

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

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Preface

This book on the history of Mexican and Mexican American psychology is written for students of the history of psychology. It is intended to fill a void in the extensive literature of history and systems that focuses primarily on the history of European and American psychology. A review of existing textbooks and publications on the topic reveals several trends. Most noticeably, psychology is often and exclusively treated in its modern and European context. Sigmund Freud is one of the “fathers” of psychological thinking in the Western intellectual tradition for his insightful contributions into the inner workings of the human mind. Most historians of psychology have credited Wilhelm Wundt as the founder of experimental psychology and one of the pioneers of “scientific” psychology. While this may be historically undisputed, it may also reflect a biased and nearsighted perspective in treating psychology as an exclusive European phenomenon and a byproduct of the positivist and empiricist traditions of the 19th century.

Some historians have ventured to explore ancient psychological thought and have briefly written about early Chinese, Babylonian, Egyptian, Hebrew, Persian, and Greek psychologies. While these efforts to be less parochial in our understanding of psychology’s past are commendable, they remain lacking. For example, there is no mention whatsoever of any contributions of psychological thought from ancient and colonial societies in Latin America. There is a wealth of

scholarship noting important psychological notions developed by the scientifically minded peoples of Mesoamerican civilizations. Equally important, thinkers of the colonial era published important treatises with profound psychological and philosophical explorations.

This book provides a comprehensive review of the history of psychology in Mexico covering the main historical eras with in-depth discussions of the *Zeitgeist* and its key historical figures. It includes two main features: a) an integrative view of both ancient and pre-Hispanic history (pre-1500), colonial (1521-1821) and modern (1821 to present) eras, and b) a dynamic interface with American and international psychology. In structuring the book, the authors encountered several historiographic, conceptual, and methodological challenges. Some of the critical questions include: What constitutes Mexican psychology? More fundamentally, at what point in history can we begin to talk about “Mexico” or “Mexican” as a well-defined separate political and geographical entity or identity? In terms of subject matter, how does one define psychology? The partitioning of history into discernible and identifiable periods can be arbitrary. The periodization of Mexican history in this book based on some of the key political and cultural transitions does not imply an analogous periodization into discrete and easily identifiable historical eras in the development of psychological ideas.

From a post-modern perspective, the construction of contemporary Mexico is the result of a dynamic process and confluence of historical, cultural, political, and sociological, and

ethnographic factors. Mexican identity is the result of this multiplicity and diversity, which has always existed in the developmental process of its people. If one speaks of ancient Mexico (pre-Colombian or pre-Hispanic), one deals with a mosaic of societies and peoples coexisting in basically every geographic area of continental Mexico and its two peninsulas. Thus, in order to understand the psychology of contemporary Mexico one must trace it into the past, as far as historical records allow it, and painstakingly describe its development across time. An inherent bias is that we may inadvertently presume an incremental and progressive process. Some claim that while ideas do not develop in an intellectual vacuum, there might be a sense of contiguity and one can find connecting patterns. In this book, the authors strive to present some of the discernible theories, schools, and systems that have existed in Mexico and the more nebulous and at times disjointed psychological ideas.

Mexico has a rich history of psychological ideas and systems, some of them found in the Mesoamerican civilizations, particularly in their Classical period. The cosmologies, ideologies, and mythologies of the Olmec, Toltec, Aztec, and Zapotec cultures, among others, contain psychological notions of soul, animistic and mentalistic notions, and early concepts of mental health and personality. There is no existing book in the English-speaking world that specifically explores these psychological notions in the ancient history of Mexico in an all-inclusive and integrative approach. While there are some books on the history of Mexico that discuss psychological concepts in

a peripheral way, there is a need for a comprehensive review of the “psychological systems” of ancient Mexico while highlighting patterns and critically assessing for differences among these pre-Hispanic civilizations. This great resource focuses not only on the societies that developed in the Central Valley of Mexico and in the lowlands of the Mesoamerican region (i.e., contemporary states of Veracruz and Tabasco) and Mayan region (i.e., Yucatan peninsula and southeast Mexico), but it also reviews and integrates psychological ideas from other Mexican indigenous groups living in other parts of Mexico, which is often neglected in the literature on ancient indigenous pre-Hispanic civilizations.

The Colonial period, tentatively seen as the three centuries of Spanish rule in Mexico (circa 1521-1821), saw the flourishing of philosophical systems, mainly imported from Europe, that contain profound discussions of human nature and corollary concepts (faculties of the soul, construction of knowledge, perception and sensation) in the tradition of Scholasticism and Renaissance Humanism. These rich philosophical and proto-psychological concepts interacted with indigenous cosmologies and gave birth to a mestizo psychology, whose intellectual lineage influenced the development of psychology in Mexico through the present. Vestiges of this mestizo psychology are still seen in contemporary notions of physical and mental health.

In the *Zeitgeist* of independence and reform, characteristic of the 19th century, Mexico saw the advent of positivist and empiricist ideas that change the intellectual

landscape of education and science, shaking off orthodox conceptions and the time-worn monopoly of theology and scholasticism. Analogous to the development of psychologies in other parts of the world, Mexican intellectuals, particularly in the philosophical tradition, engaged in psychological explorations and started integrating psychological ideas in the educational curricula, establishing experimental laboratories, translating now classics in the history of psychology, and setting up the basis for the profession of psychology in the 20th century.

Mexican psychology has become a specialized discipline in the last part of the 20th century and developed professional programs in both psychological practice and research. This Mexican agenda is partly indigenous, and some is related to the interaction with other countries and international programs (e.g., training of Mexican psychologists abroad) resulting in the adoption of external theoretical and research paradigms. Some of the main paradigms and “schools” of Euro-American psychologies (psychoanalysis, experimental psychology, behaviorism, humanism) have also taken a hold in Mexican psychology.

Comparatively speaking, the scientific tradition and developmental history of psychology of Mexico is both ancient and modern. Some quasi-psychological and mythical-religious notions have existed in the ancient explorations and worldviews of the indigenous peoples. Philosophical-psychological literature from the colonial engaged in extensive scholastic and speculative reasoning. In more recent times, Mexican

psychology has been cross-pollinated with theories and paradigms from various traditions, especially from Europe and the United States. While this has blossomed into a strong modern tradition and diversified agenda of science and practice of psychology, there is a need to delineate its historical path and merge it with international psychology.

This book includes a section on Mexican American or Chicano Psychology. People of Mexican ancestry, who were born in the United States or migrated to the United States, share in some ways an intellectual and psychological lineage with their ancestors in Mexico. While contemporary systems and trends in Chicano psychology may be unique to the historic-socio-cultural reality of the United States (e.g., racism, discrimination, biased testing), the Mexican American worldview has been informed by ancient psychological concepts (e.g., holistic and indigenous perspectives). In this section, the authors provide a historical synthesis of the main events and accomplishments of Chicano psychology, main psychological concepts, and key historical figures.

The general outline of the book is clearly chronological, that is, starting with the most ancient concepts and peoples of Mexico and moving through subsequent historical periods. The approach is interdisciplinary, and chapters are written by experts in Mexican history and psychology. The intended audience is international, and it includes students of the history of psychology, scholars (historians, researchers) and professors (instructors) of psychology. For example, most doctoral programs in psychology in the United States require a course on

the history and systems of psychology. The book is a timely resource for courses on multiculturalism since it includes a section linking Mexican psychology with Mexican American psychology.

Dr. José de Jesús Vargas Flores

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CHAPTER 8

HISTORY OF HUMANISTIC PSYCHOLOGY IN MEXICO

Fernando Ortiz Lachica and Salvador Moreno-Lopez

Humanistic psychology is not easy to define. For Villegas (1982, p. 11) it is “a programmatic movement, that emerged in the United States of America in the decade of the sixties, aimed at promoting a psychology more interested in human problems. It emerged as a “third way” interested in the human problems not addressed by behaviorism or psychoanalysis and very soon included a variety of practices in different areas of applied psychology such as psychotherapy, education, training and community development. According to several sources, this movement had precursors as diverse as William James and John Dewey (Taylor, 2011), phenomenological and existentialist philosophers such as Heidegger, Jaspers and Merleau-Ponty and psychoanalysts like Alfred Adler, Erich Fromm, Karen Horney and Erik Erickson. In the 1960s and 1970s, humanistic psychology was associated with a large number of personal growth techniques originated in different schools of meditation, dance, somatic education and body psychotherapy that together were known as the Human Potential Movement. The tendency to include an eclectic number of approaches and methods continues to this day. Currently the Society for Humanistic Psychology represents:

a constellation of “humanistic psychologies” that includes the previous Rogerian, transpersonal and existential orientations as well as more recently

developed perspectives such as phenomenological, hermeneutic, constructivist, feminist and postmodern psychologies (social constructionists).¹⁰³

In terms of the objectives, the society states:

It is proposed to be faithful to the wide range of human experience. Its foundations include philosophical humanism, existentialism and phenomenology. In the science and profession of psychology, humanistic psychology seeks to develop systematic and rigorous methods to study human beings and heal the fragmentary character of contemporary psychology through of an increasingly complete and integrating approach.¹⁰⁴

Writing about the history of all perspectives that the Society for Humanistic Psychology wants to encompass is beyond the scope of this chapter, so we will focus on the currents that were considered humanist in Mexico since the 1950s, when Erich Fromm began to train psychoanalysts in this country, up to the present.

Erich Fromm

If psychoanalysis, as taught by Erich Fromm, can be located within humanistic psychology, it would be necessary to dedicate a few lines to the life and work of Fromm and, especially, to his stay in Mexico.

Fromm, in the words of his biographer Lawrence Friedman (2013/2016) was “a man of many lives”: dissident psychoanalyst, political activist, social critic and writer

¹⁰³ <https://www.apadivisions.org/division-32/about/index.aspx>

¹⁰⁴ <https://www.apadivisions.org/division-32/about/index.aspx>

“committed to teaching society.” Although at present he is hardly spoken of in academic circles, during his years in Mexico he directly or indirectly influenced several generations of psychiatrists and psychologists through his work as an analyst, teacher and writer. He trained psychoanalysts who in turn taught the psychologists who studied in the second half of the 1950s and at least the next fifteen years, and his books, several of which could be considered as social criticism, were widely read in this country (Fromm, 1941, 1953, 1956, 1962, 1990).

Fromm was born in Frankfurt in 1900, the only child of Orthodox Jewish parents. He completed a doctorate in sociology from the University of Heidelberg in 1922. Shortly thereafter he went into analysis with Frieda Reichman, whom he married in 1926. He trained as a "lay psychoanalyst" at the Berlin Psychoanalytic Institute and, at the invitation of Max Horkheimer, he joined the Institute of Social Research of the Goethe University, better known as the Frankfurt School. When the Nazis seized power in Germany he emigrated to the United States. There he was part of the “culture and personality” movement along with psychoanalysts Harry Stack Sullivan and Karen Horney and prominent anthropologists Ruth Benedict, Edward Sapir and Margaret Mead.

Fromm also participated in the training of psychoanalysts in New York and Washington, despite the growing resistance to allow non-medics to practice and teach psychoanalysis. As director of the William Alanson White Institute, he convinced the members of the faculty to offer

complete psychoanalytic training to those who had a degree in psychology.

For Fromm, humanism meant much more than a position against psychoanalysis. He spoke of a humanist society, close to social democracy, that was a third option against Stalinism and the capitalist market and that rejected both militarism and consumerism so that the love of life and creativity prevailed over repression and conformity (Friedman, 2013/2016). In such a society man would be himself for himself and use his inner resources to find happiness and peace.

Fromm had a minimal relationship with humanistic psychologists, but Rollo May was his patient (although the analysis did not conclude on good terms) and Abraham Maslow wrote extensive comments in his copy of *Ethics and Psychoanalysis*, a book that, according to Friedman (1913/1916) influenced their hierarchy of needs.

Fromm in Mexico

In 1949 Erich Fromm traveled to Mexico with his second wife, Henny Gurland. She suffered intense pain due to rheumatoid arthritis and a war wound and her doctors recommended the thermal waters of San José Purúa, in the State of Michoacán. In 1950 the Fromms moved to Mexico and a year later Henny died, but Fromm continued living in the country until 1973, although he spent seasons in the United States and, in recent years, in Switzerland, where he eventually moved. During those years he was the teacher of several generations of Mexican psychoanalysts.

That process began around 1951, when thirteen Mexican psychiatrists, among whom were Alfonso Millán, Guillermo Dávila, Jorge Derbez, Abraham Fortes and Ramón de la Fuente, sought out Fromm with the intention of training as psychoanalysts. Some of them had important positions in the UNAM (National Autonomous University of Mexico) and the Mexican Institute of Social Security which galvanized a strong support for the activity of Fromm, to the extent that many of his disciples gave classes in the School of Psychology. Guillermo Dávila, for example, was Director of the Department of Psychology (within the Faculty of Philosophy and Letters) of the National University of Mexico, from 1951 to 1956. He was also one of the founders of the Mexican Institute of Social Security and its first technical director (Colotla, 2016). Alfonso Millán, for his part, was the head of the department of psychiatry at the Faculty of Medicine (Friedman, 2013/2016). In the following years the group met in private offices and classrooms, both in the Faculty of Medicine and in Philosophy, where the psychology school that Dávila ran was located (Millán, 1995). In 1956 the formation of the first class ended and the thirteen analysts established the Mexican Psychoanalytic Association and, later, the Mexican Institute of Psychoanalysis, which continues to train analysts today. Unlike what happened in New York, during the first years in Mexico only psychiatrists were admitted for training.

Fromm's students learned from a teacher that, according to Friedman [2013/2016], was a pleasant and warm clinician and whose goal was to eliminate conformism or authoritarianism so that the "real" and productive being emerged in accordance with the theory of social character

that he had described in *Ethics and Psychoanalysis*. He rejected the therapeutic neutrality of the Freudians because he believed that the psychoanalyst should experience the patient while experiencing himself, affirming his acceptance and unconditional love to motivate the “healthy” side with a careful and compassionate attitude.

At that time and until the end of the 1960s, the teaching of psychology was dominated by psychoanalysts, and students had to choose between being Freudian and Frommian, but always subordinated to psychiatrists. In the last years of this period, little by little a new alternative emerged for psychologists, i.e., behaviorism. Years later, as we will see later, Juan Lafarga began teaching the *Person Centered Approach* at the Universidad Iberoamericana. Possibly, the fact that the students of psychology had known the ideas of Fromm made them more receptive to the ideas of Rogers and, shortly after, to the Gestalt and the corporal psychotherapies.

The Cuernavaca Conference

In August of 1957, the Mexican Psychoanalytic Association organized a conference in Cuernavaca. The star guest was D. T. Suzuki, a Zen Buddhism teacher whom Fromm had met years before in New York. The aim was to promote the meeting of East and West, specifically of psychoanalysis and Buddhism. The congress was held with the support of the UNAM, where some of Fromm’s disciples held important positions both in the medical school and in the school of psychology and “about fifty psychoanalysts from Mexico and the United States” participated (Friedman 2013) and its impact was more evident outside of educational

institutions. At least two of the exhibitors continued traveling to Mexico. Suzuki did it until his death, in 1967 and without a doubt contributed to that a small group of Fromm's students and their patients began to practice Zen.

In that event, the first Charlotte Selver workshop was also held in Mexico. Selver, with his proposal of *Sensory Awareness*, influenced the Movement of Human Potential and influences several generations of psychotherapists, from Fritz Perls and Erich Fromm to Peter Levine and Ron Kurtz. According to Mercedes López (personal communication), who was her student for more than twenty years, Selver met Drs. Derbez and Díaz, two Fromm students, at the Cuernavaca conference, and they began to recommend their patients and students to her that they will take workshops with her. She gave courses in different places of Mexico, especially in Barra de Navidad, Jalisco, for about 40 years, until shortly before her death at 102. The Mexican students of Charlotte were always a minority. Most of the participants in her courses, including those in Mexico, were Americans, although there were also some Europeans.

The Tarango Development Center

The diffusion of humanistic psychology in Mexico had a significant boost around 1966 and 1967, when Andrés Leites (Leites, personal communication), an engineer and Derbez's patient, visited the Esalen Institute, an alternative education center in the United States, considered the cradle of the Movement of Human Potential, in which many of the most outstanding exponents of humanistic psychology gave courses. He was very excited by what he experienced and, together with Derbez and Anatolio Friedberg, created

Tarango, a center that worked as an alternative Summerhill-style school on weekdays and offered courses at the weekends facilitated by therapists like Will Shutz, an eclectic who had described his approach to therapeutic work in two best-sellers: *Joy* and *Here Comes Everybody*; Bruce and Betty Meador, followers of Carl Rogers; Aaron Hillman, gestaltist; John Pierrakos, creator along with Lowen of Bioenergetic Analysis and Jack Painter who made a synthesis of Gestalt, Bioenergetics, Reichian therapy and Rolfing called Postural Integration. In the spirit of the Movement of Human Potential, in many of those workshops strong emotional discharges were provoked and, in some of them, the participants had to undress, which provoked strong conflicts between Derbez and the Mexican Institute of Psychoanalysis, but workshops were continued. Only a small group of Derbez' patients and their acquaintances participated, but eventually the activities of Tarango reached more people, almost all professionals between 25 and 40 years of age, from the upper-middle class and who had not necessarily studied psychology or psychiatry. (Anatolio Friedeberg, personal communication, October 2017, Andrés Leites, personal communication)

Although the Tarango Development Center only lasted ten or twelve years (Freidberg, personal communication), some of the participants in the courses became psychotherapists and, later, trainers of therapists of different approaches: Friedeberg was one of the first gestaltists in Mexico, Hector Kuri was one of the pioneers of corporal psychotherapy and Leites became a disciple of John and Eva Pierrakos, creators of Core-energetics and

Pathwork. Kuri was a psychologist while Friedberg and Leites studied engineering.

The trajectory of Anatolio Friedberg illustrates some characteristics of the people who were interested in humanistic psychology in Mexico. Since he was young, he was interested in psychology but studied engineering due to family pressures. Later he went into analysis with Jorge Derbez and, as we saw above, he participated in most of the workshops that were offered in Tarango. First, he was apprenticed and eventually became a therapist with Aaron Hillman, a well-known Gestaltist. Later, as we will see later, he studied humanistic psychology at the Universidad Iberoamericana.

Juan Lafarga and the Humanistic Psychology in the Academy

The history of humanistic psychology in Mexico is undoubtedly also closely linked to the pioneering work of Dr. Juan Lafarga. As a member of the Society of Jesus, Lafarga studied psychology at Loyola University in Chicago. There he met humanistic psychology through Charles Curran, a disciple of Rogers who taught in the educational area. With him, Lafarga participated in encounter groups, an experience that seemed very important to him and that fit his character. By that time he read Rogers, Maslow, Fromm and Frankl, among others (Aguilera, 2006).

Lafarga returned to Mexico in 1966 at a time when, as we saw above, both the teaching of psychology and the practice of psychotherapy were controlled by psychoanalysts and psychiatrists. Behaviorism was beginning to take hold at the Universidad Veracruzana and the UNAM, but

employment alternatives for undergraduates in psychology were very few in the clinical area and almost always occupied subordinate positions with respect to psychiatrists.

Looking for alternatives to the training and professional practice of the graduates of the psychology career, Lafarga designed, in 1968, the first curriculum for the training of psychologists in psychotherapy, based on Carl Rogers' Person Centered Approach. In spite of the opposition of many psychiatrists and psychologists of the psychology department of that university, the course was opened in the Center of Psychological Orientation at this institution (Lafarga, 1992/2016). In 1970, another program was also launched aimed at professionals interested in better understanding the aspect of human relations in their work. It was called Pastoral Counseling (Lafarga, 2005).

A few years later, they initiated the Master's programs in Human Development, and then the doctorate. After 1975 these two programs were part of the offer of the newly created Department of Human Development that eventually provided a masters in Rural Development (1977) and in Education (1978). In fact, the Universidad Iberoamericana had two postgraduate programs in psychology offered in two different departments. In one of them, access was restricted to people with a degree in psychology and many teachers were psychoanalysts while the Department of Human Development was a graduate program in humanistic psychology, and all types of professionals were welcome there. Speaking of that process Velasco recalls (2016):

in Mexico, the humanist training was limited to seminars and workshops with related, current and initiation topics; at the beginning only for colleague psychologists and gradually it was open to other professionals who, with the vocation of service and contact with people, were integrated, although at the beginning it was the specialty in client-centered counseling. Juan Lafarga would have to structure the program in the Master's Program in Counseling and Human Development at the Universidad Iberoamericana.

Juan said it was too good to offer only to psychologists. It was essential to extend it to other professionals who, with the resulting profile of this program, would be people with an unblemished human quality, sensitive to pain as to joy, capable of committing themselves to society ... (p.).

Regarding this process, Anatolio Friedberg (personal communication, August 22, 2017), who as we saw before was one of the founders of Tarango, remembers:

Juan Lafarga was definitely supporting counseling for non-psychologists. And it was such a struggle it also lasted like another ten years, and we continued studying, and studying, and studying, and taking subjects, until it became something called "master program," they did not let us put any letter that started with ... so that did not resemble psychology.

The testimonies of Friedberg and other alumni of the graduate in Human Development coincide:

Noticing that psychologists refused to accept that there was a postgraduate people who were not psychologists, and also due to the reign of psychoanalysis, and also of behaviorism but much more of psychoanalysis, because the Ibero has never been very behavioral, which was where human development emerged, I believe Juan Lafarga found a way out and called it human development. Personally, I do not like the word human development. I think it is too generic. That the very thing is that we are psychologists, or psychotherapists, or facilitators. In fact, the words that I like the most are humanist facilitators or facilitators of human development. (Myriam Muñoz Polit, personal communication, September 4, 2017).

I remember there were many meetings or assemblies with Juan Lafarga because he asked us for support because the Psychology Department did see us as “masons of psychology.” The real professionals were those who got a degree in Psychology. And the masons ... the architects, the engineers, were you, and we were the masons. And I remember how Juan, forerunner of this, because he gathered us to support us more and to see us more legitimate then. Because

we were the illegitimate children, the natural children (Miguel Reyes Garcidueñas, personal communication, August 15, 2017). A quote than should be with different margins.

The same Lafarga (2004/2016) justified that opening when describing the graduates of the master program he had created: “We are promoters of human development and the promoter is not necessarily a psychologist, a philosopher or an anthropologist or a graduate in any specific field of knowledge. Perhaps the best way for us to be described is as educators.”

Eventually, the graduate program in Human Development of Universidad Iberoamericana was incorporated into the Department of Psychology. According to Friedeberg: ... they removed the name “orientation,” and they converted it into something that I still do not understand very well what it is, but they took away the basic interview tools so that graduates in human development did not do psychotherapy.”

Almost at the same time as at the Universidad Iberoamericana, in the western part of the country, another Master’s program in Human Development was opened at the Technological and Higher Studies Institute of the West (Instituto Tecnológico y de Estudios Superiores de Occidente) (ITESO), in Guadalajara. This program, in a university entrusted to the Society of Jesus, has been without doubt, together with that of the Ibero, one of the fundamental pillars in the promotion of humanistic psychology in Mexico. Dr. José Gómez del Campo, together with several collaborators and later students, was the one who promoted

in this headquarters the growth and dissemination of Human Development.

Over the years, a diversity of masters and doctorate programs appeared in relation to this original vision of Human Development in Mexico. When new Ibero-American University campuses were opened, master's degrees in Human Development began in Torreón, Monterrey and Puebla. Since 1994, the Universidad Veracruzana has a Master's degree in Human Development, with a specialization in Group Development, La Salle University (Cuernavaca Campus, León), Universidad Motolinia del Pedregal, Universidad Marista de Guadalajara, Universidad del Valle de Atemajac and te Universidad Mesoamericana among others, they also offer similar programs.

In the majority of the universities, general aspects of the Humanist Psychology are seen, but there are some private universities that offer Bachelor degrees in Human Development mainly within a person-centered approach. The first institution to offer these studies was the Universidad Itaca, in Mexico City. The Universidad Albert Einstein, in Toluca, the Universidad del desarrollo empresarial y tecnológico, and the Universidad Intercontinental, among others. Some more, such as the Instituto Universitario Carl Rogers, give both a degree in psychology and postgraduate degrees in psychology with a humanist orientation.

Humanistic Psychology at Other Institutions

In addition to the universities, there also was a large number of institutes offering degrees, specializations and master's degrees, both in Human Development and Gestalt Psychotherapy and different modalities of body

psychotherapy. It would be very interesting, but at the same time difficult to know how many people have graduated from these programs, but an example is enough to give an idea of the impact of humanistic psychology and the number of people who have studied a program related to this approach. One of the best known is the Instituto Humanista de Psicoterapia Gestalt, whose rector, Myriam Muñoz Polit, is a graduate of the second generation of the graduate Program in Human Development at the Universidad Iberoamericana. It has three offices in the metropolitan area of Mexico City and in Cancún, Monterrey, Puebla and Veracruz and to date, more than 10.000 people have graduated from its specialties and master's degrees. Many of the people who have taken courses, graduates and even the Master's degree in Human Development aimed at personal growth or enrich their professional work with leadership skills, communication or empathy. Many others have worked as psychotherapists (even when they are called counselors or facilitators), in education, community development and the workplace.

In Guadalajara we identified, for example, the Instituto de Terapia Gestalt Integro that trains therapists since 1985, and that in 1993 obtained the recognition of official validity for its graduate studies. There is also the Instituto Gestalt de Guadalajara that offers since 1993 a specialty in Gestalt psychotherapy.

Although some modalities of body psychotherapy, such as the Hakomi Method that has been taught in Mexico for more than twenty years, have a clear Rogerian influence, it may seem contradictory that some schools of corporal and

gestalt psychotherapy are considered humanistic. Both Wilhelm Reich, considered the father of bodily psychotherapy, and Fritz Perls, creator of Gestalt, were trained as psychoanalysts and were provocative therapists who seemed to embody the opposite pole of unconditional acceptance and empathy. The Bioenergetics of Lowen, the Core-energetic created by John Pierrakos and the Gestalt as Perls teaching tended to be disrespectful and to cause catharsis indiscriminately. but there are schools like Corpore (Galindo, 2017), the Instituto Humanista de Psicoterapia Corporal (<http://www.instituto-integra.com>) and the Instituto Humanista de Psicoterapia Gestalt that use the methods and techniques of these schools taking into account the facilitating attitudes of Rogers.

Application Areas

Beyond the academic field and the training of psychotherapists, many of the psychological practices that are used to “increase the health and quality of life in the school, the factory, the office and the public administration are based on the basic propositions of the humanistic psychology” (Lafarga, 2016), even when the professionals who apply them may not be aware of it.

Business Training

The influence of humanistic psychology is evident in the training. Companies seem to be interested in people in such a way that, both in courses and workshops and in coaching processes, participants and coachees are expected to be aware of how they interact with their peers, who manage their feelings properly and communicate better. Frequently, concepts and theories are taught from this

current, as well as from Maslow's Pyramid of Needs, and authors such as Viktor Frankl and Abraham Maslow are mentioned. Lately, concepts and practices of positive psychology have been incorporated, interested in the same processes as humanistic psychology and that frequently use techniques that originated in the movement of human potential (Haddad, personal communication September 2018).

Education

In the field of education, humanistic psychology has had a significant influence in Mexico since the 1970s, especially since the proposals of Carl Rogers (1961, 1969, 1974a, 1974b, 1977, 1983). We also identify contributions taken from gestalt therapy, especially with the proposal of confluent education (Brown, 1972) and the use of a variety of activities developed from this frame of reference and the encounter groups that were generated in the 60s in the United States of America (Lyon, 1971, Schutz, 1967, Stevens, 1972).

Four areas show this presence of humanistic psychology in Mexico in education, namely: a) the creation of graduate programs to train masters in Orientation and Human Development, b) the creation of new private schools with a person-centered perspective, c) the publication of books and journals, and d) the training of teaching staff.

Additionally, it should be mentioned that, through the theses, these programs have encouraged research in the field of human development, inspired primarily by the person-centered approach, with the integration of contributions from other humanistic psychologists such as Maslow and Perls.

From the field of Human Development, Lafarga and Gómez del Campo (1978, 1979, 1986, 1992) were given the task of translating articles of humanistic psychologists, among which are several of Carl Rogers, and publish them in 4 volumes of the collection Human Development, along with texts written by several Mexican psychologists, in addition to the aforementioned editors.

Other publications related to education are: *La educación centrada en la persona* (Education Focused on the Person) of Moreno (1979), which had the second edition in 1983. Subsequently, González published *El niño y su mundo* (1987), *El niño y el educación* (1988, 1989), and *El enfoque centrado en la persona: aplicaciones a la educación (the person-centered approach. Applications to education)* (1991). Moreno later published *Guía del aprendizaje participativo. Orientaciones para estudiantes (1993/2011) maestros, (Participatory Learning Guide. Orientation for Students and Teachers)*, and several articles related to the training of teachers and psychotherapists, as well as various educational topics (Blanco and Moreno, 1979, Moreno, 1979, 1980, 1982, 1984, 1990, 1992, 1993, 1998, 2002, 2004/2005, 2006, 2012). From the *Focusing perspective* we also find some publications that refer to educational implications and practices such as Blanco (1982), and Moreno (1980, 2008, 2009, 2010).

Psychotherapy

In the field of psychotherapy, Lafarga (2010) began in the late 60s a training for psychologists in non-directive psychotherapy basically following the proposal of Rogers (1951, 1959, 1961) of that time. Subsequently, this program

ended and he began the aforementioned Master's Degree in Human Development and Orientation. Also, in the 60s and 70s came the influence of Gestalt therapy in Mexico. The proposals of Fritz Perls and collaborators (Perls, 1973, 1975, Polster & Polster, 1974) began to be known through the Tarango Development Center in Mexico City. In this way, various institutions emerged in which for more than 4 decades training has been offered as Gestalt psychotherapists in various cities of the country. At the university level, the Escuela de Estudios Superiores de Iztacala (School of Higher Studies), dependent on the Universidad Nacional Autónoma de México, has since 1997 a diploma for the training of person-centered psychotherapists. To date they have trained 16 generations, with a total of 350 trained therapists, approximately (Delgado, 2018, personal communication). The Instituto Tecnológico y de Estudios Superiores de Occidente (ITESO) began in 2005 a master's degree in psychotherapy, and one of its lines of training is given by humanistic and experiential psychotherapy, including person-centered psychotherapy, Gestalt therapy and Focusing-oriented psychotherapy. Something similar is found at the Universidad Iberoamericana (UIA de León), with its master's degree in clinical psychotherapy.

In relation to psychotherapy, we also find numerous publications. In addition to the aforementioned volumes of Lafarga and Gómez del Campo on the development of human potential, they can be identified, among others, those of Armenta (2006, 2010), Moreno (1998b, 1999a, 1999b, 2008, 2009, 2014a, 2014b, 2015b, 2016, 2017, 2018), Moreno and Casillas (2013, 2015) from a person-centered and experiential perspective. Regarding Gestalt therapy, the

Mexican Gestalt Psychotherapy Association of Mexico has published five volumes of Gestalt Mexico journal, where a variety of articles on different facets of psychotherapeutic work are found.

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