

## EDITORS' INTRODUCTION TO THE FIRST ISSUE

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It is with great pride that we launch the first issue of the *Journal of Mexican Philosophy (JMxP)*. For far too long, academic philosophy in the English-speaking world has remained indifferent to the many attempts to shine a light on philosophy produced in Mexico, by Mexican philosophers, or about Mexican themes—including, for example, a batch of articles published by *Philosophy and Phenomenological Research* in the 1940s, Patrick Romanell's landmark *The Making of the Mexican Mind* (1952), and the pioneering work of John Haddox, Martin Stabb, Amy Oliver, and William Cooper, among others. Of course, the reasons for this collective indifference toward Mexican philosophy in the US are not clear, nor are those that explain how it generated a parallel indifference in Mexico for at least the last 60 years (with some notable exceptions). However, our work for the past decade has endeavored to challenge this indifference by laboring to establish Mexican philosophy as a unique philosophical tradition worthy of our attention and effort.

Our goal in this journal is to transform indifference into passion and commitment, and to present Mexican philosophy as what we take it to be, namely, a rich philosophical tradition worthy of inclusion in the standard story of the West. In fact, a distinguishing feature of Mexican philosophy, one that sets it apart from other marginalized, peripheral, or (currently) less well-known philosophical traditions, is that given its particular historical relation to Western colonialism, together with the story of its emergence in modern Mexican history and Mexico's geographical proximity to the United States, it represents a critique of the Western tradition *from within*, one that serves as a model—available to insider and outsider alike—for combatting the sorts of marginalization and the kinds of silencing that Western philosophical hegemony makes possible.

This first Issue of *JMxP* represents and reflects this view of Mexican philosophy. As a whole, it illustrates the philosophical double-consciousness that afflicts Mexican philosophy, as it struggles with the search for philosophical

identity given that difference previously mentioned. The papers included here seek to identify, clarify, or problematize themes, figures, and traditions in such a way as to leave no question that Mexican philosophy has a designated place in both modern culture and in contemporary philosophy. We see this in Oliver's essay, which situates Mexican philosophy in a global philosophical program; we see it again in Vargas's introduction to Sor Juana, which brings Sor Juana's texts to bear on contemporary philosophical discussions by examining and analyzing her philosophical inheritance; and, finally, we see this in Hurtado's novel analysis of a persistent philosophical problem in Mexican culture—*malinchismo*—illustrating that Mexican philosophy is still evolving and can still contribute to the transformation of Mexican reality in the 21<sup>st</sup> century.

Also included in this first issue is an original translation of an essay by José Vasconcelos by Clinton Tolley. While there is nothing particularly inaugural about this piece by Vasconcelos, it represents another important objective of our journal: to eliminate the most common excuse as to why Mexican philosophy is not discussed in the classroom (i.e., that it is not available in English). As we know after publishing our anthology of Mexican philosophy a few years ago, publishing translations in book form takes a long time and requires overcoming a host of institutional hurdles. So, in each issue of this journal, we will publish one essay in translation by a major Mexican philosopher, or by philosophers working in this tradition who are not yet major but who ought to be.

In short, *JMxP* seeks to be a model for what mainstream journals should look like: thematically, culturally, and linguistically inclusive. While it is true that established academic philosophy journals in the US and Europe have become more open to publishing in different “non-Western” traditions in recent years, they are still wary of publishing in areas that do not fit standard categories and expectations, publicly for the sake of preserving “quality” and “rigor,” privately or unconsciously for the sake of preserving an outdated conception of what philosophy ought to be. While the public excuse sets up a false dichotomy between philosophy and a lack of rigor, the private excuse doubts that Mexican philosophy can be sufficiently rigorous to count as philosophy. Both of these excuses, however, ignore the fact that quality and rigor often (if not always) demand difference and diversity.

Thus we offer *JMxP* as a challenge to our philosophical comfort zones, insisting along the way that *JMxP* is not a niche journal for those already interested in Mexican philosophy. It is a journal for those interested in philosophy who are willing to think through the possibility that the Western tradition, understood in the familiar but parochial sense, has much to learn about itself, something that it can only do by (finally) confronting its own ignorance, indifference, and particularity. Hence, our aim, in part, is to

reimagine what a mainstream journal of philosophy looks like, what languages it publishes in, and who it encourages to publish. But mostly our aim is to provide a space for thinking about a tradition of philosophy that we identify with, one without which neither of us would have continued in the profession, and one that we hope will make philosophy welcoming to a much broader and more diverse community of students, scholars, colleagues, and friends.