



## The Positivism in Mexico

"Positivism in Mexico was primarily an educational philosophy. It tried to break away with the colonial mentality and bring an intellectual emancipation so the modern Mexican mind could step into the future, free from the shackles of obscurantism, superstition and face the truths of science, order and progress." Evaluate this assessment of positivism in Mexico. How accurate is it? What does it mean by facing "the truths of science"? What kind of educational innovations did it argue for?

The Positive (and Negative) Truth about Mexican Positivism as a 19th Century Mexican Educational Reform Philosophy The assertion that: "Positivism in Mexico was primarily an educational philosophy. It tried to break away with the colonial mentality and bring an intellectual emancipation so the modern Mexican mind could step into the future, free from the shackles of obscurantism, superstition and face the truths of science, order and progress" (no source) is an accurate one.

Further, according to "Comparative Social Movements: Mexico and the United States": The Mexican Positivists were a group of elite intellectuals and social scientists that provided guidance and advice to Porfirio Diaz, the dictator that controlled Mexico from 1878 through the eve of the Mexican Revolution in 1910. The científicos [sic] emphasized the incorporation of Mexico into the modern world system. This was to be accomplished through suppression of the indigenous and mestizo [sic] aspects of the culture and promotion of Mexico's "European" heritage.

The combination of economic liberalization and political authoritarianism was the hallmark of Mexican Positivism. (December 16, 2002) Philosophies of the founder of sociology, Auguste Comte ("Sociological Positivism": Auguste Comte), as applied to 19th century Mexican society, i.e., Mexican Positivism, offered (or imposed, depending on one's viewpoint) educational and other innovations in the later 19th century and earliest years of the 20th ("The Porfiriato, 1876-1910").

To those nationals who supported Mexican Positivism (and there were many), "The positivism of Auguste Comte promised progress, discipline, and morality, together with freedom from the tyranny of theology" (Hutto). Further, Mexican Positivism, derived as it was from Comte, emphasized the encouragement of, and a focus upon, scientific inquiry into ways of achieving national social progress measures, while still maintaining the established social order, e.g., a cornerstone Comptean ideal (Martí, "Positivism and Human Values: The Quest for a Social Ideal", March 26, 1994). Mexican Positivism also espoused empirical, as opposed to abstract, definitions of and goals for social progress; as well as systematic strategies and methods for (as we would call it today) the continual improvement of society, or "Total Quality Management (TQM)" ("Social Positivism": "August Comte": "Sociology").

Mexican-born social philosophers like José Vasconcel

# Positivism In Mexico

**Ofelia Schutte**



## **Positivism In Mexico:**

*Positivism in Mexico* Leopoldo Zea, 2014-10-14 Positivism not just an ivory tower philosophy was a major force in the social political and educational life of Mexico during the last half of the nineteenth century Once colonial conservatism had been conquered the French Intervention ended and Maximilian of Hapsburg executed reformers wanted to create a new national order to replace the Spanish colonial one The victorious liberals strove to achieve mental emancipation a kind of second independence which would abolish the habits and customs imposed on Mexicans by three centuries of colonialism At this singular moment in Mexican history positivism was offered as an extraordinary means and pathway to a new order The next stage was the education of the Mexican people in this liberal philosophy and their incorporation into the process of development achieved by modern nations Leopoldo Zea traces the forerunners of liberal thought and their influence during Ju rez s time and shows how this ideology degenerated into an order and progress philosophy that served merely to maintain colonial forms of exploitation and at the same time to create new ones that were peculiar to the neocolonialism that the great nations of the world imposed on other peoples Zea examines the regime of Porfirio D az and its justification by the positivist philosophers of the period He concludes that the conflict between exploited social groups on the one hand and foreign interests and a middle class on the margin of an oligarchy on the other brought about the movement known as the Mexican Revolution

*Positivism in Mexico*, 1974\* *Latin American Positivism* Greg Gilson, Irving Levinson, 2012-12-15 Latin American Positivism Theory and Practice examines the role of positivism in the intellectual and political life of three major nations Colombia Brazil and M xico In doing so the authors first focus on the intellectual linkages and distinctions between Latin American positivists and their European counterparts Also they examine the impact of positivist theory on the political cultures of these nations and the more significant impact of the political and socio economic cultures of those states upon positivist thought Rather than asserting that the positivist movement was a moving force that reformatted many Latin American modalities the authors demonstrate that the dynamics of nineteenth and twentieth century Latin American societies altered positivism to a greater extent that the positivists altered these nations

**A Study of the Political Aspects of Positivism in Mexico** Sam Schulman, 1949 **The Impact of Positivism in Mexico, 1867-1910** Alejandro M. R. Aziria, 1977

*Latin American Positivism* Greg Gilson, Irving Levinson, 2013 Latin American Positivism Theory and Practice examines the role of positivism in the intellectual and political life of three major nations Colombia Brazil and M xico In doing so the authors first focus on the intellectual linkages and distinctions between Latin American positivists and their European counterparts Also they examine the impact of positivist theory on the political cultures of these nations and the more significant impact of the political and socio economic cultures of those states upon positivist thought Rather than asserting that the positivist movement was a moving force that reformatted many Latin American modalities the authors demonstrate that the dynamics of nineteenth and twentieth century Latin American societies altered positivism to a greater

extent that the positivists altered these nations      The Science and Politics of Race in Mexico and the United States, 1910-1950 Karin Alejandra Rosemblatt, 2018-03-13 In this history of the social and human sciences in Mexico and the United States Karin Alejandra Rosemblatt reveals intricate connections among the development of science the concept of race and policies toward indigenous peoples Focusing on the anthropologists sociologists biologists physicians and other experts who collaborated across borders from the Mexican Revolution through World War II Rosemblatt traces how intellectuals on both sides of the Rio Grande forged shared networks in which they discussed indigenous peoples and other ethnic minorities In doing so Rosemblatt argues they refashioned race as a scientific category and consolidated their influence within their respective national policy circles Postrevolutionary Mexican experts aimed to transform their country into a modern secular state with a dynamic economy and central to this endeavor was learning how to manage racial difference and social welfare The same concern animated U S New Deal policies toward Native Americans The scientists border crossing conceptions of modernity race evolution and pluralism were not simple one way impositions or appropriations and they had significant effects In the United States the resulting approaches to the management of Native American affairs later shaped policies toward immigrants and black Americans while in Mexico officials rejected policy prescriptions they associated with U S intellectual imperialism and racial segregation      The Transformation of Liberalism in Late Nineteenth-Century Mexico Charles A. Hale, 2014-07-14 A leading intellectual historian of Latin America here examines the changing political ideas of the Mexican intellectual and quasi governmental elite during the period of ideological consensus from the victory of Benito Ju rez of 1867 into the 1890s Looking at Mexican political thought in a comparative Western context Charles Hale fully describes how triumphant liberalism was transformed by its encounter with the philosophy of positivism In so doing he challenges the prevailing tendency to divide Mexican thought into liberal and positivist stages The political impact of positivism in Mexico began in 1878 when the new or conservative liberals enunciated the doctrine of scientific politics in the newspaper La Libertad Hale probes the intellectual origins of scientific politics in the ideas of Henri de Saint Simon and Auguste Comte and he discusses the contemporary models of the movement the conservative republics of France and Spain Drawing on the debates between advocates of scientific politics and defenders of the Constitution of 1857 in its pure form he argues that the La Libertad group of 1878 and their heirs the Cientificos of 1893 were constitutionalists in the liberal tradition and not merely apologists for the authoritarian regime of Porfirio D az Hale concludes by outlining the legacy of scientific politics for post revolutionary Mexico particularly in the present day efforts to inject democracy into the political system Originally published in 1990 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published

by Princeton University Press since its founding in 1905      **Mexican Philosophy in the 20th Century** Carlos Alberto Sánchez, Robert Eli Sanchez, Jr., 2017-09-06 Sánchez and Sanchez have selected edited translated and introduced some of the most influential texts in Mexican philosophy which constitute a unique and robust tradition that will challenge and complicate traditional conceptions of philosophy The texts collected here are organized chronologically and represent a period of Mexican thought and culture that emerged from the Mexican Revolution of 1910 and which culminated in la filosofía de lo mexicano the philosophy of Mexicanness Though the selections reflect on a variety of philosophical questions collectively they represent a growing tendency to take seriously the question of Mexican national identity as a philosophical question especially given the complexities of Mexico's indigenous and European ancestries a history of colonialism and a growing dependency on foreign money and culture More than an attempt to describe the national character however the texts gathered here represent an optimistic period in Mexican philosophy that aimed to affirm Mexican culture and philosophy as a valuable if not urgent contribution to universal culture      **An Introduction to Latin American**

**Philosophy** Susana Nuccetelli, 2020-11-05 This introduction provides a comprehensive and accessible overview of the central topics in Latin American philosophy It explores not only the unique insights offered by Latin American thinkers into pre established fields of Western philosophy but also the many isms developed as a direct result of Latin American thought

**Cultural Identity and Social Liberation in Latin American Thought** Ofelia Schutte, 1993-03-02 El libro tiene dos grandes temas la identidad cultural sobre la que se expresan opiniones balanceadas entre los extremos posibles y la liberación social entendida en general como liberación con respecto a estructuras opresivas El itinerario de e

**Postcolonial Reconstruction: A Sociological Reading of Octavio Paz** Oliver Kozlarek, 2016-08-23 This book presents a close reading of the work of the Mexican writer and Nobel Prize Laureate Octavio Paz It does so from the specific perspective of sociology and the more general perspective of the social sciences The book identifies opportunities for relating Paz sociological ideas to contemporary debates arguing that Paz sociology is linked very closely to his assessment of what could be called the post colonial condition that Mexico has been experiencing The book thus advances the understanding of the differences between post colonial experiences in Latin America and those of other areas of the world In addition to revealing Paz sociology the book focuses on Modernity and examines Paz critique of Modernity and his project of Modernity It shows that a close examination of the works of Octavio Paz helps redefine Modernity from a Latin American perspective as an experience in which the global and local are intertwined and helps to point in the direction of a new kind of humanism

Mexico: from Independence to Revolution, 1810-1910 William Dirk Raat, 1974      **Critique of Latin American Reason** Santiago Castro-Gómez, 2021-09-21 Critique of Latin American Reason is one of the most important philosophical texts to have come out of South America in recent decades First published in 1996 it offers a sweeping critique of the foundational schools of thought in Latin American philosophy and critical theory Santiago Castro Gómez argues that Latin America is not

so much a geographical entity a culture or a place but rather an object of knowledge produced by a family of discourses in the humanities that are inseparably linked to colonial power relationships Using the archaeological and genealogical methods of Michel Foucault he analyzes the political literary and philosophical discourses and modes of power that have contributed to the making of Latin America Castro G mez examines the views of a wide range of Latin American thinkers on modernity postmodernity identity colonial history and literature also considering how these questions have intersected with popular culture His critique spans Central and South America and it also implicates broader and protracted global processes This book presents this groundbreaking work of contemporary critical theory in English translation for the first time It features a foreword by Linda Martín Alcoff a new preface by the author and an introduction by Eduardo Mendieta situating Castro G mez's thought in the context of critical theory in Latin America and the Global South Two appendixes feature an interview with Castro G mez that sheds light on the book's composition and short provocations responding to each chapter from a multidisciplinary forum of contemporary scholars who resituate the work within a range of perspectives including feminist Francophone African and decolonial Black political thought

A Companion to Latin American Philosophy Susana Nuccetelli, Ofelia Schutte, Otávio Bueno, 2013-04-29 This comprehensive collection of original essays written by an international group of scholars addresses the central themes in Latin American philosophy Represents the most comprehensive survey of historical and contemporary Latin American philosophy available today Comprises a specially commissioned collection of essays many of them written by Latin American authors Examines the history of Latin American philosophy and its current issues traces the development of the discipline and offers biographical sketches of key Latin American thinkers Showcases the diversity of approaches issues and styles that characterize the field

Beyond Eurocentrism Peter Gran, 2021-02-01 Eurocentrism influences virtually all established historical writing With the rise of Prussia and by extension Europe eurocentrism became the dominant paradigm for world history Employing the approaches of Gramsci and Foucault Peter Gran proposes a reconceptualization of world history He challenges the traditional convention of relying on totalitarian or democratic functions of a particular state to explain and understand relationships of authority and resistance in a number of national contexts Gran maintains that there is no single developmental model but diverse forms of hegemony that emerged out of the political crisis following the penetration of capitalism into each nation In making comparisons between seemingly disparate and distinctive nations and by questioning established canons of comparative inquiry Gran encourages people to recognize the similarities between the West and non West nations

*Latin American Thought* Susana Nuccetelli, 2018-03-05 Latin American Thought examines the relationship between philosophy and rationality in Latin American thought the nature of justice human rights and cultural identity and other questions that have concerned Latin American thinkers from the colonial period to the present day From the Mayans Aztecs and Incas to the present day reveals the assembly of interesting philosophical arguments offered by Latin Americans Nuccetelli traces Latin American

thought through questions concerning rationality gender discrimination justice human rights reparation for historically dispossessed peoples and relativism vs universalism all matters of continuing concern in Spanish and Portuguese speaking parts of the world Amongst issues of heated controversy from the early twentieth century to the present also explores how Latin Americans and their descendants abroad think of their own cultural identity of US mass culture and philosophy and of the vexing problem of which name if any to use when referring to this exceedingly diverse ethnic group Many of the philosophical questions raised by Latin American thinkers are problems that have concerned philosophers at different times and in different places throughout the Western tradition But in fact the issues are not altogether the same for they have been adapted to capture problems presented by new circumstances and Latin Americans have sought resolutions in ways that are indeed novel This book explains how well established philosophical traditions gave rise in the New World to a distinctive manner of thinking There was no clean sweep of the past and an attempt to start over rather Latin American thinkers mostly welcomed European ideas at whatever pace such traditions happened to arrive It is then no surprise that for instance Scholasticism became the accepted view under Spanish rule and began to lose its grip only when the rulers did But what does seem surprising is the radical way in which those traditions were transformed to account for problems that though familiar were now seen intake light of new circumstances A distinctive Latin American way of thinking about such problems emerged from the project of recycling European philosophical traditions some of which were already obsolete in Europe at the time their transplant took place Thus theories commonly taken to be incompatible within Western traditions in philosophy were absorbed by Latin American thought and in their newly acquired forms such theories are even now at the basis of proposed solutions to many practical and philosophical problems The book explores that recycling process Above all it aims to determine whether the various cultures that met in the New World could now be said to have come to share a common identity This is in fact an issue which has preoccupied Latin Americans since at least the beginning of the 19th century when their countries won their independence But in connection with this it is also important to ask how Latin Americans have thought about the relationship between philosophy and rationality and about other issues belonging to the major areas of philosophy such as epistemology moral philosophy and political philosophy as well their application to vital social issues including education and the emancipation of women These are all taken up by the author who pays special attention to questions of gender discrimination justice human rights reparation for historically dispossessed peoples and the role of education all matters of continuing concern in Latin American thought from its earliest stirrings to the present day

*The Revolt of Unreason* Michael Candelaria, 2012-01-01 This book examines solutions to the crisis of modernity proposed by the Spanish philosopher Miguel de Unamuno and the Mexican philosopher Antonio Caso Acceptance of the objective claims of modern scientific rationality and the consequent rejection of the objective validity of artistic moral and religious claims generates the crisis of modernity The problem is that of justifying artistic moral and religious claims Miguel de Unamuno in

his classic work *The Tragic Sense of Life* addresses the conflict between the belief in personal immortality and modern scientific rationality. Holding that there is no rational justification for the belief in immortality, Unamuno finds a solution in a saving scepticism to act as if he deserved immortality. In his book *Existence as Economy as Art and Charity*, Caso attempts to create an aposteriori metaphysics based on the current results of science supplemented by the intuitions of art and morality. In doing so, Caso believes that he has enlarged the scope of the knowable to include objects of art, morality and religion. Unamuno, by accepting the strict line of demarcation between faith and reason, has no other recourse but to turn to decisionism. By turning to intuitionism, Caso believes that he has blurred the line of demarcation. Decisionism and intuitionism therefore are worthy of further exploration.

**The Cambridge History of Philosophy 1870-1945** Thomas

Baldwin, 2003-11-27 Table of contents

**The Soul of Latin America**

Howard J. Wiarda, 2003-01-01 To understand Latin America's political culture and to understand why it differs so greatly from that of the United States, one must look beyond the political history of the region. Howard J. Wiarda explains in this comprehensive book. A highly respected expert on Latin American politics, Wiarda explores a sweeping array of Iberian and Latin American social, economic, institutional, cultural and religious factors from ancient times to the twentieth century. He illuminates the distinctive political attitudes and traditions of Latin America as well as the unique and not widely understood features of present-day Latin American models of democracy. While Ibero-American and Western liberal traditions draw from the same classical thinkers, they often emphasize different ideas and reach different conclusions. Wiarda contends. He traces the influences of Rome, Islam, medieval Christianity, the Reconquest and Iberian feudalism and the powerful but largely unacknowledged effects of the Counter Reformation on Iberian and Latin American civilizations. The author concludes with a discussion of recent changes in political culture and an assessment of the strength of democracy's hold in the nations of Latin America.



This book delves into Positivism In Mexico. Positivism In Mexico is a vital topic that needs to be grasped by everyone, from students and scholars to the general public. This book will furnish comprehensive and in-depth insights into Positivism In Mexico, encompassing both the fundamentals and more intricate discussions.

1. The book is structured into several chapters, namely:

- Chapter 1: Introduction to Positivism In Mexico
- Chapter 2: Essential Elements of Positivism In Mexico
- Chapter 3: Positivism In Mexico in Everyday Life
- Chapter 4: Positivism In Mexico in Specific Contexts
- Chapter 5: Conclusion

2. In chapter 1, the author will provide an overview of Positivism In Mexico. The first chapter will explore what Positivism In Mexico is, why Positivism In Mexico is vital, and how to effectively learn about Positivism In Mexico.
3. In chapter 2, this book will delve into the foundational concepts of Positivism In Mexico. This chapter will elucidate the essential principles that must be understood to grasp Positivism In Mexico in its entirety.
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5. In chapter 4, the author will scrutinize the relevance of Positivism In Mexico in specific contexts. This chapter will explore how Positivism In Mexico is applied in specialized fields, such as education, business, and technology.
6. In chapter 5, this book will draw a conclusion about Positivism In Mexico. The final chapter will summarize the key points that have been discussed throughout the book.

The book is crafted in an easy-to-understand language and is complemented by engaging illustrations. This book is highly recommended for anyone seeking to gain a comprehensive understanding of Positivism In Mexico.

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