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## Integrative Psychology and Humanities

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In the last decades, Latin America has been a productive and fertile ground for the advancement of theoretical and empirical elaborations within psychology, social and human sciences. Yet, these contributions have had a hard time to be internationally recognized in its original contribution and in its transformative heuristic power. Latin American Voices – Integrative Psychology and Humanities intends to fill this gap by offering an international forum of scholarly interchanges that deal with psychological and socio-cultural processes from a cultural psychological perspective.

The book series seeks to be a solid theoretically-based, though still empirical, arena of interdisciplinary and international debate, as well as a worldwide scientific platform for communicating key ideas of methodology and different theoretical approaches to relevant issues in psychology and humanities. It will publish books from researchers working in Latin America in the different fields of psychology at interplay with other social and human sciences. Proposals dealing with new perspectives, innovative ideas and new topics of interdisciplinary kind are especially welcomed.

Both solicited and unsolicited proposals are considered for publication in this series. All proposals and manuscripts submitted to the Series will undergo at least two rounds of external peer review.

More information about this series at <http://www.springer.com/series/16145>

Rolando Díaz-Loving

# Ethnopsychology

Pieces from the Mexican Research Gallery

 Springer

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# Preface of the Series Editor

## The Generative and Innovative Feature of Latin American Thought

This book, *Ethnopsychology: Pieces from the Mexican Research Gallery* by Rolando Diaz-Loving, inaugurates the new Springer book series Latin American Voices: Integrative Psychology and Humanities.

As a firstborn, the book has to accomplish the task to draw the matrix of our intellectual enterprise. It will outline the theoretical basis and the methodological approach within which a vivid debate in the field of Psychology and Human Sciences in contemporary society will be promoted, keeping a special focus on Latin American countries.

In the last decades, Latin America has been one of the most productive and fertile grounds for the advancement of theoretical and empirical elaborations of a non-reductionist and socially responsible psychology. This book series aims to promote a debate around the theoretical conception of humanity in the contemporary societies, starting from a peculiar Latin American perspective.

The idea of a new book series<sup>1</sup> emerged after seeing the gorgeous mural *Presencia de América Latina*, by the Mexican artist Jorge González Camarena (Fig. 1), located at the University of Concepción (Chile), where Jaan Valsiner and I were invited for a workshop on Cultural Psychology in 2017.

This mural, through a profusion of symbols, magnifies the cultural and racial values as well as the union and integration of Latin American people. It is a perfect artistic synthesis of what I came to call “The Latin American perspective on Mind and Society”.

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<sup>1</sup>The author is already Editor-in-Chief of the book series Cultural Psychology of Education (Springer), co-editor of SpringerBriefs in Psychology and Cultural Developmental Sciences (together with Jaan Valsiner) and *Annals of Cultural Psychology: Exploring the Frontiers of Mind and Society* (InfoAge Publishing, NC, USA, together with Carlos Conejo e Jaan Valsiner). She is also coeditor of *Human Arenas: An Interdisciplinary Journal of Psychology, Culture, and Meaning* (Springer).



**Fig. 1** Mural *Presencia de América Latina* (*Presence of Latin America*), Jorge González Camarena, 1964–1965, Casa del Arte “José Clemente Orozco” University of Concepción, Concepción, Chile. (Courtesy of Pina Marsico, 2017)

Over the last 10 years, I had the fortune to work in close connection with several research groups in Brazil, Chile, Colombia and Argentina (among others), living my life in between Europe and Latin America.

What has always fascinated me in Latin American’s investigation is the capability to promote “synthetic” and “syncretic” theories (Tateo & Marsico, 2018) in psychology and human sciences, as well as the interdisciplinarity and hybridization that are peculiar to many research approaches in that region (Guimarães, 2018; Lyra & Pinheiro, 2018; Marsico, Dazzani, Ristum, & Bastos, 2015; Simão, 2016).

Yet, the richness of the Latin American scientific investigation has had hard time in being internationally recognized in its original contribution and in its transformative heuristic power.

Latin American Voices intends to fill this gap by offering an international forum of scholarly interchanges that deal with psychological and socio-cultural processes from a cultural psychological perspective (Valsiner, 2014).

The book series is meant to enhance the Latin American scholarly competence *in*, and to widen the practical usability *of*, different trends of psychology and related disciplines.

The interdisciplinary approach to psychology – in the interface with other human and social sciences – will overcome the fragmentation and the overspecialization of ideas in a new synthesis of general science of cultural psychology, which would be the new trend for the future of the discipline. Latin American region will be the centre of departure for a renewed worldwide scientific landscape.

The wide scientific set of connections, and the already established international Latin American network, supports a highly skilful team of scholars, representatives

of all Latin American countries, who will serve as members of the Editorial Advisory Board and the Scientific Advisory Board.

Within this frame, I really welcome the book by Rolando Díaz-Loving, who provides an overview of the Mexican ethnopsychology, from the pioneering work of Díaz-Guerrero to the twenty-first-century investigation.

Already from the first pages of the book, I resonate with the author who claims:

In spite of, or perhaps because of, its historical dependence on European philosophy and its geographical closeness to the hub of XX century psychology, an incessant question has lingered in the loins of Mexican thinkers and theorists as to the roots of the character of its people. At the same time, the ceaseless attempt to describe the Mexican character from a standpoint that would include the psychological mainstream contributions and the cosmopolitanism of a heterogeneous ethnic aggregation of beings has synthesized into the need for an autochthonous psychology. The search for universal answers, while existing in an idiosyncratic reality, favored questions about emic and etic phenomena. The emergence of an indigenous psychology was inevitable. An ethnopsychological perspective has enriched our understanding of classic and current research about the most important phenomena and topics in the science of social behavior. (Díaz-Loving, this volume, p. v)

*Ethnopsychology: Pieces from the Mexican Research Gallery* is a multi-layered and multivocal book in its essence. It proposes a historic-bio-psycho-socio-cultural theoretical model to describe research findings of social, psychological, collective and individual phenomena. Realities of human living are, indeed, characterized by a “synthetic” and “syncretic” nature that we cannot dissect in its components. I am confident that the reader will find illuminating examples of this approach in the rich gallery of studies provided in the following pages.

## Acknowledgments

I am grateful to Jaan Valsiner for encouraging me in settling the new Springer book series on Latin American Voices and for all the helpful discussions on various aspects of this editorial project.

August 2019  
Salerno, Italy

Giuseppina Marsico

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# Preface

In spite of, or perhaps because of, its historical dependence on European philosophy and its geographical closeness to the hub of the twentieth-century psychology, an incessant question has lingered in the loins of Mexican thinkers and theorists as to the roots of the character of its people. At the same time, the ceaseless attempt to describe the Mexican character from a standpoint that would include the psychological mainstream contributions and the cosmopolitanism of a heterogeneous ethnic aggregation of beings has synthesized into the need for an autochthonous psychology. The search for universal answers, while existing in an idiosyncratic reality, favored questions about emic and etic phenomena. The emergence of an indigenous psychology was inevitable. An ethnopsychological perspective has enriched our understanding of classic and current research about the most important phenomena and topics in the science of social behavior. This book is intended to reflect this outlook and its structural bases and functional implications. We, as part of a collectivist community, invite the reader to contemplate the theory, the methodology, and the content derived from a Mexican ethnopsychology.

I have been influenced by many. I must acknowledge the imprint of my mentor at the University of Texas at Austin, Richard Archer, as well as other outstanding researchers in the Social Psychology Ph.D. program, among them, Walter Stephan, Janet Spence, Robert Helmreich, Robert Wicklund, and William Swann. Also important was the daily deliberations I had with my fellow students, Peter Gollwitzer, Walter Earl, Roque Mendez, and Mark Davis, among others. I owe to this formation years my attention to internal validity and mainstream psychology. In terms of the socio-cultural context and the attention to external validity, collaborations and interactions with a set of cross-cultural psychologists were central. Among those who influenced me the most are John Adair and John Berry from Canada, Hector Betancourt and Jose Luis Saiz from Chile, Ruben Ardila from Colombia, James Georgas from Greece, Michael Bond from Hong Kong, Ype Poortinga from the Netherlands, Reynaldo Alarcon from Peru, and Uichol Kim from South Korea. However, even before my formative years, an intellectual network had been established in my youth by my father, Rogelio Diaz-Guerrero, and his colleagues. Among

the most renowned were Wayne Holtzman, Ira Iscoe, Robert Peck, Charles Osgood, Abraham Maslow, Charles Spielberger, and Harry Triandis.

In Mexico, at the National Autonomous University of Mexico, I met and have closely interacted with extraordinary graduate students in four decades. It would be cumbersome to annotate my 78 master's and Ph.D. students in this space, but I am greatly indebted to their energy, creativity, and intellectual inquisitiveness. Also, frequent interactions and deliberations with my colleagues, Susan Pick, Isabel Reyes Lagunes, Patricia Andrade Palos, and first and upmost, Rogelio Diaz-Guerrero, have been central pieces in my understanding of psychology in general and the need for constructing a Mexican ethnopsychology.

I also wish to express my deep appreciation for the time and space forwarded to me to write this book. Three sources are to be recognized: the National Autonomous University of Mexico, the University of Texas at Austin, and the Tinker Foundation. For the University of Mexico, the Direccion General de Asuntos del Personal Academico (DGAPA) sponsored my sabbatical visit to the University of Texas as part of its program of support for the academic development of professors (PASPA). As for the University of Texas, Professor Ricardo Ainslie, who heads the Mexico Center at the University, was fundamental in establishing the possibility for me of receiving the Tinker Professor position I held for the Spring Semester of 2019 within the Teresa Lozano Long Institute of Latin American Studies (LILAS) at the University of Texas at Austin. Here, Virginia Garrard (director), Heather Gatlin (executive director), Graciela Gomez (visitor program coordinator), and Paloma Diaz (scholarly program director) were great hosts who set up the space, time, and conditions that allowed me to concentrate on writing this book.

I wish to express my special thanks to Paola Eunice Diaz Rivera, Mirta Margarita Flores Galaz, Sofia Rivera-Aragon, and Mirna Garcia-Mendez for the significant feedback, ideas, contributions, and revisions they kindly provided for the completion of the book. Last, but certainly not least, I wish to recognize the most influential force in my academic, social, family, and personal life, to my inspirational companion for 46 years, my wife, Maricela Gonzalez-Varela.

Mexico City, Distrito Federal, Mexico

Rolando Díaz-Loving

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