

## EDITOR'S INTRODUCTION

Robert Eli Sanchez, Jr. and Carlos Alberto Sánchez

The third issue of the *Journal of Mexican Philosophy* includes three essays, one in Spanish and English, a translation, and a review. The essays by Stephanie Merrim, Efraín Lazos, and Jorge Montiel attest to the quality of philosophy produced on all themes Mexican. The Editors would especially like to thank Jorge Montiel for generously taking the time and effort to translate his own essay from Spanish to English. Publishing a bilingual version of Montiel's essay represents our desire to promote linguistic inclusiveness in the profession, to make Mexican philosophy as widely accessible as possible, while encouraging authors to write in the language they philosophize in best. We believe that philosophical ideas are strengthened by having to travel in multiple languages.

The stand-alone translation we offer in this issue, "Analysis of A Process: Chanubtasel-P'ijubtasel," is also unique in that it is more of a double translation: first, from Tzotzil to Spanish, and second, from Spanish to English. No doubt much is lost in translation; and much more is lost when translation is twice removed, but, at this time, this is a necessary sacrifice, since our primary goal is to make more indigenous philosophies available so as to start a dialogue. This piece is also exciting in that it represents our effort to de-centralize Mexican philosophy and introduce philosophies *de todos lados*. There are many Mexicos and intellectual traditions from Mexico, and our goal is to help diversify the panorama of Mexican philosophy both within and outside of Mexico. The work of Manuel Balom Pale introduces the reader to a tradition that is seldom discussed or recognized in Mexico, and we hope readers are encouraged to explore it further. Since the translation is an excerpt of a larger work, available in Spanish, we asked Balom Pale to write a short introduction to the larger text (appended below).

This issue also includes our first book review: Camila Townsend's review of Sebastian Purcell's *Discourses of the Elders*. Both the review and Purcell's book are significant contributions in the collaborative effort to translate Aztec philosophy, and JMxP supports and values scholarly differences that, we believe and hope, will lead to a productive dialogue and further collaboration.

Finally, JMxP would like to recognize Carlos Pereda Felice on his 80th birthday. In part to commemorate the occasion, and in gratitude for Pereda's lasting contribution to Mexican philosophy, we are including Efraín Lazos's essay, which

focuses on Pereda's *Libertad, Un panfleto civil* (2021), in which Pereda considers the pitfalls of thinking of ourselves as free and autonomous. Framed as both a critical investigation of *Libertad* and an homage to Pereda himself, "Los laberintos de la libertad" also places us in direct confrontation with Pereda's philosophy as a whole. One of the most important Latin American philosophers of the latter part of the past century, Pereda's thought is encompassing, profound, and incisive. Lazos allows us to appreciate it again, or for the first time.

### MANUEL BOLOM PALE'S PREFACE TO "ANALYSIS OF A PROCESS: CHANUBTASEL-P'IJUBTASEL"

*Chanubtasel-p'ijubtasel* refers to a type of thinking or wisdom of everyday life that has been orally communicated within Indigenous communities by way of various manners and genres of collective/communal speech, which include cantos, historical accounts, stories, myths, judgments, proverbs, and accounts of origin. The nuances that differentiate one from another are subtle, so it is more practical to include them under the denomination *snopel-ai'el* (feeling-thinking) as a way of reflecting on the knowledge of Tzotzil peoples.

The wisdom of Indigenous peoples has been transmitted through ritual, which in Tzotzil we call *ch'ab*. It can also be called *chik'pom*. Translated literally as copal [tree resin, incense] used in ceremonies, *pom* represents spirituality, the system of beliefs and practices that involve being a practitioner of spirituality (*jchik'pom*). Another expression that manifests this other way of being, of *pom*, is as the heart of life for men and women, which embodies the ethical, aesthetic, and epistemic values that shape the patterns of behavior within the community.

The community is the space of emergence and reproduction of collective life, of *svinkilel jlumaltik* (collective corporeality). This living community unfolds in a specific time and space. It is historical, meaning it is an expression of an ever-changing continuity, just like the nature, geography, and territory it inhabits. It generates material and intellectual interpretations of the roles assumed in the specific relationships they have with their environment. Its perception is manifested through imagination, and its outcomes and knowledge shape the culture of daily life as part of its intersubjective content. Its reasoned integration forms a place-based philosophy that expresses a system of thought.

Each language is also the house of memory, knowledge, information, and experiences for the community which has created and nurtured it. Each language is the best and most detailed knowledge of the place that has produced it, and it is

equally capable of expressing, of embracing new experiences, information, knowledge, and ways of living.

For the wise person in the community, living with wisdom is an art that can be acquired through *xchanel* (learning), *ojtikinel* (understanding), and *beeltasel* (walking). It is closely related to respect for the word, for putting thought into words stems from the heart. It is an art connected to personal experience and historical roots, given that shared language forms the basis of subjectivity, the essence of living beings and their connection with the world. In other words, we can speak of distinct configurations of wisdom woven into the fabric of life.

Organic/natural categories like *utsital* are what infuse spirit into living beings in the material world that are made subject to the laws of life, physics, and reality. Its novelty lies in the synthesis of pre-existing elements. Organization is a supra-formation of life whose content is given by a world-vision. The content of the subjective is not as something ‘floating in the atmosphere;’ every expression in this text would be impossible without the existence of life and therefore without the embodiment and materiality of the thinking organism.

Therefore, when we utter “*utsital*” at first glance it may seem like an irrelevant word, but when said in an appropriate context it invites us to walk the paths of the territory and the trails of thought. At bottom, it is spirituality, what cannot be separated from corporeality. Spirituality and corporeality together transform intention into subjectivity, which is translated into concrete actions, materializing subjectivity in production, propositions, translation, creation. *Utsital* becomes the spirituality that needs corporeality for the production of life to occur. Similarly, spirituality and wisdom are constituted by concrete actions, nourishments and habits that shape identities, sensibilities, knowledge, memories, and histories, what in Tzotzil we call *na’el ojtikinel*.

*Naél ojtikinel* refers to the one who speaks, that is, to a wise elder or one who remembers lived experiences. These wise elders are beloved and respected by the community for being communal knowers. They are recognized for their material and spiritual production, and for making the community feel-think-act from its origins.