

Ernesto Quesada, a Positivist Traveler. Between Cosmopolitanism and Scientific Patriarchy

Axel Gasquet

Université Blaise Pascal (CERHAC), Clermont-Ferrand

DOI: <https://doi.org/10.3989/chdj.2012.m107>

Keywords: Ernesto Quesada, positivism, cosmopolitanism, travel literature, Russia, Eastern Countries

ABSTRACT

Ernesto Quesada (1858-1934) was a renowned and prolific intellectual of the 1890 generation in Argentina. With his father, Vicente Gaspar Quesada, he co-directed *Nueva Revista de Buenos Aires* between 1863 and 1871. Sociologist, Professor, Germanist and publicist, Quesada was a well-known representative of positivism. A true cosmopolitan, Quesada stood out as a traveler among his peers who were used to extensive journeys, especially in the west. He embarked on unconventional paths for the Argentineans of his time; in 1884 he traveled to Russia and around the world in 1913. These experiences are registered in *A Winter in Russia* (1888) and *Around the World* (1914), texts that have not been subject to critique until now. There are thirty years of intense intellectual work from one book to the other. We will study them in the light of his work and time, when a new vision about the Middle and Far East -independent from Europe- was born in Argentina. This contributed to create the model for a modern liberal state for the Argentinean nation. This timespan goes from the federalization of Buenos Aires (with the founding of La Plata as provincial capital in 1882) to the opulence of the centenary (1910).

DOWNLOADS

REFERENCES

- Aldao, Carlos A. (1914) *A través del mundo*. 5th enlarged edition. Librería del Colegio [Imprenta Ed. Garnier, Chartres], Buenos Aires.
- Bujaldón de Esteves, Lila (2006) *Historia de la Germanística Argentina*. Anuario Argentino de Germanística, Anejo I. Asociación Argentina de Germanistas, Buenos Aires.
- Cané, Miguel (1994) *En viaje [1884]*. Editorial Claridad, Buenos Aires. PMID:262959
- Gasquet, Axel (2007) *Oriente al Sur, el orientalismo literario argentino de Esteban Echeverría a Roberto Arlt*. Eudeba, Buenos Aires.
- Gasquet, Axel (2012) "Omar Khayyam's Epicureanism: the Spanish Translations of Rubaiyats (1904–1930)". In *Peripheral Transmodernities: South-to-South intercultural dialogues between the Luso-Hispanic World and "the Orient"*, edited by López-Calvo, Ignacio. Cambridge Scholars Publishing, Newcastle, pp. 157–177.
- Gasquet, Axel (2013) "Panthéisme et orientalisme chez Joaquín V. González (Kabir, Tagore et Khayyam)". In *Les Orientés désorientés, déconstruire l'orientalisme*, edited by Dubost, Jean-Pierre and Gasquet, Axel. (in press).
- López, Lucio Vicente (1869a) "Ramayana. Poema sánscrito de Valmiki". *Revista de Buenos Aires*, XX (78): 208–223. <http://archive.org/stream/larevistadebueno20buenuoft#page/208> [accessed 15/November/2012]
- López, Lucio Vicente (1869b) "Ramayana. Poema sánscrito de Valmiki". *Revista de Buenos Aires*, XX (79): 418–427. <http://archive.org/stream/larevistadebueno20buenuoft#page/418> [accessed 15/November/2012]
- Noé, Julio (1919) "Prefacio to Carlos Muzio Sáenz-Peña". In *Samsara (poemas cortos)*. Imprenta Mercatali, Buenos Aires.

Obligado, Pastor S. (1873) Viaje a Oriente. De Buenos Aires a Jerusalén. Imprenta Americana of Rouge, Dunon and Fresné, Paris.

Quesada, Ernesto (1888) Un invierno en Rusia. Primera parte, de Berlín a Kursk. Jacobo Peuser, Buenos Aires.

Quesada, Ernesto (1895) La política chilena en el Plata. A. Moen, Buenos Aires. <http://www.archive.org/details/lapoliticachilen02quesgooq> [accessed 15/November/2012]

Quesada, Ernesto (1899) La política argentina respecto de Chile (1895-1898). A. Moen, Buenos Aires. <http://www.archive.org/details/lapoliticaargent00quesgooq> [accessed 15/November/2012]

Quesada, Ernesto (1902) La política argentino-paraguaya. Librería Bredahl, Buenos Aires. <http://www.archive.org/details/historiadiplomt00quesgooq> [accessed 15/November/2012]

Quesada, Ernesto (1910) La enseñanza de la Historia en las universidades alemanas. Facultad de Ciencias Jurídicas y Sociales, UNLP, La Plata.

Quesada, Ernesto (1914) Una vuelta al mundo. Sociedad Cooperativa Limitada "Nosotros", Buenos Aires.

Quesada, Ernesto (1915a) El "peligro alemán" en Sud América. Offprint of Revista Argentina de Ciencias Políticas, IX: 75. Talleres Gráficos de Selin Suárez, Buenos Aires.

Quesada, Ernesto (1915b) La legislación inmobiliaria tunecina. Academia de Derecho y Ciencias Sociales, Buenos Aires.

Quesada, Ernesto Quesada (1916) El nuevo panamericanismo y el Congreso Científico de Washington. Ministerio de Agricultura de la Nación, Buenos Aires.

Quesada, Ernesto (1919a) Primera Conferencia Panamericana, Washington, 2/10/1889–19/4/1890. Imprenta Schenone, Buenos Aires.

Quesada, Ernesto (1919b) La evolución del panamericanismo. Ministerio de Agricultura de la Nación, Buenos Aires.

Quesada, Ernesto (1923) El Paraguay y la política brasilero-argentina. Talleres Gráficos Araujo, Buenos Aires.

Rivarola, Rodolfo (1917) Filosofía, Política, Historia. Lecturas en la Facultad de Filosofía y Letras. Librería La Facultad de Juan Roldán, Buenos Aires.

Roig, Arturo Andrés (1972) El espiritualismo argentino entre 1850 y 1900. Editorial José M. Cajica, Puebla.

Soler, Ricaurte (1968) El positivismo argentino. Paidós, Buenos Aires. PMID:1991903

Traverso, Enzo (1996a) Pour une critique de la barbarie moderne. Éditions Page Deux, Cahiers libres, Lausanne.

Traverso, Enzo (1996b) Los marxistas y la cuestión judía. Ediciones del Valle, Buenos Aires.

Weinberg, Robert (1992) "The Pogrom of 1905 in Odessa: A Case Study". In Pogroms: Anti-Jewish Violence in Modern Russian History, edited by Klier, John D. and Lambroza, Shlomo. Cambridge University Press, Cambridge-New York, pp. 248–289.

Wilde, Eduardo F. (1892) Viajes y observaciones. Imprenta de La Prensa, Buenos Aires. <http://archive.org/details/viajesyobservaci01wild> and <http://archive.org/details/viajesyobservaci02wild> [accessed 15/November/2012]

Wilde, Eduardo, F. (1899) Por mares i por tierras. Jacobo Peuser, Buenos Aires. <http://archive.org/details/pormaresportirr00wild> [accessed 15/November/2012]



 HTML

 PDF


 XML

PUBLISHED

2012-12-30

HOW TO CITE

Gasquet, A. (2012). Ernesto Quesada, a Positivist Traveler. Between Cosmopolitanism and Scientific Patriarchy. *Culture & History Digital Journal*, 1(2), m107. <https://doi.org/10.3989/chdj.2012.m107>

More Citation Formats 

ISSUE

[Vol. 1 No. 2 \(2012\)](#)

SECTION

Dossier

LICENSE

Copyright (c) 2012 Consejo Superior de Investigaciones Científicas (CSIC)



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

© CSIC. Manuscripts published in both the printed and online versions of this Journal are the property of Consejo Superior de Investigaciones Científicas, and quoting this source is a requirement for any partial or full reproduction.

All contents of this electronic edition, except where otherwise noted, are distributed under a “Creative Commons Attribution 4.0 International” (CC BY 4.0) License. You may read here the [basic information](#) and the [legal text](#) of the license. The indication of the CC BY 4.0 License must be expressly stated in this way when necessary.

Self-archiving in repositories, personal webpages or similar, of any version other than the published by the Editor, is not allowed.



eISSN: 2253-797X

DOI: 10.3989/chdj

Language

[English](#)

[Español \(España\)](#)

Indexing and quality



Clarivate
Web of Science™

Scopus®

DOAJ DIRECTORY OF
OPEN ACCESS
JOURNALS



Plagiarism Detection Tool



Keywords

Most downloads (60 days)

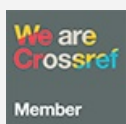
1. The image of a tamed landscape: *dehesa* through History in Spain
↓ 3071
2. Human Zoos or Ethnic Shows? Essence and contingency in *Living* Ethnological Exhibitions
↓ 1966
3. Illustrators of the New World. The Image in the Spanish Scientific Expeditions of the Enlightenment
↓ 1338
4. The Philippine Islands: a vital crossroads during the first globalization period
↓ 1326
5. Enlivening the dying ruins: history and archaeology of the Jesuit Missions in Ethiopia, 1557–1632
↓ 1218
6. When memory becomes heritage: Experiences from Santiago, Chile
↓ 1048
7. Aesthetics and Empire: The Sense of Feminine Beauty in the Making of the US Imperial Archipelago
↓ 947
8. Looking through the *Vizão Feita por Xpo a el Rey Dom Affonso Henriques* (1659) Franciscans in India and the legitimization of the Braganza monarchy
↓ 648
9. “Guanchescan Antiquities”. Commerce and collecting of archeological remains from the Canary Islands
↓ 592
10. Extremadura: Behind the material traces of Franco’s repression
↓ 583

Syndication

ATOM 1.0

RSS 2.0

RSS 1.0



Platform &
workflow by
OJS / PKP

Contact us: historia.digital@cchs.csic.es

Technical support: soporte.tecnico.revistas@csic.es

Positivism depends on quantifiable observations that lead to statistical analyses. It has been noted that “as a philosophy, positivism is in accordance with the empiricist view that knowledge stems from human experience. It has an atomistic, ontological view of the world as comprising discrete, observable elements and events that interact in an observable, determined and regular manner” [1]. Moreover, in positivism studies the researcher is independent from the study and there are no provisions for human interests within the study. Crowther and Lancaster (2008) [2] argue that as a general rule Positivism became immensely

influential in all the fields of academic studies – in the natural sciences, the humanities and in a new field of sciences which Comte himself established under the new heading of sociology. There is more than one reason why the term “positivism” gained such an attraction. Most important probably: Comte’s theory of knowledge appeared as an elegant maneuver between the claims of 17th- and 18th-century (British) empiricists and late 18th-century (German) idealists – a maneuver that would succeed without falling into the abyss of French radical materialism or into the Positivist theories aim to replicate the methods of the natural sciences by analysing the impact of material forces. They typically focus on features of international relations such as state interactions, size of military forces, balance of powers etc. Post-positivist epistemology rejects the idea that the social world can be studied in an objective and value-free way. It rejects the central ideas of neo-realism/liberalism, such as rational choice theory, on the grounds that the scientific method cannot be applied to the social world and that a ‘science’ of IR is impossible. Positivism is part of a more general ancient quarrel between philosophy and poetry, notably laid out by Plato and later reformulated as a quarrel between the sciences and the humanities.[6] Plato elaborates a critique of poetry from the point of view of philosophy in his dialogues Phaedrus 245a, Symposium 209a, Republic 398a, Laws 817 b–d and Ion.[7]. Wilhelm Dilthey (1833–1911) popularized the distinction between Geisteswissenschaft (humanities) and Naturwissenschaften (natural sciences).[8]. The positivists have a simple solution: the world must be divided into that which we can say clearly and the rest, which we had better pass over in silence. But can any one conceive of a more pointless philosophy, seeing that what we can say clearly amounts to next to nothing?