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# Mexican Ethnopsychology

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## Introduction

Flores Galaz, Diaz-Loving and Rivera Aragon were concerned, about the middle of the eighties, about the absence in Mexico of an instrument to measure assertiveness. The omission was the more obvious because many a clinical psychologist in Mexico had been trained in behavior modification. They set about to determine what U. S. scale, showing adequate psychometric characteristics, had also been used in crosscultural research. They settled on Rathus's 30 item schedule for assessing assertive behavior. Their goal was to construct a valid tool to assess this behavior in the Mexican culture.

These authors report later (Flores-Galaz, et. al. 1987) in detail what they did. Once the Spanish version was ready after translation and back translation, they designed a pilot study to ascertain if the original factor structure remained. The scale was completed by 350 psychology students. The principal factor analysis with iterations and varimax rotation revealed 3 factors with eigen values greater than 1. These explained 67% of the variance but only 14 of the original items loaded more than .30, 8 for the first factor and three each for the other two.

The unexpected finding was a totally different structure. The first

factor was one of no assertivity! The second was labeled assertivity through indirect means, and the third quotidian assertivity, implying a socially acceptable mode. Cronbach's Alpha were .60 for the first and .74 and .61 for the second and third factors.

The authors stated objective was to construct a valid test of assertive traits for the Mexican culture and so they went on developing items congruent with the factors discovered. They completed 53 items and the test was answered by 398 subjects with average schooling of 12.5 years. About a third of the subjects each, came from a bank and two universities in Mexico City. 47% were females and the rest males. All were tested in groups.

To the same type of factor analysis there appeared 5 factors with eigen values greater than one explaining 69.7 of the variance, but only the first three were meaningful. The first no-assertiveness with 15 items, heading the list with .65 loading the item: "It is often that I find difficult to say no", followed by "It is embarrassing for me to personally reject an invitation". The second factor assertivity through indirect means leads with the item: "If my neighbor throws garbage in my lot I prefer to dispose of it myself than to tell him anything" This item loads .39 in factor 1 but .81 in factor 2, where the second loading statement is: "If asking for an increase in salary I prefer to do it by a letter than personally" The highest loading (.54) statement for cotidian assertiveness declares: "If a company delays the delivery beyond the contractual date I protest". Followed by "I complain when I have a reservation for a spectacle and it is not respected".

In their discussion Flores-Galaz, et. al. point out that the Rathus's scale of assertiveness translated to Spanish was not congruous with the original conceptualization of the instrument. In a trial to understand the results they refer to the Holtzman, Diaz-Guerrero and Swartz (1975) study where the active versus the passive style of coping with stress was utilized to understand their findings in Angloamericans and Mexicans. In accordance with these concepts Mexicans would tend to modify themselves rather than the environment or others when coping with problems. They feel that this may explain why their first factor, explaining 35.5% of the variance is one of non-assertiveness.

### The first studies.

It was early in the game, main stream American Psychology was

discussing the merits of Hull's Systematic Theory of Learning, Gestalt psychologists were delighted by the contributions of Kurt Lewin. I had just returned to Mexico with a Ph.D. and neuropsychiatric training from Iowa City. Mexico City was, once more, the site of discussions about what is Mexican and about the psychology of the Mexican. I was named professor and chairman to develop a new Department of Psychology at Mexico City College. It being a request from its authorities and a personal interest, a course entitled The Psychology of the Mexican People, was included in the departmental curriculum. There were many volumes to be reviewed that were or could be pertinent. These were written not only by dozens of social scientists but by philosophers, poets and even newspaper journalists. Who is considered to be the first Mexican psychologist, Ezequiel Chavez, wrote a long essay on the Mexican Character in 1901. Characteristically for a Latin American psychologist the first research I carried out in Mexico, while theoretically turbulent had a very applied focus: "To determine the degree of mental health, personal and social, of the Mexicans in Mexico City" (Diaz-Guerrero, 1952).

In this limited imitation of Cantril's canvassing appear as part of the questionnaire, and for the first time the type of cultural statements that would later be called Historic-sociocultural premises or Hscps. Their spectacular explanatory potential led me to a confusion of psychodynamic and sociocultural concepts and processes when applied in the understanding of neurosis and the Mexican family structure (Diaz-Guerrero, 1955, 1965).

It was clear, however, from the very beginning, that most of them were held very strongly by most Mexicans. Statements such as "a child should always obey his parents", "women must be protected", "Most Mexican males feel superior to women", "a woman should be a virgin until marriage", "One should be always loyal to one's family", "The place for women is in the home", etc. were agreed by 70, 80 and even 90% by Mexicans above 18 years of age in the city and highschool students in northern and southern cities.

This type of statements were later called prescriptive Hscps. By 1959 I began to be personally involved in crosscultural research. The prescriptive Hscps seemed very intracultural. What could be one for cross-cultural studies? There is a long story for the Hscps of coping style. Briefly, at a difference from the prescriptive they implied an interaction with the environment. In some cultures, the Mexican was

the example, there existed a cardinal Hscp that commanded individuals to deal with the problems and stress of life by selfmodification. In others, the American was the example, the command was to deal with the problems and stress of life by modifying the environment and/or the others.

In crosscultural research the views of life or *Filosofia de Vida*, the instrument constructed to operationalize the conceptualization above (Díaz-Guerrero, 1973), proved to contain a large number of factors. Several of them were found to correlate somewhat low but highly significantly with three measures of achievement: The Unesco test of Mathematics, a reading test teacher's scores (Peck, et. al. 1973). Later, a factor analysis of the *Filosofia de Vida* with the sixth year Mexican sample for the Holtzman, et. al. (1975) study permitted to separate 4 factors: Affiliative obedience vs Active self assertion, Active internal vs Passive external control, Caution vs rashness and Independence vs interdependence (Díaz-Guerrero 1976, 1977). These four and the first Hscps' prescriptive factor developed (Díaz-Guerrero, 1972), were found to be significantly, and up to moderately correlated, to a number of perceptual, cognitive, achievement and personality variables in Mexican adolescents.

### The Hscps.

Central to one of the two outstanding approaches to the Mexican ethnopsychology is the Hscp construct. It was first introduced in 1955. The statement read as follows: "The Mexican family is founded upon two fundamental propositions: (1) The unquestioned and absolute supremacy of the father; and (2) The necessary and absolute self-sacrifice of the mother... These fundamental propositions of the Mexican family, appear to derive from existential value orientations inherent in the Mexican culture, or, better, generalized implicit premises or sociocultural presumptions, that hold, from very deep, the undoubted natural, biological superiority, of man over woman" (Díaz-Guerrero, 1955, p. 411).

From the two statements above I derived, and reported at the time, a logical and quite meaningful description of the behavior patterns and of the roles expected to be filled by the members of the Mexican family in several of the stages of development from childhood. (Díaz-Guerrero, 1955).

To this early contextual description for the Hscps. followed a paper read at the 1963 IUPSyS Congress, and published in 1967. In this and several other articles (Díaz-Guerrero, 1965, 1967a, 1967b, 1982) there is a studious explanation and illustration of the construct. In short, and for present purposes, and Hscp is a statement, a culturally significant statement, which is often held by an operationally defined majority of the subjects in a given culture. Attitudes are frequently defined as a disposition to feel think or act in a predetermined way. As such are similar to the Hscps. The latter, however, are more permanent. They are more a priori, supra-individual, clearly societal determinants of thinking and clearly a group language. It can also be hypothesized that it would be easier for subjects of the given culture to derive syllogistic conclusions from them than for other statements.

### The Hscps show promise.

The first factor scale of Hscps was reported in 1972 and was labeled Mexican Family tradicionalism (Díaz-Guerrero, 1972). From a questionnaire containing 123 sociocultural premises, the 22 that showed the largest number of significant differences between men and women and school habitats in previous studies, were selected to be applied to a group of 190 subjects about equally divided for 3 ages, 12, 15 and 18 and the two sexes in primaries and highschools. The principal factor analysis revealed only one strong factor explaining 61% of the variance. It highlighted statements urging obedience in the children, male dominance and the feminine role. Several later studies utilized this scale.

A second factor analysis, now with the 123 original prescriptive Hscps revealed 9 meaningful factors. Affiliative obedience, machismo, virginity, respect over love, fear of authority, family honor, cultural rigidity, etc. appeared differentiated. This factor analysis was not published until 1979 (Díaz-Guerrero, 1979, 1986).

At the Second Mexican Congress of psychology, in 1979, Almeida et. al. presented a paper entitled: *Application de la prueba de premisas socioculturales en tres medios escolares culturalmente diferenciados*, that is Application of the Hscps in three culturally differentiated school environments. The paper was not published until 1987.

They applied the one factor Hscp scale to sixth grade school children in the Colonia Napoles, a middle to upper social class section

of Mexico City, to Nahuatl children, in their language in a small town in the Sierra de Puebla (a state in Mexico) and to rural children in another small town. Interestingly they also studied almost as many fathers and mothers of the children in the three locations. They found it difficult to understand the results. In the two towns there was no difference in the scale scores between parents and children. In the city the parents were less traditional than their children. But, unexpectedly, there was no difference, the same scores were found for the children in the nahuatl town, in the provincial town and in Mexico City!

The first reaction of the authors leads them to say: "This data might permit us to indicate a common substratum of socialization" (Almeida et. al. p. 44). In the pertinent discussion, however, they tend to align to alternative interpretations. The first is that "social desirability" might account for the somewhat incredible homogeneity, the second, that the homogeneity for the provincial towns and across the sixth grade children would be an artifact of the same level of education.

Commenting this study, Diaz-Guerrero (1988) points out that several studies had found negative correlations, up to the fifties, between level of education and alliance to the Hscps. However, in a large cohort study with about 900 subjects from 17 highschools selected to represent areas of Mexico City, including all male, all female and mixed high schools in 1959 and again in 1970, relatively small differences were produced by 11 years of hystorical time but frequent and larger differences by school habitat, and to some extent by sex, in spite of the fact that all the highschoolers were in the same school grade.

By the time the Almeida, et. al. paper was published, a number of other studies had shown mean score stability across time, various groups, including housewives, peasants, primary school teachers across the republic, geography: northern, central and southern cities. Also easily interpetrable significant differences by education, social class, sex, urban-rural and school habitat.

Sanders Brocado (1989) in her doctoral dissertation, under the direction of Reyes-Lagunes and Lara-Tapia, decides to test the Hscps utilizing Osgood's Semantic Differential (SD) across three generations. It was her interest to see how the evaluation, potency and activity of the Hscps would change as compared with modernistic ideas, like the pill. She was able to gain the cooperation of 95 extended university families. Her main finding was the rocky stability in the affective meaning of the Hscps Across grand parents, parents and the young. In

contrast the meaning of the pill changed drastically. In her examination Reyes-Lagunes summed up the findings with a developmental hypothesis. She said: "The sociocultural premises are passed down through the mother's breast".

Other research, including thesis and a number of articles, replicated and, particularly, extended previous findings illustrating an array of correlations between the Hscps with cognitive and achievement measures, vocational interests, moral issues, mental health and sociological variables personality traits and cognitive style. Witkin's measures of cognitive style have shown a similar ability to correlate with varied personality and other dimensions. It is interesting therefore to discuss its relation to the Hscps. Correlations in the thirties its relational to the Hscps.

Correlations in the thirties and fourties have been found between both the coping style and prescriptive measures of the Hscps and the most reliable scores of Witkin's tools for samples of mothers housewives, primary and high school students and school teachers. Most interesting is the study of 67 mothers ins Mexico City, selected to represent the upper lower social class. Among the tests utilized in that study were the group form of the Hidden Figures Test and the 9 factor version of the prescriptive Hscps individually applied. The larger the score in most of the factors of the Hscps the more the field sesitivity (This is the way we try in Mexico to refer to the field dependence dimension). It is interesting that, consistently, the correlations with total time to complete the test were larger than with number of figures correct, suggesting slower task time in the more traditional mothers. More important the factors of Respect over Love and Cultural Rigidity had a correlation (.45 and .44 respectively) twice as large with field sensitivity than affiliative obedience. This kind of results may help in time to better understand the nature of field dependence. In this case it clearly goes much less with obedience than with stricness, cultural severity and owed respect.

## The Methodological approach.

Around 1983, with the return from the U.S. and England, of young social psychologists with Ph. D.'s, there was a visible strengthening of the Graduate Department of the specialty at the Facultad de Psicologia in UNAM. Pretty soon faculty members and students were carrying out

conceptually interesting and methodologically sophisticated research. This social psychological research went through somewhat successive stages before its necessarily ethnopsychological character became apparent. Let us see some examples.

Calleja Bello (1985) publishes an article entitled: "Reactions to the invasion personal space, effects of the age of the victim and the sex of the invader". The author explains Hayduk's conceptualization of "personal space" and makes her hypothesis in terms of the results previously found in the U.S. The operational definition of invasion of the personal space was, as in previous studies, to have a confederate sit at a distance of 30 centimeters from the invaded in a bench 3 meters long at a park in Mexico City. The reactions of 60 subjects to a male of a female confederate were recorded. All the incidental subjects were males, 20 between 16 and 24, 20 between 25 and 60 and 20 with more than 60 years of age. Contrary to the first American hypothesis there was no difference in the amount of time that the subjects remained seated nor in the number of compensatory reactions shown for a male or female invader. The male was supposed to be a more threatening invader. The opposite was found to the second American hypothesis that subjects between 25 and 60 would be the most sensitive to the invasion. In Mexico the young and the old reacted more.

In addition the author cites a U.S. study by Felipe and Summer where 65% of the subjects left their seat during the period of observation and reports that in the Mexican study only 35% did so. In her discussion the author contributes several ideas to explain her results. No where does she even refer to the possibility that her results may be explained because her subjects were Mexicans. At this stage the methodological approach was oblivious of the Hscps approach and oblivious of crosscultural psychology.

Another important example of this stage is a paper about the development of a multidimensional scale to measure empathy by Diaz-Loving, Andrade Palos and Nadelsticher Mitrani (1986). In this work it is made clear, however, that the search is for a reliable and valid scale for Mexican samples. The authors depart from a careful recount about the conceptualization of empathy in the U.S. They settle with Davis' multidimensional perspective. Conscious to the language and culture of Mexico they develop a large number of items to operationalize for Mexico 3 of the conceptual constructs of Davis' multidimensional perspective. After much work and a pilot study they feel they have an

appropriate measure and apply it to 703 subjects, half of which were randomly selected from several sections of Mexico City and half were students at the Faculty of Psychology, UNAM. In a principal components factor analysis with oblique rotation there appear 4 factors with eigen values greater than 2 that conform with the conceptualization. The results are painstakingly related to the findings of American workers and the authors conclude that the multidimensional construct of empathy developed in the U.S. can be appropriately studied in Mexico. In spite of the fact that, particularly the highest loading items for empathic compassion, self perturbation, primitive empathy and indifference are clearly related to important Mexican available at the time.

### The approaches begin to interact.

As developmental psychologists have often found, it can be very elusive to speak of stages, even if, as in this case, we are following the evolution of concepts. Rolando Diaz-Loving and I have been working on an extended theoretical paper intended to clarify what did happen before the methodological, and the Hscp approach to the Mexican ethnopsychology, started to refer to each other and take reciprocal advantage of their insights. This presentation profits from those deliberations.

An important step in this direction occurs when Diaz-Loving and Andrade Palos (1984), undertake to develop a scale of Locus of Control for Mexican children. While elaborating on the multidimensionality of Rotter's construct they write: "An explanation for the multidimensionality of the locus of control can be based upon cultural difference, where ideology plays an important role, since the perception of the behaviors that an individual can control will be determined by social norms. It is, therefore, to be expected, that the sociocultural premises will dictate the parameters of locus of control" (1984, p. 22).

The first application of the Nowicki and Strickland scale for children, translated and back translated, to 319 fifth and sixth grade school children in the City produces 16 factors. Only the first three are conceptually congruent but their reliability is too low (.30, .45 and .38). A number of new items are idiosyncratically developed to strengthen the factors found and the scale is answered by 378 sixth grade school children from state schools. The result: 15 factors, the

first three maintain conceptual clarity and their reliability improves: .54, .48 and .66. The conceptually valid scales are further strengthened, there are now 44 items which are applied to 302 sixth grade school children of both sexes and two private and two public schools. Complexity reappears, there are 17 factors but the first 3 retain 32 of the items and reliability is now .73, .57 and .66, comparable to one reported by Nowicki and Strickland for children.

Only the third factor with seven items reproduces Rotters' bipolar conception. The first factor is one of extreme externality, fatalism which permits the authors to refer to previous work on the psychology of the Mexican. But the prize finding is for the second factor. The authors write: "The affect subscale that implies changing the environment through affectionate relations is not found in previous studies" (1984, p. 27) Mexican children, in effect, frequently get what they want from adults by being obedient. This discovery, while trying to operationalize for Mexico an American scale, is explained in terms of the Hscps of affiliative obedience.

But it is the methodologically paradigmatic contribution of La Rosa and Diaz-Loving that set the stage—a welcome connotation of stage—for more seriously thinking about the feasibility of a rigorous, systematic and conceptually original ethnopsychology.

It is not appropriate for this presentation to detail the nearly obsessive methodology utilized in their endeavor to construct and validate scales to assess the local self concept. They begin by having 118 high school and university students brainstorm about the self concept. They were encouraged to report any aspect they considered important when thinking about themselves, including those related to their happiness, future and realization. Next, is another sample, but still in the classrooms, investigators and students determined the main dimensions gathered. In this step the authors arrived to 1 universal and 4 vernacular dimensions: physical (body characteristics) social, emotional, occupational and ethical. Next step consisted in eliciting from 300 university students with different majors and 58 senior high schoolers lists of adjectives adequate to describe each dimension. Now they had thousands of adjectives. Another similar sample helped the researchers to determine local antonyms to a list of lowest redundancy adjectives, etc.

Finally with a semantic differential format 54 adjectival scales qualifying the concept "I am" were answered by 428 subjects. Being

extremely multidimensional, no physical dimension was encountered. There were 8 factors conceptually clear, three representing the emotional dimension, two the social, two the ethical and one the occupational.

Since only 34 of the 54 scales had acceptable loadings, new scales congruent with the factors were added. The new instrument was applied to the largest sample of all: 1083 subjects, virtually half men and half women from a variety of university schools and departments, about half attending the morning and half attending the afternoon shift. Besides the university students there were 221 11th grade high schoolers. The results were dissected statistically in various ways. Pertinent here is the factor analysis with orthogonal rotation. It disclosed 13 factors with eigen values above one. The first 9 were conceptually meaningful. The first one, explaining 22.6 of the variance was social affiliative: courteous-discourteous, well brought up-badly brought up, decent-indicent; the second emotional moods: happy-sad, bitter-jovial; the third social expressive: silent-communicative, introverted-extroverted; the fourth: emotional-interpersonal: romantic-indifferent, affectionate-cold the fifth occupational: responsible-irresponsible, punctual-impunctual; the sixth emotional health: impulsive-reflexive, aggressive-peaceful, anxious-serene. etc.

The entire pattern was considered to be idiosyncratic. In the discussion the previous most cited work to explain the results is by Diaz-Guerrero. La Rosa (1986) reports that all but one of the factors correlated significantly with the one factor scale of Hscps and the authors write: "To conceptualize and operationalize validly any measurement tool to assess the self-concept of the Mexican youth, the tool should sprout from the sociocultural group it is to represent" (La Rosa and Diaz-Loving, 1988, p. 51). No wonder that this should be labeled the methodological approach to the Mexican ethnopsychology.

### Postulates and goals.

I was a member of the committee for La Rosa's (1986) doctoral dissertation. The amount of convalidation of results by the two approaches, the first symposium of Indigenous Psychologies Chaired by John Berry and Uichol Kim at the 1986 ISCCR Istanbul congress and other cross-cultural developments, encouraged me to put together a paper on A Mexican Ethnopsychology. A discipline worth its name required postulates. Ten were advanced:

1. It should proclaim the existence of a specific human ecosystem.
2. It should reiterate that behavior, particularly personality and social behavior, are determined by a dialectic that implies interexchange of all types of information between the biologic and psychological predispositions of the individual and of the groups with the powerful sociocultural influence and other from the human ecosystem where they live. This has been earmarked as the "Culture-counter culture dialectic" (Diaz-Guerrero, 1979, 1980).
3. Operationally speaking it should be in agreement that an important and potentially measurable aspect of the human ecosystem is culture.
4. Culture includes, as anthropologists and sociologists agree, verbal statements (traditions, norms, values, beliefs) and structural entities (material culture, organizations, institutions).
5. Culture is a gigantic system of information and fundamentally the result of history and the culture-counter culture dialectic.
6. Out of operational and theoretical convenience it is stipulated that an ethnopsychology should start its systematic explorations through the measurement and determination of individual and group differences in verbal statements and dimensions discovered specifically for the given culture and that such asseverations be called historic-sociocultural premises (Hscp).
7. Hscps and dimensions derived from them should a) preferably be sustained by the majority of individuals in the given culture and show specific autoctonous variation for the different geographic regions, the social classes, the sexes, etc.; b) Demonstrate permanency as well as an interpretable degree of variation through time; c) Show significant and interpretable correlations with age, school grade and other educational variables; d) Show significant and interpretable correlations with sex and socioeconomic class.
8. Hscps and psychological dimensions derived from them should show significant and interpretable correlations with cognitive style and personality development, self-concept, cognitive intellectual variables, vocational disposition, moral development, family concept and ecosystemic variables such as place of birth.
9. Hscps and derived dimensions should show significant and preferably predictable differences not only intra but also crossculturally.
10. Other characteristics typical of individuals and groups of a

given culture discovered by procedures different from the Hscps approach are acceptable ethnopsychological contributions but they should show the functional characteristics demanded from the Hscps.

In the published paper (Diaz-Guerrero, 1989), reference is made to many studies where a number of the requirements of the postulates have been fulfilled and seven goals for an ethnopsychology are discussed. The reason for the presentation of the postulates here is simply to show the concern for a theoretical bases and to try to make clear that a large number of hypotheses can be derived for thesis work and faculty research.

### Latest developments.

There is excitement in graduate students and faculty, particularly in the Department of Social Psychology, at UNAM to further clarify idiosyncratic characteristics of the Mexican.

The trial to identify basic personality dimensions departing from Hscp hypotheses is one. Let me relate the conceptualization and results of a recent study.

Avendano-Sandoval and Diaz-Guerrero (1990) proceeding from the hypothesis that if Mexicans follow the command of affiliative obedience should develop the personality trait of abnegation, have the following to say: "Central to a rigorous conception of an ethnopsychology and one of its fundamental postulates is the culture-counter culture dialectic. Personality results from the clash between cultural and counter cultural forces or, in the words of Diaz-Guerrero (1980) "No individual... can be identified in isolation. The individual becomes a person as he bounces to and from his cultural ecosystem". The historic-sociocultural premises... medular to this behavioral ecosystem are cultural dimensions, supraindividual norms that demand behaviors and ways to deal with stress specific to the members of the given culture... The variance of individual differences in personality traits resulting from the dialectic that is established between the individual and the commands of the culture allows for the development of individual dimensions" (Avendano-Sandoval and Diaz-Guerrero, 1990, p. 9).

First time in the Mexican culture items were developed to measure abnegation vs self-assertion in a forced election format. Avendano-Sandoval could not believe her eyes at the amount of abnegation she



was uncovering. It became difficult to find items for a fifty fifty selection. After several pilot studies there were 41 items with adequate psychometric characteristics to conform a scale. This was answered by 410 male senior highschoolers from two clases. A principal components factor analysis with varimax rotation unveiled 4 factors with eigen values greater than one, explaining 60% of the variance. These were labeled Personal Abnegation, Social Abnegation, Abnegation and health and Existential Abnegation. But let us see some of the items: One states: The bus conductor does not stop where I signaled. One option: I yell at him, the other: I just get out in the next stop. 75% abnegation, 25% self assertion. Another, I came out of the hospital infected and with fever. One option: I am thankful that I came out alive; the other, As soon as I recover I do something about the medical services. 27% abnegation, 73% self assertion. Another: Someone hits me with his elbow and fractures one of my ribs. I hit him back 37%, Ni modo, it was an accident 63%.

Avendano-Sandoval, although in her pilots she had found higher percentages of abnegation in adults, still felt that the self-reports of the highschoolers were too nice. She went about carefully to design a laboratory experiment with confederates. Briefly, She first determined what gifts were extremely attractive to senior high school students. Next she devised a task. Confederate and experimental subject were to complete the task. Whoever finished first would get the gift. As soon as the experimental subject said he had finished the confederate would claim to have finished too. Avendano-Sandoval would look at the papers over and announced that indeed they both did well and ended simultaneously. They would have to decide who should get the prize. The confederate remained silent. A large percent of the time the experimental subject ended by letting the reward go to the confederate.

True, this kind of enthusiasm has just began, but besides other, some speculative and other more applied interests, social psychologists and others at UNAM, both faculty and students, are beginning to work, in a more systematic and better focused direction to uncover and explore what may be basic quotidian personality traits in the Mexican population.

The paper in the oven with Diaz-Loving tries to ascertain where to further concentrate the efforts for the more economical development of the Mexican ethnopsychology.

This comes on top of two other trends in Mexican Psychology, one is greater concern for good quantitative methodology and the other, interestingly, a search for the roots and historical development of psychology in Mexico.

El Paso, Texas, Winter of 1991.