EDITOR'S WORDS

Comparative Philosophy has moved toward its first anniversary since the journal made its debut one year ago and now at the moment of starting its second volume after successfully completing the open-access publication of the first volume, with the joint efforts by all the editorial team members and peer reviewers. The journal was established around the end of the first decade of the 21th century during which comparative philosophy, as understood and practiced in a philosophically interesting way, underwent significant development in its identity, coverage and mission. Comparative philosophy is no longer limited to the East-West comparative dialogue only; it is neither restricted to the comparative examination of culture/region-associated traditions nor stops at the purely historical description of apparent similarities and differences, but penetrates deeper and wider philosophically. Comparative philosophy, instead of being a local subfield of philosophy, has become one exciting general front of philosophical exploration that is primarily concerned with how distinct approaches from different philosophical traditions (generally covering both culture/region-associated and style/orientation-associated philosophical traditions) can learn from each other and constructively engage each other to jointly contribute to the development of contemporary philosophy on a series of issues or topics of philosophical significance, which can be jointly concerned through appropriate philosophical interpretation and/or from a broader philosophical vantage point. This journal is to provide an effective forum for such thoroughly open-minded while constructive-engaging philosophical exploration.

The contents of the past volume and the current issue of the journal have illustrated well the foregoing features of comparative philosophy and can serve as a good showcase of its breadth and depth. The reader can see such cross-tradition philosophical exploration effectively and engagingly resorts to various philosophically interesting and relevant resources and approaches from different traditions (involving not merely Chinese, Indian and Western traditions but also Africana, Islamic and Latin American traditions, and also addressing different styles/orientations of doing philosophy such as what is shown in the analytic-‘continental’ divide); the addressed issues extensively include those in metaphysics, epistemology, philosophy of language and mind, logic as well as ethics and social-political philosophy; they all are constructive-engagement oriented in view of the contribution to the contemporary development of philosophy. Indeed, this *philosophical*-relevance emphasis has rendered them intrinsically relevant to the philosophical interest and inquiry of philosophy scholars and students, no matter which specific traditions they study and no matter which style of philosophy they

instantiate, given that they work on issues and topics under examination in the journal articles. In this connection, the constructive-engagement emphasis of this journal serves as, or constitutes, one pivot at which the reader can see how these philosophical explorations on distinct resources from different traditions can be intrinsically and effectively unified through comparative philosophy, which otherwise could be easily dismissed as irrelevant to each other.

It is also worth mentioning that the open-access character of this journal has effectively enhanced the availability and impact of the published articles in the journal. According to the journal website statistics, although the journal as a new one has yet to be widely known, there have been about 25,000 on-line page views of the two issues and related contents during the past year at the journal website, and the actual page views (including both on-line and off-line views) should substantially exceed the above number as the journal sets up both single-article download and whole-issue download functions for the reader's off-line reading convenience. It is also noted that, besides those from countries in North America and Europe, the readers also include those from many countries in Asia, Africa, and Latin America where public and university libraries have little resources to subscribe to paid academic journals (especially philosophy journals). The open-access strategy of this journal has thus contributed to maximizing the impact of those published results in comparative philosophy; this is especially relevant and significant in view of the nature and mission of comparative philosophy.

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