







An introduction to the study of the psychological ideas of the Peruvian philosopher José Antonio Russo Delgado (1917–1997)

Una introducción al estudio de las ideas psicológicas del filósofo peruano José Antonio Russo Delgado (1917-1997)

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Abstract

José Antonio Russo Delgado (1917-1997) was a man of letters, a rigorous researcher and the author of various books, essays and newspaper articles. He studied Law and Political Science, as well as Philosophy and Humanities. The objective of this article is to review his psychological ideas and how these have contributed to psychology in Peru. The review of different texts by and about Russo allows us to indicate that his book *Lecciones de Psicología General* constitutes the clearest and most systematic expression of José Antonio Russo Delgado interest in psychology, which allows him to be unequivocally positioned in the line of philosophical psychology. His philosophical and psychological ideas expressed in his numerous works, his repeated conferences and his teaching work, would help to cement, in a substantive way, the career of psychology in Peru.

Keywords: José Russo Delgado, Philosophical psychology, Peru

Resumen

José Antonio Russo Delgado (1917-1997) fue un hombre de letras, investigador riguroso y autor de diferentes libros, ensayos y artículos periodísticos. Estudió Derecho y Ciencias Políticas, así como Filosofía y Humanidades. El objetivo de este artículo es revisar sus ideas psicológicas y como éstas han contribuido a la psicología en el Perú. La revisión de diferentes textos de y sobre Russo permiten indicar que su libro *Lecciones de psicología general* constituye la expresión más clara y sistemática del interés de José Antonio Russo Delgado por la psicología, que permite posicionarlo de modo inequívoco en la línea de la psicología filosófica. Sus ideas filosóficas y psicológicas expresadas en sus numerosos trabajos, sus reiteradas conferencias y su labor docente, ayudarían a cimentar, modo sustantivo, la carrera de psicología en el Perú.

Palabras clave: José Russo Delgado, Psicología filosófica, Perú

INTRODUCTION

José Antonio Russo Delgado was a man of letters, a rigorous researcher, and the author of various books, essays, and newspaper articles. The bibliography about his work and ideas focuses mainly on Western philosophy, both classical and modern, and Eastern thought, concerned primarily with being and the authenticity of being (Rengifo Vela, 1997). However, his psychological ideas, present in some articles and his book *Lecciones de Psicología General* (1962), has been less studied. Unfortunately, José Antonio Russo is today a forgotten author in the history of Peruvian psychology. Therefore, the objective of this article is to review José Antonio Russo Delgado's psychological ideas and how they have contributed to the development of psychology in Peru. This study is a theoretical investigation of the narrative review type, which involves a theoretical review or update of primary studies on a research topic (Ato et al., 2013). To this end, various primary and secondary sources by and about José Antonio Russo Delgado were reviewed, including his own books and articles, as well as commentaries about the author and articles related to his different research topics. As this is a narrative review based on primary sources, which did not use data derived from human beings, approval from an ethics committee was not required. Nevertheless, the relevance and relationship between the data and what a person said and did has been ensured (Taylor & Bogdan, 1987).

Biographical outline of José Antonio Russo

José Antonio Russo was born in Chiclayo, northern Peru, on February 18, 1917, to Guillermo Russo Fry and Consuelo Delgado. Russo studied law and political science, as well as philosophy and humanities, at the Catholic University of Lima. After his initial studies at the Catholic University, he continued his studies at the National University of San Marcos (from 1930 to 1940). During his university years, he was actively involved in politics, joining the APRA political party (1941), founded by Víctor Raúl Haya de la Torre (1895-1979). He also chaired the Organizing Committee of the Federation of Students of Peru in 1941. Because of his political activity, he was exiled to Mexico, where he completed his studies in philosophy at the National Autonomous University of Mexico (Figure 1). In Mexico, he was

a student of the Spanish artist José Gaos (1900-1969) and came into contact with intellectuals exiled from the Spanish Civil War.

Figure 1

On a boat bound for his first exile in Mexico



Back in Peru, Russo graduated with a Bachelor of Arts degree from the Faculty of Arts at the University of San Marcos (Rengifo Vela, 2006) with the thesis "Nietzsche and the Problem of Knowledge" (Russo, 1946a); and he obtained his Doctorate in Humanities with the thesis "Morality and Life in Friedrich Nietzsche" (Russo, 1947). The topics of these theses demonstrate Russo's interest in the work of the German philosopher (Rengifo Vela, 2006). Finally, he graduated with a Bachelor's degree in Law and Political Science, presenting the thesis "Theory of the Institution and Existential Conception of Law" (Russo, 1948b), in which he critically reviews the concept of institution as a foundation of law. This thesis has recently been republished as part of the University Thesis Collection of Ricardo Palma University (Russo, 2023).

In 1948, Russo was exiled once again, this time accompanied by his wife María Teresa Checa. During this second exile, he first worked at Motolinía University in Mexico and then at San Carlos University in Guatemala, where he was a professor of Contemporary Philosophy. Russo lived in Guatemala until 1953 and then in New York, where he was an official at the United Nations (UN) and taught at various higher education institutions in the city. After eight years (in 1956), he returned to Peru and worked at the Faculty of Arts and Humanities at the National University of San Marcos (UNMSM), where he taught courses on Introduction to Psychology, Ancient and Modern Philosophy, Metaphysics, Ontology, and Greek, among others. He worked at UNMSM until his retirement in 1987. At UNMSM, he was head of the Department of Philosophy, head of the Department of Psychology, director of the Art, Philosophy, and Psychology Programs, and head of the Department of Humanities.

According to Lavado, Russo developed different subjects in psychology and ancient and modern philosophy, demonstrating his talent and competence, always referring to sources that he had researched with rigor, dedication, and method. His psychology text was the most published in a single year when this discipline belonged to philosophy and lessons lasted one year (Lavado, 2023).

Russo's philosophical work focused on Western philosophy, both classical and modern, and Eastern philosophical thought (Rengifo Vela, 1997). For his contributions, Russo received various awards, such as the Javier Prado National Prize for the Promotion of Culture in the area of University Thesis for his thesis "Moral y Vida en Federico Nietzsche" (Morality and Life in Friedrich Nietzsche) (1947), the Alejandro Deustua National Prize for the Promotion of Culture in the area of Philosophy, for his work "Man and the Ontological Question" (1957), and again, the Alejandro Deustua National Prize for the Promotion of Culture, in Philosophy, for his book *Lessons in General Psychology* (1st

ed., 1962a). He also received a tribute from the Municipality of Lima for his important career, and the University of San Marcos awarded him the title of Professor Emeritus in 1992.

Russo authored eleven books (Figure 2): *Nietzsche, Morality and Life* (Russo, 1948); *Lessons in General Psychology* (1st ed., Russo, 1962a); *On Peace and Man* (Russo, 1962b); *Man and the Question of Being: A Study of Martin Heidegger's Being and Time** (Russo, 1963); *Socrates: Problem, Message* (Russo, 1984); *On Philosophy, Peace, and Religion* (Russo, 1985); *The Presocratics I. The Principle: The Sources, the Antecedents, the Milesians, Pythagoras, Xenophanes* (Russo, 1988); *The Presocratics III. What Is: The Eleatics—Parmenides, Zeno, Melissus* (Russo, 1991); *The Presocratics II. The Logos (Heraclitus)* (Russo, 2000); *Jiddu Krishnamurti: The Great Themes* (Russo, 2002); and *The Ethics of Democritus* (Russo, 2007). The *Presocratics* series was conceived as a five-volume editorial project intended to encompass the intellectual trajectory from the earliest Greek philosophers to the sophists contemporary with Socrates. The project was initiated with *Socrates: Problem, Message* (Rengifo Vela, 2006). During his lifetime, Russo witnessed the publication of two volumes from the original plan: *The Presocratics I. The Principle* (1988) and *The Presocratics III. What Is* (1991). Subsequently, *The Presocratics II. The Logos* appeared in 2000, while two final installments remained unpublished: *The Presocratics IV. The One and the Many (Anaxagoras, Empedocles, the Atomists)* and *The Presocratics V. The Men (The Sophists)*. Russo also left unfinished a translation of Martin Heidegger's *The Principle of Reason (Der Satz vom Grund)*. In addition to these works, he published three pamphlets: *Crisis of the University*, *Crisis of Man* (1958b), *Lights of Heraclitus the Obscure* (1958), and *Vivekananda: The Smiling Lion of Brahman* (1966), as well as numerous articles and teaching handouts. A comprehensive bibliography of his publications was compiled by Rengifo Vela (1997). José Antonio Russo Delgado passed away on July 27, 1997, in Lima.

Figure 2

Covers of some books by José Antonio Russo



Russo's philosophical and psychological ideas

Russo Delgado was a committed philosopher, as evidenced by his participation in the APRA, his academic activities, and his work at the UN. As a teacher, he supported students' struggles for recognition and their education. He denounced and rejected the wars and violence he experienced during his lifetime. This leads us to consider his philosophical thinking as humanistic due to his search for a vindication of human rationality to overcome different conflicts. Russo Delgado's humanism was nourished by Western philosophy, particularly ancient philosophy, Christianity, and Eastern philosophy.

With regard to Western philosophy, its influence is expressed in the project of the pre-Socratics, which shows Russo as a Hellenist (Rengifo Vela, 1997). However, this does not exclude his knowledge, analysis, and exploration of modern and contemporary philosophy. For example, we can cite his theses on Nietzsche, "Nietzsche and the Problem of Knowledge" (Russo, 1946a) and "Morality and Life in Friedrich Nietzsche" (Russo, 1947). Both theses are relevant, as they represent a position opposed to Husserl's phenomenological current, which enjoyed great influence in Peruvian academia at the time. According to Russo Delgado, for Nietzsche, knowledge is not found

solely in a transcendental subject, but is rather an expression of life. This perspective would be taken up again by Heidegger, another author analyzed in detail by Russo Delgado in courses, books (Russo, 1963), and articles (Russo, 1964), who argues that the subject of knowledge is, in reality, an immanent moment of existence and must be found, like truth, in life itself (Russo Delgado, 1946b). On the other hand, Russo Delgado's Christianity is based on biblical tradition and contemporary authors. The various biblical quotations reveal a profound knowledge of the book, and in some passages, we also find references to historical episodes of the Catholic Church and quotations from John Paul II. Finally, the influence of Eastern philosophy can be seen in his efforts to create a chair of Eastern philosophy at the University of San Marcos in approximately 1960. In addition, he constantly quotes authors such as Gandhi and Jiddu Krishnamurti, as well as Eastern schools such as Zen Buddhism and Advaita Vedanta (Polo Santillán, 2022). These influences consolidate Russo Delgado's interest in "the human" from a comprehensive perspective and with full knowledge.

Russo Delgado's various reflections on the search for truth lead to rationality as the path to overcoming different conflicts and even wars.

This comprehensive approach, characteristic of his thinking, was implemented in his classes and recorded in his works such as *Sobre la paz y el hombre* (On Peace and Man, 1962) and *De Filosofía Paz y Religión* (On Philosophy, Peace, and Religion, 1985).

To conclude this general outline of Russo Delgado's philosophical thought, we can refer to a passage from *El Logos* (Heraclitus) (Russo, 2000, p. 191), where he analyzes generation, birth, and death. Russo Delgado reviews parts of Ecclesiastes and the Book of James from a Christian perspective. He then reviews some French and German translations to return to Buddhism and Christianity. Not only that, but he also quotes Parmenides, Aristotle, Nietzsche, among others. What might seem like a display of erudition or an attempt to unite traditions is actually an invitation to self-reflection, a sequence of arguments to stimulate reason, an incitement to "awaken"

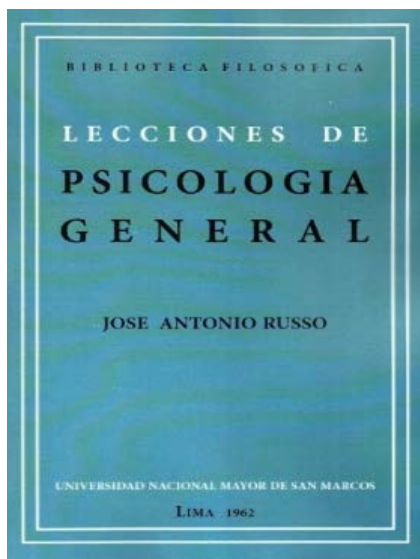
as the ancient Eastern and Western traditions did in the beginning (Cueto, 1965; Delgado & Iberico, 1933).

Russo's humanism is comprehensive, anthropological, and reflective, seeking knowledge and self-knowledge. Therefore, psychology is not foreign to this approach but rather another path toward understanding human beings. Russo Delgado's psychological ideas are mainly written in his book *Lecciones de Psicología General* (Lessons in General Psychology), the first edition of which appeared in 1962 (the book had four more editions in 1963, 1965, and 1968) (see Figure 3). The book consists of 30 chapters, which are grouped into five sections (see Table 1), and the content was based on the classes Russo taught in his Introduction to General Psychology course at the University of San Marcos (Rengifo Vela, 2006). In addition, each chapter has a questionnaire and a specialized bibliography at the end.

Table 1
Chapters from Lessons in General Psychology

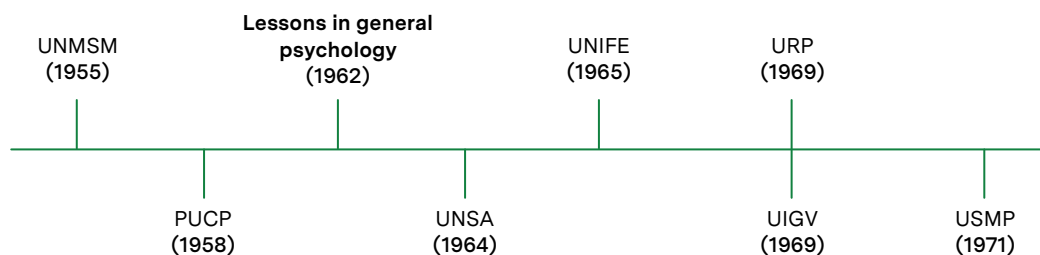
<p>Introduction</p> <ul style="list-style-type: none"> I. General concepts. II. Division of branches of psychology. III. Philosophical psychology. IV. Scientific psychology. V. Methods of psychology. VI. Psychophysiology <p>Consciousness and the extra-consciousness</p> <ul style="list-style-type: none"> VIII. Consciousness and the extra-consciousness IX. Attention X. Psychoanalysis - Sigmund Freud. XI. Adler and Jung XII. Neo-Freudian psychoanalysis <p>Motivation</p> <ul style="list-style-type: none"> XIII. Motivation XIV. Affectivity XV. Social motives XVI. Guidelines for social behavior XVI. Attitudes and stereotypes XVIII. Defense mechanisms of the self 	<p>Perception and learning</p> <ul style="list-style-type: none"> XIX. Perception XX. Learning XXI. Conditioning XXII. The association XXIII. Memorization XXIV. The trial and error method. XXV. The insight XXVI. Motivation and learning XXVII. The transfer <p>Personality and character</p> <ul style="list-style-type: none"> XXVIII. Personality XXIX. Character and its investigation. XXX. Typologies.
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Figure 3
First edition of Lessons in General Psychology



Lessons in General Psychology is part of a series of books dedicated to teaching psychology at the elementary and university levels. Although it was published by the National University of San Marcos and used in classes taught at this university, we cannot deny the possibility that it may have been used by teachers and students at other universities. Figure 4 provides a timeline that places the publication of *Lessons in General Psychology* in the context of the establishment of psychology programs in Peru from the 1950s to the 1970s. In this sense, it can be seen that the publication of the book took place a few years after the professionalization of psychology in Peru and helped to cement the degree program in the country, within a process of institutionalization of Peruvian psychology that amalgamates academic and professional aspects (Arias-Gallegos et al., 2024).

Figure 4
Lessons in general psychology in the context of the foundation of careers



The *Lessons in General Psychology* are part of a series of books on general psychology published in Peru from the late 19th century until 1960. In the 19th century, one of the first psychology textbooks published in Peru was Sebastián Lorente's *Compendio de Sicología* (Lorente, 1860). This book was initially part of a compendium of philosophy that brought together other volumes on logic, metaphysics, and morality, which were published between 1834 and 1854 (National Library of Peru, 2023). Sebastián Lorente (1813-1884) was a Spanish doctor who, upon his arrival in Peru, created the "Psychology" course at the Colegio de Guadalupe in 1845, for which he wrote his *Compendium* (Orbegoso, 2023). Another early book was the Summary of the Psychology Course taught at the Faculty of Arts by Isaac Alzamora (1850-1930), characterized by its dissemination of a metaphysical psychology associated with morality (Alzamora, 1882).

In the early decades of the 20th century, three important books appeared that were used in secondary schools and universities, written by three young Peruvian philosophers. The first of these was *Compendio de Sicología y algunos apuntes de Estética* (Compendium of Psychology and Some Notes on Aesthetics) by Humberto Borja García y Urrutia (1918), which "reflects the dominant trends in contemporary psychology, freed from false concepts and dedicated to the growing deepening of spiritual reality through a fruitful and renewed effort of inner observation" (Iberico, 1918, p. 45). Another book is Ricardo E. Dulanto's (1923) *Programa razonado del curso de Sicología* (Reasoned Program for the Psychology Course). Finally, we find the book *Programas de Psicología y Lógica* (Psychology and Logic Programs), based on the course taught in the second semester of 1924 by Pedro Zulen (1925).

In the same year, 1925, Oscar Miró Quesada de la Guerra “Racso” (1884-1981) published his book *Psicología Integral* (Miró Quesada de la Guerra, 1925), which compiles a series of articles published in the newspaper *El Comercio* during 1924. Unlike previous books, Racso emphasized the contributions of experimental psychology, leaving aside traditional subjectivist and metaphysical approaches. In 1923, he founded a criminal anthropology laboratory at the UNMSM Law School, for which he received instruction from Alfred Binet himself during a stay in France in the first decade of the 20th century (Orbegoso, 2018).

In the third decade of the 20th century, the book *Psicología* (Psychology, 1933) was published, written by Honorio Delgado (1892-1969) and Mariano Iberico (1892-1974) (Delgado & Iberico, 1933), which sets out psychological principles, as well as the biological foundations of the human psyche and a philosophical exploration of the phenomena of subjectivity, from a markedly phenomenological and spiritualist approach. According to León (2020), *Psicología* can be considered one of the three great books on general psychology written in Peru, along with *Introducción a la psicología experimental* (Blumenfeld, 1946) and *Lecciones de psicología general* (Russo, 1962a). Other important books have since appeared, such as *Psicología* by the jurist Mario Alzamora Valdez (1938), which is a compilation of his lectures given at the Faculty of Arts of the Pontifical Catholic University of Peru. Another book, also titled *Psicología* (Psychology) by Enrique Barboza (1940), “aims to faithfully serve students studying philosophy in their final year of secondary education” (p. 3) and is

not specifically intended for university students. Barboza was associated with psychologist Walter Blumenfeld (1882-1967) and educator Carlos Cueto Fernandini (1913-1968), who also wrote texts on psychology, as we can see in the correspondence between Eugenio Alarco and Argentinian philosopher Francisco Romero (Jalif de Bertranou, 2022).

In 1946, Walter Blumenfeld (1882–1967) published *Introduction to Experimental Psychology*, a work considered to have formally introduced a scientific and experimental framework to psychology in Peru (Esteban & Torres-Marruffo, 2022). We should note here the contrast with Russo’s approach, who, as we mentioned above, had a traditional stance. Later, César Augusto Guardia Mayorga, in his *Sicología del hombre concreto* (Guardia Mayorga, 1967), took a scientific and Marxist perspective that was close to Blumenfeld’s experimental approach (Arias Gallegos, 2021), thus also placing himself in opposition to Russo. The aforementioned Racso published the book *Nociones de Psicología* (Miró Quesada de la Guerra, 1953), which compiled a series of articles on the subject published in the newspaper *El Comercio* in mid-1951. In 1965, Carlos Cueto Fernandini’s book *Psicología* was published, which went through three editions (Arias, 2020). Between the publication of *Nociones de Psicología* and *Psicología* by Cueto Fernandini, the first edition of *Lecciones de Psicología General* (1962a) by José Antonio Russo appeared. Figure 5 shows the timeline where the publication of *Lecciones de Psicología General* is located among the other general psychology books published in Peru.

Figure 5

Lessons in general psychology alongside other books on general psychology published in Peru.

Peruvian books on General Psychology

Compendium of Psychology (1860)

Summary of the Psychology course taught at the Faculty of Arts (1882)

Compendium of Psychology and some notes on Aesthetics (1918))

Reasoned program of the Psychology course (1923)

Psychology and Logic Programs, according to the course taught in the second semester of 1924 (1925)

Integral Psychology (1925)

Psychology (1933)

Psychology (1938)

Psychology (1940)

Introduction to Experimental Psychology (1946)

Psychology (In accordance with the current official program) (1948)

Experimental Psychology (1950)

Psychology (1944).

Notions of Psychology (1953)

Lessons on General Psychology (1962)

Psychology (1965)

Psychology of the Concrete Man (1967)

En *Lecciones de Psicología General*, Russo define conceptos generales que servirán de base para entender el hilo conductor de todo el libro, como experiencia y saber, el fenómeno, el conocimiento, alma, espíritu, fenómenos anímicos. También revisa la etimología de psicología, los objetos de la psicología y las fuentes de la psicología. Dentro de los aspectos más relevantes de este capítulo, Russo señala la falta de acuerdo para llegar a una definición del objeto de la psicología. Así menciona:

The definition of psychology, the classical, rational, or metaphysical position, and the etymology of the word point to the soul as the subject matter of this discipline. However, when it became apparent that the term did not correspond to any objectively experiential reality, scientific psychology replaced it with “mind” and “consciousness,” concepts that also ended up being the subject of objections, especially on the part of behaviorism [...]. It would seem that there is no difficulty in accepting that the object of psychology is mental phenomena, but we will point out later objections that have also been raised in this regard. Likewise, the concept of behavior, the object of psychology according to behaviorism, has also been criticized, as we will indicate...” (Russo, 1962a, p. 13).

However, Russo’s alignment with philosophical psychology brings him closer to the soul as an object of psychology. This is evident when he mentions:

“But the soul can be conceived as a synthesis of internal experience, as Kretschmer characterizes it, for example; free of metaphysical assumptions and as a designation of a fundamentally problematic reality, above all in its unity and in the mode and meaning of this unity, if it has one, the term is extremely valuable. In any case, as has been said, “soul” can be used in the same way that the expression ‘sunset’ continues to be used, even though we know that in reality the sun does not set” (Russo, 1962a, p. 13).

The philosophical view of psychology in Russo’s book follows a line of thought that began with Sebastián Lorente’s *Compendio de Sicología* (1860) and continued with Isaac Alzamora’s *Resumen del curso de Sicología dictado en la Facultad de Letras* (1882), *Compendio de Sicología y algunos apuntes de Estética* (Compendium of Psychology and Some Notes on Aesthetics) (1918) by Humberto Borja García y Urrutia, *Programa razonado del curso de Sicología* (Reasoned Program of the Psychology Course) (1923) by Ricardo E. Dulanto, *Psicología*

(Psychology) (1933) by Honorio Delgado and Mariano Iberico, and *Psicología* (Psychology) by Carlos Cueto Fernandini. This is complemented by an entire chapter on philosophical psychology and its ideas about self-knowledge, as “becoming aware of ourselves” (Russo, 1962a, p. 33). Russo points out that in self-knowledge, there is no speculation or evaluation, only the observation of life within oneself. For our author, self-knowledge should not be confused with self-analysis, which can become a conditioning factor, as it can become a habit and distance us from ourselves (Rengifo Vela, 2006). Finally, Russo writes, “Self-knowledge is only possible here and now and without evaluation: looking, realizing: Nothing more, nothing less” (1962a, p. 34). Another feature of Russo’s thinking is his religiosity (Salazar Bondy, 2013), which is present in the book when, for example, he points out that religious beliefs are a source of psychology:

“Another source of psychology is religious beliefs, already present in primitive peoples and which are, par excellence, beliefs in the immortality of the soul; they constitute a source of psychology because they draw attention to what is considered the beginning and center of spiritual life” (Russo, 1962a, p. 18).

This trait can also be observed in other writings by Russo, such as *Sobre la paz y el hombre* (On Peace and Man, 1962b) and *Crisis de la universidad, crisis del hombre* (Crisis of the University, Crisis of Man, 1958b). Russo’s attention to psychological issues is recognizable in various writings. In his thesis *Nietzsche and the Problem of Knowledge* (1946), he points out the importance of psychology in Nietzsche’s thinking when he considers that the process of knowledge is derived from the expression of human life and useful “to the will to power, the key to life” (p. 16). Unlike Husserl’s phenomenology, which established a clear distinction between logic and psychology, Nietzsche presents a radically different conception of the principle of identity. While in Husserlian phenomenology logic is based on a priori, invariable, and timeless structures, such as the Platonic ideas that underlie the world of essences, for Nietzsche, the principle of identity is subordinate to the will of power, a dynamic concept that emphasizes the constant affirmation and transformation of life. This conception does not resort to a transmundane reality or a transcendental world of absolute ideas, but is rooted in the vital forces that constitute the very flow of existence.

Russo also analyzes Bergson’s psychological ideas in a chapter entitled *Bergson: Psychology, Morality, and Religion*, which forms part of his book *On Peace and Man* (1962b). Russo points out that for Bergson, “psychology is not, therefore, the study of behavior, space, or states of consciousness, which is fundamentally an incorrect expression” (Russo, 1962a, p. 96). Furthermore, he mentions that psychology “which refuses to be an approximate and superficial knowledge of states of consciousness [...] and which seeks the deep self, becomes philosophy or metaphysics” (Russo, 1962a, p. 96). These two expressions, philosophy and metaphysics, are synonymous for Bergson. For Russo, Bergson’s idea does not reduce philosophy to psychology, but rather generates a profound psychology that becomes philosophy. The analysis of Bergsonian ideas has already been seen in Pedro Zulen when he mentions that Bergson turns reality into something inexpressible when he makes it the object of philosophy (Zulen, 1920).

The following chapters of the book describe each of the proposed topics in light of what is known in the literature to date. Although the contents of the book are predominantly descriptive in tone, there are quite a few critical comments on some of the topics presented. For example, in the chapter on scientific psychology, Russo criticizes subjective psychology, pointing out that phenomena of the soul only exist in a consciousness that can be observed by the person themselves. Therefore, there can be no science based on facts to which only one person has direct access. He also points out that introspection can be misleading because it can generate different interpretations by different people. Introspection can also modify the facts that one wants to observe. Finally, he points out that:

“If there were only subjective psychology based on introspection, there would be no room for animal or infant psychology, nor would it be possible to observe the mental phenomena of certain patients who cannot communicate with others. However, it cannot be denied that psychology has obtained valuable results in these areas by resorting to objective methods” (Russo, 1962a; p. 41).

With regard to objective psychology, Russo points out that it is not possible to replace the study of emotions with that of physiological reactions. Furthermore, external observation and experimentation are based on perceptions that

are subjective phenomena of the experimenter; therefore, “it has been pointed out that the behavioral psychologist cannot do without introspection (Russo, 1962a, p. 43). For Russo, the experimenter must use knowledge of their own moods to make different interpretations of what is observed, even the most basic ones. Finally, Russo indicates that:

“Behaviorism has served to ensure the seriousness of introspection, to surround it with guarantees of accuracy, to specify its scope, but it has not succeeded in dispensing with it. Valuable for its sense of accuracy, behaviorist objectivism should be criticized for its narrowness, as McDougall, the illustrious renegade of behaviorism, did” (Russo, 1962a, p. 44).

CONCLUSION

Lessons in General Psychology is the clearest and most systematic expression of José Antonio Russo Delgado's interest in the psychology of his time, which allows him to be unequivocally positioned in the field of philosophical psychology. It is also one of the most comprehensive psychology books written in the country, among a plethora of texts that were used to educate university students and schoolchildren (León 2020). His line of thinking seeks to answer questions about who human beings are and how they can know themselves. Russo's philosophical and psychological ideas, expressed in his numerous works, his repeated lectures, and his teaching, would help to spread psychological knowledge and substantially cement the field of psychology in Peru, both in the capital and in provincial cities (Paredes, 2019).

Russo's psychology is also an expression of one of the most vigorous strands of psychological thought in Peru and Latin America: philosophical psychology. Although it is not entirely compatible with the objective psychology of the scientific school that took root in Peru in the 1930s with the arrival of Walter Blumenfeld, Russo offers a psychological vision that is very necessary today for a comprehensive understanding of human beings and their existential purposes. For this reason, his work deserves to be revisited and taken into account in the training of Peruvian psychologists. The aim of this work has been precisely to introduce readers to the work and

psychological thinking of José Antonio Russo Delgado, a distinguished figure in psychology in Peru, who has earned his place in the history of Peruvian and Latin American psychology.

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None.

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