9

HISTORY AND DEVELOPMENT OF SOCIAL PSYCHOLOGY IN MEXICO

Martha de Alba González

Elizabeth Garcia Hernández

J. Octavio Nateras Dominguez

Introduction: Starting Point

Documenting the history of a discipline is an arduous and complex task, which requires a series of initial clarifications. However much we seek to perform this task objectively, the intellectual bias of its authors is always imposed. Those of us who write this chapter have a cultural background and academic formations that will mark the historical perspective of this work. We are professors of a university that places Social Psychology in the Department of Sociology in the Division of Social Sciences and Humanities. For us, Social Psychology is not a subdiscipline of psychology, but an autonomous science, characterized by studying phenomena that are co-constructed by the members of groups and societies according to their culture and history. The unit of analysis is not the individual or its intra-psychic processes, but the whole that forms the subject in relation to others and their world of life, which is constituted by a social, institutional, political, economic and cultural fabric.

For many of us, the difference between pure and applied research is blurred in order to understand the psychosocial phenomena that not only interest us from a

conceptual and abstract point of view, but also call us to commit ourselves to the social problems of the world in which we live. Often, multidisciplinary is obligatory and the humanist vision is inescapable. This is not perceived as a defect in front of a rigid scientific perspective that moves the researcher away from the complexity of the context studied in search of objectivity, but as an enrichment in the research process of a specific topic or phenomenon.

Our particular vision of Social Psychology leads us to consider that its history goes beyond the tradition of Social Psychology developed in the United States. As Farr (1996) argues, Social Psychology has a long past, going back at least to the project of W. Wundt's *Volkerpsychology* in the 19th century and the beginning of the 20th century. Since then, the discipline has been enriched by several theoretical perspectives (Collier, Minton & Reynolds, 1991), whose influence has been fruitful in Latin America, when combined with the theoretical-methodological questions that have been imposed in each cultural and historical context of the different countries of the continent.

We are not the first to write a history of Social Psychology in Mexico. We will rely on those who have preceded us on the subject, as well as on the contributions made to the discipline by colleagues from various Mexican universities.

The current state of Social Psychology in Mexico reflects a wide variety of topics and theoretical positions. While we try to give a chronological order to this story, we are aware that its construction over time does not respond to a linear process, but instead, presents multiple edges and

chronological breaks. Part of the difficulty of doing this work has to do with the vague differentiation between psychology and Social Psychology in scientific production and the academic activity of the pioneers in these disciplines in Mexico.

Some historians of psychology in Mexico consider that the emergence of this science goes hand in hand with the history of the culture or cultures that developed in the country. According to Pavón (2011), the psyche of Pre-Hispanic cultures is unthinkable without their worldview, or their religious or social structure. Spanish colonization would represent a transformation of the Pre-Hispanic soul, as well as political, economic and social structures. The vestiges of the Pre-Hispanic psyche have been kept alive through an Indigenous psychology, in which there is room for shamanism, traditions and customs of Pre-Columbian origin. A syncretism that explains what conventional Western psychologies fail to explain.

The non-Indigenous Mexican psychology, according to Pavón (2011), arises with the writings *On the Soul (De Anima)*, by Fray Alonso de la Veracruz, of 1557, to be developed throughout the period of the Spanish colony, through texts that try to describe, understand, or explain the psychology in the New World. We will not delve into the development of Mexican psychology between the sixteenth and nineteenth centuries, because this book already has a chapter dedicated to psychology in the colonial period, prepared by Dr. Mauricio Beuchot, so we will enter fully into history of Social Psychology in the twentieth century.

When reviewing the different texts of the history of Social Psychology in Mexico, we realize that the evolution of this discipline has depended on the combination of several elements. On the one hand, the will of academics to open the way to psychology in our country, as well as to enrich it with its scientific work and teaching over time. On the other hand, the emergence and consolidation of institutions that have given place to discipline in order to solve social, educational or public health problems. Finally, the action of academics and researchers, and of the institutions in which they work, takes place in the historical context of the country. There are events that can be erected as milestones that guide the course of scientific production in Mexico.

We do not intend to make an exhaustive or detailed historical account, as this purpose would go far beyond the scope of this chapter. We will begin each period with a brief description of the social, political and institutional context that contextualizes the history of Social Psychology in Mexico. During the twentieth century, the political reins of the country were centralized in the capital, headquarters the powers of the nation, commanded by each president in turn. The single-party presidential political system (PRI) remained in power for several decades. This influenced that the scientific and technological development was concentrated mainly in the institutions located in Mexico City. As a consequence, the capital is the context that frames the history of Mexican psychology and Social Psychology.

We have decided to examine the history of Social Psychology in Mexico in two parts. The first comprises the background of Social Psychology from the late nineteenth

century until the creation of the first Department of Social Psychology at the National Autonomous University of Mexico (UNAM), in 1966. The second part will explain the development of the discipline in the field academic and research from that date.

Background of Social Psychology in Mexico

Since the consummation of the Independence of Spain in 1821, Mexico concentrated its efforts on establishing itself as a modern nation, under the principles of liberalism and positive science. The constitution of 1857 was the way to consolidate the liberal project of State and Society: equality of individuals before the law, democratic elections, division of powers (executive, legislative and judicial), freedom of religion and separation between Church and State, education and popular well-being as the responsibility of the government (Speckman, 2004).

The construction of a national identity that would contribute to consolidate modern and progressive Mexico represented a challenge, due to the cultural heterogeneity of the country. The indigenous roots had a strong presence throughout the territory and were deeply rooted in the uses and customs of nineteenth-century Mexico. Public education and equality among individuals, would introduce a series of values shared by all Mexicans. During the period of the Porfirio Diaz (1877-1911) the foundations were laid for a nationalist project of “order and progress,” a motto of the dictatorship of Porfirio Díaz.

Modern, liberal, and positivist thought was a fertile ground for the development of psychology in nineteenth-century Mexico (Díaz-Guerrero, 1984, Alvarez, Ramírez,

Russo, Patiño and Aréchiga, 1981). The new science would have wide applications in the educational field and in the institutions in charge of social welfare, because some supporters of the government were prone to the application of the scientific method to the study of society and the solution of their problems. The works of psychology that were published in this period were located mainly in the field of medicine (Galindo, 2004), with the exception of the book *The Elements of Psychology* (1849), a compilation of French texts on the nature of the soul, translated and compiled by Teodoro Lares in the Literary Institute of Zacatecas.

In Mexico City, the teaching of psychology found its way into the National Preparatory School, where Dr. Ezequiel Chávez was in charge of the first chair of psychology between 1896 and 1916 (Pavón, 2011). In his position he returned to the ideas of some psychologists and philosophers of his time: William James, Janet, Wundt, Comte, Spencer, etc. (Pick and Givaudan, 1999, Alvarez et al, 1981). The vision of Chávez's psychology was not completely centered on the individual but was also interested in the social aspects of the discipline. Proof of this is the invitation he made to James Mark Baldwin (1861-1934), American psychologist, former student of Wundt, to teach courses on psychosociology and on philosophy and social science between 1910 and 1913 (Alvarez, et al., 1981). In this and other subsequent stays, Baldwin disseminated some of his works, obviously of a psychosocial character: *Social and ethical interpretations of mental development. Study of Social Psychology* (1897) and *Mental development in the child and the race: methods and processes*, 1895. He also published the work of Gustave Le Bon, Gabriel Tarde,

William Mc Dougall and William James (Navalles, 2010 Rodríguez, 2007; Galindo, 2004). It is important to say that Baldwin gave a lecture in the framework of the inauguration of the National School of Higher Studies in 1910, which would later become the Faculty of Philosophy of the National University of Mexico (Uribe, 2016). That same year, Porfirio Díaz inaugurated the National University of Mexico, created on the initiative of Justo Sierra, who was in charge of the Ministry of Public Instruction and Fine Arts.

Psychiatry was a fertile field for the development of a psychology with a social perspective. Ezequiel Chávez published in 1901 an essay on the distinctive features of sensitivity as a factor of Mexican character. Also in 1901 Julio Guerrero published a study of social psychiatry around the Genesis of crime in Mexico. In 1908 Luis Lara y Pardo published *La prostitución en México. Study of social hygiene*. (Navalles, 2010, Rodríguez, 2007).

The themes of these early psychosocial investigations in Mexico show the concerns of the moment. On the one hand, social hygiene linked to prostitution and crime as public health problems, in urban contexts that grew rapidly. On the other hand, the character of the Mexican as a concept indicative of possible features common to the different ethnic and social groups that characterized Mexican society at that time. At the same time that the project of a national identity was being built, the idea of a national character emerges as a theme of study.

Although the *porfiriato* was distinguished by political repression, electoral fraud and authoritarianism, it also represented a moment of consolidation of institutions

(regulation of relations with the State, and of behaviors in relation to hygiene, conjugal relations, forms of entertainment, etc.), economic development (rail, industries, commercial dynamism), movement to cities (migration from the countryside to urban poles) and culture (education for the people) (Speckman, 2004).

The modernizing project of Porfirian order and progress was unequal and unjust. Mexico remained an eminently rural country and exploited by *caciques* and *hacendados*. Social inequalities were evident in the landscape of the cities: the wealthy colonies contrasted with the very poor living conditions of the working-class neighborhoods, where the problems of prostitution and criminality that the nascent psychology sought to study and solve were identified. The repression of the workers' or peasants' protest was felt strongly. Liberal and progressive ideas were mixed with a Catholic conservatism not very conducive to the development of effective social policies. The ideal of democratic elections was undermined by the successive re-elections of Porfirio Díaz. All this contributed to the fact that in 1910 the political and social discontent that gave rise to an armed struggle that would overthrow General Díaz in 1911, known as the Mexican Revolution, will explode.

In the *Porfiriato*, institutions were created that gave impetus to psychology and Social Psychology in Mexico, and that would develop more widely in the post-revolutionary period. During the 20 years of armed struggle, psychology continued to be taught at the National University of Mexico, mainly in the capital of the country. Its scientific

development took place in the field of medical psychiatry and the experimental psychology of its time. In 1902 Enrique Aragón publishes his work *La Psicología*, in 1903 E. Chávez translated *The Elements of Psychology* by Titchener, in 1907 Juan Cordero publishes two books: *The Organic Soul* and *The Psychic Life* (Alvarez et al., 1981), the same year in which he publishes a partial translation of the *Fundamentals of physiological psychology* of W. Wundt, and in which emerges the Mexican Society of Psychological Studies, founded by doctors and psychologists, Ezequiel Chávez, among them (Pavón, 2011); in 1910, the asylum of *La Castañeda* was founded to care for the mentally ill (Alvarez et al., 1981); in 1916 Enrique Aragón founded the first laboratory of psychology, similar to the Laboratory of Wundt, in the School of Higher Studies and in 1920 Bernardo Gástelum published *The Principles of Psychology* (Alvarez et al, 1981).

According to Pavón (2011), during the *Porfiriato* an alternative psychology is developed apart from official and academic institutions. The author refers to the historical (1906) and social (1912) psychology of narrative-literary Salvador Quevedo and Zubieta. Rodríguez (2003) considers that the work of Quevedo and Zubieta can be considered as a literary form of Social Psychology. Pavón (2011) points out that the anarchist ideas of Ricardo Flores Magón (1910) have inspired anarchist psychology in the State of Oaxaca.

Posrevolutionary Mexico: Consolidation of Institutions and Psychology

The Mexican Revolution reconfigured the structures of economic and political power and gave way to the

construction of institutions that would govern the destinies of the country during practically the entire 20th century, whose legal guide would be the Constitution created in 1917. In general terms, the post-revolutionary period it was distinguished by a presidential system supported by a single political party, which remained in federal power from 1929 until the year 2000. The National Revolutionary Party was created in 1929, in 1938 it became the Party of the Mexican Revolution and in 1946 took its current name: Institutional Revolutionary Party that governed in sexennial programs.

Education and health were the main fields of development of psychology during the first post-revolutionary governments. Their theories and methods served as conceptual tools to address diverse social issues in the Ministry of Education and psychiatric institutions (Díaz-Guerrero, 1984).

At the end of the armed struggle, the State stands as the main promoter of education and welfare of the population. The intellectual José Vasconcelos played a key role in the realization of this national project. When he was Minister of the Ministry of Public Instruction, from 1921 to 1924, he made an educational reform that aimed to bring schools, libraries and cultural centers to all corners of the country. Education would be the basis of Mexico's progress, not only to form productive cadres, but to promote values of Mexican culture, resulting from miscegenation. Vasconcelos made great efforts to put art and culture at the service of the people. At the same time that it established thousands of schools and libraries, it promoted the Mexican muralism, the *costumbrista* novel and the national music.

The new educational model adopted a pedagogy according to the requirements of modern life, inspired by the pragmatic ideas of John Dewey: education linked to experience, “learning by doing,” instilling attitudes and habits that favor the development of problem-solving capacities. The works of Decroly, Montessori and Piaget, among other psychologists and pedagogues of the time were also taken up again (Ocampo, 2005).

Doctors José González Padilla and Rafael Santamarina made the first research in psychopedagogy in Mexico (Caldera, 2001). In 1910 González Padilla published the book *La higiene escolar* and in 1918 *Abnormal Mental Psychic Children*. In 1924 Santamarina promoted the creation of the Department of Psychopedagogy and School Hygiene in the Secretariat of Public Instruction. The Department had several sections: that of child anthropology (observation of pedagogical, physical and mental development of Mexican children), statistics (measurement of physical characteristics of children), psychognosis (application of intelligence tests and skills in the Mexican context - tests of Binet and Simon, Descoedres, Ebbinghaus, Kohs and Sawgren) and special schools for physical and mental abnormalities. The aim was to solve the educational problems of the Mexican child through the measurement of mental abilities and a kind of social medicine, centered on biology and individual psychology, as the study of the biological characteristics of proletarian schoolchildren has shown. In the Department of Psychopedagogy and School Hygiene to 1937. In 1940 the Department becomes a National Institute of Psychopedagogy, with the services of psychophysiology, psychometrics, career guidance,

paidotecnia, organization of special school services, mental hygiene and behavioral clinic. Caldera (2001) considers that the translation into Spanish of Thorndike's book (1904) *Introduction to the theory of mental and social measurements*, had an important influence on the Mexican psychology of this period.

According to Uribe (2016), the psychology of work begins in Mexico, in the Psychotechnical Department of the Department of the Federal District, where the Binet test is applied for the selection of candidates to enter different government agencies.

In its beginnings, Mexican psychiatry was mainly interested in the study and classification of mental disorders and was strongly influenced by French authors. The first formal courses of psychiatry took place since 1922, in the career of medicine at the National University of Mexico, where doctors José Meza and Francisco Miranda spread the ideas of Pierre Janet and Sigmund Freud. Pierre Janet taught several courses and lectures during a stay in 1925. His visit, although short, had an impact on the creation of the chair of psychiatry, started in 1926 in the medical school (Rocha, 1998).

In 1928 the School of Psychology was founded in the Faculty of Philosophy and Letters of the National University of Mexico.¹⁰⁵ In this same year Ezequiel Chavel publishes the book *Essay of psychology of the adolescence*. In 1937 he created a master's degree in psychology at the same faculty

¹⁰⁵ The National University of Mexico gains its autonomy on June 10, 1929, its name changes to National Autonomous University of Mexico (Marsiske, 2004).

(Pick and Givaudan, 1999), whose program was designed by Ezequiel Chávez (Pavón, 2011). The experience of Rogelio Díaz Guerrero (1918-2004), one of the most influential psychologists in the development of psychology and Social Psychology in Mexico (Alarcón, 2010), is revealing of the formation of the psychologist in this period. Díaz Guerrero (2006) reports that he simultaneously studied medicine and psychology at the National University of Mexico. He completed his master's degree in psychology at the Faculty of Philosophy between 1938 and 1942, under the tutelage of Spanish intellectuals who had fled the civil war. Eduardo Nicol introduced him to his psychology of life situations, inspired Greek philosophy; while in the courses of Juan Roura Parella studied Dilthey, Spranger, the psychology of Gestalt, and works on values of Allport, Vernon and Lindzey. Upon completing his master's degree, Díaz Guerrero completed postgraduate studies in the United States, with psychologists such as Lewin, Spence, Sears, Johnson, among others. The philosophical reflections of his professors on Mexico and the Mexican were important for the development of his work on the psychology of the Mexican, of which we will speak later.

Psychology finds its way in the context of the construction of a nation project, of political stability, of an economic development that was giving way to industry and services to the detriment of the production of the countryside and mining. Urban life was imposed as a model of modernity, as opposed to the rural as a symbol of economic and cultural backwardness (Aboites, 2004). The impulse of a modern state went hand in hand with the practice of a psychology that was intended as scientific. Psychometry and

experimental psychology allowed the measurement of features common to large sectors of the population. The search for an essence of the Mexican became a program of reflection and research that was consistent with the national identity, which sought to homogenize the population of the country through the literacy of the indigenous and the mass education founded on the scientific knowledge

The government of Lázaro Cárdenas (1934-1940) adopted a socialist orientation. Then the Mexican revolution tried to identify itself with the proletarian struggle. The socialist education promoted in this period aims to put an end to religious fanaticism, promote accurate knowledge of nature and social life, as well as linking teachers and students with production and social organizations. In 1938, Cárdenas transformed the National Revolutionary Party into a Party of the Mexican Revolution, introducing a corporate scheme that would mediate political struggles through the control of worker, peasant, popular and military congregations (Aboites, 2004).

The National University remained outside the Cardenista radicalism, advocating for the freedom of teaching and the autonomy of the institution. The influence of Marxism in psychology would come later, with the proliferation of psychoanalysis in the medical school. José Luis González and Santiago Ramírez founded the Sigmund Freud Studies Group in 1945. Santiago Ramírez (1959) proposes a psychoanalytic study of the Mexican. Eric Fromm, who lived in Mexico between 1949 and 1974, gave an important impulse to a Marxist-humanist psychoanalysis, when teaching courses at the Faculty of Medicine. He

founded the Mexican Society of Psychoanalysis in 1956 (Pavón, 2011).

Despite the serious situation represented by the Second World War at the international level, Mexico was emerging as a politically stable and economically prosperous country, due to industrial development, the strategy of import substitution and protection of national production. The administration of President Ávila Camacho, in 1940, abandoned the socialist orientation, building the future of the country in the strengthening of the internal market and in the development of technology for the modernization of the economy. The government invests in infrastructure to achieve its purpose: roads, power plants, schools, hospitals, public services, etc. Social security is also created to modernize worker-employer relations. The Welfare State is initiated as a result of sustained economic growth until the 1970s. Social discontent was controlled through the cooptation of leaders by the Institutional Revolutionary Party (Aboites, 2004).

The industries were concentrated in three large urban centers: Mexico City, Guadalajara and Monterrey. The demographic growth of the country and the migration from the countryside to the city caused the phenomenon of overpopulation of urban areas. The quality of city life became the indicator of the degree of modernity of the country. The president-elect in 1946, Miguel Alemán, promoted the business culture in the Mexican sphere, in this period the media companies grew, mainly *Televisa* and the construction companies as *Ingenieros Civiles Asociados* (ICA). Urban culture and consumption, with its cars, its

imported fashions, its skyscrapers and avant-garde ideas, imposed new values and ways of life as desirable models, through radio and television.

The new business culture, the industrialized society and consumption required qualified professionals and technicians, as well as a greater technological development of the country. The centers of secondary and higher education increased the educational offer, focusing on the professionalization of specialists in various areas of knowledge.

The professionalization of the psychologist is strengthened and diversified within the institutions of higher education between 1940 and 1960. In 1945 the School of Psychology became a Department of Psychology in the Faculty of Philosophy and Letters of the National University of Mexico. In 1950 the first courses of psychology are given at the Universidad Iberoamericana (Meneses, 1997). From the decade of the fifties the history of psychology in Mexico began to be written, for example, Oswaldo Robles published *La Psicología en México: Past and Present*, in 1952. The founding of the Interamerican Society of Psychology (SIP), in 1951, gave an impulse to the development of psychology and Social Psychology, motivating international academic exchange.

In different agencies of the Ministry of Public Education, psychometrics continued to be applied to generate statistics on the abilities of students. Roberto Solís Quiroga applied a bio-psychosocial perspective of psychiatry to the study of children with different abilities (Díaz Guerrero, 1984)

According to Galindo (2004), the Mexican psychology of the 1940s and 1950s focuses on psychoanalysis, psychiatry and psychometrics. Its objects of study include the analysis and measurement of the behavior of city residents mainly. The aim was to study the general psychological characteristics of social and cultural groups, as homogeneous entities.

The rural world, lagged economically and neglected by the government, was not an object of study for the psychology of the moment. There was an interest in understanding a Mexicanness produced by miscegenation and urban life, through theories and methods from other latitudes. The study of experimental psychology in some Indigenous people of Mexico (1953) is distinguished in this sense, in which Ezequiel Cornejo Cabrera applied psychometric tests to young Indigenous people in various states of the country, to observe its main features. The statistical results of the survey indicate that the Indian is distracted, suggestive, deficient in memory, imaginative, extroverted and very intelligent. The author affirms that the aboriginal feels preference for the past and that there is no inferiority of the Indian against the Mestizo (Cornejo, 1953).

Beginnings of Social Psychology in Mexico

It is difficult to determine when Social Psychology is born in Mexico, since since the late nineteenth century its subjects and authors were already present in governmental and academic institutions. Considering a merely institutional criterion, we could suppose that it formally began in 1958, the year in which the first Specialty of Social Psychology was created in the postgraduate course in Psychology at the

National Autonomous University of Mexico (Pick and Givaudan, 1999, Navalles, 2010).

In 1959 he created a career in Psychology at the Faculty of Philosophy at UNAM, which gives him recognition as an autonomous discipline, with a well-known professional field. Shortly after, in 1966, the first Department of Social Psychology emerged, under the direction of Dr. Héctor Cappello. Their objectives were to coordinate the courses of Social Psychology in the career of psychology, as well as the seminars in the postgraduate course in Social Psychology.

Cappello (2004) indicates that the contents of the programs dealt with theories of Social Psychology, human groups, attitudes and opinions, culture and personality, research methods and advanced designs of psychosocial research. The researchers were directed to the knowledge of the Mexican psychosocial reality, and to topics such as “the conflict, psychosocial bases of the transfer of technology, psychology of social change, monomodal scales and multidimensional scales” (Cappello, 2004: 172). The Department and the Postgraduate Course in Social Psychology are transferred to the Faculty of Psychology, inaugurated in 1973.

American Social Psychology had a strong influence in Mexico through the studies of several Mexican students in the American research centers, who, upon their return, were incorporated to the faculty of the main Mexican universities (Carrascoza, 2003). Héctor Cappello and Rogelio Díaz Guerrero, who were important academic actors for the development of Social Psychology in Mexico (Navalles,

2010, Rodríguez, 2007), did postgraduate studies in the United States of America, and maintained academic ties with researchers at universities American women for a long time (Díaz Guerrero, 2006).

Rogelio Díaz Guerrero focused on the creation of a Mexican psychology, arguing that “The universality-not the scientific character of psychology-is questioned by data that suggest the need for a sociocultural personality psychology ... There is support for talking about sociocultural psychologies and, therefore, of a Mexican psychology” (Díaz Guerrero 2003, cited in Cappello, 2004, pp. 170). From the 1950s, he developed a series of studies in which the biological and cultural bases of behavior were identified through Likert, Osgood, etc. measurement scales. (Díaz-Loving, 2006). His cross-cultural psychology project was carried out jointly with Holtzman (Alarcón, 2010), by means of the statistical comparison of scales of personality development in Mexico and the United States of America. He also collaborated with Maslow in the study of values and violence (Díaz Guerrero, 2006). His fundamental work *The Psychology of the Mexican* (1961), which proposes a typology of Mexican behavior from the application of the statistic scale Socio-Cultural Historical Premises (PHSC) to a large sample of high school students of the City of Mexico. Over several decades, the Social Psychology practiced at the National Autonomous University of Mexico was directed by the line of research of Díaz Guerrero. In 2003 an update of the Psychology of the Mexican was published.¹⁰⁶ Since

¹⁰⁶ In 2011, the Mexican Journal of Research in Psychology dedicates a special issue to the work of Díaz Guerrero, publishing a series of articles that take up their proposals to replicate them in current research: Díaz

1963, Díaz Guerrero founded the Research Center for Behavioral Sciences in the Computer Center of the UNAM, which in 1973 became independent from the UNAM to become the civil association called National Institute of Behavioral Sciences of Public Attitude (Díaz Guerrero, 1984).

Héctor Cappello (2004) has focused on the study of national identity from different perspectives, since he believes it is important to develop a Social Psychology that seeks to develop theories and methods applicable to the historical reality of each people, and not just apply mechanically the concepts and methodologies developed in other countries. It assumes that like other Latin American nations, Mexico has a complex history, since “historically it comes from a fierce process of colonial integration, where a European and Creole minority became the spokesman of a Western culture, to impose it as a dominant culture to a majority of basically indigenous origin, whose culture became dominated, but reactive” (Cappello, 2004, pp. 169).

Mexican Social Psychology was nurtured from the beginning of academic exchanges with researchers from various countries, not only through the SIP, but also from other international organizations that gave impetus to Social Psychology in the world in the sixties and seventies. Serge Moscovici (Markova and Moscovici, 2003, Acosta, 2006) recalls that in 1969 several researchers of the Transnational Social Psychology Committee (Lanzetta, Moscovici and Lehmann) had a meeting in Mexico with Rogelio Díaz

Loving, Rivera, Villanueva and Cruz (2011); Alarcón (2011); Flores, (2011); García and Barragán (2011); García (2011); Díaz Loving (2011).

Guerrero, Héctor Cappello and Luis Lara Tapia, of psychologists from other Latin American countries: García Bouza (Buenos Aires), Bayley (Caracas), Ramallo (Santiago de Chile) and Rodrigues (Rio de Janeiro). The objective of the meeting was to organize the Day of Social Psychology during the Congress of the Interamerican Society of Psychology, which would take place in Montevideo in April 1969. They also proposed to make a diagnosis of the discipline in Latin America and prepare a summer school of Social Psychology. The first summer school took place in Valparaíso, Chile, in January 1970. According to Moscovici (Markova and Moscovici, 2003), this collaboration was important for the creation of the Latin American Association of Social Psychology (ALAPSO), whose first representative was Hector Cappello. The ALAPSO newsletter would serve as a means of disseminating Social Psychology in the continent.

On the other hand, a psychology of a social humanism was introduced by Juan Lafarga and José Gómez del Campo at the Universidad Iberoamericana at the end of the 1960s. Inspired by the ideas of C. R. Rogers, they worked on groups, interpersonal relationships and education (Galindo, 2004).

The Social Psychology of the sixties and seventies is developed in the context of strong social inequalities. Poverty was a characteristic feature of the Mexican countryside of the time, which intensified migration to cities, which presented an accelerated demographic growth. Migrants came to form belts of urban misery that expanded to form metropolitan areas of several million inhabitants.

The economic and educational development mainly benefited the urban middle classes, made up of employees of private companies, government officials, independent professionals and small entrepreneurs. The demand for higher education to form these cadres rapidly increased. In 1970 the country had 335,000 university students, with a high concentration in Mexico City (Aboites, 2004). The well-to-do classes and the rising middle class aspired to the modern and comfortable lifestyle offered by technological development for mass consumption. The use of the telephone, electrical appliances, television and the car became popular. Supermarkets began to compete with traditional markets. Women acquired the right to vote in 1953 and illiteracy decreased to 45% in the country, parallel to the birth planning and birth control programs to reduce population growth.

The Social Psychology of the time incorporated the study of new social behaviors into their research agenda. Research was begun on the effects of television on child development, the attitudes of Mexican women towards birth control, the use of contraceptives, motherhood, fatherhood and family. Psychoanalysis was applied to the study and solution of problems of marginalized groups of society, under the concept of “sycho-community” (Galindo, 2004). They began to think about the political commitment of the social psychologist with vulnerable populations and in situations of social inequality, from the perspective of a Marxist Social Psychology inspired by the Frankfurt School (Delahanty, 1976). Some humanistic social psychologists turned to work with ejido and marginalized communities (Quintanilla, 1978, Quintanilla, et al., 1980). Social

Psychology also contributed to the design of government programs and/or to assess their efficiency, mainly in the field of education (Díaz Guerrero, 1984).

The exhaustion of the welfare state, the political control exercised by the government through repressive mechanisms, the cooptation of union leaders, the lack of press freedom, and the general disagreement of a more educated and critical society gave rise to protest mobilizations against a single-party regime, which took on dictatorial overtones. Before the start of the Olympic Games that would take place in Mexico in 1968, the government violently ended the student demonstrations that had begun months earlier and that were becoming more numerous and more threatening.

Aboites (2004) points out that successive governments tried to attract dissatisfied groups through amnesty, support for the working class (Housing Funds), rapprochement with groups of intellectuals and artists, and the creation of higher education centers and research. In 1970 the National Council of Science and Technology (CONACYT) was created, a federal agency that has promoted scientific development in the country, through the financing of research projects, granting of scholarships, evaluation of postgraduate studies and scientific journals. CONACYT has been an important organization for the development of Social Psychology in Mexico because many Mexican social psychologists have been trained in national and foreign universities thanks to the scholarships granted by this organization. Several research projects in Social Psychology have been funded by this institution.

Several academics and researchers took advantage of the opening of educational centers in the seventies to develop innovative projects in various scientific disciplines. This was the case of the creation of the Autonomous Metropolitan University, founded in 1973. The field of Social Psychology was started in the Iztapalapa and Xochimilco campuses of this university.

Social Psychology at Autonomous Metropolitan University: Iztapalapa and Xochimilco

The seventies in Mexico had as background the social effervescence of the events of the sixties. In Latin America, social welfare conditions were deplorable, and poverty devastated large population groups. The social claims increased, giving rise to social and guerrilla movements in several Latin American countries. In this global context, the student movement of 1968 took place in Mexico, with its tragic outcome in the so-called “massacre of Tlatelolco.” This fact generated enormous pressure on the State in multiple ways, one of them the youth demand to access higher education.

Towards the end of the 1960s and the beginning of the 1970s, both the UNAM and the National Polytechnic Institute (IPN) were the only two public entities at the Federal level, which met the national demand for middle and upper secondary education. Until the beginning of the 70s, training in psychology had been concentrated in the UNAM or in its tutelage in the case of the psychology programs of state universities. The general characteristics of the training in psychology in those years, which is practically maintained today, were, on the one hand, the location of psychology in

the field of natural, biological or medical sciences and, on the other, the fact that the Social Psychology was considered a subsidiary discipline of psychology. It was in 1973, by presidential decree, that Luis Echeverría Álvarez (1970-1976) approved the creation of the Autonomous Metropolitan University (UAM), with Academic Units located in three areas of Mexico City. In September 1974, he began his work in order to attend three substantive functions: undergraduate and postgraduate professional training; generation of knowledge through research, and dissemination and preservation of culture (UAM, 1973).¹⁰⁷

It was in the Iztapalapa Unit of the UAM where the Bachelor in Social Psychology degree was created, while in the Xochimilco Unit the Bachelor in Psychology was opened with two terminal areas, Social and Educational. Both degrees were located within the Division of Social Sciences and Humanities, in the departments of Sociology and Education and Culture, respectively. The creation of these degrees has represented a set of innovations in the teaching of psychology and Social Psychology in our country, and has had a direct impact, particularly in the history of Social Psychology whose conformation and current aspects could

¹⁰⁷ The UAM was conceived with an academic, management and administrative model completely different from that of the UNAM (and the IPN). The academic model was designed from Knowledge Divisions and Departments. The figure of professor-researcher was created, full-time, with which, concentrated in a single figure, the work of teaching and research. On the other hand, the UAM defined an academic and operational management structure that included collegiate bodies and personal bodies. Finally, while in the UNAM and the POLI, they had incorporated a higher secondary education system, the UAM did not, although the foundation of the University coincided with the creation, in that same year, of the Colegio de Bachilleres (UAM, 1973).

not be understood without these institutional decisions. Both programs were created against the current thought of psychology and Social Psychology at that time, since it was located in the field of social sciences and humanities and was conceived as an autonomous discipline. In this consisted the innovation that the UAM gave to these two degrees.

One of the substantive differences between the Iztapalapa and Xochimilco units is that the first followed a “traditional” curricular model, by subjects or courses, while Xochimilco adopted a modular structure (UAM Xochimilco, 1974). The initial proposals of the undergraduate and postgraduate degrees depended on each Unit and each Division. In the case of the Iztapalapa Unit, Dr. Luis Villoro, first director of social sciences and humanities of the Iztapalapa unit, founded the department of sociology and asked the professor Carmen Mier y Terán, a psychologist of clinical and humanistic orientation trained at the Universidad Iberoamericana, to develop a course in Social Psychology for the Sociology Degree. In the end, the proposal was transformed into the creation of a degree in Social Psychology (González and Arciga, 2013). This responsibility was assumed by Dr. Carmen Mier y Terán, who points out that the orientation and interest of Dr. Villoro, philosopher and eminent intellectual, was to create a career in psychology that was different from existing ones, with a social and pluralistic orientation.

Mier y Terán¹⁰⁸ took on the task of inviting the first professors to work in shaping the curriculum. According to

¹⁰⁸ We thank Dr. Carmen Mier y Terán for having given us an interview about the creation of a Social Psychology degree, which was held on

her, Social Psychology is born as an ‘interstitial’ discipline that borrows from psychology, as from sociology, which has led to two positions and controversies. On the one hand there are those who give greater importance to the explanation of being human from a more psychological point of view, while others ponder the social aspects (1976: 10).¹⁰⁹ According to Mier y Terán, Social Psychology “is a science that, although it has its own study focus, is in close relation with other social sciences.” Therefore, in this degree there is an interest in “the scientific study of the experience and behavior of the individual in relation to social forces,” emphasizing that it is not a question of analyzing the isolated individual but rather of their social interaction, in the context of their environment and attending to the psychological, social, cultural, political and economic aspects (Mier y Terán, 1976: 11).

The content of the plan and programs of study contemplated an interdisciplinary approach and of diversity of currents of thought, as well as the mathematical and statistical knowledge, and the political, social and economic currents. It also included an analysis of the history of the country, all with the strategy of forming a practical theoretical model, close to specific social groups, where field work and community intervention is considered essential (Mier y Terán, 1976).

October 5, 2018. Dr. Mier y Terán, in addition to being founder and created the degree, served as Head of the Department of Sociology (1978-1982).

¹⁰⁹ Years later, Álvaro and Garrido (2003), write a book of Social Psychology, whose subtitle is: “Psychological and sociological perspectives.”

During the first ten years the degree was made up of professors with different backgrounds: humanists, clinicians, psychoanalysts, behaviorists and experimentalists. There were very few who had a terminal training in Social Psychology. In the program renewed in the mid-eighties and implemented in 1992, the articulation of theoretical and practical aspects was reinforced, which led to the creation of the so-called “year of research,” with this the composition of the teaching staff incorporated more social psychologists. Some of the new professors were trained at the UNAM, part of them with postgraduate studies carried out at the French school of Social Psychology, with Moscovici at the head. Others were graduates of their own degree in Social Psychology, with postgraduate studies in different disciplines such as social anthropology, philosophy, sociology, political science, among others, thus expanding the perspectives of inter and multidisciplinary analysis and discussion. The UNAM was a favorable ground for incorporating Social Psychology currents of sociological inspiration, such as the theory of social representations, social constructionism, symbolic interactionism, ethnomethodology, and later, discourse analysis.

The recognition of the Social Psychology of the UAM-Iztapalapa is due in part to the creation of research areas, within which research lines and projects have been developed on various psychosocial issues (González and Arciga, 2013).

A sample of the consolidation of the training in Social Psychology offered by the Iztapalapa Unit and its academic plant was the creation of the Master’s and

Doctorate degrees in Social Psychology that began in 2017. The postgraduate course is organized into three knowledge orientations: sociocognitive, symbolic, and socioconstructionist. On the other hand, also within the UNAM, there is the degree in Psychology of the Xochimilco unit, with its two terminal areas, educational and social, which began in 1974, under very specific teaching-learning assumptions, which assume that the teacher is a facilitator in the learning of the students and conceives them as central actors in their own training process. Conceptually, the modular system (Villarreal, 1974) is based on the psychopedagogical principles of Paulo Freire (1976, 1978) and the operative groups of Pichón-Riviére (1983). This degree prioritizes the social function of the psychologist, combining conceptual theoretical training with practical activities, in order to address and solve social problems and thus contribute to the transformation of social order (Villarreal, 1974).

The recognition of the Social Psychology of the UAM-Iztapalapa is due in part to the creation of research areas, within which research lines and projects have been developed on various psychosocial issues (González and Árciga, 2013). As for its orientation and content, this degree was linked to a set of historical circumstances that occurred in South America, such as the emergence of military regimes that rose to power in several countries through coups. As a result of which the educational institutions and of culture were object of a strong repression, particularly in Chile (1973) and Argentina (1976). The universities that represented bastions of criticism were closed and their teachers were persecuted, which caused the exodus of a

critical mass, which among other countries was exiled in Mexico. An important part of these intellectuals would be incorporated mainly to the academic plant of the UAM Xochimilco.

It should be noted that the psychology developed in the southern cone of the American continent has a clear psychoanalytic descent.¹¹⁰ It was then that in the definition of the modular system and the psychology curriculum of the UAM Xochimilco, Dr. Armando Bauleo, distinguished disciple of Enrique Pichón-Rivière, participated. Two more aspects are identifiable in the orientation and content of the curriculum: institutional analysis and socio-analysis, as well as Marxism and critical theory, derived from the Frankfurt School.¹¹¹ The academic plant that was incorporated to this degree, in its majority already counted on a good

¹¹⁰ In those days, Enrique Pichón-Rivière, doctor, psychiatrist and psychoanalyst, had participated in the so-called "Rosario experience," referring to the group work strategy, which he carried out in a psychiatric hospital in the city of Rosario in Argentina. A group of patients incarcerated in that hospital, derived in that the technical and medical personnel of the hospital had broken out a strike, being some of the own patients who had been in charge of the care of the others from the use of group devices. From this experience, Pichón-Rivière formulated the theory and practice of the operative groups, which had as reference the so-called Training Group, Group T, of Kurt Lewin (Pichón-Rivière, 1983: d, e, f). He also founded the Private School of Social Psychology, for the training of technicians qualified in the theory and technique of operational groups (Pichón-Rivière, 1983: a, b, c, e).

¹¹¹ On the side of institutional analysis and socioanalysis, authors such as Georges Lapassade, René Loureau, Felix Guattari and Gérard Mendel, among others (Guattari, 1981, Lapassade, 1978 and 1980, Lapassade and Loureau, 1981). In turn, Guillermo Delahanty (1976) identifies Marxism and critical theory in the conception of psychology and Social Psychology of the Xochimilco Unit.

professional formation, in such a way that it contributed to the consolidation of the degree and later it gave rise to the creation of the Masters in Social Psychology of Groups and Institutions (1994) that is current to date.

Trends in Social Psychology in Mexico in the 21st Century

By the 1980s, Mexican Social Psychology was in full expansion. It was one of the areas of psychology that generated the largest number of publications (Galindo, 2004). According to González and Arciga (2013), Mexican Social Psychology developed in the context of a series of tensions between psychoanalysis and experimental psychology.

Pick (1986) conducted a review of Social Psychology research, developed between 1962 and 1985, with the objective of identifying the areas that made up the discipline in Mexico. The author identified five fields of research: communication, human development, environmental psychology, community psychology, criminological psychology, population psychology, health psychology, cross-cultural psychology and psychometrics. These examinations were elaborated by researchers from different educational and governmental institutions, which shows that Social Psychology had diversified and that its development was no longer concentrated in one or two universities. Pick (1986) attributes the rise of discipline in Mexico to the need to solve social problems specific to underdeveloped countries, as well as to the financing of government institutions interested in addressing social issues.

At the end of the government of José López Portillo (1976-1982), Mexico was going through an economic crisis that had important repercussions on the quality of life of Mexicans. The increase in inflation and unemployment broke with the imaginary of the “cone of abundance” with

which Mexico was represented. The informal economy had an unprecedented growth, as well as migration to the United States of America. Mexico began to adopt the neo-liberal free trade model since the mid-1980s. In that same decade, drug trafficking began to diversify its criminal activities, exceeding the government's ability to cope. The increase in violence and the feeling of insecurity became increasingly greater. Social discontent began to manifest itself under the scheme of social mobilizations of all kinds, and the 1985 earthquake made visible the weaknesses of the government and the strengths of civil society. The political and economic crises of the eighties and nineties were breaking the power of the PRI, at the same time that the opposition parties were becoming a viable alternative. A consequence of these events, prior to the presidential election process of 1988, a democratic current arises in the PRI that will become the National Democratic Front, outside the official party, which brought together center and left groups with Cuauhtémoc Cárdenas as candidate for president. The elections were highly competitive and surprisingly the "fall of the computer system" was announced, so there was uncertainty about the results. The next day the Secretary of the Interior announced the triumph of the PRI candidate Carlos Salinas de Gortari, and the suspicion of the electoral fraud of 1988 has remained since then.

During the Salinas government. neoliberal policies were strengthened, the Free Trade Agreement between Mexico, the United States and Canada (NAFTA) and the entry of Mexico into OCD were promoted. On January 1, 1994, the day of Mexico's formal admission to the OCD and the operation of NAFTA, the Zapatista Army of National

Liberation took up arms against the Federal Government, and this movement was a trigger for press freedom and provided evidence of the exclusion of segments of the population living in extreme poverty. Faced with a highly participatory and organized society, the presidential elections of 1994 offered a panorama of democratic openness that was overshadowed by the assassination of Luis Donaldo Colosio, candidate of the PRI, who was replaced by Ernesto Zedillo who won the elections in the middle of a environment of uncertainty, and already in its management had to face one of the most severe economic crises that the country has had.

In 1997 the Party of the Democratic Revolution (PRD) won the leadership of the Federal District, now Mexico City, this political triumph became the symbol of a democratic opening and the result of a long struggle of all kinds of organizations of civil society. The capital became a progressive city, defending the rights of social and cultural minorities. At the same time, the popularization of the use of computers, cell phones and the Internet, began to technologize everyday life and political action, not only in the city, but throughout the country.

Social Psychology was not alien to the social problems and political mobilization that the country experienced in the eighties and nineties. In several institutions, reflection occurred on the theoretical tools of the discipline in relation to the reality of the country. The political, environmental, and community psychologies had an important boom in several universities (Almeida, 2016). At the same time that the theories and methods of the North American current of Social Psychology were applied, an

interest arose for theoretical-methodological alternatives that promoted a multidisciplinary perspective for the understanding of social change and vulnerable groups.

In the Social Psychology Laboratory of the UNAM (1979-1992), originally headed by Dr. Jorge del Valle and later by Dr. Pablo Fernández Christlieb, classical texts of social and human sciences, particularly Social Psychology, were discussed. Social psychologists from various universities participated in the laboratory activities, mainly from the Autonomous Metropolitan University-Iztapalapa (González and Arciga, 2013). From there, a critical perspective was promoted against the mainstream of Social Psychology focused on the measurement of attitudes and behaviors, inspired by the North American experimental tradition. In this laboratory, sociological perspectives of the discipline, inspired by European Social Psychology, were promoted. Many of the Mexican social psychologists were trained in the Social Psychology Laboratory of the UNAM and continued to promote a critical look in the field of the discipline and the social sciences in general, so this space played an important role in the development of Political psychology in Mexico (Mota, 2012, González and Arciga, 2013).

After the closing of the Laboratory, Pablo Fernández Christlieb continued to cultivate discussion seminars and his works on collective psychology (Fernández, 1994, 2006) are obligatory references in Mexico. The author resumed the collective psychology project that was developed in nineteenth-century Europe (Blondel, Le Bon, Tarde, Durkheim, etc.), from where he assumed that this is a

“discipline of the associated consciousness that uses terms such as spirit, communication, interpreter, feeling, symbol, meaning, meaning, image, public, private, atmosphere, soul, mind, space, etc.” (Fernández, 1994, p.11), concepts that the individualistic Social Psychology has abandoned in order to be ascribed to a rigorous scientificity. It is also the result of these events, to which Fernández Christlieb (2000) dedicates his book *Collective Affectivity* (2000).

In 1984 Dr. Díaz Guerrero promoted the creation of the Mexican Association of Social Psychology (AMEPSO), and in 1985 a group of professors from several universities founded the Mexican Society of Social Psychology (SOMEPSO), initially headed by Dr. Jorge del Valle. Since its inception both associations have played an important role in the development of the discipline in Mexico, as they have organized regular scientific meetings and have promoted numerous publications. An exhaustive review of the editorial production of these associations would exceed the limits of this work, so we will only present the contents of some issues of journals, conference proceedings, and books that both SOMEPSO and AMEPSO have published in co-edition with universities and various publishing houses. Our objective is to provide an overview of the issues and problems that have been addressed.

The Journal of the Mexican Society of Social Psychology was entitled “Fundamentals and Chronicles of Mexican Social Psychology.”¹¹² In the first three issues, published in 1988, 1989 and 1990, an interest in political

¹¹² In 1987, SOMEPSO was incorporated as a Civil Association based in Mexico City.

psychology stands out; as well as aspects that account for a rather open and flexible epistemological stance. There is an interest in addressing the history of Social Psychology and reflecting on collective psychology, applied Social Psychology, and community psychology, as well as interdisciplinarity. The issues of 1991 and 1992 addressed issues such as political images, citizen participation, ecology, the community of scientists, knowledge representation, violence, social change, democracy, peace, identity, media, war, old age, and youth. Up to this moment in the journal there was a diversity in methodological approaches. The populations of interest are also very varied, as the child population stands out, and rural and urban populations, and also scientific communities are objects of study. You look to the south, to other countries in Latin America.

Already in 1999 there is a definite interest in politics, a congress of SOMEPSO was entitled Political Psychology of the New Century: A Window to Citizenship, coordinated by Graciela Mota. Then the 2003, the congress used the title: Of Social Thought: Social Psychology Studies in Mexico (2004). The themes were psychosocial practice, the notion of historicity, collective psychology, social communication, collective memory, identity, citizenship, social representations, space, the urban youth, digital, citizen participation, tolerance, social movements, and the constitution of the subjects.

Another line of publication of SOMEPSO was the Cuadernos de Psicología Social. Within this collection, *History, Theory and Social Psychology* was published in 2003, with the participation of the Autonomous University of

Tlaxcala. In 2004, two other textbooks were published: *Collective Psychology* and *The Processes of Social Participation*, this time in collaboration with the Autonomous University of Querétaro. In 2006, the book *Psychosocial Views on Reality* was published, with papers presented at the SOMEPSO congress held in Toluca in 2005.

Without trying to be exhaustive we quote other recent publications of books, one of them *Social Psychology and Current Reality: New Approaches and Analysis* (2018) co-published by SOMEPSO and UAM Iztapalapa, as well as the most recent publication entitled *Diversity Methodology in Psychosocial Research* (2018), in co-edition with the Autonomous University of Baja California.

The SOMEPSO Magazine took new strength from 2016, and in a renewed and online version seeks to “summon the Social Psychology community of critical and restless spirit to publish their ideas, critical reflections, results of their research or trials” with the purpose of “stoking discussions both epistemological and methodological related to the field of Social Psychology” to date has five issues, each consists of five articles, dissertations, and a couple of reviews, and edited by Juan Soto, professor of the UAM-Iztapalapa, and a group of young social psychologists. Among the authors there are generational contrasts, institutional diversity and nationalities.

Another valuable contribution to critical Social Psychology in Mexico is the magazine *El Alma Pública*, published twice a year by the Department of Sociology of UAM Iztapalapa, which is in force with 18 semester issues under the direction of Dr. Angélica Bautista. The magazine

proposes “the study and reflection of Social Psychology without a scientific sense” with editorial policies that prioritize indexing, to be rather a space that privileges the exchange and discussion of a “disdisciplinary” Social Psychology.”¹¹³

For its part, AMEPSO created the *Journal of Social Psychology and Personality* in force to date. The first volumes, published between 1985 and 1988, addressed issues such as space invasion, social motivation, sexual stereotypes, cultural change, prosocial and antisocial behaviors, sexual and contraceptive behavior, conflicts between parents and children, sociocultural premises, inclusive response, self-concept, and deprofessionalism in psychology.

In 1990 the memory of the III Mexican Congress of Social Psychology of AMEPSO was published in Tlaxcala and in 1996 two issues of the *Journal of Social Psychology and Personality* were published. In 1997, a special issue about family was created. The 1998 issues dealt with sexism, transculturality, planned behavior theory, memory, personality psychology, leadership, conceptual analysis, transculturality, social influence, and quality of medical attention. In the first issue of 1999, work was published on Indigenization, Latin American identity, concept of quality, professional competences, behavior, and stress. *The Journal of Social Psychology and Personality* of 2000 reaches the new millennium with publications on Machiavellian

¹¹³ An antecedent of this publication was the International Journal of Social Psychology Psic.Soc. which was published between 2002 and 2005, under the auspices of the Master of Social Psychology of the Benemérita Universidad Autónoma de Puebla.

manipulation, assertiveness, aggressiveness and passivity, close relationships, resources and situational context, and medical complaints.

The IX Mexican Congress of Social Psychology of AMEPSO was held in 2002. On this occasion the social issues and issues were health, quality of life, social representations, sexuality, body image, eating behavior, politics, education, couple and family, gender, identity and self-concept, anomie, environment, and organizations.

AMEPSO presents on its website three books made in co-edition with universities and publishers. In 2002, the book *Social Psychology of the Americas* was published; and also in this year appears the book *Assertiveness: An Alternative for the Optimal Management of Interpersonal Relationships* and in 2005 the text *Psychology of Love: An integral view of the Relationship of a Couple*, which is a study on love and relationships, with a quantitative methodology.

The congress of the AMEPSO of 2006 had presentations as varied as in the previous events, organized in the following topics: ethnopsychology, socio-culture, self-concept, health, education, politics, gender, environment, depression, violence, suicide, drugs, and HIV, among others. Then, in 2007, two works were published: *Instrumentality and Expressiveness from a Psycho-Socio-Cultural Perspective* and the text *Romantic passion, Beyond Intuition, A Science of Love*, in which a study on passionate love is presented and sexual desire based on the measurement of behavior in the Mexican population.

In 2010 the *Psychosocial Anthology of Couple* was published and in 2011, *Validation of the Student Survey on Sexual Health* and in 2012 the book *Health and Sexuality*. The last AMEPSO Congress took place in Monterrey Nuevo León in 2018, where different topics were discussed that reflect social, economic and political problems that Mexico has been facing for 30 or 40 years: poverty, violence, drug trafficking, educational backwardness, corruption, gender inequality, struggle for the recognition of sexual minorities, social movements, political participation, degradation of the environment, deficiencies in the health system, reconfigurations of family and love relationships, mental health, migration, and vulnerable populations, amongst others.

Mexico starts the 21st century with the defeat of the PRI in the elections for the presidency of the Republic. This reflected an advance in the democratization of the country that opened the way for the alternation in power. However, political and institutional corruption and the implementation of neoliberal policies have plunged the country into unprecedented social inequality. During the last three or four decades, the percentage of the population living in poverty is around 50%. The groups of drug traffickers have increased and have been infiltrating every corner of the country. Kidnappings and disappearances have become common news in the media. Demonstrations to demand security and justice have been increasingly frequent and numerous. The scandals of government corruption have marked the administrations of one or another party in power. Faced with this situation, the leftist candidate won the presidential

candidacy in July 2018, with the promise of eradicating corruption, reducing poverty, and exercising justice.

In this context, the professionalization of the social psychologist becomes more than necessary. At the beginning of the 21st century, the teaching of Social Psychology is located in the schools and faculties of psychology of public and private universities in the country. Only three Mexican universities grant the title of social psychologist at the undergraduate level: the UAM-Iztapalapa, the Autonomous University of Nuevo León and the Autonomous University of Zacatecas. Other universities grant the degree of Psychologist with an area of specialization in Social Psychology. The Masters degrees in Social Psychology currently existing in Mexico are based in the following universities: University of Guadalajara, Autonomous University of Querétaro, Benemérita Autonomous University of Puebla, the Institute of Sciences and Higher Studies of Tamaulipas and the Autonomous Metropolitan University in its Iztapalapa and Xochimilco. Only the Universidad Autónoma Metropolitana-Iztapalapa offers a Doctorate in Social Psychology.

Many public institutions devoted to social, educational and health issues, have social psychologists among their professional staff. Social Psychology has also been applied in civil society organizations devoted to the analysis and solution of problems of various kinds. It would be impossible to mention all the events, but we can not avoid referring to the Social Psychology conferences organized by the Master of Social Psychology of the Benemérita Autonomous University of Puebla, between 2002 and 2007,

as well as the PsicSoc magazine that edited the coordination of the Master's Degree between 2002 and 2005. Also, the Master of Social Psychology of Querétaro has been active in the dissemination of works of the discipline. There are many social psychologists who in different universities of the country have contributed to the development of this discipline in Mexico. In 2014 Iván Salvador Rodríguez published *Roots and Traditions of Social Psychology in Mexico: A historiographical study*, which is perhaps the first history book of the discipline in the country.

The congresses, seminars and colloquia of psychology and social sciences in general, organized at a national or international level, have been the exchange spaces of Mexican social psychologists, both academics and professionals. The National Network of Researchers in Social Representations (RENIRS) is a relevant forum for the presentation of Social Psychology works, and an important contribution is the International Week of Social Psychology, which is organized by the UAM Iztapalapa biannually since 2005. In addition this university has published several books and manuals of Social Psychology, most of them compilations of theoretical and empirical works that reflect the national reality: *Social Psychology of Complexity* (2005), *Treatise of Social Psychology* (2007), *Imaginary Spaces and Social Representations* (2007), *Collective memory: Psychosocial Processes* (2012), *Introduction to Social Psychology* (2013), *Applied Social Psychologies* (2016), and *Social Psychology Studies in Mexico* (in press).

Final Thoughts

Having concluded with our version of the historical journey that Social Psychology has had in our country, we consider it appropriate to take up and make explicit the starting points that guided our work, and then take stock and assess what this journey throws, in terms of understanding Social Psychology in Mexico, particularly from the traits and characteristics that it is currently possible to identify.

We start from the consideration that Social Psychology is a discipline independent of psychology, practically from its very origin. In this view, we identify the decisive role played by the Psychology Program formulated by Wilhelm Wundt, who together with the specification of a General Psychology, spoke of *Volkerpsychology*, taking up traditions of nineteenth-century German thought (Farr, 1983 and Danziger, 1981), which have been largely unknown in the historical recapitulation of psychology (Boring, 1978) and Social Psychology. We also argue, therefore, that psychology and Social Psychology can be recognized as specific disciplines, natural science, biologically based science and experimental psychology; the first social and humanistic, historical and cultural science, the second. Just as in the origin of psychology it is possible to locate its referents in Philosophy, Biology and Physiology; also recognizable are the slopes of Social Psychology in Social Philosophy, in Sociology and in Anthropology, as well as in Psychology itself. We hold that there is no single origin or foundation moment of Social Psychology, but that they are diverse and dissimilar, which is expressed in the different traditions and developments that they have had and have.

Epistemologically, it is possible to recognize, throughout the history of Social Psychology, positions divergent to the dominant tradition that has prevailed in Psychology and Social Psychology, derived from positivism and the Vienna Circle. The theoretical pluralism of Social Psychology is clear and its current orientation towards interdisciplinarity and multidiscipline, have also configured a methodological pluralism and a praiseworthy technical versatility that have allowed it to establish greater possibilities of dialogue and interlocution with other disciplinary fields, and also the possibility of a greater understanding of the phenomena to which it focuses, having in the center the individuals, groups, organizations, communities,¹ and institutions that shape our social and cultural reality.

Similarly, we assume the postulates of Thomas Khun (1974) and consider scientific knowledge as a product of human circumstances, for which understanding requires a sociology of knowledge that explicitly states the conditions of scientific and academic production, as well as the conformation and existence of scientific communities that regulate and establish patterns and parameters from which is validated what is recognized as proper and pertinent, with the consequent generation of structures and institutional and governmental instances that are given the task of validating the production of knowledge in Social Psychology.

Having as reference this vision about Social Psychology and the axes that guided the historical journey that was made, we identified the facts and circumstances from which our discipline was built and how the recognizable aspects and orientations in Social Psychology

were shaped by our country. In the idea of a sociology of knowledge, in this psychosocial case, it was essential to recognize, at all times, the historical and social contexts through which our country has passed, as a condition to understand the linking of the development of Social Psychology, to the light of those circumstances. Likewise, we consider it necessary to bear in mind the governmental conditions and the various institutions and organizations that were configured and that framed the development and consolidation of Psychology and Social Psychology in Mexico, as well as the academic and professional communities that supported them. We assumed that this perspective would make it possible to understand the peculiarities of Social Psychology in Mexico, as well as its aspects and traditions and, with that, elucidate its current developments.

In the article, some of the most relevant historical, social and conjunctural circumstances that the country went through, from the middle of the 19th century, to the present, are summarized.

Institutional conditions creating the field of Psychology emerged, little by little, as a necessary knowledge, not only for the formation of generations of young people but to address problems of individual and later social nature. From our point of view, in each of the periods in which the article was organized it is possible to recognize the role played by such circumstances in the establishment, development and consolidation of Psychology and Social Psychology in our country. Throughout the text and particularly in the section on the trends of contemporary

Psychology in Mexico, it turns out that the issues to be addressed, in the areas of social, political, economic and cultural life of the country, detonated the themes and topics, both professional training, such as psychological and psychosocial research and intervention. Together with the identification of these serious social problems, much of the research and intervention work has been directed towards the most disadvantaged social sectors and groups that are in a disadvantaged or socially marginalized situation of some kind.

This attention of Social Psychology to the problems that the country lives on a daily basis and that affect large social sectors, highlights at least two issues. On the one hand what has been called the social commitment of the social psychologist and, on the other, the need to formulate research and intervention strategies, as well as theoretical and conceptual developments, in accordance with the realities that the country has. In this regard, several social psychologists continue to demand that the discipline address local problems and develop theories and methods that emanate from their own culture. Cisneros (2013) proposes that Mexican Social Psychology address critical issues in our society: racism, sexual minorities and social justice. He also advocates for social psychologists to develop theories and methods that emanate from the local reality, avoiding blind applications in theoretical frameworks generated in other circumstances. Additionally, he proposes to adopt a critical Social Psychology, for the qualitative analysis of the topics of study in Mexico.

Duchet and Javiedes (2011), have proposed the development of a social Psychology focused on the specific cultures from which our objects of study emanate, and to recover the subjective experience located in the time and space in which it occurs, of which is that of everyday life. “We want a type of Social Psychology that recovers the history, the memory, the conscience, the Latin American thought to recognize ourselves in it. It is a Social Psychology that is going to be created about doubt, always in terms of a continuous doing and getting rid of, as a way of thinking of ourselves as human beings” (Duchet and Javiedes, 2011, p. 72). Based on the ideas of Martín Baró, Juárez (2011), he rejects the coloniality of the knowledge that Latin American Social Psychology has suffered by importing theoretical models alien to the reality of the Latin American countries.

Whatever the orientation or the aspect of Social Psychology that is cultivated, there is a concern for problems of a social nature that have repercussions at the level of the individual, of the groups, of the organizations, or in the macrosocial order. There is a cluster of positivist research, with a tendency towards the measurement and validation of instruments based on statistical procedures, focusing on various problems of a social nature. With its specificities, Social Psychology whose aspect is more sociological and whose methodologies are interpretive, are guided by this commitment to link and intervene with groups and communities and their social realities.

Regarding the trends and traditions of contemporary Social Psychology in Mexico, we believe that the historical review that we carry out allows a relevant clarification in this

regard. We argue that the conditions of production and reproduction of knowledge about the psychology that occurred in Europe and later in the United States of North America, explain with clarity, the initial conformation of psychology, conceived as a natural and biological science, of experimental tradition and individualist, also conceived as a branch, area, or subsidiary of Psychology, without major differentiation in terms of its approach, guidelines and methodology. However, even with this dominant conception, from very early on, attention is being given to problems that demand other explanatory models and approaches, other methodological and technical procedures and, above all, a vision that contemplates individuals, groups, communities in their circumstances and in their social and cultural determinations. In institutional terms, a key piece to understand Social Psychology in Mexico is the creation of a degree in Social Psychology at the time of the foundation of the UNAM. This fact, plus the consolidation of Psychology at the time at UNAM, generate the conditions that explain the variety and richness of contemporary Social Psychology in Mexico.

From our perspective, the history we have traced of Social Psychology is one of the possible stories to be reconstructed and in this reconstruction what we have found are different versions of Mexican Social Psychology. We agree with Collier, Minton and Reynolds (1991), in which Social Psychology has diversified its theoretical perspectives and its epistemological postures, abandoning the paradigm of individual experimental Social Psychology as a hegemonic scientific framework. In the prologue of the Spanish version of the book by these authors, Seoane (1996: 12) proposes

that “it is society that demands concrete and varied offers to the discipline in exchange for allowing it to exist in institutions, media and budgets. Today’s society is not interested in great theories competing with each other for the control of the field, but a large number of small models that coexist peacefully and that allow society to choose according to tastes and preferences without feeling pressured by authority arguments.”

Our review of the field of Social Psychology in Mexico leads us to agree with Seane (2006), because Mexican Social Psychology had glimpses of its concern to become plural, since its inception, and because its development has been determined by its cultural and historical context. We observe that the research carried out in universities and institutions of various kinds makes use of a wide diversity of theories and methods of the discipline in order to understand the reality of the country. The complexity of the psychosocial phenomena studied requires multidisciplinary approaches and theoretical-methodological flexibility, which has led researchers to go beyond affiliations to a single school of thought or to a specific methodological perspective.

At the beginning of this work, we pointed out that we are not the first to carry out a history of Social Psychology in Mexico and we take as a starting point and reference, that work already done. We join those who having made a recount of the background of Psychology in Mexico, from the second half of the nineteenth century to the fifties of the twentieth century, have systematized the facts and circumstances that allow us to understand the conditions of

the establishment of Psychology in Mexico, we have added a perspective of the socioeconomic and cultural context that frames such developments and we emphasize, as has been done in previous works, the role of the various governmental entities and educational and academic institutions and organizations had in the establishment and development of the Psychology in Mexico

We estimate that the sections dealing with the beginning of Social Psychology in Mexico and the emergence of the UAM's Social Psychology degree, make it possible to establish clearly, not only the starting points of Social Psychology in Mexico, but the condition of diversification that is propitiated with the foundation of the UAM. We consider that one of the contributions of this text has been to clarify the circumstances that allow us to understand the current diversity of Social Psychology in Mexico, both in approaches and traditions, as well as in topics and topics that it has addressed and addresses, such as technical and methodological plurality that distinguishes each orientation. This is palpable in the variety, breadth, and richness of all types of publications produced, as well as the profusion of dissemination activities, and professional and academic meetings. Also, there are the conditions of reproduction and regeneration of psychosocial thinking, taking as reference the postgraduate, masters and doctoral degrees, whether with the specific name or those in which there are areas or lines of concentration in Social Psychology.

The image left by this historical review of Social Psychology in Mexico is a dynamic discipline, in constant

activity and extremely diverse; we find a Social Psychology alive, in effervescence, concerned about its development in all areas committed to its social reality, and with the population groups that have the greatest shortcomings and difficulties. The Mexican is a Social Psychology in movement and multifaceted.

References

- Acevedo, José Luis (2016). *Teodosio Lares en el Instituto Literario de Zacatecas (1837-1848)*, Zacatecas, Taberna Libraria Editores. (Los autores traducidos por Lares fueron: Paffe, Jouffroy, Foscati, Satur, Benjamín Lafaye, Billot, Matter, Loyan D' Amboise, Saigey y las obras filosóficas de Dugald Stevvar.)
- Aboites, Luis (2004). "El último tramo 1929-2000," en: *Nueva historia mínima de México*, México DF, Colmex.
- Acosta, Teresa (2006). "La psicología de las minorías activas revisitada: entrevista con Serge Moscovici," en: *Polis*, Vol, 2, Núm, 1 pp. 141-177.
- Alarcón, R. (2010). "El legado psicológico de Rogelio Díaz-Guerrero," en: *Estudios e Pesquisas em Psicologia*, 10 (2), 553-571.
- Almeida, Eduardo (2016). "Psicología social comunitaria," en: Octavio Nateras, Salvador Arciga y Jorge Mendoza (coords.), *Psicologías sociales aplicadas*, México, Biblioteca Nueva – UAM.
- Álvarez, Germán; Ramírez, Manuel; Russo, Saulo; Soto, Emilio; Patiño, Gustavo y Aréchiga, Servando (1981). "Notas para la historia de la psicología en México: I," en: Germán Álvarez y Jorge Molina (eds.), *Psicología e historia*, México, UNAM.
- Álvaro, José Luis y Garrido, Alicia. (2006). *Psicología Social. Perspectivas psicológicas y sociológicas*, Madrid, Mc Graw Hill.

- Arciga, Salvador; Juárez, Juana y Mendoza, Jorge (2013). *Introducción a la psicología social*, México, UAM-I / Porrúa.
- Boring, Edward (1978). *Historia de la psicología experimental*. México, Trillas.
- Caldera, Manuel (2001). “Orígenes de la psicopedagogía y sus inicios en México y Jalisco,” en: *Educación*, pp. 23-41.
- Cappello, Héctor (2004). “Psicología social, aplicabilidad, cultura y universalidad,” en: Salvador Arciga (ed.), *Del pensamiento social a la participación. Estudios de psicología social en México*, México DF, SOMEPSO / UAT.
- Carrascoza, César A. (2003). “Luis Lara Tapia (1930-2000),” en: *Psicología y Ciencia Social*, Vol. 5, núm. 1, sin mes, 2003, UNAM, pp. 54-67.
- Collier, G.; Minton, H.L. y Reynolds, G. (1991). *Currents of thought in American Social Psychology*, New York, Oxford University Press.
- Collins, Randall (1996). “La tradición microinteraccionista,” en: *Cuatro Tradiciones Sociológicas*, México, UAM-I, pp. 268-298.
- Cornejo, Ezequiel (1953). *Estudio de psicología experimental en algunos indígenas de México*, México DF, Imprenta Universitaria.
http://www.revistadelauniversidad.unam.mx/ojs_rum/index.php/rum/article/view/6331/7569

- Danziger, Kurt (1981). "Orígenes y principios básicos de la *Völkerpsychologie* de Wundt," en: Graciela de la Rosa, Héctor Meza y Joel Vázquez. *Historia de la psicología social*, vol. 1, (1988), México, UAM-Iztapalapa, pp. 131-147.
- Delahanty, Guillermo (1976). "Psicología social y método marxista," en: *Enseñanza e investigación en psicología*. Revista del Consejo Nacional para la Enseñanza e Investigación en Psicología, Vol. II, núm. 1, 1976, pp. 110-117.
- Díaz Guerrero, Rogelio (1984). "Transference of psychological knowledge and its impact on Mexico," en: *International Journal of Psychology*, 19, 1984, pp.123-134.
- Díaz-Guerrero, Rogelio (2006). "Lo singular en la psicología de México," en: *Revista Mexicana de Psicología*, vol. 23, núm. 1, junio, pp. 5-10.
- Díaz-Loving, Rolando (2006). "Rogelio Díaz-Guerrero: Un legado de creación e investigación psicológica," en: *Revista Mexicana de Psicología*, vol. 23, núm. 1, junio, pp. 11-18
- Farr, Robert M. (1983). "Whilhem Wundt (1832-1920) y los orígenes de la psicología como una ciencia social y experimental," en: Graciela de la Rosa, Héctor Meza y Joel Vázquez. *Historia de la psicología social*, vol. 1, (1998), México, UAM-Iztapalapa, pp.109-130.
- Fernández Christlieb, Pablo (1994). *La psicología colectiva un fin de siglo más tarde*, Barcelona. Anthropos / Colegio de Michoacán.

- Fernández Christlieb, Pablo (2000). *Afectividad colectiva*, México DF, Taurus.
- _____ (2006). *El concepto de psicología colectiva*, México, UNAM.
- Freire, Paulo (1976). *Pedagogía del oprimido*, México, Siglo XXI.
- _____ (1978). *La educación como práctica de la libertad*, México, Siglo XXI.
- González, Manuel y Arciga, Salvador. (2013). "Influencias de la psicología social francesa en la psicología política en México", en: *Revista Internacional de Ciencias Sociales y Humanidades*, SOCIOTAM, Vol. XXIII, núm. 1-2, 2013, pp. 257-281.
- Galindo, Edgar (2004). "Análisis del desarrollo de la psicología en México hasta 1990. Una bibliografía in extenso," en: *Psicología para América Latina*, No. 2, pp. ¿?
- Juárez, Juana; Arciga, Salvador y Mendoza, Jorge (2012). *Memoria colectiva. Procesos psicosociales*, México, UAM-I / Porrúa.
- Kuhn, Thomas (1974). *La estructura de las revoluciones científicas*. México, FCE.
- Lapassade, Georges (1979). *Grupos, organizaciones e instituciones*, Barcelona España, Gedisa.
- Lapassade, Georges y Loureau, René (1981). *Claves de la sociología*, Barcelona, España, LAIA.

- Marsiske, Renate. (2004). "Historia de la autonomía universitaria en América Latina," en: *Perfiles Educativos*, 26 (105-106), 160-167.
- Meneses, Ernesto (1997). "Tendencias Educativas Oficiales en México, 1976-1988," en: *Revista Latinoamericana de Estudios Educativos (México)*, vol. XXVIII, núm. 1, pp. 173-178.
- Mier y Terán, Carmen (1976). "Proyecto de licenciatura en psicología social," en: *Enseñanza e investigación en psicología*. Revista del Consejo Nacional para la Enseñanza e Investigación en Psicología, Vol. II, núm. 1, 1976, pp. 10-14.
- Moscovici, Serge y Markova, Ivanna (2006). *The making of modern Social Psychology*, Cambridge, Polity Press.
- Mota, Graciela (2012). "Psicología política en México: aportes curriculares para un campo de formación profesional," en: *Psicología Política*, Vol. 12, No. 25, pp. 481-507.
- Nateras, J. Octavio; Arciga, Salvador y Mendoza, Jorge (2016). *Psicologías sociales aplicadas*, México, Biblioteca Nueva / UAMI.
- Navalles, Jahir (2010). "Andanzas de la psicología social en México: historia, orígenes, recuerdos," en: *Polis*, 6 (1), pp. 43-69.
- Ocampo, Javier (2005). "José Vasconcelos y la educación mexicana," en: *Revista Historia de la Educación Latinoamericana*, núm. 7, pp. 137-157.

Pavón, David (2011). “Cinco siglos de posiciones alternativas, críticas y radicales en la psicología mexicana,” en: *Athenea Digital*, 11 (2), pp. 193-213.

Pichón-Riviere, Enrique (1983). *El proceso grupal. Del psicoanálisis a la psicología social*

(I). México, Nueva Visión.

- a) “Aportaciones a la didáctica de la psicología social,” pp. 205-213.
- b) “Estructura de una escuela destinada a psicólogos sociales,” pp. 149-160.
- c) “Freud: un punto de partida de la psicología social,” pp. 41-43.
- d) “Grupo operativo y modelo dramático,” pp. 141-147.
- e) “Grupos operativos y enfermedad única,” pp. 121-139.
- f) “Técnica de los grupos operativos,” pp. 107-120.

Pick, Susan y Givaudan, M. (1999). “La psicología en México,” en: M. Alonso y A. Eagly (eds.), *Psicología en las Américas*, Caracas, SIP, pp.129-153.

Quintanilla, Lourdes (1978). “Papel del psicólogo social en una comunidad ejidal,” en:

Enseñanza e Investigación en Psicología. Revista del Consejo Nacional para la

Enseñanza e Investigación en Psicología, Vol. IV, núm. 2, 241-246.

- Quintanilla, Lourdes; González, I.; López, A. M.; Mejía, J. M. G.; Santana, M. C. y Vázquez, F. J. (1980). “El método investigación acción aplicado en una comunidad marginada a partir de propio autodiagnóstico,” en: *Enseñanza e Investigación en Psicología*. Revista del Consejo Nacional para la Enseñanza e Investigación en Psicología, Vol. VI, núm. 2, 226-235.
- Rocha, Guadalupe (1998). *Las Instituciones Psicoanalíticas en México. Un análisis sobre la formación de analistas y sus mecanismos de regulación*. Tesis de Maestría en Psicología Social, Grupos e Instituciones, México, UAM-Xochimilco.
<http://cueyatl.uam.mx/~mpsgi/textos/Rochatesis.html>
- Rodríguez, Salvador Iván (2014). *Raíces y tradiciones de la psicología social en México: un estudio historiográfico*. Guadalajara, ITESO / Colmich / UdeG.
- _____ (2007). “Historia de la psicología social en México”, en: Miguel Ángel Aguilar y Anne Reid (coords.), *Tratado de psicología social: perspectivas socioculturales*, Anthropos, pp. 301-337.
- _____ (2003). “Salvador Quevedo y Zubieta y la primera Psicología Social en México (1906-1935): ¿Rigor científico vs. licencia poética?.” en: *Athenea Digital*, núm. 3, pp. 93-108.
- Soto, Juan (2005). *Psicología Social de la Complejidad*, México DF, UAMI / Plaza y Valdés.

- Speckman, Elisa (2004). "El Porfiriato," en: *Nueva historia mínima de México*. México DF, Colmex.
- Uribe, Jesús (2016). *Psicología del trabajo*. Ciudad de México, El Manual Moderno.
- UAM (1973). "Ley orgánica," en: *Legislación Universitaria*, 2014, México, UAM, pp. 1-5.
- _____ (2014). "Reglamento Orgánico," en: *Legislación Universitaria*, 2014, México, UAM, pp. 7-36.
- Valderrama, Pablo y Beancourt, Marina (1988). "El estado actual de la historia de la psicología en México," en: *Quipu*, Vol. 5, no. 3, pp. 445-458.
- Villareal, Ramón (1974). *Documento Xochimilco: anteproyecto para establecer la unidad del sur de la Universidad Autónoma Metropolitana*. México, UAM-X.

Dr. Fernando Ortiz

Dr. Brian McNeill

Dr. Leticia Arellano-Morales

Edmond Mellen



9 781495 508684