

11/12/2019 Anfiteatro III

14:30 PANEL I

GENUINE PRETENDING: A DAOIST TAKE ON IDENTITY
DAO, SHIVA, (AN)ATMAN E TEOLOGIAS NEGATIVAS
A FILOSOFIA CRISTÃ DA TRANSCENDÊNCIA E A FILOSOFIA BUDISTA
DA IMANÊNCIA

Hans-Georg Moeller
José Manuel Anacleto
Samuel Dimas
Fabrizio Boscaglia

17:05 PANEL II

ON PHILOSOPHICAL METHOD AND "PLURALISM"
HUMOR ZEN
"ALL UNDER HEAVEN" AS A STRATEGY OF POLITICAL MOBILIZATION:
THE RELEVANCE OF CLASSICAL CHINESE WAR STRATEGY TO ANGO-
LA'S LIBERATION
LIN YUTANG'S ART OF LIVING

Nevia Dolcini
Constantino Pereira Martins
Ting-mien Lee
Luis Cordeiro-Rodrigues
Magdalena Filipczuk

Lisbon

PHILOSOPHY SYMPOSIUM

Philosophical Encounters between the Lusophone- and the Chinese-speaking World as a bridge between East and West

Macau

12/12/2019 Anfiteatro III

14:30 PANEL I

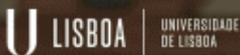
Qingjie Wang "KONG FUZI" AND CONFUCIUS, "MANUFACTURED" OR NOT?
Miguel Real WENCESLAU DE MORAES E A "RELIGIÃO DA SAUDADE"
Paula Morais O SÁBIO ORIENTE E O PROGRESSISTA OCIDENTE. A 2ª GLOBALIZAÇÃO
SEM ORIENTAÇÃO. PENSAR A PAISAGEM ALÉM DOS HEMISFÉRIOS

17:05 PANEL II

Carlos João Correia ZHUANGZI E O SONHO DA BORBOLETA
Jorge Croce Rivera A SABEDORIA DO "MUNDO" NO DAOISMO E NA MEDITAÇÃO DE JOSÉ
MARINHO
Paulo Borges FERNANDO PESSOA, DAOISM AND THE GAP: THE THOUGHT OF INSUB-
STANTIALITY, EMPTINESS, VAGUENESS AND INDETERMINATION
Mario Wenning NAVARRETE AND THE PHILOSOPHICAL IMAGINATION OF CHINA



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Lisbon–Macao Philosophy Symposium Introduction

PAULO BORGES*, MARIO WENNING**

ABSTRACT: The introduction presents the reader with a justification for the need for developing a constructive dialogue between different philosophical and religious traditions emanating from Asia and Europe. More specifically, it recounts the legacy and emphasises the potentials of intercultural encounter that has symbolically connected the port cities Lisbon and Macao for more than 450 years. The contributions originate in the 2019 Lisbon–Macao Philosophy Symposium and are dedicated to the theme “Philosophical Encounters between the Lusophone- and the Chinese-speaking World as a Bridge between East and West”.

KEYWORDS: East–West exchange; Macao; Lisbon; Philosophy; Religions.

The nine contributions included in this issue of *Revista de Cultura* establish a dialogue between philosophical and spiritual traditions that have originated in Asia and Europe. Each article takes part in an ongoing intercultural exchange that builds on a rich legacy

connecting the port cities of Lisbon and Macao for more than 450 years. Lisbon and Macao can be seen as anticipating the growing exchange and interaction between diverse philosophical and religious traditions that has become one of the hallmarks of globalisation and cosmopolitanism.

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FILOSOFIA E ESTUDOS RELIGIOSOS

It is not accidental that both Lisbon and Macao happen to be port cities. Harbours have played a key role in the transmission and development of diverse philosophical ideas and religious systems of beliefs and spiritual practices. Harbours serve as the valves through which messages from distant shores are received, interpreted, transformed and passed on. They are gateways — symbolised in the character 門 of the Chinese name of Macao, *Aomen* 澳門. Not rarely have these intercultural and interreligious hotspots, these swinging gates, set the stage for intellectual as well as spiritual transformation processes.

The role of port cities for the evolution of philosophical and religious dialogue can hardly be overestimated. To mention a few prominent examples, Ancient Greek philosophy originated in Miletus (Μίλητος), situated on the West Coast of Asia Minor in today's Turkey. The Ionian town Miletus on the shore of the Mediterranean Sea has served as the cradle of Greek philosophy. Thales, Anaximander and Anaximenes founded what came to be known as the Milesian School during the 6th Century BC. They were a small group of Natural Philosophers who began to speculate about the underlying principles structuring natural phenomena. Their explanations of a diversity of phenomena in terms of unifying material principles such as water (Thales), divine matter or the boundless (Anaximander) and air (Anaximenes) display a methodological breakthrough. The Presocratics attempted to identify the unchanging origins of constantly changing reality. The ideas of the Natural Philosophers were significantly influenced by Eastern, more specifically Persian, traditions. Greek philosophy was further complemented by Egyptian geometry as well as reports from as far as today's India that had reached the Greek port cities after the expeditions of Alexander the Great into Asia.

Early Vedic culture in what is now India had emerged in the port towns along the river Ganges, which is sacred according to Hindu mythology. Buddhism surfaced in the Ganges region as well, roughly

simultaneous to the Milesian School of Natural Philosophy to be dispersed throughout Asia over the following centuries, often via maritime routes. Also during the 6th and 5th century BC, Confucius as well as the legendary sage Laozi were discussing their conceptions of human flourishing with their students. This independent and yet parallel development of geographically, linguistically and culturally separated arts of the world gave rise to what Karl Jaspers called an axial age, an intellectual and spiritual breakthrough, which continues to fuel living spiritual and philosophical conceptions of the nature of reality and human potentials until today's globalised and increasingly interconnected world.

The philosophically and spiritually rich background conditions offered by port cities is also mirrored in the opening passage of Plato's *Republic*. Socrates, Plato's teacher, states "I went down to the Piraeus yesterday". This seemingly anecdotal reference is rich in meaning. Piraeus is the port through which Athens is connected to the Mediterranean Sea and beyond. The port of Piraeus was not only essential to build a maritime empire, but it allowed for the exchange of ideas from different religious and philosophical traditions. In the following sentence Socrates lays out the reasons for having descended to the port of Piraeus from the spiritual heights of Athens: "I wanted to say a prayer to the goddess, and I was also curious to see how they would manage the festival, since they were holding it for the first time. I thought the procession of the local residents was a fine one and that the one conducted by the Thracians was no less outstanding."¹ This seemingly anecdotal passage is interesting in our context for at least three reasons. First, it attests to the affinity between philosophy and religious faith. Socrates visits the port of Piraeus in a mode of what could be called philosophical piety to pay respect to the goddess Athena. Secondly, the passage documents the philosopher's curiosity to, albeit from a distance, appreciate new spiritual traditions, in this case most likely a procession in honour of the Thracian goddess

PHILOSOPHY AND RELIGIOUS STUDIES

Bendis, an oriental version of Artemis. Last but not least, Socrates's report is a testimony to the coexistence of different religious rituals, indigenous and imported. The plurality of creeds is acknowledged by Socrates; each tradition is capable of “outstanding” spiritual performances. Interestingly, this opening passage sets the stage for one of the foundational works in the European tradition, a work in which Socrates's student Plato constructs an image of the perfectly just society. Diversity, in this case embodied by the plurality of religious practices and beliefs, and universality do thus not only coexist, but are essential pillars of a just society.

Similar to the role of ancient port cities such as Miletus, the Piraeus and the cities along the Ganges, Lisbon and Macao have been the urban sites for importing and exporting religious creeds, spiritual practices and philosophical ideas ever since the first European missionaries, some of them highly educated Renaissance scholars, arrived in Macao via Lisbon after 1557. Together with their Chinese interlocutors they have initiated a dialogue between Christianity, Buddhism, Confucianism and Daoism that set up a model of intercultural encounter. At least indirectly, they have paved the way for the emergence of hybrid traditions that could be called Luso-Daoism, Luso-Buddhism, Luso-Confucianism, but also Sino-Christianity, Sino-Platonism, Sino-Aristotelianism etc.

The following contributions originated in the first Lisbon-Macao Philosophy Symposium. This inaugural event to foster Luso-Chinese exchange in the area of philosophy was dedicated to the theme “Philosophical Encounters between the Lusophone- and the Chinese-speaking World as a Bridge between East and West”. The conference took place at the University of Lisbon on 11th–12th December, 2019.²

In her contribution, Paula Morais focuses on the adoption of Eastern wisdom traditions such as Sámkhya and Yoga as a corrective to excessive forms of materialism and intellectualism in the West. Morais points to the paradox that the wise East has surrendered to the fascination for formerly Western in-

dustrialisation and economic progress while the West is increasingly infatuated with Eastern wisdom traditions and forgetful of its own wisdom during a second globalisation. Nevia Dolcini also addresses globalisation. Her contribution pursues the pressing question what it means to practice philosophy in the midst of a plurality of methodological approaches such as phenomenology and conceptual analysis in analytic philosophy. Dolcini's article demonstrates that a unitary method in philosophy is desirable, but should not be considered to be incompatible with a comparative assessment incorporating different methodological approaches and diverse data. She argues for a “diaphilosophical” approach that goes beyond a mere toleration of variance in philosophical practices. Mario Wenning's contribution focuses on the role of the missionary understood as a specific kind of medium in the encounter between Europe and Asia. According to Wenning's interpretation, the attempt to export Christianity to Asia has paradoxically contributed to the rise of secularism and the Enlightenment in Europe. Samuel Dimas presents a comparison of Christian conceptions of transcendence and Buddhist notions of immanence. While the former is premised on a valorisation of the divine as personal and the protection of alterity and individual identity, the



Participants in the Lisbon-Macao Philosophy Symposium. From left to right: Paula Morais, Lee Tingmien, Mario Wenning, Paulo Borges, Nevia Dolcini, Luis Cordeiro Rodrigues, Rui Lomelino de Freitas, Samuel Dimas. Photo by Mario Wenning.

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latter reveals the world of a multiplicity of appearances as a provisional illusion. José Manuel Anacleto focuses on negative theologies in Daoism, Hinduism and Buddhism and points out convergences in theological traditions in the West. Paulo Borges interprets themes in Fernando Pessoa's poetic thought from the perspective of Daoist philosophy. While it is uncertain whether Pessoa was indeed influenced by Daoism, Borges's article demonstrates that the reader can discern heterotopical elements in the Luso-Daoist poetic thought of Pessoa, elements that would otherwise remain hidden. In a lengthy and detailed reconstruction, Jorge Croce Rivera uncovers an elective affinity between Daoism and the work of a seminal, but largely neglected, 20th-century Portuguese philosopher José Marinho. Rivera highlights the notions of the abyssal and the authentic harmony in Marinho's opus magnum *Teoria de ser e da verdade*. Constantino

Pereira Martins turns to Japan, and in particular to the mystical-metaphysical role of humour in Zen. He analyses a sense of laughter that is not absent from Portuguese culture, but often remains hidden behind its infamous sense of profound melancholy. Finally, Dirk Michael Hennrich compares the aesthetic conception of landscape in Early Modern Europe to that in Chinese landscape painting and poetry. Drawing on the work of François Jullien and Augustin Bergue, Hennrich argues for a rethinking of natural landscapes that resonates with insights and experiences from the Chinese aesthetic canon.

We hope that the reader will feel invited to participate in the ongoing philosophical as well as spiritual dialogue. It is a dialogue, which has connected the port cities of Lisbon and Macao that are located on the opposite and yet distantly connected corners of the Eurasian landmass. 



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NOTES

- 1 Plato, *Complete Works*, ed. John M. Cooper, Cambridge: Hackett 1997, 327a.
- 2 We would like to express our gratitude for the generous financial and institutional support from the Center of

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