

---

## Rogelio Díaz-Guerrero: A Legacy of Psychological Creation and Research

---

**Rolando Diaz-Loving**, *Psychosocial Research Unit, National Autonomous University of Mexico (UNAM), Mexico*, loving@servidor.unam.mx

**Ignacio Lozano**, *Psychosocial Research Unit, National Autonomous University of Mexico (UNAM), Mexico*

Rogelio Díaz-Guerrero's journey began in 1918, born into a large (13 brothers and sisters) and very typical and traditional Mexican family in his homeland, Guadalajara. In search of the keys to understand human behavior, he moved to Mexico City immediately after finishing high school, where he studied medicine whilst taking psychology and chemistry classes at the National Autonomous University of Mexico (UNAM). During this stage of his life, he was a student to a series of distinguished and prominent Mexican professors and thinkers: Enrique Aragon, Ezequiel Chavez, Guillermo Davila, Oswaldo Robles, Antonio Caso, Samuel Ramos and Jose Gaos. Finishing his years in medical school, he received a scholarship for post graduate studies at the University of Iowa, where he completed masters and doctoral studies in neuropsychiatry and psychology, being lectured by renowned psychiatrists such as Jacques Gottlieb and Paul Huston, eminent neurologists like Van Epps and Adolph Sahs, and pioneers in psychology such as Kenneth Spence, Kurt Lewin and Robert Sears.

Díaz-Guerrero's psychological research runs over with originality, accuracy, consistency, culture and longevity. It's through his work that he becomes the pioneer and guide of Mexican psychology and an icon to Latin American psychology decade after decade. His medical formative bias became obvious in his first publications in the 1940's, where he shows his interest in the relationship between biological variables and behavior. Some of his articles include "*Electroencephalic study of sleep in manic-depressive patients in comparison with normal subject*" and "*The role of endocrine glands in neuromuscular development and regeneration*". Moving into the 1950's, his traditional upbringing, his international education and his Australian-American wife set the basis for his inclusion of culture in the understanding of mental health. In this stage, his publications centered on the conceptualization and operationalization of psychological variables rooted in culture, such is the case of his work on anthropo-cultural values, which served as the immediate successors of the historic-socio-cultural premises, which he postulates a decade later as the operationalization of culture through norms and beliefs. During this decade, Díaz-Guerrero published papers regarding the "*Determination of the degree of personal and social mental health in the urban Mexican*", and "*Neurosis and the Mexican family structure*".

In the 1960's, Díaz-Guerrero's interest in the socio-cultural basis of behavior flourishes and crystallizes together with a fructiferous and long friendship with Wayne Holtzman with whom he authors, among other publications, the book "Personality development in two cultures" which appears simultaneously in Spanish and in English. Among his major contributions of this decade 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. During this decade's work, one can perceive the fundamental difference between his approach to the study of the Mexican's psychology, which appears very similar to Wundt's Folk Psychology, and the restrictive view derived from orthodox behaviorism prevalent in experimental social psychology. Díaz-Guerrero pointed out that the difference dwells in the emphasis given to culture as the basis for the development of individual attributes and behavior 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, and guide interpersonal relationships; they 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 wheres, the whens, the whos and the hows of behavior. 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, 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.

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 operationalizations that result in culturally relevant and interpretable data. The journey begins, with no doubt, 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.

The second step, after specifying that the socio-cultural ecosystem serves as the ontological ground in which individuals learn the correct ways of interaction with their world, was the operationalization of the Mexican premises. A historic-socio-cultural premise is a simple or complex affirmation that provides a group with the base behind the logic of understanding and guiding their world. Díaz-Guerrero extracted premises 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, two prepositions describing the traditional Mexican family appear: the power and supremacy of the father, and the love and the absolute and necessary sacrifice of the mother. Built upon these two cardinal premises, over 80% of wide population segments in the 50's and 60's reported high degrees of adherence to them, and indicated that they served as an important guide in their lives.

Psychometric analysis of the answers given to the normative affirmation inventory, offer a variety of statistically robust, conceptually clear, and theatrically 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 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 (Díaz-Guerrero & 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", "men must be the heads of the household" 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 individual. It's in this way that it

is fundamental to satisfy the needs of others before one's own. In other words, self-modification coping styles are preferred over self-affirmation as guides of interaction mechanisms. Lastly, the relevance of the status-quo and the cultural rigidity grows out of the acceptance of the role 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", "young women must never go out alone at night" and for the children "when parents are strict, children grow up being good".

In sum, it is considered that Mexican society is built upon a hierarchical structure based on the respect for others, particularly parents and kin (Díaz-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 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). Some of the more relevant publications in the 60's refer to the "*The historic-socio-cultural premises*" and the "*The philosophy of life*", in which the passive and active syndromes are described and are the predecessors of the epic book "*The development of personality in two cultures*" in 1975 and which also appears in articles on the development of the project (1964), and *Respect and values* (1963, 1967).

In the 70's, the ideal of integrating cross-cultural psychological perspectives into main stream psychology began to consolidate. Keeping in mind the need of majority countries to work out solutions to substantial problems related with educational, social, economic and individual development, Díaz-Guerrero and his collaborators research and publish profusely in applied areas. A few examples of these lines of study are the "Study in eight countries on occupational values in children and young adults when faced with violence" (1973), or the work done in collaboration with Osgood on the semantic differential as a methodological technique to describe the semiotics of language in articles pondering on the "*Pancultural study of meaning*". Other projects dwelled on the pertinence and effect of educational programs in general, such as "*Sexual differences in the development of the Mexican student's personality*", or in specific, through television, like the case of the *Formative Research of Sesame Street*. With the same orientation, but with the objective of expanding knowledge on the psychology of the Mexican, he published a seminal paper in *American Psychologist* on this theme (1977), in which he added a novel gender perspective in the context of the study of personality and culture. As an epilogue to the seventy's, Díaz-Guerrero coordinated a series of projects from which he postulated a transdisciplinary and cultural conception in "*Towards a historic-bio-psycho-socio-cultural theory on human behavior*" (1977).

The 80's found Díaz-Guerrero mounted on several decades of solid and robust intercultural and intra-cultural findings that focused him in working on an unedited theory in Latin-American psychology. Besides leaving a clear theory on the psychology of the Mexican, to which he added the study of masses (1984a) and health (1984b), he also re-interpreted and re-directed the research toward adapting psychology from a socio-cultural perspective. The synthesis gave way to incorporating a structuralism vision to the functionalist study of the characterizations of human beings according to their sex in papers on the "*Roles, personality and the status of women*" in. Following the course of integrating behavioral and cultural psychology, Díaz-Guerrero communicated the need to incorporate the effect of contextual and cultural niches in which human beings develop into psychological studies, as is evident in his "*The cultural ecosystem and life quality*", and "*The culture counter culture approach*. However, his conjectures were summarized in the theoretical and methodological creation and delimitation of a new branch in psychology, *Ethnopsychology* (1991).

Díaz-Guerrero's accumulation of work by the 1990's showed three new clear tendencies. In the first, he continues his hard work characterizing and differentiating the effect of culture on visible psychological variables in "*The subjective worlds of Mexicans and North Americans*"

(1993), and “*The effects of culture on national identity*” (1991). The second wave took him to establish the basic precepts of “*Mexican Ethnopsychology*” (1992, 1993, 1994, 1995, 1996, 1998), and the revision of the changes time had on delimited phenomenon reported in “*The new philosophy of life*” and in the study of “abnegation” (1993). The third current shows his interest in cross-cultural findings that indicate that values depend on the degree of satisfaction, difficulty and intensity of needs, described in “*Human values and needs: the missing link*” (1995).

The determining work that defines Díaz-Guerrero precisely in the new millennium is his book “*Under the claws of culture*” (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 small 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 psychological research. None the less, as was typical of Díaz-Guerrero, who could easily trick us as to his retirement with his recurrent “life, you owe me nothing, we are in peace”, he continued expanding new horizons until his last breaths. In fact, he had already begun an investigation on 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. As a corollary to this small homage, allow me to add a few of Díaz-Guerrero’s typical expressions and afterward, an extended selection of his publications. His laughter was without a doubt a distinctive characteristic, as well as “ay caramba”, “very well, it seems like everything is going very well”, and the very Mexican “life is hard sometimes”.

### Selected publications by Díaz-Guerrero

- Avendaño-Sandoval, R., y Díaz-Guerrero, R. (1992). Estudio experimental de la abnegación [An experimental analysis of abnegation]. *Revista Mexicana de Psicología*, 9, 1, 15-19.
- Avendaño, R., Díaz-Guerrero, R. y Reyes-Lagunes, R. (1997). Validación psicométrica de la segunda escala de abnegación para jóvenes y adultos [Psychometric validation of the second measure of abnegation for adolescents and young adults]. Venezuela: *Revista Interamericana de Psicología*, Vol. 31, 1, 47-56.
- Avila, M. A., y Díaz-Guerrero, R. (1976). Estilo cognoscitivo perceptual en el preescolar mexicano [Perceptual and cognitive styles in preschool Mexicans]. *Revista Interamericana de Psicología*, 10, 3-4, 57-63.
- Cedillos, M. A., y Díaz-Guerrero, R. (1999). Significado connotativo del Concepto de Calidad en Educación Superior [Meaning of the concept quality of life in university students]. México: *Revista de Psicología Social y Personalidad*, Vol. 15, 1, 29-40.
- Davidson, A. R., Jaccard, J. J., Triandis, H. C., Morales M. L. & Díaz-Guerrero, R. (1976). Cross cultural model testing: toward a solution of the etic emic dilemma. *International Journal of Psychology*, 11, 1, 1-13.
- Davidson, A. R., Choon Ann, K, Chandra, S., Díaz-Guerrero, R., Dubey, D. C., & Mehryar, A. (1999). Culture and Family Planning, the acceptability of male contraception. In J. Adamopoulos, & Y. Kashima (Eds.), *Social Psychology and Cultural Context* (pp. 217-229). London: Sage Publications, Inc.
- DeLamater, J., Hefner, R., Clignet, R., Kelman, H., Smith, M. B., Díaz-Guerrero, R., Fishman, J. A., Himmelstrand, U., Okediji, F. O., & Price-Williams, D. (Eds.) (1968). Social psychological research in developing countries. *The Journal of Social Issues*, 24, 2, 1-289.
- Díaz-Guerrero, R. (1947). *The role of the endocrine glands in neuromuscular development and regeneration*. Unpublished Doctoral Dissertation, State University of Iowa, USA.
- Díaz-Guerrero, R. (1952). Agresión y agresores [Aggression and aggressors]. *Psiquis*, 2, 7, 5-8.
- Díaz-Guerrero, R. (1952). Rasgos y sumaria historia del moderno conductismo norteamericano [Character and review of modern North American behaviorism]. *Filosofía y letras*, 239, 45-46, 59-98.
- Díaz-Guerrero, R. (1952). Teoría y resultados preliminares de un ensayo de determinación del grado de salud mental, personal y social del mexicano de la ciudad [Theory and preliminary results of personal, social and mental health of Mexico City inhabitants]. *Psiquis*, 2, 1-2, 31-56. Springfield College, Mass.: Microcards, No. 612.4 Q P 187.

- Díaz-Guerrero, R. (1953). El criterio de profundidad en psicoterapia [The role of deep analysis in psychotherapy]. *Archivos Mexicanos de Neurología y Psiquiatría*, 1, 202-209.
- Díaz-Guerrero, R. (1953). Algunos aspectos operantes de la psicoterapia [Some operational aspects of psychotherapy]. *Archivos Mexicanos de Neurología y Psiquiatría*, 2, 2, 17-22.
- Díaz-Guerrero, R. (1953). Ensayos de psicología dinámica y científica [Writings on dynamic and scientific psychology]. *Filosofía y Letras*, 25, 49-50, 97-150.
- Díaz-Guerrero, R. (1955). Neurosis and the Mexican family structure. *American Journal of Psychiatry*, 112, 411-417.
- Díaz-Guerrero, R. (1955). A methodology for the study of repression. En N. S. Kline (Ed.) *Approaches to the Study of Human Personality. Psychiatric Research Reports* (pp. 77-88 & 100-104). Washington, D. C.: American Psychiatric Association.
- Díaz-Guerrero, R. (1956). Dinámica del conflicto humano [Dynamics of human conflict]. *Revista Psicología*, 1, 2, 67-84.
- Díaz-Guerrero, R. (1959). La semántica general como factor en la comunicación [General semantics as a communication factor]. *Revista Mexicana de Filosofía*, 1, 2, 45-56.
- Díaz-Guerrero, R. (1959). Mexican assumptions about interpersonal relations. *A Review of General Semantics*, 16, 185-188, ETC.
- Díaz-Guerrero, R. (1959). Socratic therapy. In S. W. Standal & R. J. Corsini (Eds.), *Critical Incidents in Psychotherapy*. Englewood Cliffs, N. J: Prentice Hall, Inc. (Republicado: México, D.F.: Herrero Hnos. Sucs., S.A.)
- Díaz-Guerrero, R. (1961). *Estudios de Psicología del Mexicano* [Studies of the psychology of the Mexican] (1ª Ed.). México, D.F. Antigua Librería Robledo. 2nd and 3rd Editions. (1967 and 1968). México, D.F. Trillas. 4th Ed. (1982).
- Díaz-Guerrero, R. (1990). *Psicología del Mexicano*. [Psychology of the Mexican]México, D.F.: Trillas. 2nd & 3rdª Eds. (1990 and 1994). México, D.F.: Trillas.
- Díaz-Guerrero, R. (1964). Proyecto de investigación del desarrollo de la personalidad de niños escolares mexicanos [Research project on the personality development of Mexican school children]. En J. L. Curiel (Ed.) *Anuario de Psicología*, México, D.F.: Universidad Nacional Autónoma de México.
- Díaz-Guerrero, R. (1963). Sociocultural premises attitudes and cross cultural research. *International Journal of Psychology*, 1967, 2, 79-87.
- Díaz-Guerrero, R. (1964). La dicotomía activo-pasiva en la investigación transcultural [The active passive dichotomy in cross-cultural research]. *Proceedings del IX Congreso Interamericano de Psicología*, 144-149.
- Díaz-Guerrero, R. (1965). Socio-cultural and psychodynamic processes in adolescent transition and mental health. In M. Sherif & C. Sherif (Eds.), *Problems of Youth* (pp. 129-152). Chicago, Ill.: Aldine Publishing Co.
- Díaz-Guerrero, R. (1965). Problems and preliminary results of socio-psychological research in México. *Estudios de Psicología del Mexicano*, México, De. Trillas, 1966, 2a. Ed.
- Díaz-Guerrero, R. (1966). *Tres Contribuciones a la Psicoterapia* [Three contributions to psychotherapy]. (2ª Ed.) México, D.F.: Trillas. Primera Ed. (1959) por la Dirección General de Publicaciones, UNAM.
- Díaz-Guerrero, R. (1967). The active and the passive syndromes. *Revista Interamericana de Psicología*, 1, 263-272.
- Díaz-Guerrero, R. (1968). *Estudios de Psicología Dinámica* [Dynamic psychology studies].. (2ª Ed.) México, D.F.: Trillas. (Primera Ed. 1963) por la Dirección General de Publicaciones, UNAM.
- Díaz-Guerrero, R. (1968). Neurosis and the Mexican family structure. In J. G. Howells (Ed.), *Theory and Practice of Family Psychiatry*. London: Oliver & Boyd, 516-524.
- Díaz-Guerrero, R. (1969). Youth in México. En J. H. Masserman (Ed.), *Youth: A Transcultural Psychiatric Approach*. New York: Grune & Stratton, 121-135.
- Díaz-Guerrero, R. (1970). Personality development of Mexican school children. A research project. *Interamerican Journal of Psychology*, 4, 255-260.
- Díaz-Guerrero, R. (1971). La teoría sociocultural del comportamiento humano [A socio cultural theory of Human behavior]. *Revista Mexicana de Psicología*, 5, 2, 37-53.
- Díaz-Guerrero, R. (1972). Una escala factorial de premisas histórico-socioculturales de la familia mexicana [A factorial scale of the historic-socio-cultural premises of the Mexican family]. *Revista Interamericana de Psicología*, 6, 235-244.
- Díaz-Guerrero, R. (1972). Occupational values of Mexican school children. A comparative inter and cross cultural study. *Totus Homo*, 4, 1, 18-26.

- Díaz-Guerrero, R. (1972). *Hacia una Teoría Histórico-Bio-psico-Socio-cultural del Comportamiento Humano* [Towards a Historic-bio-psycho-socio-cultural theory of human behavior]. México, D.F.: Ed. Trillas.
- Díaz-Guerrero, R. (1973). Interpreting coping styles across nations from sex and social class differences. *Journal Internationale de Psychologie*, 8, 3, 193-203.
- Díaz-Guerrero, R. (1974). La mujer y las premisas histórico-socioculturales de la familia mexicana [Females and the historic-socio-cultural premises of the Mexican family]. *Revista Latinoamericana de Psicología*, 6, 1, 7-16.
- Díaz-Guerrero, R. (1974). Práctica 20. Psicología transcultural: El diferencial semántico [Cross-cultural psychology, semantic differential: Lesson 20]. In O. Lored de Martínez, M. Anzures Bolaños, & M. Solorio Galguero (Eds.), *Manual de prácticas de Psicología General*. México, D.F.: Editorial F. Trillas.
- Díaz-Guerrero, R. (1975). Una interpretación de los estilos de confrontación a través de las naciones, a partir de las diferencias por sexo y por clase social [An interpretation of coping styles across gender and social class]. In G. Marín (Ed.), *La Psicología social en Latinoamérica*. México, D.F. Editorial F. Trillas.
- Díaz-Guerrero, R. (1975). La teoría sociocultural del comportamiento humano [The human behavior socio-cultural theory]. In G. Marín (Ed.), *La Psicología social en Latinoamérica*. México, D.F. Editorial F. Trillas.
- Díaz-Guerrero, R. (1976). Cross cultural research on test anxiety and general anxiety in Mexican and American children. In: C. D. Spielberger, & R. Díaz-Guerrero (Eds.), *Cross-Cultural Anxiety*. New York: Wiley & Sons.
- Díaz-Guerrero, R. (1976). Los niños frente a la violencia. Un modelo para una psicología histórico-sociocultural al servicio de la comunidad [Children confronting violence: A model for a psycho-historic-sociocultural psychology that offers the community services]. In: S. Genovés, y J. Passy, *Comportamiento y Violencia*. México: Editorial Diana.
- Díaz-Guerrero, R. (1977a). A Sociocultural Psychology? In: J. Martínez (Ed.) *Chicano Psychology*. New York: Academic Press, Inc.
- Díaz-Guerrero, R. (1977b). A Mexican Psychology. *American Psychologist*, 32, 11, 934-944.
- Díaz-Guerrero, R. (1977c). Culture and Personality Revisited. *Annals of the New York Academy of Sciences*, 285, 119-130.
- Díaz-Guerrero, R. (1978). Mexicans and Americans: Two Worlds, One Border... and One Observer. In: S. R. Ross (Ed.), *Views Across the Border*, Albuquerque, New Mexico: University of New Mexico Press.
- Díaz-Guerrero, R. (1978). La investigación en psicología. Psicología y Educación [Research in psychology: Psychology and Education]. México: Universidad Nacional Autónoma de México.
- Díaz-Guerrero, R. (1979). Sociocultura, Personalidad en Acción y la Ciencia de la Psicología [Socio-culture, personality in action in psychological sciences]. In: G. E. Finley, & G. Marín (Eds.), *Avances en Psicología Contemporánea*, México: Trillas.
- Díaz-Guerrero, R. (1979). The development of coping style. In R. Díaz-Guerrero, W. H. Holtzman, & H. Thomae (Eds.), (1979). *Personality Development in Two Cultures*, Basel, Switzerland: S. Karger.
- Díaz-Guerrero, R. (1979). Tipos Mexicanos, I [Mexican types, I]. *Educación*, 5, 29, 19-37.
- Díaz-Guerrero, R. (1982). *Childhood inequalities and development*. Doha, State of Qatar: UNESCO and University of Qatar Press.
- Díaz-Guerrero, R. (1982). Fuentes de Ansiedad en la Cultura Mexicana [Anxiety sources in the Mexican culture]. *Enseñanza e Investigación en Psicología*, 8, 15, 65-75.
- Díaz-Guerrero, R. (1982). The Psychology of Historic-Socio-Cultural Premise, I. *Spanish-Language Psychology*, 2, 383-410.
- Díaz-Guerrero, R. (1984). Behavioral health across cultures. In J.D. Matarazzo (Ed.) *Behavioral health, a handbook of health enhancement and disease*. New York: John Wiley and Sons.
- Díaz-Guerrero, R. (1984). Tristeza y psicopatología en México [Sadness and psychopathology in Mexico]. *Salud mental*, 7, 2, 3-9.
- Díaz-Guerrero, R. (1984a). Psychology for the Mexican or for the masses? *Psychology, A quarterly Journal for Human Behavior*, 21, 2, 1-7.
- Díaz-Guerrero, R. (1984b). La Psicología de los mexicanos. Un paradigma. *Revista Mexicana de Psicología*, 1, 2, 95-104.
- Díaz-Guerrero, R. (1985). Origins of Human personality and social systems. In H. Fisher (Ed.), *Language and logic in personality and society*. New York: Columbia University Press.
- Díaz-Guerrero, R. (1985). Ecosistema cultural y calidad de vida [Cultural ecosystem and quality of life]. *Interdisciplinaria*, 6, 1, 139-178.

- Díaz-Guerrero, R. (1986). El Problema de la definición operante de la identidad nacional mexicana, I [Dealing with the operational definition of the Mexican national identity].. *Revista Mexicana de Psicología*, 3, 2, 109-119.
- Díaz-Guerrero, R. (1986). From the individual to the ecosystem or from the ecosystem to the individual? A response to Csikszentmihalyi and Massimini. *New Ideas in Psychology*, 4, 1, 47 - 51.
- Díaz-Guerrero, R. (1986). Child and family in Mexico. *Journal of Human Behavior and Learning*, 3, 3, 13 - 24.
- Díaz-Guerrero, R. (1986). *El ecosistema sociocultural y la calidad de la vida* [The socio-cultural ecosystem and quality of life]. México: Trillas.
- Díaz-Guerrero, R. (1986). Holtzman inkblot technique (HIT): Differences across Mexican, Mexican-American and Angloamerican cultures. En: E.E. Roskam (Ed.). *Measurement and personality assessment*. Proceedings of the XXIII International Congress of Psychology, Vol. 2. Amsterdam, North Holland.
- Díaz-Guerrero, R. (1986). Hacia una etnopsicología [Towards an ethnopsychology].. En: AMEPSO (Coordinador) *La Psicología Social en México*, 1, 5-9, México: Asociación Mexicana de Psicología Social.
- Díaz-Guerrero, R. (1987). Historic sociocultural premises, ethnic socialization and intercultural interaction. In J. S. Phinney & J. Rotheram (Eds.), *Children's ethnic socialization*, (pp. 239-250). Newbury Park, CA: Sage Publications.
- Díaz Guerrero, R. (1987). El enfoque cultura-contracultura del desarrollo humano y social: El caso de las madres en cuatro subculturas mexicanas [The culture counter culture approach to social and human development: the case of mothers from four Mexican subcultures]. In L. Oblitas Guadalupe (Coordinador) *Metodología de la Investigación* (pp. 137-154). Lima: Biblioteca Peruana de Psicología.
- Díaz-Guerrero, R. (1989). Towards an ecosystemic psychology. In J. A. Keats, R. Taft, R. A. Heath & S. H. Lovibond (Eds.), *Mathematical and theoretical Systems* (pp. 229-240). Amsterdam: North Holland.
- Díaz-Guerrero, R. (1990). Existen rasgos básicos en la personalidad de los mexicanos [Are there core traits in the personality of Mexicans?]. *Revista Mexicana de Psicología*, 58, 4 - 6.
- Díaz-Guerrero, R. (1990). Sex and social class related sources of anxiety in the Mexican culture. In C. D. Spielberger, R. Díaz-Guerrero, & J. Strelau (Eds.), *Cross-cultural Anxiety, Vol. IV*. Washington, D. C.: Hemisphere Publishing Corp.
- Díaz-Guerrero, R. (1990). La teoría del ecosistema humano [The theory of the human ecosystem]. In J. Cueli y L. R. de Aguilar (Coordinadores). *Teorías de la Personalidad*, México, D. F.:Trillas.
- Díaz-Guerrero, R. (1991). El problema de la definición operante de la identidad nacional mexicana, III [Dealing with the operant definition of the Mexican national identity, III]. *Revista de Psicología Social y Personalidad*, 7, 2, 23-61.
- Díaz-Guerrero, R. (1991a). Historic-sociocultural premises (HSCPs) and global change. *International Journal of Psychology*, 26, 5, 665-673.
- Díaz-Guerrero, R. (1991). Acerca de la etnopsicología mexicana [With regards to the Mexican ethnopsychology]. *Revista del Residente de Psiquiatría*, 1, 4, 2-9.
- Díaz-Guerrero, R. (1992). Mexican Ethnopsychology. *Revista Puertorriqueña de psicología*, Vol. 8, 21-35.
- Díaz-Guerrero, R. (1992). El desarrollo de la Personalidad en México. Implicaciones para las teorías de la personalidad [The development of the personality of the Mexicans: implications for personality theories].. *Investigación Psicológica*, Vol. 2, Núm. 1, 31-99.
- Díaz-Guerrero, R. (1992). The need for an Ethnopsychology of cognition and personality. *Psychology, A Journal of Human Behavior*, Vol. 29, No. 314, 19-26.
- Díaz-Guerrero, R. & Rodríguez de Díaz, M. L. (1993). México. In L. L. Adler, (Ed.) *International Handbook on Gender Roles* (pp. 200-217). Westport, Connecticut and London: Greenwood Press.
- Díaz-Guerrero, R. (1993b). A Mexican Ethnopsychology. In J. Berry & U. Kim (Eds.), *Indigenous Psychology*. Newbury Park, California: SAGE Publications Inc.
- Díaz-Guerrero, R. (1993). Un factor cardinal en la personalidad de los mexicanos [A cardinal factor in the personality of the Mexican]. México: *Revista de Psicología Social y Personalidad*, Vol. 9, 2, 1-19.
- Díaz-Guerrero, R. (1994). Psicología del Desarrollo Humano [Human development psychology]. P. Valderrama, V. Colotla, X. Gallegos y S. Jurado (Eds.), *Evolución de la Psicología en México* (pp. 107-135). Ed. Manual Moderno, México.
- Díaz-Guerrero, R. (1994). Crónica de la premisa histórico-socio-cultural [Review of the historic-socio-cultural premises]. In R. Díaz-Guerrero y A. M. Pacheco (Eds.). *Etnopsicología: Scientia Nova* (pp. 41-60). San Juan, Puerto Rico. Servicios Profesionales y Científicos, Inc.

- Díaz-Guerrero, R. (1994). Hacia una Psicología Ecosistémica [Towards an eco-systemic psychology]. In E. Ramos (Ed.), *Aportes en Psicología Científica* (pp. 43-70). Lima, Perú. Universidad Inca Garcilaso de la Vega.
- Díaz-Guerrero, R. (1994). Psicología del mexicano. Descubrimiento de la Etnopsicología [Mexican psychology: The discovery of ethnopsychology]. (6ª edición). México, D. F.: Trillas.
- Díaz-Guerrero, R. (1995a). Origins and development of Mexican Ethnopsychology. EUA: *World Psychology, Vol 1*, 1, 49-68.
- Díaz-Guerrero, R. (1996). La Etnopsicología en México [Ethnopsychology in Mexico]. México: *Revista de Psicología Social y Personalidad, Vol. 12*, 1-2, 1-13 (published in 1998).
- Díaz-Guerrero, R. (1996). Forum on early and recent developments in Ethnopsychology. Venezuela: *Revista Interamericana de Psicología, Vol. 30*, 1, 85-139.
- Díaz-Guerrero, R. (1997). Towards a psychological nationalism. EUA: *Peace and conflict: A Journal of Peace Psychology, Vol. 3*, 4, 373-782.
- Díaz-Guerrero, R. (1998). Dimensiones culturales y comportamiento en México [Cultural dimensions and behavior] In M. R. Palacios, R. Román, J. A. Envera (Eds.), *La modernización contradictoria, desarrollo humano, salud y ambiente en México* (pp. 480-501). Ed. Universidad de Guadalajara, México.
- Díaz-Guerrero, R. (1998). Etnopsicología y Psicología Transcultural de cara al Siglo XXI [Ethnopsychology and cross-cultural psychology: facing the XXI century]. En M. Brea de Cabral, E. Rodríguez, y M. Alonso (Eds.), *Treinta años de Psicología Dominicana* (pp. 61-80). República Dominicana: Editora Universitaria Universidad Autónoma de Santo Domingo.
- Díaz-Guerrero, R. (1998). Fundamentos de la Etnopsicología [Ethno-psychologies principles]. En V. M. Alcaráz Romero, y A. Bouzas Riaño (Eds), *Las aportaciones mexicanas a la Psicología, la perspectiva de la investigación* (pp. 609-630). México: UNAM y Universidad de Guadalajara.
- Díaz-Guerrero, R. (1998). La Etnopsicología y el valor de la creatividad [Ethnopsychology and the value of creativity]. México. *Revista Creatinforma, Vol. 9*, 16, 6-7.
- Díaz-Guerrero, R. (1998). La declinación de los valores [The fall of values]. *Este País*, 86, 39-40.
- Díaz-Guerrero, R. (2000). La evolución del Machismo [The evolution of "machismo"]. *Psicología Contemporánea*, 7, 2, 4-11.
- Díaz-Guerrero, R. (2000). Evolución de la Obediencia Afiliativa [Evolution of affiliation obedience]. *Revista Latinoamericana de Psicología*, 32, 3, 467-483.
- Díaz-Guerrero, R. (2000). Is abnegation a basic experiential trait in Traditional Societies? In J. W. Berry, R. C. Tripathi, J. B. P. Sinha & J. Pandey (Eds.), *Psychology in human and social development: Lessons from diverse cultures*. New Delhi, India: Sage Publications, Inc.
- Díaz-Guerrero, R. (2000). Precursors of Cross-Cultural Psychology and the Context of Culture. In W. J. Lonner, D. L. Dinnel, D. K. Forgays, & S. A. Hayes (Eds.), *Merging past, present and future in Cross-Cultural Psychology* (p.p. 28-33). Lisse, The Netherlands: Swets and Zeitlinger.
- Díaz-Guerrero, R. (2002) La teoría histórico-bio-psico-socio-cultural [The bio-psycho-socio-cultural theory]. In Ardila Rubén (Ed.), *La Psicología en el Futuro. Los más destacados psicólogos del mundo reflexionan sobre el futuro de su disciplina* (pp. 307-311). Ediciones Pirámide, Madrid, España.
- Díaz-Guerrero, R. (2002). *Bajo las garras de la cultura* [Under the claws of culture] *Psicología del Mexicano II*. México, D.F.: Trillas.
- Díaz-Guerrero, R. (2004). La ancianidad feliz [A happy senior age]. In N. Asili (Ed.), *Ciencia y vida plena en la vejez. Una aproximación interdisciplinaria*. Buenos Aires, Argentina: Grupo editorial PAX.
- Díaz-Guerrero, R. y Balderas González, A. (2000). Amor vs Poder, el nuevo primer factor de la Filosofía de Vida [Love vs. power, the new factor of the Philosophy of life]. In AMEPSO (Coord.) *La Psicología Social en México, Vol. 8*, 132-142. México, D.F.: Asociación Mexicana de Psicología Social.
- Díaz-Guerrero, R., Bianchi Aguilar R., Ahumada de Díaz, R. (1975). *Investigación Formativa de Plaza Sésamo. Una introducción a las técnicas de preparación de programas educativos televisados* [Follow up research of Sesame street: An introduction for preparing television educational programs]. México, D.F.: Editorial F. Trillas.
- Díaz-Guerrero, R. y Castillo Vales, V. M. (1981). El enfoque cultura contra-cultura y el desarrollo cognitivo y de la personalidad en escolares yucatecos [The culture counter culture approach and the cognitive development of school children from Yucatan]. *Enseñanza e Investigación en Psicología*, 7, 1, 5-26.
- Díaz-Guerrero, R. y Díaz-Loving, R. (1988). El poder y el amor en México [Power and love in Mexico]. In AMEPSO (Coordinador). *La Psicología Social en México, Vol. 2*, págs. 153-159. México: Asociación Mexicana de Psicología Social.



- Díaz-Guerrero, R., & Díaz-Loving, R. (1990). Interpretation in cross-cultural personality assessment. En L. Adler (Ed.), *Assessment of Children, Personality, Behavior and Context*, (pp. 491-523). New York: The Guilford Press.
- Díaz-Guerrero, R. y Díaz-Loving, R. (1992). La Etnopsicología Mexicana. El centro de la corriente [Mexican ethnopsychology: the middle of the road]. *Revista de Cultura Psicológica*, 1, 1, 41-55.
- Díaz-Guerrero, R. y Díaz-Loving, R. (1994). Etnopsicología sistemática, origen y reciente desarrollo [Systematic ethnopsychology, origins and recent developments]. *Anthropos*, 156, 60-63.
- Díaz-Guerrero, R., & Díaz-Loving, R. (1994). Personality across cultures. In L. Adler & U. Gielen (Eds.), *Cross cultural topics in Psychology* (pp. 125-138). Ed. Praeger Publishers. E.U.A.
- Díaz-Guerrero, R. & Díaz-Loving, R. (1996). Ethnopsychology, the Mexican version. *Revista Interamericana de Psicología*, Vol. 30, 1, 118-126.
- Díaz-Guerrero, R. & Díaz-Loving, R. (2001). An approach to the origin of values. *Psychology and Education, An Interdisciplinary Journal*, 38, 3-4, 49-53.
- Díaz-Guerrero, R. & Holtzman, W. H. (1974). Learning by televised Plaza Sésamo in Mexico. *Journal of Educational Psychology*, 66, 632-643.
- Díaz-Guerrero, R. y Lara Tapia, L. (1972). Diferencias sexuales en el desarrollo de la personalidad del escolar mexicano [Sex difference in the personality development of Mexican school children]. *Revista Latinoamericana de Psicología*, 4, 345-351.
- Díaz-Guerrero, R., Lichtszajn, J. & Reyes Lagunes, I. (1979). Alienación de la madre, psicopatología y la práctica clínica en México [Mothers alienation, psychopathology and clinical practice in Mexico]. *Hispanic Journal of Behavioral Sciences*, 1, 2, 117-133.
- Díaz-Guerrero, R. Moreno Cedillos, A. y Díaz-Loving, R. (1995). Un eslabón perdido en la investigación sobre valores [The missing link in values research]. México: *Revista de Psicología Social y Personalidad*, 1995 (publicada en 1996), Vol. 11, 1, 1-10.
- Díaz-Guerrero, R. y Pacheco, A. M. (1994). *Etnopsicología: Scientia Nova* [Ethnopsychology: New science]. Puerto Rico: Servicios Profesionales y Científicos.
- Díaz-Guerrero, R. y Peck, R. F. (1963). *Respeto y posición social en dos culturas* [Respect and social position in two cultures]. En VII Congreso Interamericano de Psicología, Editado por la Sociedad Interamericana de Psicología, México, D.F. 116-137.
- Díaz-Guerrero, R. y Peck, R. F. (1967). Estilo de confrontación y aprovechamiento: Un programa de investigación [Coping style and achievement: a research program]. *Revista Interamericana de Psicología*, 1, 127-136.
- Díaz-Guerrero, R. Reyes Lagunes, I., Witzke, D. B. y Holtzman, W. H. (1976). Plaza Sesamo in Mexico: *An Evaluation*, *Journal of Communication*, 26, 2, 145-154.
- Díaz-Guerrero, R. & Rodríguez de Díaz, M. L. (1993). México [Mexico]. In L. L. Adler, (Ed.), *International Handbook on Gender Roles* (pp. 200-217). London: Greenwood Press.
- Díaz-Guerrero, R. y Rodríguez Velasco, A. M. (1994). El significado subjetivo de la abnegación y sus sinónimos [The subjective meaning of abnegation and its synonyms]. *Psicología Contemporánea*, 1, 1, 16-21.
- Díaz-Guerrero, R. y Salas, M. (1975). *El diferencial semántico del idioma español* [The semantic differential of the Spanish language]. México, D.F.: Editorial F. Trillas.
- Díaz-Guerrero, R., & Szalay, L. B. (1991). *Understanding Mexicans and Americans. Cultural Perspectives in Conflict*. New York: Plenum Press.
- Díaz-Guerrero, R. y Szalay, L. B. (1993). *El mundo subjetivo de mexicanos y norteamericanos* [The subjective world of Mexicans and North Americans]. México, D. F.: Ed. Trillas.
- Díaz-Guerrero, R., Thompson, J. D., & Hines, H. M. (1947). Effect of hypothyroidism and hyperthyroidism on mammalian skeletal muscle. *Proceedings for the Society of Experimental Biology and Medicine*, 66, 95-96.
- Díaz-Guerrero, R., Thompson, J. D., & Hines, H. M. (1947). Effect of thymectomy, hypothyroidism and hyperthyroidism on neuromuscular regeneration. *The American Journal of Physiology*, 151, 1, 91-95.
- Díaz-Loving, R., Díaz-Guerrero, R., Helmreich, R. L. y Spence, J. T. (1981). Comparación transcultural y análisis psicométrico de una medida de rasgos masculinos (instrumentales) y femeninos (expresivos) [Cross cultural comparison and psychometric analysis of a masculine (instrumental) and feminine (expressive) measure]. *Revista de la Asociación Latinoamericana de Psicología Social*, 1, 3-33.
- Díaz-Loving, R., Reyes-Lagunes, I. & Díaz-Guerrero, R. (1995). Some cultural facilitators and deterrents for the development of Psychology: The role of graduate research training. *International Journal of Psychology*, Vol. 30, 6, 681-692.

- Ellis, B. B., Kimmel, H. D., Díaz-Guerrero, R., Cañas, J. Y., & Bajo, M. T. (1994). Love and power in Mexico, Spain and the United States. *Journal of Cross-cultural Psychology*, 25, 4, 525-540.
- Holtzman, W. H., Díaz-Guerrero, R. y Swartz, J. D. (1975). *Personality development in two cultures. A cross cultural longitudinal study of school children in Mexico and the United States*. Austin, Texas: Hogg Foundation Research Series, University of Texas Press.
- Laosa, L. M., Swartz, J. D. & Díaz-Guerrero, R. (1974). Perceptual cognitive and personality development of Mexican and Anglo-American children as measured by human figure drawings. *Developmental Psychology*, 10, 1, 131-139.
- Lara Tapia, L., San Román, A. y Díaz-Guerrero, R. (1969). Estudio demográfico para el programa de investigación sobre el desarrollo de la personalidad del escolar mexicano [Demographic studies for the research on the personality development of the Mexican school children]. *Revista Mexicana de Investigación Psicológica*, 1, 1-2, 37-57.
- Maslow, A. H., & Díaz-Guerrero, R. (1960). *Delinquency as a value disturbance*. In J. G. Peatman, & E. L. Hartley (Eds.), *Festschrift for Gardner Murphy*. New York: Harper Bros.
- Mercado Domenech, S., Díaz-Guerrero, R., & Gardner, R. W. (1963). Cognitive control in children of Mexico and the United States. *Journal of Social Psychology*, 59, 199-208.
- Peck, R. F. y Díaz-Guerrero, R. (1963). Two core-culture patterns and the diffusion of values across their border. *International Journal of Psychology*, 1967, 2, 275-282.
- Rodríguez de Díaz, M. L. y Díaz-Guerrero, R. (1997). Son universales los rasgos de la personalidad? [Are personality traits universal?] *Revista Latinoamericana de Psicología*, Vol. 29, 1, 35-48.
- Salas, M. y Díaz-Guerrero, R. (1975). El diferencial semántico en la medición de actitudes [Attitude measurement with the semantic differential]. En G. Marín (Ed.), *La psicología social en Latinoamérica*. México, D.F. Editorial F. Trillas.