

Díaz-Guerrero's Contributions to the Internationalisation of Mexican psychology

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INFORMACIÓN ART.

Recibido: 13 Julio 2018
Aceptado: 5 septiembre 2018

Key words
Ethnopsychology,
Latin America,
Díaz-Guerrero,
Internationalisation

Palabras clave
Etnopsicología,
América Latina,
Díaz-Guerrero

RESUMEN

The contributions of Rogelio Díaz-Guerrero to the Internationalisation of psychology, especially in the Spanish and Portuguese speaking world, cover three major aspects. First, the creation and foundation of associations and institutions that facilitated the growth, proliferation and cross-fertilization of the field in the world, covering majority and minority social groups and cultures. Within this associations he facilitated the development of networks that allowed exchange of knowledge, peoples, students and professionals interested in furthering the cause of psychology and wellbeing in all areas of human affairs. Second, he fostered the exchange and collaboration in multiple cross-national and cross-cultural research projects that gave rise to generations of psychologists aware of the impact of context and culture on psychological phenomena. Finally, he was influential in the creation of a methodological and conceptual historic-bio-psycho-socio-cultural paradigm that he called ethnopsychology, which gave birth too many indigenous frameworks, among others, to the Psychology of the Mexican. Throughout this chapter, we will cover these three dimensions to his work in an annotated biographical tradition.

Contribuciones de Díaz-Guerrero a la Internacionalización de la Psicología Mexicana

ABSTRACT

Las contribuciones de Rogelio Díaz-Guerrero a la internacionalización de psicología cubren tres aspectos principales. Primero, la creación y fundación de asociaciones e instituciones que facilitaron el crecimiento, divulgación y propagación del campo, abarcando culturas y grupos sociales mayoritarios y minoritarios. Dentro de esta asociaciones facilitó el desarrollo de redes que permitieron el intercambio de conocimiento entre los pueblos, los estudiantes y los profesionales interesados en promover a la psicología y el bienestar en todos los ámbitos. En segundo lugar, fomentó el intercambio y la colaboración de múltiples proyectos de investigación transnacionales y transculturales que dieron lugar a generaciones de psicólogos consientes sobre el impacto del contexto y la cultura en fenómenos psicológicos. Finalmente, fue un pilar en la creación de un paradigma metodológico y conceptual histórico-bio-psycho-socio-cultural al que él llamó etnopsicología, que dio a luz a muchos marcos conceptuales autóctonos, entre otros, a la psicología del mexicano. A lo largo de este artículo, trataremos estas tres dimensiones de su obra desde una tradición biográfica comentada.

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ISSN: 2445-0928 DOI: <https://doi.org/10.5093/rhp2018a18>

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Para citar este artículo/To cite this article:

Díaz-Loving, R. (2018):

Díaz-Guerrero's Contributions to the Internationalisation of Mexican psychology. [Contribuciones de Díaz-Guerrero a la Internacionalización de la Psicología Mexicana]. *Revista de Historia de la Psicología*, 39(4), 40-50. Doi: [10.5093/rhp2018a18](https://doi.org/10.5093/rhp2018a18)

Vínculo al artículo/Link to this article:

DOI: <https://doi.org/10.5093/rhp2018a18>

To understand the contributions of Díaz-Guerrero to Psychology, we should consider the role of socio-cultural variables in mainstream psychology. One of the masters of psychological thought, Wundt (1916), pioneered both behavioral and cultural psychology. In retrospect, his objective of integrating them into an objective, generalizable, yet culturally sensitive and relevant science is still a project in course. On one front, a bio-psychological legacy is still prevalent with a strict behavioral methodological approach, imposing universal categories on uncontextualized observations. This tradition has produced broad generalizations of results obtained from small culturally homogenous samples. The expressed goal of this behavioral psychology has been to discover universal laws of behavior that transcend social, cultural and historical boundaries. On the other hand, Wundt's "Folk Psychology" is apparent in the empirical and theoretical contributions offered by cross-cultural and indigenous psychologists. According to this position, comparisons of behaviors which emanate from different behavioral settings is a false enterprise which entails comparing incompatibles. The focus of this tradition has been to discover and describe behavior based on its ecological context. As we will see, Díaz-Guerrero is fundamental in incorporating socio-cultural variables in psychological research, thus creating a valid and reliable science, that at the same time is culturally relevant and sensitive to the realities of people in diverse eco-systems. Once the aim of proceeding towards a paradigm that incorporates socio-cultural variables to the traditional bio-evolutionary tradition of psychology is achieved, sharing and transmitting this view of psychology is central to the creation of integral psychological knowledge and application, that requires the Internationalisation of this perspective .

Rogelio Diaz Guerrero was born on August 3rd of the year 1918, in the vicinity of Guadalajara, Mexico, in a very typical and traditional low socio-economic Mexican family. His mother, Eva Guerrero and his father, Antonio Diaz raised five boys and three girls, stressing

the education development of the boys. From an early age (junior high school), he discovered his vocation when one of his professors spoke about Psychology in the classroom. At the end of the class, he approached his teacher and asked him where he could study this new and intriguing science. He was informed by his professor that at that time it was not possible to study Psychology in Mexico, thus his best bet would be to study Medicine, and then Psychiatry, disciplines that would allow him to be closer to his interest to study human behavior. In fact, at the dawn of the 20th century, the only space occupied by Psychology in the academic field in Mexico was embedded in doctoral seminars offered at the National University of Mexico.

Considering his goal of finding the keys to understand human behavior, at the end of his High School studies in the University of Guadalajara in 1937, he migrated to Mexico City to study Medicine at the National Autonomous University of Mexico (UNAM). During his tenure at the University, he also attended seminars in Psychology at the Faculty of Philosophy and Letters, where he had the opportunity to interact with and listen to distinguished and prominent Mexican professors', philosophers and thinkers of the mid-twentieth century who were distinctively centered on discussing the essence of the Mexican character, such as Enrique Aragón, Ezequiel Chávez, Guillermo Davila, Oswaldo Robles, Antonio Caso, Samuel Ramos and Jose Gaos. As an example of the importance of these early interactions on the magnitude that Diaz-Guerrero later gave to the incorporation of socio-cultural variables in the study of Psychology, is the following exert from Ezequiel Chavez (1901), a Mexican intellectual who introduced social psychology to Mexico and wrote the following:

Character varies across ethnic groups, thus, the most relevant human endeavor is lodged in the study of ethnic character. Not considering this cardinal observation has induced some to fall victims to the absurdity of attempting a direct transplant... without even reflecting on the possible incompatibility of



Picture 1: Diaz-Guerrero at one his home balconies. Year, 1921*



Picture 2: Diaz-Guerrero's Family (mother, father, sisters and brothers). Standing on the right side is Rogelio before leaving to Mexico City to study medicine. Year 1934*.

intellect, feelings and will, of the people... it is not enough for laws to satisfy intelligence in the abstract, it is indispensable that they concretely adapt to the special conditions of the people they were created for. Ideas and programs may seem very noble, however, the sad reality is lived so often in Latin-American countries, when marvelous plans are traced on paper, harmonic constitutions are advanced, and like Plato's dreams they crash against the crudeness of practice and reality (p. 84).

Later research and interests of Diaz-Guerrero for a Psychology that incorporates the realities and phenomena derived from living in different ecosystems becomes evident in the study of norms, beliefs and values of the Mexican. After finishing his years in Medical School in 1942, he received the Roosevelt scholarship from the International Education Institute to conduct graduate studies at the State University of Iowa, in the USA, where he completed master's (1944) and doctoral (1947) studies in Neuropsychiatry and Psychology. He received lectures by renowned psychiatrists such as Jacques Gottlieb and Paul Huston; eminent neurologists like Van Epps and Adolph Saks, and pioneers in Psychology such as Kenneth Spence, Kurt Lewin, Wendell Johnson and Robert Sears. The importance of interacting with these Masters of Psychological thought of the mid twentieth century become clear in the way that Diaz-Guerrero always attempted to create broad theoretical backbones to his research questions.



Picture 3: Rogelio Diaz-Guerrero and Ethel V. Loving. Graduation from PhD at the State University of Iowa, 1945*.

Moreover, the possibility to listen to and interact with Kurt Lewin was paramount in his development. He used to indicate that Lewin's Field Theory led him to incorporate dynamic concepts and psychological spaces into his thinking and his later proposal of ethnopsychologies. In addition, he worked for two years in the Neurology Department of the University, where his medical formative bias became clear in his master's thesis and doctoral dissertation, making his interest in the relationship between physiological variables and mental health evident. In his master's thesis an *Electro-encephalic study of sleep in manic-depressive patients in comparison with normal subjects* (Diaz-Guerrero, 1945), and *The role of endocrine glands in neuromuscular development and regeneration* in his doctoral dissertation (Diaz-Guerrero, 1947). During the years he spent in Iowa, he met a young Australian woman who was getting her doctorate in dentistry. After courting each other for a couple of years, Ethel V. Loving and Rogelio Diaz-Guerrero married on November of 1946.

Moving into the 1950's, different life experiences lived to this point in his life set the broad contextual basis for his growing interest in the inclusion of cultural variables in the understanding of mental health and human behavior in general. If one adds his upbringing in a very traditional Mexican family that imposed on him the norms, values and beliefs that should guide his behavior in everyday interactions; his experience at the National University of Mexico with philosophers, educators and thinkers who disserted broadly about the Mexican character; his international education, that included being a student of Kurt Lewin and his integrating gestalt view of psychology during his stay in Iowa, and marrying a young Australian women who exposed him to yet another view of the world, it became utterly obvious, for Psychology to make any sense, it should include cultural variables.

International Networking

To build an international Psychology requires constructing networks, that in his case led to lifelong friendships with many of psychologies pioneers such as Herman Witkin, Julian Rotter, Muzafer Sherif, Burrhus Frederic Skinner, Karl Herford, Abraham Maslow, Charles Osgood, Wayne Holtzman, Ira Iscoe, Robert Peck, Karl Herford, Werner Wolff, Geramin Montmillin, Harold Anderson, Jerbert Kelman, Starke R. Hathaway Janet Spence, Jerome Bruner, Durganand Sinha, Harry Triandis, Albert Pepitone, Martin Fishbein, Charles Spilberger, John Berry and John Adair, among many others. He met some of them at the first Congress of Psychology held after the Second World War in Edinburgh, Scotland, in 1948, where the decision was made to reorganize the International Union of Psychological Science. After this meeting, Diaz-Guerrero became a permanent fixture in the executive committee of the Union for many years.

His deep commitment to the Internationalisation of Psychology and to encompass all corners of the world, with an emphasis on bringing Latin America, Africa, the Middle East and South East Asia into the equation, led to his primary role in the organization of the XXIII International Congress of Psychology in Acapulco 1984, where he served as President of the congress. This Congress was the first IUPSyS Congress to take place in any of the above mentioned regions of the world.



Picture 4: Ibadan Conference, Lagos, Nigeria, 1966. From left: Jerbert Kelman, Rose Kelman, Arrigo Angelini, and Rogelio Diaz Guerrero**.



Picture 5: Interamerican Congress of Psychology, Lima, Peru, 1979. Left to right: David Belanger (Canada); Rogelio Diaz-Guerrero (México); Kurt Pawlik (Germany); Wayne Holtzman (United States). **

Special mention should be made to the friendship he developed with Wayne Holtzman from the University of Texas at Austin in 1955. Since then and for several decades he literally took hundreds of students from the Faculty of Psychology of the National Autonomous University of Mexico to visit the departments of Educational Psychology and Psychology of the University of Texas, where Wayne H. Holtzman, Ira Iscoe and others organized intensive workshops on psychological theory and methodology, as well as visits to workplaces to receive instruction and supervised practice on a diversity of clinical, educational, and community interventions. These mass visits paved the way to the modern Psychology that is taught today at the Faculty of Psychology at UNAM.

Understanding the importance of opening the wings of Psychology around the world, Diaz-Guerrero was part of the group that pushed for the creation of a similar organization that would encompass North and South America. The Interamerican Society of Psychology (SIP) (www.sipsych.org) had its origins as the dream of a group of scholars who created it on December 17, 1951, in Mexico City, during the Congress of the World Federation of Mental Health. The original founders were Eduardo Krapf from Argentina, Werner Wolff and Wayne Holtzman from the USA and Oswaldo Robles and Rogelio Diaz-Guerrero from Mexico. SIP was formed as an entity directed at bringing together research and professional psychologists, to promote exchange and collaboration of work and scientific and academic ventures throughout the region. Diaz-Guerrero served on the executive committee and later became the President from 1967-1969 of the Society. He was also the first scholar to receive the Interamerican Society Award for Spanish and Portuguese speaking psychologists given every two years by the Society, award that nowadays bears his name.

At the local level, within Mexico, and creating the liaison for Mexican psychologists to the rest of the world, he founded and was the first President of the Mexican Psychological Society. This gremial group is currently the organism that officially represents Mexico at the International Union of Psychological Science. Within this society, he chaired the first three congresses and invited many of the earlier

mentioned Psychology pioneers to interact and promote professional and research interactions with Latin American psychologists.

Cross-cultural Research

Diaz-Guerrero launched with other psychologists of the nineteen fifties the novel idea of a cross-cultural research approach that seeks to elucidate the psychological problems which, by their nature, are affected by cultural variables. He stressed the importance of socio-cultural variables as determinants of behavior, while he drew attention to the fact that many areas of psychological phenomena cannot support inferences of universal validity, given that behavior patterns vary from culture to culture. From this perspective, differences in behavior, by effect of the culture, can be determined using empirically data obtained to compare behavior in individuals of diverse cultures. As a result of this methodological approach, the generalizability of the data obtained and the origin of scientific laws and principles, are based on highly diversified samples. The greater the cultural variety of the sample, the greater the degree of validity of the generalizations. These methods have led to the creation of conceptualizations and measurements that offer cross-cultural validity, allowing the development of theories and research that detect universal and local patterns of psychological phenomena that strengthen Psychology as a global science that at the same time can incorporate local and regional manifestations.

In regards to the collaboration in cross-cultural research projects, these include, among others the first longitudinal cross-cultural study of the development of personality, cognitive and perceptual abilities in two cultures (Holtzman, Diaz-Guerrero & Swartz, 1975; Laosa, Swartz & Diaz-Guerrero, 1974; Mercado Domenech, Diaz-Guerrero & Gardner, 1963). The study of values (Peck & Diaz-Guerrero, 1963) and the relation to delinquency (Maslow & Diaz-



Picture 6: left to right, Reynaldo Alarcon (Peru); Arrigo L. Angelini (Brazil); Ruben Ardila (Colombia); Herbert C. Kelman (United States of America); Rogelio Diaz-Guerrero (Mexico); Wayne H. Holtzman (United States of America).**

Guerrero, 1960). As part of Osgood's pancultural semantic differential project he pioneered the Spanish speaking countries (Salas & Diaz-Guerrero, 1975; Diaz-Guerrero, & Salas, 1975). Research directed at understanding the universal patterns of human behavior and the regional and local manifestations of these behaviors (Davidson, Jaccard, Triandis, Morales & Diaz-Guerrero, 1976). The role of culture in the understanding of psychological phenomena (Diaz-Guerrero, 1977a); specifically with the role of culture on the determination of personality (Diaz-Guerrero, 1977b; Diaz-Guerrero & Diaz-Loving, 1990). The contributions made to psychology by majority cultures (DeLamater, Hefner, Clignet, Kelman, Smith, Diaz-Guerrero, Fishman, Himmelstrand, Okediji & Price-Williams, 1968). The effects of sex and social class differences on coping styles across nations (Diaz-

Guerrero, 1973). A comparison of Mexican and American children with regards to test anxiety and general anxiety (Spielberger & Diaz-Guerrero, 1976, 1983, 1986, Diaz-Guerrero, 1976a). The study of behavioral health across cultures (Diaz-Guerrero, 1984a). Recognizing the role of the ecosystem in the understanding of psychological phenomena (Diaz-Guerrero, 1989). Studying culture and gender roles (Diaz-Guerrero & Rodriguez de Diaz, 1993). Masculine and feminine traits (Diaz-Loving, Diaz-Guerrero, Helmreich & Spence, 1981). The determination of abnegation as a basic experiential trait in traditional societies. (Diaz-Guerrero, 2000a). The study of power and love (Ellis, Kimmel, Diaz-Guerrero, Cañas & Bajo, 1994), and the study of conflict and the subjective worlds of Mexicans and North Americans (Diaz-Guerrero & Szalay, 1991).

In the midst of the important contributions of this cross-cultural research traditions is the recognition of the effects of culture on human behavior. Another contribution is the development of methodologies appropriate for the study of phenomena across-cultures that includes the equivalence of concepts, measures and samples that make comparisons possible and meaningful. Another major offering is the definitions of cultural and psychological concepts in a valid, reliable and culturally appropriate and relevant manner, together with the need for creating objective measuring instruments for each construct. The approach has also signaled the importance of recognizing global and regional and local issues that guide the effective and ethical diagnosis, intervention and evaluation of social, community and individual programs. Finally, in this same thread of thoughts, Diaz-Guerrero did a titanic contribution in describing the history and development of Psychology in Mexico and Latin America (Diaz-Guerrero, 1976b, 1994, 1995).

Development of Ethnopsychology

The third major goal in the process of Internationalisation of Psychology required the conceptualization and operationalization of psychological variables rooted in culture. Diaz-Guerrero's psychological research runs over with originality, accuracy, consistency, culture and longevity. It's throughout his work that he becomes the pioneer and guide of Mexican Psychology and an icon to Latin American Psychology decade after decade. This is probably Diaz-Guerrero's major contribution to the Internationalisation of Psychology. Conceptualizing and operationalization of cultural variables in psychology implies the transit from a science that is deeply rooted in achieving internal validity, and that pays little regard for external validity, to a full integral discipline with universal and regional outreach. That, among other things, implied having the ability



Picture 7: Among others, Diaz-Guerrero on the left and Charles Osgood next to pole. **

to interweave the universal aspects of Psychology with the regional and local manifestations of psychological phenomena in the creation of an indigenous movement that he termed Ethnopsychology, for which he delineated the concepts and methodologies required to develop this scientific paradigm (Diaz-Guerrero, 1992a, 1992b, 1993a; Diaz-Guerrero & Rodriguez de Diaz, 1993; Diaz-Guerrero & Diaz-Loving, 1996).

To this effect, during the 1950's, the research and publications of Diaz-Guerrero centered on including cultural variables within psychological inquires. Such is the case of his work on anthropocultural values (Diaz-Guerrero, 1959), which served as the immediate successors of his development of the historic-socio-cultural premises, which he postulates a decade later as the operationalization of culture through norms and beliefs. Another example of his published papers dealing with culture and behavior can be found in "Neurosis and the Mexican family structure" (Diaz-Guerrero, 1955).

Diaz-Guerrero's interest in the socio-cultural basis of behavior flourishes and crystallizes in his theory regarding the impact of historic, biological, psychological, social and cultural variables on human behavior (Diaz-Guerrero, 1977a). This theoretical perspective is fully exposed in regards to the Mexican culture in a seminal article published in the *American Psychologist* (Diaz-Guerrero, 1977b). Some of his major contributions are requiring the definition of cultural concepts in a valid, reliable and culturally appropriate manner and the need for creating objective measuring instruments. He further aspires for a generalized interest in psychological research throughout cultures, which he urges using his own inquiries as examples and sets the stage for future indigenous psychologies through the discovery of idiosyncratic characteristics of the Mexican population.

In Diaz-Guerrero's work, one can perceive the fundamental difference between his approach to the study of the Mexican's Psychology, and the restrictive view derived from orthodox behaviorism prevalent in experimental Social Psychology at that time. Diaz-Guerrero pointed out that the difference dwells in the emphasis given to culture as the basis for the development of individual attributes and behavioral patterns. Together with his students he indicates that the culture in which an individual develops will specify the foundations, structure, and acceptable and desirable norms of behavior. Hence, the socio-culture can be defined as a system of thoughts and ideas that offer a hierarchy of habits, needs and values that guide interpersonal relationships; stipulate the type of cultural, interrelated premises (norms, roles, etc.) that govern the roles that must be carried out, and the rules for the interaction of each individual for each role. In other words, the where's, the when's, the who's and the how's of behavior. To enhance the richness of the socio-cultural paradigm, he adds the concept of ecosystem, observing for example, the effects of these structural variables on well-being (Diaz-Guerrero, 1985a), and including among them the effects of social environment such as the presence of masses (Diaz-Guerrero, 1984b).

Diaz-Guerrero specifies that the socio-cultural ecosystem is the ontological ground on which individuals learn the proper behavioral patterns and ways of interaction with their world (Diaz-

Guerrero, 1963). This paramount affirmation of the role of culture in understanding and contextualizing psychological phenomena is crystallized in the creation of the historic-socio-cultural premises. A historic-socio-cultural premise is a simple or complex statement that provides a group with the logic for understanding and guiding their world (Diaz-Guerrero, 1963). The premises were extracted from proverbs, sayings and other ways of popular communication. After carrying out careful content analysis based on the obtained representations, the crucial role of the family in traditional Mexican culture became evident. The cultural traditions, values, beliefs and actions immerse in these premises indicate the correct way to behave in different interpersonal relationships. In sum, three main propositions describing the traditional Mexican family are clear: the power and supremacy of the father, the love and the absolute and necessary sacrifice of the mother and the obedience of children in exchange for protection and love from their parents. Built upon these three cardinal premises, over 80% of wide population segments in the 1950's and 1960's reported high degrees of adherence to them, and indicated that they served as an important guide in their lives (Diaz-Guerrero, 1972a).

Analysis of the answers given to the normative statements inventory (Historic-socio-cultural premises), offer a variety of statistically robust, conceptually clear, and theoretically congruent factors. First of all, there is a central dimension of traditionalism named affiliative- obedience vs. active self-affirmation, which stipulates that children and youngsters must always obey their parents and that everyone should love their mother and respect their father. This means, that children must always show their regard to their parents, who in return must protect and care for them. In regards to this structure, it must be made clear that in the Mexican culture, there is a rigid hierarchical disposition that awards respect and power to those at the top of the pyramid, in contrast with other cultures where respect is shown to those perceived as equals (Diaz-Guerrero and Peck, 1963). The traditional factor is complemented with a gender dimension, with "machismo" and abnegation-virginity at the axis. This orientation is derived from the degree of attachment to statements such as "men are more intelligent than women", "docile women are better", and "women must remain virgin until marriage". It is worth saying that abnegation mirrors the belief that the group and its needs supersede those of individuals. It's in this way that it is fundamental to satisfy the needs of others before one's own needs. In other words, self-modification coping styles are preferred over self-affirmation as guides of interaction mechanisms both in males and in females (Diaz-Guerrero, 1993b). Lastly, the relevance of the status-quo and the cultural rigidity grows out of the acceptance of the stereotyped roles that men and women carry out in the family. This is reflected in proverbs such as "women must be faithful to their husbands"; "the majority of daughters would like to be like their mothers"; "women must always be protected"; and for the children, "sons and daughters should always obey their parents".

In summation, it is considered that Mexican society is built upon a hierarchical structure based on the respect for others, particularly parents and kin (Diaz-Guerrero & Peck, 1967). The internalization of these premises produces abnegation, a cardinal trait in Mexican culture, which is sustained as true by Mexican men and women



Picture 8: Díaz-Guerrero in his office, 2003**

who believe that satisfying others needs is more important than satisfying their own. Derived from abnegation, a vertical hierarchy in the culture is produced, built on power, affection and obedience, evident in the way that authority is exercised within the family (“a child must always obey and respect his/her parents”) (Díaz-Guerrero & Peck, 1963).

Díaz-Guerrero and Peck (1963) pointed out that these socio-cultural norms are a guide to how we should behave within the family, the group, the society and any institutional superstructure. In addition, the directions of these norms also affect the development of one's personality, one's goals in life, one's coping style, one's perception of humanity, of gender and what is masculinity and femininity, etc. It becomes clear from his research that our behavior, development, attitudes, beliefs, values and our self in general, will depend on the socio-cultural context in which we grow and develop. In other words, the way we think, the things we think about, the way we relate to friends and strangers, our tastes and our way of life, are being formed as each and every one of us interacts with our parents, our families, our neighbors, our schoolmates and our environment.

Bringing all together, Díaz-Guerrero's work on the psychology of the Mexican conceptually crystallizes the aspiration toward a scientific and cultural psychology, and additionally offers valid and reliable operationalization that results in culturally relevant and interpretable data. As we delineated above, the voyage begins with the historic-psycho-socio-cultural premises. The study of the norms proposed, developed, studied, and described by Díaz-Guerrero that

regulate behavior in the Mexican culture, specify that the socio-culture in which an individual grows and develops is the foundation for the formation of national character, and delimits the acceptable behavior norms and rules in human interaction. In this way, social conduct is partially determined and directed depending of the level in which each person adopts and believes their cultural dictates.

As a result of a dialectic process of interaction of the norms and beliefs of a cultural group with the bio-psychoic needs of each individual, Díaz-Guerrero proposes the development of personality and general coping styles (Díaz-Guerrero & Díaz-Loving, 1994). Breaking with the traditional position of active and passive syndromes, he indicates that in cultures where the group is more important than the individual, the manner in which people interact with any issue is trying to fit in. Following this line of reasoning, he proposes and measures a self-affirmative coping style similar to what had been conceptualized as active, and a self-modifying form of confrontation geared to the maintenance of cordial interpersonal relationships (Díaz-Guerrero, 1967, 1979).

This bio-psycho-socio-cultural perspective defines and establishes the basic precepts of the “Mexican Ethnopsychology” (Díaz Guerrero, 1992, 1993a, 1994, 1995, 1998), and the revision of the changes time had on delimiting many phenomenon like the one reported in the study of abnegation (Avendaño-Sandoval, & Díaz-Guerrero, 1992a). Following his work, towards the end of the twentieth century, Díaz Guerrero extends his study of the psychological basis of the Mexican culture to include: 1) the study of values and how these are built on

the importance, accessibility and pleasure of needs (Diaz-Guerrero, 1998; Diaz-Guerrero & Diaz-Loving, 2001; Diaz-Guerrero, Moreno Cedillos & Diaz-Loving, 1995); 2) the decline or maintenance of certain values both at the group and individual level (Diaz-Guerrero, 1998); and 3) the evolution of some of the core traditional concepts of machismo (Diaz-Guerrero, 2000b) and affiliative obedience (Diaz-Guerrero, 2000c)

Keeping in mind the need of majority countries to work out solutions to substantial problems related with educational, social, economic and individual development, Diaz-Guerrero and his collaborators researched and published profusely in applied areas. For example, in the area of Clinical Psychology and Mental Health he conducted research on: 1) the socio-cultural and psychodynamic processes in adolescent transition and the effects it has on their mental health (Diaz-Guerrero, 1965); 2) the impact of the Mexican family structure on neurosis (Diaz-Guerrero, 1968); 3) sadness and depression in the Mexican culture (Diaz-Guerrero, 1984c); 4) the sources of anxiety (Diaz-Guerrero, 1982a) and the effects of sex and social class on anxiety in the Mexican culture (Diaz-Guerrero, 1990); and 5) components of a healthy and happy elderly life (Diaz-Guerrero, 2004).

In the areas of child development and education, his contributions include the study of the occupational values of Mexican school children (Diaz-Guerrero, 1972b); research into personality development of Mexican school children (Diaz-Guerrero, 1970); the cognitive and perceptual development of preschool children (Avila, & Diaz-Guerrero, 1976); the effects of childhood inequalities on their development (Diaz-Guerrero, 1982b); children's coping with violence (Diaz-Guerrero, 1976c) and the sources of quality in education (Cedillos & Diaz-Guerrero, 1999). With his research team at the National Institute for the study of behavior and public attitudes, they also modified the Sesame Street program to create the "Plaza Sesamo" program for Latin America. Creating a culturally relevant television learning experience for Latin American Children not only allowed an application of ethnopsychological research that covers idiosyncratic learning processes in Mexican children, but also derived in a formative evaluation of the program, that impacted on the latter creation of new themes and concepts adapted to culturally fit the realities of Latin-American children (Diaz-Guerrero, Reyes Lagunes, Witzke, & Holtzman, 1976; Diaz-Guerrero, & Holtzman, 1974; Diaz-Guerrero, Bianchi Aguilar & Ahumada de Diaz, 1975). At the end of the spectrum of education, he also conducted studies into the quality of higher education programs.

Other applied areas of study include research on population growth and the use of different forms of family planning (Davidson, Choon Ann, Chandra, Diaz-Guerrero, Dubey & Mehryar, 1999). Aspects that have to do with the empowerment of women and the maintenance of traditional socio-cultural premises, indicating that years of education has the greatest impact of women's growth in social, political and economic variables, and in turn in the reduction of attachment to traditional norms (Diaz-Guerrero, 1974; Diaz-Guerrero, & Rodriguez de Diaz, 1993). In the same vein of human relations, he published broadly on the importance of the family and the socialization of children on the development of personality and cognitive and emotional competencies of each generation (Diaz-Guerrero, 1985b).

He extended these personal interaction processes to include how culture affects ethnic socialization, intercultural interactions and global exchanges (Diaz-Guerrero, 1987; Diaz-Guerrero, 1991); including the growth of nationalism (Diaz-Guerrero, 1997).

The seminal work that condenses Diaz-Guerrero's contribution to the field appears in the new millennium in his book with the entitled "Under the claws of culture" (Diaz-Guerrero, 2002). In it, he reports longitudinal and cross-sectional data spanning 50 years on the processes of socialization and enculturation responsible for the maintenance of structures that work for the permanency of the socio-cultural premises. In fact, he expands on the effects that political, economic and social changes have had on the way Mexicans think and act when it comes to the realms of family, male-female interactions and the interaction of parents and their children. The book consolidates a life's work dedicated to cultural psychological research.

A general synopsis of the internationalisation of Psychology should include the benefits of such a quest. First, it makes us aware of Wundt's admonition as to the complex nature of human behavior and the intricate need for theories and research that include this complexity by adding a historic-bio-psycho-socio-cultural perspective to the field that allows us to really to understand psychological phenomena. Second, it makes for an applicable science that searches for universals without forgetting the interactions they have with specific idiosyncratic realities of the local and regional ecosystems. Third, it creates the networks needed to explore the universal and specific aspects of Psychology and its usefulness in everyday settings. Fourth, a vibrant and sensitive science that responds to the needs and creates the interventions that better the human condition and well-being by applying global and local ("glocal") solutions to people's lives. In all of these facets of the internationalisation process, Diaz-Guerrero has made substantial contributions for which we should recognize and expose his life's work.

As was typical of Diaz-Guerrero, who could easily trick us as to his indications that it was time for his physical and spiritual retirement, with his recurrent repetitions of well none motto of Mexican poet Amado Nervo "life, you owe me nothing, life we are in peace", he continued working and expanding new horizons until his last breaths. In fact, he had already begun a research project into the impact of culture on cognitive, political and economic development. Honoring his work and his life can only be done by continuing his work with the same insistence, creativity, passion, and accuracy that he advocated. As a corollary to this small homage, allow me to add a few of Diaz-Guerrero's typical characteristics and expressions that allowed him to become an icon in the Internationalisation of our discipline: His blurtative laughter was without a doubt a distinctive characteristic, his amiability and courteousness towards everybody, his deep confidence in humanity and the constant belief that psychology could increase the well-being of groups and individuals, as well as his favorite Mexican saying "life is hard sometimes" were a constant fixture in his persona.

As a corollary and a clear measure of the impact of Diaz-Guerrero's presence in the Internationalisation of Psychology, some of awards he received through the years are listed in he received through the years are listed in the Table 1.

Table 1. Awards...

Año	Distinction	Casa de Estudios
1943-1946	Franklin Delano Roosevelt Scholarship	National Institute for Education (USA)
1959-1972	Editorial Correspondent for ETC: A Review for General Semantics	The International Society for General Semantics, San Francisco, California.
1966-1970	Member of Editorial Board of the Journal of Humanistic Psychology	Association for Humanistic Psychology, San Francisco, California.
1967-1969	President of the Interamerican Psychological Society	Interamerican Psychological Society
1967-1976	Editorial Board of Interamerican Psychology Journal	Interamerican Psychological Society
1969-1970	Editorial board of Mexican Journal of Psychology	Mexican Psychological Society
1971-1985	Consulting Editor of the Journal of Cross Cultural Psychology,	International Association for Cross-Cultural Psychology
1974	Honorary Texas Citizen	Texas State government
1976-1995	Editorial board of the Journal of Psycholinguistic Research	Journal of Psycholinguistic Research
1976	First Interamerican Psychology Award	Interamerican Psychological Society
1976-1994	Editorial Board of the International Journal of Psychology.	International Journal of Psychology.
1984-1988	Vice-president of the International Union of Psychological Science	International Union of Psychological Science (IUPSyS)
1979	Honorary Professor	Universidad San Martín de Porres, Lima, Peru
1981	Award by the Spanish Psychological Society	Spanish Psychological Society
1981	Representative for Mexico at the "New goals for humanity" meetings.	UNESCO and ICSU
1982-2000	Consulting Editor of the Interamerican Psychology Journal	International Social Sciences Council
1984	Co-editor of 9 volumes of the Proceedings of the XXXIII International Congress of Psychology	Interamerican Psychological Society
1988-1994	Member of the Editorial Board of the Intercontinental Journal of Education and Psychology	International Union of Psychological Science (IUPSyS)
1988-1997	Member of the Editorial Board of the Hispanic Journal of Behavioral Sciences	Revista Intercontinental de Psicología y Educación.
1989-2004	Consulting Editor for the Pakistan Journal of Psychological Research.	Hispanic Journal of Behavioral Sciences
1992	Honorary Fellow of the Executive Committee	Publication of the Pakistan National Institute of Psychology, Islamabad, India
1992	Honorary Fellow	International Union of Psychological Science (IUPSyS)
1992	Presidential Distinction	International Association Cross-cultural Psychology
1995-1998	Member of the Editorial Board of World Psychology	Psychological Association of Puerto Rico
1995-2000	Member of the Editorial Board of Contemporary Psychology Journal	Publication of the International Council of Psychologists.
1997	Honorary professor of the Faculty of Humanities	Publication of the Manual Moderno Publishing company. Mexico.
1999-2001	Member of the Editorial Board of Psychology and Developing Societies	Universidad Autónoma de Santo Domingo, Dominican Republic SAGE Publications, Inc.
1999	Honorary Professor	Universidad Ricardo Palma, Lima, Peru
2000	Member of the Editorial Board of the Journal of International Group Tensions	Springer
2003	Honorary Doctorate	Universidad Nacional Mayor de San Marcos, Lima, Peru

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** Pictures form Rogelio Díaz-Guerrero's personal album