

A history of psychoanalysis at the Faculty of Psychology at the UAQ

Historia del psicoanálisis en la Facultad de Psicología de la UAQ

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Abstract

The Faculty of Psychology of the Autonomous University of Querétaro (UAQ) brilliant 50 years founded in 1967. Having Been Since its inception, psychological currents Have Several FORMED part of Its curriculum. Psychoanalysis has-been one of them. But we know That the training analyst does not pass by the University, but by a personal analysis. We Also Know That in the framework of the Educational Modernization College Knowledge is increasingly more technical, ie They are to be applied, run, put into practice; On the Contrary, the transmission of psychoanalysis requires discussion and criticism. If the formation of psychoanalyst does not go through the University and if current professional knowledge are more technical Where does psychoanalysis at the Faculty of Psychology of the UAQ? To answer esta, We went to the past to ask what conditions gave rise to psychoanalysis at the School of Psychology of the UAQ in 1967? They continue in force? With this script we seek to make visible the trail Which has left the psychoanalysis in our Faculty in the 60's and 70's and Contribute to the historiography of psychoanalysis in the Faculty. We do so as members of the research line of the CIPE "Psychoanalytical theory" and the CAC "Psychoanalysis, clinical and society"; Both Heirs of That footprint. We do so as members of the research line of the CIPE "Psychoanalytical theory" and the CAC "Psychoanalysis, clinical and society"; Both Heirs of That footprint. We do so as members of the research line of the CIPE "Psychoanalytical theory" and the CAC "Psychoanalysis, clinical and society"; Both Heirs of That footprint.

Psychoanalysis, UAQ School of Psychology, History, Historiography

Resumen

En 2017 la Facultad de Psicología de la Universidad Autónoma de Querétaro (UAQ) cumplió 50 años de haber sido fundada. Desde su inicio, varias corrientes psicológicas han formado parte de su plan de estudios. El psicoanálisis ha sido una de ellas. Pero sabemos que la formación como analista no pasa por la universidad, sino por un análisis personal. Sabemos también que en el marco de la Modernización Educativa los conocimientos universitarios son cada vez más técnicos, es decir son para aplicarse, ejecutarse, ponerse en práctica; por el contrario, la transmisión del psicoanálisis requiere la discusión y la crítica. Si la formación de psicoanalista no pasa por la universidad y si los conocimientos profesionales actuales son cada vez más técnicos ¿Qué lugar tiene el psicoanálisis en la Facultad de Psicología de la UAQ? Para responder esto fuimos al pasado a preguntar ¿Qué condiciones dieron lugar al psicoanálisis en la Escuela de Psicología de la UAQ en 1967? ¿Continúan vigentes? Con esta escritura buscamos visibilizar la huella que ha dejado el psicoanálisis en nuestra Facultad en los 60's y 70's y contribuir a la historiografía del psicoanálisis en la Facultad. Lo hacemos como integrantes de la Línea de Investigación "Teoría Psicoanalítica" del CIPE y del CAC "Psicoanálisis, Clínica y Sociedad"; ambos herederos de esa huella.

Psicoanálisis, Facultad de Psicología UAQ, Historia, Historiografía

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Introduction

Psychoanalysis has been around since the birth of the School of Psychology at the UAQ. The first curriculum (1967-1975) was a year and had 28 subjects to study at 4 years (Carrillo, 2014) including psychoanalysis, bioenergetics and Oriental Studies (Aguado and Paulin, 2015).

Students egresaban as general psychologists and "although clinical content had a court order qualitative psychology, psychoanalysis was present in the classroom and speeches of teachers and students" (De la Mora, 2018). Although from birth School was attracted to psychoanalysis, it was not until 1971-72 that opened more subjects in the curriculum for teaching (Rosales, 1993). In 1975 it was carried out the first modification of the curriculum. Second Curriculum others lasted 8 years (1975-1982) and was organized with four areas of expertise: Clinical Psychology, Educational, Social and Labor. The opening of these areas facilitated the incorporation of psychoanalysis as one of the guiding principles of training of psychologists, not only in the clinical area, but also in the basic area and to a lesser extent in social and educational areas, but not in the work area. In 1982 all areas simultaneously restructured and thus began the Third Plan Study, which followed psychoanalysis remaining as an axis in the training of psychologists, mainly in the clinical area. Thereafter each area would be reconstituted at different times. The clinical area did in 1996 and again remained psychoanalysis linchpin (De la Mora, 2018).

But in 50 years the School has grown a lot. Currently he has two degrees: the Psychology with its four specialties and one in Innovation and Educational Management; also it has two specialties eight masters and two doctorates. The specialties are 'teaching and school learning' and 'Clinic of subjective conditions'. Master's degrees are in: clinical, social psychology, work, work multidisciplinary studies, science education, citizenship education, language learning and mathematics, and finally mental health of children and adolescents. PhDs are 'multidisciplinary studies of work' and 'Psychology and Education'. Given this diversity of application fields and psychological currents today is what place psychoanalysis at the Faculty?

We are currently in process of restructuring the curriculum of the Degree in Psychology from all areas at once, as had been done since 1982. In May 2014 a First Forum was held to initiate the restructuring under the title 'the course of Psychology at the UAQ: analysis of information'. In this Forum "Area of Clinical Psychology it was not called or included, in addition to criticisms of psychoanalysis were presented without the relevant knowledge about it." (De la Mora, 2018). Could that act as a pressed way of saying that 'psychoanalysis does not take place' in the next curriculum of the Faculty? In May 2014 a First Forum was held to initiate the restructuring under the title 'The course of Psychology at the UAQ: analysis of information'. In this Forum "Area of Clinical Psychology it was not called or included, in addition to criticisms of psychoanalysis were presented without the relevant knowledge about it." (De la Mora, 2018). Could that act as a pressed way of saying that 'psychoanalysis does not take place' in the next curriculum of the Faculty? In May 2014 a First Forum was held to initiate the restructuring under the title 'The course of Psychology at the UAQ: analysis of information'. In this Forum "Area of Clinical Psychology it was not called or included, in addition to criticisms of psychoanalysis were presented without the relevant knowledge about it." (De la Mora, 2018). Could that act as a pressed way of saying that 'psychoanalysis does not take place' in the next curriculum of the Faculty?

That question led us to the past what conditions made in 1967 psychoanalysis could find a place in the School of Psychology at the UAQ? ¿Prevalent today? Why did this story of psychoanalysis at the Faculty, cut his first two decades to locate their conditions of appearance. We take the 'Psychoanalysis in the Faculty' as the object to study. Psychoanalysis is that, besides being a method of treatment of mental disorders, a method for investigating and a doctrine based on these investigations, it is also a speech. It is a discourse that can be investigated, as does Capetillo (2012) in his book *The emergence of psychoanalysis in Mexico*, using a methodology that enrolls "in a number of historiographical works that take as an object of study psychoanalysis, understood as a discursive practice over time ... "(p.19). Their main question is how psychoanalysis could appear in Mexico at the time he did? In our case what conditions allowed psychoanalysis emerge in the School of Psychology at the UAQ?

Justification

Make a history of psychoanalysis at the Faculty of Psychology at the UAQ is not new; others have already talked about it as Velázquez (2000), Gutierrez Vega (2000, 2002), Blanck-Cerejido (2001), De la Mora, Rosales and Rojas (2007), De la Mora et. to the. (2013). Book Guzman (2002) Memory and Chronicle: Faculty of Psychology at its thirtieth anniversary, amply documents the early decades of the Faculty: daily life (theater, culture, sports, parties) academic (research, conferences), association (movements strike), political (election of directors and rectors) and social (the Central Community Services). Nutren this list the papers presented at the forum "Psychoanalysis at the university" (2003, 2007) at the Faculty organized by teachers in the clinical area.

Problem

As we investigated, psychoanalysis found a place in the School of Psychology of the 60's because it was one of the few spaces for the humanities were developed in Queretaro. In the early 70's expansion was boosted by the arrival of psychoanalysts teachers exiles from the dictatorships of the Southern Cone.

We said that 'psychoanalysis in college' is our object of study because we take it as a speech. These speeches are social practices that impact. They are games of action and reaction, fighting (Foucault, 1968). For half a century circulate in the Faculty psychoanalytical speeches in classrooms, seminars, supervisions, conferences, books, articles, final papers semester, hallway conversations, etc. What caused the psychoanalytic discourse effects both outside and within the School of Psychology? In the 60's, it led to a society that attacked queretana mainly from the press and religion (Gutiérrez Vega, 2000, 2002) considered subversive (capable of altering the provisions). In the 70's affected (along with other perspectives then read in Marx, Hegel, Althusser, Gramsci, etc.) Profile for psychology students. They were organized in a different Student Council Student Societies; They accompanied their education with a cultural environment that highlighted his successful film club and excellent cultural weeks; They had active participation in university boards against rising registration fees and transportation fees and the defense of university autonomy.

They supported other sectors student and labor movements; They also formed a movement of 'New Song' with performances in public squares in the city (Osorio, 2015). They accompanied their education with a cultural environment that highlighted his successful film club and excellent cultural weeks; They had active participation in university boards against rising registration fees and transportation fees and the defense of university autonomy; They supported other sectors student and labor movements; They also formed a movement of 'New Song' with performances in public squares in the city (Osorio, 2015). They accompanied their education with a cultural environment that highlighted his successful film club and excellent cultural weeks; They had active participation in university boards against rising registration fees and transportation fees and the defense of university autonomy; They supported other sectors student and labor movements; They also formed a movement of 'New Song' with performances in public squares in the city (Osorio, 2015).

Also caused effects within the own School of Psychology, by imposing certain psychoanalytical guidance on others in the ways of exercising psychological practice, to determine the areas in which it is exercised in the formation of the clinical psychologist and transmission mode of knowledge. In this paper we will approach these last two sides of the issue: formation and transmission.

In clinical psychologist training materials coursing psychoanalysis the problem that the university can not shape it as analyst because only dedicated to providing professional knowledge is generated. Freud said that "... all psychoanalysts can do without college without prejudice to its formation (1919 [1918], p.169). So does the presence of psychoanalysis in the Faculty complicates the training of clinical psychologists because they talk about something that is not going to be? Or conversely does your presence facilitates the formation of clinical psychologists because it exercises its critical capacity and gives them a new perspective to work with your patients?

This difficulty has been noted and externada by many faculty colleagues over time. Rosales (1993) comments that our faculty from 1971-1972 became the representative psychoanalysis psychological current, which caused problems in the nomination of its graduates. Even today, the document Restructuring Curriculum (2018) we read that this difficulty in the clinical area persists: "It's complicated relationship between psychoanalysis and clinical psychology, for training as a psychoanalyst transcends the university space, so that what psychoanalysis can be taught at the university it is its theoretical aspect." (De la Mora, 2018).

To become an analyst, he said Freud (1912), one has to go through the experience of being analyzed.¹ Lacan (1967) said analyst arises as to effect the analysis, when the desire arises analyst. Laurent (2005) "The psychoanalyst is defined by its desire to bring out the peculiarity of each, within what is experienced by all" (p. 32). The 'desire to analyst' is to arouse the uniqueness of each analysand. This experience is very different to university teaching, which aims to convey the same certificates university knowledge to all students equally.

The other side of 'psychoanalysis at the Faculty' we are approaching is transmitted. The transmission of psychoanalysis is not intended to disseminate knowledge same standard to all alike. Whenever it conveys a concept is being built, linking, historicizing, questioning. It departs from a technical transmission based on memorization and closer to teaching modalities as discussion, criticism, and even be influenced by free association and feel affected by this subversive know. Several teachers of the Faculty have talked about the difficulties in transmission and Cuéllar (1991), Galindo (1991), Renteria (1991), De la Mora (2001a), Ribeiro (2010) as well as the many teachers who participated with presentations in Forums 'psychoanalysis at university'.

We think that these difficulties in transmission have been acrecentadas since the Education Modernization Project, issued since the early 80's of the past by the Organization for Economic Cooperation and Development (OECD) century, urged universities to offer expertise globalized to insert its graduates into the labor market. He also demanded governments questioning universities about their productivity, accountability and ask quality and finance as a standardized assessment that unifies, among other things, their curricula and learning processes. Today this logic design curricula in global Higher Education. In that context, psychology schools offered increasingly intervene expertise that allow generalized way with standardized populations (children, adolescents, couples, families, addicts, depression, etc.). One consequence of this is that divide, dismantles, desrelaciona and decontextualized knowledge and subjects treated in psychological therapies. Technical knowledge is to be applied and not to be discussed, as was done in Latin American public universities in the decades of the 60's and 70's (Silva & Rudolf, 1970).

Based on this historical and conceptual context of the problem that we have just outlined here, we can ask what place today has psychoanalysis in the Faculty of Psychology of the UAQ, if the formation of a psychoanalyst does not pass through the university and if the current faculties of psychology offer more and more psychological know-how? The answer suggests that it no longer takes place. However, it should be noted that in 2014 the Clinical Area held its own Restructuring Forum, in response to not having been invited to the General Forum of the Faculty and "one of the main points shared by teachers, students and graduates was the relevance of the psychoanalysis in the Clinical and Basic Areas of the Plan of Studies" (De la Mora, 2018). This fact indicates that psychoanalysis continues in some areas of the Faculty and it would be good to investigate under what conditions it is sustained.

¹Which is contradictory in his person, for being the first analyst he was not a psychoanalyst. As an analytical relationship like he lived with his colleague and friend Wilhelm Fliess. Cf. Sigmund Freud letters to Wilhelm Fliess, 1887-1904. Argentina: Routledge, 1994. Another book about that relationship is that of Marthe Robert (1964) Psychoanalytic revolution. Mexico: FCE, 2004. Octave Manonni spoke of the "original analysis" in a chapter of his book (1973) The other scene. The imaginary keys. Buenos Aires: Amorrortu.

This study does not intend to arrive at that answer; it limits itself to establishing the conditions of emergence of psychoanalysis in the beginnings of the School and to show as far as possible the difficulties of training and transmission of knowledge before the university modernization. In this sense, the time limit of this study is reduced to two decades and the space limit to the School of Psychology of the UAQ, which leaves aside the study of the psychoanalytic associations that were emerging in the city and that are part of a historiography of psychoanalysis in the city of Querétaro.

Hypothesis

To the extent that the Educational Modernization in the Faculty continues to be expanded (as in all universities) and more and more technical knowledge is offered, psychoanalysis will lose space because it is a subversive knowledge. Psychoanalysis found a place in the School of Psychology of the UAQ in 1967 because it was perhaps the only university space and of the entire city dedicated to the Humanities. In the following decade, it became even stronger with the presence of psychoanalytic teachers exiled from the Southern Cone in the Master's Degree in Clinical Psychology. These conditions are no longer valid and psychoanalysis in the Faculty also presents difficulties in its transmission and in the training of its graduates. Despite these adversities, it is a fact that psychoanalysis is maintained in the Faculty; they do it in new conditions of existence that would be worth investigating.

Objectives

Overall objective

Build a history of psychoanalysis in the Faculty of Psychology of the UAQ in the decade of the 60's, when the School was founded, and the decade of the 70's, when the Master's in Clinical Psychology was created, to know its conditions of existence.

Specific objectives

- Contribute to the historiography of psychoanalysis in the Faculty of Psychology of the UAQ, in its 50th anniversary of foundation.
- Address problems, perspectives and complexities of psychoanalysis during the first two decades of the Faculty of Psychology of the UAQ.

Theoretical Framework

In the previous section, we cite authors who have studied psychoanalysis at the UAQ School of Psychology, such as Cuéllar (1991), Galindo (1991), Rentería (1991), Velázquez (2000), Blanck-Cerejido (2001), De la Mora (2001a), Guzmán (2002), De la Mora, Rosales and Rojas (2007), De la Mora et. to the. (2013), Ribeiro (2010) as well as most of the speakers of the Forums 'Psychoanalysis in the university'. All of them started their work raising specific situations in the teaching in the Faculty and they asked them questions with which they were questioning what was established, reason why it could be said that they were inspired by psychoanalysis itself as a research method. Other authors such as González (1989), Capetillo (2012) or Velasco (2014) have studied psychoanalysis in Mexico also with the psychoanalytic method. González (1989) collects discourses on psychoanalysis and analyzes their contradictions, even stops in the analysis of lapses.

Capetillo and Velasco build their investigations by questioning the conditions of appearance of psychoanalysis and analyzing the localized contradictions, but they are distinguished in that Capetillo is more inspired by the works of Michael Foucault while Velasco is closer to those of René Lourau. All the authors cited have the common denominator that they study psychoanalysis from psychoanalysis itself. That is why it is essential to define and contextualize it.

Psychoanalysis - Sigmund Freud² tells us (1923)- is the name "1) of a procedure that serves to investigate psychic processes that are difficult to access by other means; 2) of a method of treatment of neurotic disturbances, based on that inquiry, and 3) of a series of psychological insights, gained by that way, that little by little have been coming together in a new scientific discipline. "(P.). It is a method of investigation, a method of treatment and a doctrine.

As for psychoanalysis as a discipline, it considers mental life from three points of view: the dynamic, economic and topical. Shows the dynamic forces that promote or inhibit each other, are connected, they come into commitments. They are pulsations, of organic origin, with repetition compulsion and reach their registration psychic representations invested affectively. There are two obvious types: ego-instincts and object instincts; behind them there are two basic instincts: Eros (libido) who wants to achieve union and the instinct of destruction leading to the dissolution of the living. The economically it assumed that these representations are psychic energy invested with (cathexis) and the psychic apparatus tends to keep as low as possible the sum of these excitations. They are automatically regulated by the principle of pleasure-displeasure, that relates the displeasure with increased excitement and pleasure with its decrease. But when the reality principle appears (by contact with external reality) the psychic apparatus learn to postpone pleasure and displeasure provisionally tolerated. Finally, the point of view conceives topical psychic apparatus as an instrument compound of places where various mental processes are consumed. Such apparatus is articulated on it (carrier drives), a (the most superficial of this modified by the outside world) and superego (coming from it) in addition to an awareness (a function of the outermost layer of I) aimed at the perception of the outside world.

As for psychoanalysis as a method of treatment, therapeutic influence rests on the replacement of unconscious mental acts by other conscious. This replacement is promoted overcoming internal resistances.

To understand this procedure should recall the doctrine of psychoanalysis about the neuroses that rests on three pillars: 1. Repression 2. meaningfulness of drives and 3. the transfer. Let's look at each. First, in the mind there is a censorious power which excludes from becoming conscious and the influence on the action to psychic aspirations that are unpleasant. They are repressed, unconscious, but get mental life move around a roundabout, for example by forming symptoms; same as when analyzed allow to reach them. Second, for cultural reasons, sexual drives are the most repressed. The greatest psychic conflict that children have to solve are the instinctual demands arising in their bond with their parents. Overcoming this "Oedipus complex" gives rise to the superego (which in turn is rooted in it).

Third, is called transfer to the peculiarity of patients develop emotional ties to his analyst that are not based on the actual situation but in the past, evidence that the adult has not overcome his infantile dependency. The analyst uses this transfer to move the patient to overcome their resistance and thus make the unconscious conscious. For that reason, the formation of the psychoanalyst is a central issue and as stated not given in college. The greatest psychic conflict that children have to solve are the instinctual demands arising in their bond with their parents. Overcoming this "Oedipus complex" gives rise to the superego (which in turn is rooted in it). Third, is called transfer to the peculiarity of patients develop emotional ties to his analyst that are not based on the actual situation but in the past, evidence that the adult has not overcome his infantile dependency. The analyst uses this transfer to move the patient to overcome their resistance and thus make the unconscious conscious. For that reason, the formation of the psychoanalyst is a central issue and as stated not given in college.

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²One way to approach Freud's work is through its conferences, which showed its key concepts in detail and also summarized. In his Complete Works of Amorrortu are the following: (1896) Etiology on hysteria. T. III. (1905 [1904]). Psychotherapy. T. VII. (1910 [1909]). Five lectures on psychoanalysis. T. XI. (1916-17 [1915-17]).

Conferences of introduction to psychoanalysis. I and II. T. XV. (1917 [1916-1917]). Conferences of introduction to psychoanalysis. III. T. XVI. (1933 [1932]). New Introductory Lectures on Psychoanalysis. T. XXII.

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In addition to building this framework, we also built a contextual framework of psychoanalysis to make a historical analysis of the studied phenomenon (Rojas, 1976, p.87). In the early 60's the psychoanalytic movement had spread across the planet and had diversified way of understanding what was psychoanalysis.

In Europe there was no longer just Freudians, but also Kleinian and Lacanian. Melanie Klein (1882-1960) founded the British School of Psychoanalysis, he provided a way of intervening with children and contributed to the psychoanalytic doctrine with paranoid-schizoid and depressive positions. Jacques Lacan (1901-1981) understood that this was not just to make the unconscious conscious but into the future through an unconscious desire in the analytic experience; and modified the duration of sessions (no longer lasted 50 minutes but the time required to show that desire in saying *analizante*). This earned him expulsion from the International Psychoanalytic Association (IPA) and in 1964 founded the Freudian School of Paris. In that decade he spoke at seminars transfer, identification, anxiety, unconscious, repetition, drive, object, ghost and psychoanalytic act. Meanwhile, in the United States predominated ego psychology of Heinz Hartmann (1894-1970), who with his notion of 'autonomous ego functions conflict free' psychologist proposed alliance with the healthy parts of the patient's to strengthen them and achieve and better social adaptation;

In the early 70's psychoanalytic movements continued to diversify. Freudians continued to exist and flourish ego psychologists, plus antipsychiatrists appeared as Franco Basaglia (1924-1980) Laing and Cooper. visible psychoanalysts committed to social causes, Freudo-Marxism and inspired by the ideas of Reich, Fromm, Caruso and Althusser, as well as Marx, Engels and Gramsci were also made. By contrast, there was another vision for mental illnesses which did not have much to do with the social conditions of life but with biochemical alterations and therefore advocated the medicalization of patients. Meanwhile in France, Lacan spoke in his seminars on the back of psychoanalysis, in a speech that was not the face, of the names of the father, Real symbolic imagery and *sinthome*. None of these concepts are already resembled the conceptual universe of Freudian psychoanalysis. But his ideas were spreading in Latin America, perhaps because of the fact that he had questioned the authority of the official psychoanalytical institutions and also thanks to the translation of his writings, conducted by Armando Suárez (formed as an analyst in the Vienna of the 60's) and published in 1971 by Siglo XXI Editores.

Unlike those decades, today neuropsychanalysis psychic discomfort centered in the brain; psychoanalysts committed to social causes become less; and technological advances allow internet available in the psychoanalytic knowledge, take courses on line and even take online sessions, knowing that there is no privacy in the network (De la Mora et. al., 2017).

Research Methodology

This study was based on historiography (Hernandez, 2018), understood as a research method that considers social phenomena and problems are generated in a particular social historical context and therefore have to be analyzed in the context of appearance. More precisely it was based on the tradition of historiography of psychoanalysis, which began to be historicized almost since its inception. Sigmund Freud himself wrote in 1914 his "contribution to the history of the psychoanalytic movement" and later his "Autobiographical Study" (1925 [1924]). World War II precipitated the exile of many European analysts and psychoanalysis would spread around the world. He has since told his story in several countries. It is the work of Etchegoyen (2001) *Fragments and buildings in the history of psychoanalysis in Argentina*. About France, it is the book of Rudinesco (1988) *The battle of the hundred years*.

In Mexico there is also a psychoanalytical historiography. Rodriguez (2011) analyzed from 1965 to 2011 focusing on how they wrote the story the various psychoanalytic groups and historical moments that narrated and issues addressed (mainly the formation of the psychoanalyst and transmission of doctrine similar to those discussed when we speak of psychoanalysis at the Faculty). He concluded by establishing three types of historiografías: 1. official (1965-1970), with descriptive speeches and apologetics of their groups. 2. review (1979-1987), on the control mechanisms and standardization of analysts. 3. rigorous (1988-2000), in terms of method and management of rich archives, which allows a critical view of the object of study,

In a third moment we are dedicated to parse the file.

Scan a file, says Farge (1989), is an encounter with history; It is an encounter with a narration (which seems reality) and that the researcher has to interpret: placing it in reality and society of his time. To achieve this, in addition to a contextual framework in which to place it, "you have to ask questions of the information it collects" (p.15). Analyzing the uniqueness of files that analyzed the collective where happens is articulated, but the interesting thing is to interpret the uniqueness of each case. In ours, the interesting thing is why a School of Psychology opened and not any of the humanities? and how it was that psychoanalytic discourse became a place among the bioenergetic clinical psychology and Oriental studies? When analyzing the file psychoanalytical discourses seek to locate themselves circulating in the school and also the speeches talking about it and its effects on academic life (formation and transmission) of the Faculty and the queretana society then.

While this research is argued with historical data from official bodies such as UAQ or INEGI, it is also true that is based on data obtained testimony from characters who were present at the time. The testimonies has a degree of subjectivity undeniable, so the story keeps changing depending on who is the narre. To overcome this difficulty, citing the characters that testify academic place they occupied at the time narrating and the narrated time mentioned. Therefore, the criteria of validity of this work will not lie to tell the 'real story' but to locate "these stories that seem to reality" (Farge,

Kind of investigation

It is a qualitative study while cutting is interested in knowing the socio-historical conditions (qualities) that gave rise to psychoanalysis at the School of Psychology at the UAQ. It is of longitudinal type, while tracks the 'Psychoanalysis in the School of Psychology at the UAQ' over a particular period of 8 years, ranging from 1967 (the year of its foundation) to 1975 (year of the foundation of the Master). This type of research allows the evolution of the observed variables, which in our case are: the effects of psychoanalysis in the training of graduates in the transmission of knowledge and society then. It is an applied research that addresses a specific issue of place of psychoanalytic discourse in a well defined in time and space historic area.

It is descriptive, while he sought to describe the conditions of emergence in the School of Psychology in the context of the UAQ, Querétaro and the world. In the same way he sought to describe the conditions of emergence of the Master of Clinical Psychology. It could also be considered exploratory; this because when collecting the information we noticed that there was little and was scattered in various letters, so we are dedicated to reunite in this study. We hope that this concentration allows further research to an analytical or explanatory study of the problems discussed here. In the same way he sought to describe the conditions of emergence of the Master of Clinical Psychology. It could also be considered exploratory; this because when collecting the information we noticed that there was little and was scattered in various letters, so we are dedicated to reunite in this study. We hope that this concentration allows further research to an analytical or explanatory study of the problems discussed here.

This study is assigned to the group of psychoanalytical research conducted at universities. Jardim and Rojas (2010) identified three levels where usually these studies 1.- which are based on psychoanalytical criteria and which is unavoidable clinical practice are grouped. 2.- made by exchanging with other disciplines issues that do not correspond with psychoanalysis. 3. Those seeking psychoanalytical fundamentals via an exhaustive review of the literature is proposed. 4. We would add one group call historiography of psychoanalysis. Examples studying Capetillo (2012) professor at the Universidad Veracruzana and Velasco (2014) of the National Autonomous University of Mexico are. In our faculty we find the Master's thesis in Clinic Susana Rodríguez (1997) Psychology on the History of Psychology in Mexico. Another is that of Javier Rosales (1995) Freud, psychoanalysis and the university and other similar is that of Antonio Padilla (2002) One approach to the problem of research in clinical psychology at the university.

These three theses, 132 that produced the Magister in psychology over 29 years (1986-2015), representing 2% of dedicated studies historiography of psychoanalysis. To these we must add the book Guzman (2002) and several presentations of the forums 'Psychoanalysis at university'. With this research we seek to be part of that historiography. psychoanalysis and university and other similar is that of Antonio Padilla (2002) One approach to the problem of research in clinical psychology at the university. These three theses, 132 that produced the Magister in psychology over 29 years (1986-2015), representing 2% of dedicated studies historiography of psychoanalysis. To these we must add the book Guzman (2002) and several presentations of the forums 'Psychoanalysis at university'. With this research we seek to be part of that historiography.

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Results

Conditions of appearance of psychoanalysis in the School of Psychology of the UAQ

On December 7, 1966 was approved by the University Council (UC) of the UAQ the creation of the School of Psychology.

In the minutes he is named as "School of Psychology", perhaps because of indifference, contempt and rejection (Guzman, 2002) may also be confused with the "Department of Psychology" founded at the same time and whose aim was to provide "services to all schools" (Trejo, 2001). But why was the Degree in Psychology and no other heading of the Humanities? Why was a psychology psychoanalytic influence? Thought were three conditions which determined the first, that a space required for the humanities; Second, a school of psychology is required in this area of the country; and third, those who dedicated themselves to design and advise the curriculum had psychoanalytic training.

A condition to open the school was the need for the UAQ offered a space for the humanities. Cultural life in Querétaro 60's was reduced to *Agora* magazine and newspaper supplement *Antoyomaji the Nanchei*. Who had literary, psychological, philosophical, sociological or historical interests had to acquire that culture on its own since the UAQ offered no humanistic career. Only he offered a high school and formed lawyers, engineers, chemists, nurses, accountants and managers. All races needed to achieve progress, industrialization and modernization Querétaro needed. But it did not form writers, philosophers, sociologists, historians, psychologists. How then they attended the psychological suffering of the population? Arriving at the UAQ Gutiérrez Vega, first as head of Cultural Broadcasting and later as rector (1966-1967), it was proposed to jump-start a university in line with the times and create a cultural atmosphere in academic life for the development of an open to all currents of thought space. That did implementing programs for teachers leave to study postgraduate courses; organizing 'Cultural Weeks' with the support of embassies of different countries; and offering courses on philosophy, science, politics, letters and contemporary art, in which he spoke of Hegel, Marx, the Thomists, the Viennese School, the Christian Democrats, the Second Vatican Council, Einstein, Jung, Reich, Freud (Estrada, 2015). Among these is a graduate mythical about 'The thought and method of Freud', given in 1961 by Dr. Carlos Pacheco Reyes,

Otra condición fue que existían pocas carreras de psicología en el país y ninguna en esta zona geográfica. Por entonces sólo existían dos: en la UNAM y en la Veracruzana (Estrada, 2015); o tres: UNAM, Veracruz y Monterrey (Guzmán, 2002); o seis (Carrillo, 2014). Hayan sido 2, 3 o 6, lo importante es que el sistema universitario nacional requería extender la carrera de Psicología a esta región centro del país.

The third condition was that the group dedicated to designing career had a psychoanalytic training; we refer to Dr. Héctor Kuri Cano who made the curriculum along with Amalia Ortega y Lauro Bonilla, as well as Drs Carlos Pacheco Reyes and Santiago Ramirez who advised. Dr. Kuri (1938-1996) was a native of Guadalajara and had a formation that included Freud, Jung, Reich, oriental, bioenergetics and antipsychiatry (Aguado and Paulin, 2015) philosophies. He was the first director of the School of Psychology (1967-1969) appointed by the CU a proposal by the rector Gutiérrez Vega. From 1970 he toured California, India and the Middle East; upon return he developed a therapy called 'energy Metaterapia' (Kuri, 2018). Arguably the first director of the school was not a psychoanalyst in practice despite being a great reader of Freud, Jung and Reich; however it gave rise to psychoanalysis in the first curriculum. As for plan advisors, Dr. Carlos Pacheco was the nephew of Alfonso Reyes and notable for its ability to synthesize powerful eloquence and intelligence.

His specialty was lectures on psychoanalysis, based on a thorough understanding of the thought of Sigmund Freud. At some stages of his life he practiced the psychoanalytic clinic, in others he devoted himself to the chair and never neglected his political activity (Gutiérrez Vega, 2002). We do not know how he acquired this psychoanalytic training but it can be said that he was the first psychoanalytic influence that the School. Meanwhile, Santiago Ramirez (1921-1989) trained as a psychoanalyst in Argentina with Arnaldo Rascovsky and Marie Langer. He founded the Mexican Psychoanalytic Association (APM) of which he became president and he resigned in 1971. When advised this curriculum was teaching the 'School of Psychology' which in 1973 became the Faculty of Psychology at the UNAM. We believe that he was a direct psychoanalytic influence on our School of Psychology.

In that decade the psychoanalytic movement in Mexico was complex. Mexican analysts trained by Fromm in Cuernavaca were grouped in the Mexican Psychoanalytic Society, while those who had migrated to form in Argentina (like Ramirez), United States, France and Germany founded the APM. Psychoanalysis was spreading to universities, since in 1960 the formation of analysts in the curriculum of Medicine UNAM included; and also it extended to provincial universities, with the aforementioned diploma course taught by Dr. Pacheco or lecture series was organized in 1963 at the Universidad Veracruzana, by analysts APM.

The way they talked about politics and sexuality in our School of Psychology the target of attack from conservative newspaper *Tribuna* turned, with the support of the Association of Parents and University Orientation Renewal Movement (MURO). Social reaction overflowed when in late 1967 the State Government returned to the University facilities annex the Temple of Santiago, known as the Patio Baroque same as it was taken over by groups of farmers and housewives home armed with machetes and sticks He is shouting "viva Cristo Rey and down the Communists." In defense of the UAQ arrived groups of university of Morelia and Toluca; He also received the support of the writer Agustín Yáñez who was then the Secretary of Education and Javier Barros Sierra, rector of UNAM (Trejo, 2001). These criticisms and attacks against the School realized the fear that the world would expand the specter of communism. They were an expression of the Cold War.

The Cuban revolution showed that people could change their reality and many young people of the third world chose to join political movements. Queretana he is rejecting the society that psychology, tinged with psychoanalysis, which demystified childhood innocence, religion, evinced the established order and social injustices. Conservatives feared that too much openness of thought could infect queretanos university with the ideas of critical universities and student movements of 1968. And apparently so was because when you start the decade of the 70's School of Psychology a university space where the concerns of social justice refuge, concerns about the social life of Queretaro, politics and everything related to the humanities was vovió .

It was a time of socialism, atheism, inspired by the movement of 68 ', the guerrillas and trade union movements, so the curriculum contained readings of Marx, Engels, Mao, Trotsky, Lenin, Sartre (Guzman, 2002). How did you place psychoanalysis among these speeches? Perhaps because it was transmitted by a faculty formed by exiled psychoanalysts Southern Cone, coming weekends Mexico City to teach at the newly founded Master of Clinical Psychology. concerns about the social life of Queretaro, politics and everything related to the humanities. It was a time of socialism, atheism, inspired by the movement of 68 ', the guerrillas and trade union movements, so the curriculum contained readings of Marx, Engels, Mao, Trotsky, Lenin, Sartre (Guzman, 2002). How did you place psychoanalysis among these speeches? Perhaps because it was transmitted by a faculty formed by exiled psychoanalysts Southern Cone, coming weekends Mexico City to teach at the newly founded Master of Clinical Psychology. concerns about the social life of Queretaro, politics and everything related to the humanities. It was a time of socialism, atheism, inspired by the movement of 68 ', the guerrillas and trade union movements, so the curriculum contained readings of Marx, Engels, Mao, Trotsky, Lenin, Sartre (Guzman, 2002).

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Conditions appearance of psychoanalysis in the Master of Clinical Psychology

CU of UAQ of 2 July 1976 approved the creation of the Master of Clinical Psychology. In those 70's the population of Queretaro had doubled reaching 129.665 inhabitants (Osorio, 2015). Because there was still an important implication of the Mexican state in public affairs, in 1973 UAQ their careers moved to the newly built University Center of Cerro de las Campanas and left his narrow building in the historic center just for high school. In 1974 unions administrative and teachers, and SUPUAQ STEUAQ respectively established; from 1975 he began offering its first postgraduate programs and in 1979 founded the Radio Universidad. School of Psychology,

The contents of the curriculum of the Master were psychoanalytical as psychoanalysts were teachers who taught subjects. Several of them were psychoanalysts exiled by the dictatorships of the Southern Cone. A Mexico came many of them perhaps because Bertha Blum, Marie Langer, Armando Suarez and the CPM gave them welcome, and perhaps also by the Spanish language helped them to practice as psychoanalysts. Some extended their range of incidence Guadalajara, Toluca, Tabasco and Queretaro. The Master of Clinical Psychology of UAQ came in the first instance Bertha Blum, Diego Garcia Reynoso, Jaime Winkler, Ruben Musicante and Juan Criscaut. Fernando has Tapia, who then was director of the School of Psychology, which by Marie Langer went to Mexico City, he and the teacher Adolfo Chacon, to invite teaching at the Master (De la Mora, et. al. 2013). In the decade of the 70's psychoanalysis it was much more diverse than in the previous decade. Mexican psychoanalytic movement was characterized at the time by institutional ruptures, opening new spaces of novel analytic training, Lacanian groups, new proposals for training analysts and research topics (Gonzalez, 1989), access legos training, consolidation of provincial establishments, legitimization of private seminars, large publishing, exiled South American psychoanalysts and psychoanalytic approach with other disciplines, with the health sector and higher education (Velasco, 2014).

In this context, it could be said that while psychoanalysis had spread in the Faculty,

Conclusions

The conditions for the emergence of psychoanalysis at the School of Psychology at the UAQ were that there was no racing humanities in UAQ, there was no psychology careers in this area of the country and the faculty who designed and advised the curriculum he had analytical training. The conditions for the emergence in the Master of Clinical Psychology were the UAQ was undergoing expansion and settled for a faculty exile psychoanalysts Southern Cone. Those conditions are no longer valid today. The humanities have spread the UAQ in faculties such as Philosophy, Political Science and Fine Arts, just to name three that offer countless courses and seminars. There are also many private universities in the city of Queretaro that offer a degree in psychology from different theoretical perspectives.

The faculty of the School of Psychology at the UAQ has grown tremendously since that distant 1967 and has teachers from diverse areas and psychological currents. In addition to these conditions are no longer in force, we find that the modernization process of the UAQ Education has taken its powers to offer increasingly technical, which distance themselves from psychoanalysis. It seems then that there are no conditions for that psychoanalysis is held at the Faculty. However it is a fact that stands in subjects, practical, academic bodies, research lines, thesis. What current conditions hold? It is necessary to be studied. The faculty of the School of Psychology at the UAQ has grown tremendously since that distant 1967 and has teachers from diverse areas and psychological currents. In addition to these conditions are no longer in force, we find that the modernization process of the UAQ Education has taken its powers to offer increasingly technical, which distance themselves from psychoanalysis. It seems then that there are no conditions for that psychoanalysis is held at the Faculty. However it is a fact that stands in subjects, practical, academic bodies, research lines, thesis. What current conditions hold?

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