

ABSTRACTS

Lisbon—Macao Philosophy Symposium – Introduction

The introduction presents the reader with a justification for the need to develop a constructive dialogue between different philosophical and religious traditions emanating from Asia and Europe. More specifically, it recounts these different legacies and emphasises the potential of intercultural encounter that has symbolically connected the port cities Lisbon and Macao for more than 450 years. These contributions originate from 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”.

[Authors: Paulo Borges and Mario Wenning, pp. 7–10]

The Wise East and the Progressive West — the 2nd Globalisation

The theoretical and practical way of thinking in the Hindu philosophical systems of the Sámkhya and Yoga look upon the human relationship with Nature from a perspective of interconnectedness that deems the abolition of egoistic, territorial and ontological boundaries, proposing a human-cosmic globalisation.

The current interest in Eastern values is understood in a context of subsequent tensions in the Western way of life, of decades of victory of anti-metaphysical hedonism, of materialistic, positivist views, more argumentative than sapient in nature.

In order to evolve, humanity must change the current economic, social, ecological, and political paradigm, and for this, the traditions of concentration and contemplation are fundamental. In that sense, it seems to us that the progressive West has a lot to learn from the wise East.

However, the values we seek are not exclusive to Eastern wisdom; they reveal interests and needs that are transversal in the history of human life on the planet. The structuring principles of the West must be valued: human rights, freedom, scientific hermeneutics. Ecological movements are born, precisely, in the West, as well as technological solutions at the service of sustainability. So, there is a wise West, not just a progressive one. Paradoxically, the wise East has surrendered to the progressive fascination of Western industrialisation and technology, thus speeding up the destruction of the environment and of communal lifestyles.

The second globalisation implies a global awakening of consciousness that transcends East and West, and that implies that we recognise our similarity with what is on the other side in a common ecological and ontological situation, the urgency for cooperation, dialogue, peace — Ahimsá and the recognition of interconnectivity, not only planetary, but universal, because the second globalisation will be a cosmic one.

[Author: Paula Morais, pp. 11–17]

Doing Philosophy in Times of Globalisation

Philosophical practices from different times and traditions may seem to be incommensurable, as scholars from different fields tend to disagree about the most essential methodological assumptions about the place of truth and progress in philosophy, the kind of the data that philosophers could/should explain, among others. The variety of philosophical practices is sometimes called “philosophical pluralism” (or, alternatively, “pluralistic philosophy”). Such an expression, made available to the wider public by Robert Nozick (1981–1989), is commonly — and controversially — used to denote philosophy departments featuring scholars working in various traditions (e.g., hermeneutics, phenomenology, analytic philosophy, Chinese philosophy, comparative philosophy etc.), as opposed to “mainstream analytic philosophy” departments. Yet, the objection might be raised that even mainstream philosophy is intrinsically pluralistic, given that there is no limit upon the conclusions that may be possibly defended, and that there is no agreement on the most fundamental metaphysical or methodological assumptions.

Pluralism, and the on-going development of new movements and traditions in philosophy, also occurs specifically as a result of methodological reflections, and as a consequence of how methodological problems are assessed and resolved. Just as the pioneers of the

Analytic tradition held that philosophy should begin with the analysis of propositions, and Husserl's technique for gaining access to phenomena gave rise to the phenomenological tradition, the most recent debates on the nature of intuitions and their role in philosophical inquiry strictly relate to the emergence of experimental philosophy. Moreover, notably in the last few decades philosophical practices displayed an extraordinary multiplication of varieties and traditions previously geographically insulated. Comparative philosophy, bringing together traditions originally developed in (relative) isolation from each other, offers a paradigmatic example of this phenomenon.

The philosophical pluralism characterizing the current practices in philosophy, however, should not persuade us to dismiss the idea that a unitary method in philosophy is possible. Nor should the desire for methodological homogeneity encourage us to regard pluralism as problematic per se, and perhaps as an obstacle to be removed for the sake of disciplinary unity. In this paper, I aim to provide support for the view that the problem of the philosophical method is not just worth being addressed, but also especially urgent, as well as compatible with pluralism in philosophy as defined above. By drawing upon Hector-Neri Castañeda's model for philosophical method, I will highlight the main requirements that a philosophical method shall satisfy in order to function within the pluralis-

tic status quo of contemporary philosophical practices. Rather than being incompatible with the quest for a unitary methodology, I will argue, the (fortunate) reality of philosophical pluralism — which consistently produces a multitude of theories addressing homologous data/phenomena — requires us to look for general methodological criteria as to allow for their comparative assessment. In this sense, the starting point for the reflection on philosophical method is not the mere tolerance for variance in philosophical practices, but it is rather the recognition that any “diaphilosophical” activity essentially needs different theories and systems to compare. As pointed out by Hector-Neri Castañeda in his *On Philosophical Method*, “philosophy just is different things to different persons. Philosophy is diaphilosophical all the way through” (Castañeda 1980, p. 133).

[Author: Nevia Dolcini, pp. 18–25]

The Missionary as Medium: China and the Origins of Enlightenment Tolerance

The paper focuses on the early modern imagination of China in Europe and its contribution to the Early Enlightenment. It sets out by recalling the precarious condition of the Early Modern missionary understood as a complex medium of intercultural exchange. In the second step, the article engages with the Jesuit mission from a media philosophical perspective

and investigates the specific form of subjectivity it fostered to then focus on the intracatholic quarrels and the central figure of the missionary Domingo Navarrete who contributed to a mission-critical Enlightenment discourse that culminated in a politics of tolerance and the rise of European secularism. [Author: Mario Wenning, pp. 26–41]

The Christian Philosophy of Transcendence and the Buddhist Philosophy of Immanence

Through a dialogue between Christian and Buddhist philosophers, this article seeks to present the spirituality of these two cultures. The Judeo-Christian tradition emphasises the aspect of transcendence in the relationship between the human and the divine. Buddhist tradition favours the immanent presence of God who identifies with the world. Undetermined reality and denial of particularity, the divine in Buddhist culture, is described as the “nothing that is everything”. In a different way, Christianity conceives the divine in a personal way and affirms that the relationship with it implies the safeguarding of otherness and individual identity.

For Buddhism, the world is a provisional reality because the harmonious unity to which it tends is beyond its physical appearance in the objective multiplicity of things. For Christianity, the world has ontological substantiality, because it was created by God as a good reality

that tends towards the fulfillment of universal eschatological spiritualization.

[Author: Samuel Dimas, pp. 42–51]

Dao, Shiva, (An)atman and Negative Theologies

We propose to address the theme of negative or apophatic theologies, referring first and foremost to Daoism, Hinduism (Eternal Dharma) and Buddhism (Buddha Dharma), major spiritualities of the East, which have interrelated and pollinized each other, in India in the broadest sense, Thailand, Japan, China, etc. However, we will take into account also spiritual or philosophical expressions that have emerged in other contexts, primarily in the West.

Our emphasis is on convergences, while not ignoring the differences. These may be, in fact, of great interest, not to encourage conflict and separation, but to provide us with a more comprehensive view, one that takes into consideration more specific focuses.

[Author: José Manuel Anacleto, pp. 52–57]

Fernando Pessoa, Daoism and Vagueness

Our purpose is to reinterpret some of the most relevant themes of Fernando Pessoa's poetic thought, such as the experience of insubstantiality, emptiness, vagueness and indetermination, in light of the line of Chinese thought of which they constitute the core: Daoism. Although it is not our contention that Fernando Pessoa was directly influenced by Daoism, we believe that the latter is

a fruitful hermeneutical approach to several elements of the Pessoaan experience that are in evident contrast with the predominant Western culture.

We continue here our attempt to read and rethink Pessoa from heterotopic — namely, Oriental — perspectives that allow us to bring light to less visible elements of the Pessoaan experience and thought without thereby removing them from the contours of their more immediate tradition and cultural horizon. Inspired by the word of François Jullien, we intuited the fertility of interpreting Pessoaan thought from the point of view of the heterotopy par excellence that is China — as Foucault remarked — in this particular case from its Daoist side and through the affinities in theme as shown in the following pages.

[Author: Paulo Borges, pp. 58–70]

Between the “Abyssal” and the “Authentic Harmony”: the Meditation of the Way in Jose Marinho and Lao Tse

Taking into account the few but significant references to Lao Tse in José Marinho's speculative thought, this essay seeks to show the similarity of the hermeneutical and theoretical difficulties that Tao and the “insubstantial substance” pose to interpreters.

[Author: Jorge Croce Rivera, pp. 71–113]

Reflections on the Japanese Forms of the Comical

Although the 21st Century has brought to Portugal a new series of humourists in the media, the reality is that the thought on the phenomenon of hu-

mour is almost non-existent [this is a grim and meaningless sentence], and civil society in general is still, progressively, moving towards the acceptance of laughter as something fundamental in life. The more dramatic-depressive character of the nature of Portugal, a severe weight announced everywhere and in various forms, should not, however, elude the hidden love that exists for laughter, especially in the North of the country. There are a series of virtues in laughter that will be systematically addressed here, while simultaneously recovering an old and forgotten relationship between Portugal and Japan, seeking essentially to present some reflections on different forms of the comic in Japanese culture. Thus, and in a synthetic way: a) the philosophical virtue, b) the poetic virtue and c) the mystical-metaphysical virtue of humour in light of the oriental tradition of the search for *Zen* enlightenment ... and this sentence lacks a clear subject.

[Author: Constantino Pereira Martins, pp. 114–135]

Thinking the Landscape Beyond Hemispheres

According to a generally accepted view, the concept of landscape was consolidated in Europe at the beginning of the 16th century in an exemplary manner in Dutch landscape painting. Meanwhile in Asia, the term landscape was supposed to have been present in Chinese poetry and painting as early as the 4th century. It is hereby assumed that both views of

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the landscape are comparable and that the later European term of the landscape must be revised by the early Chinese concept of landscape. The present essay provides a critical overview of the positions developed by François Jullien in “Living off Landscape or the Unthought-of in Reason” and Augustin Berque’s thought on *médiance*, which is inspired by the early Chinese as well by the early Japanese notion of landscape. In the current context of global ecological

degradation and in view of the total manipulation of natural landscapes by humans, the landscape must again to be rethought, considering that the European concept of landscape explained by the authors mentioned above has not been taken adequately into account. In particular, its dual origins in politics and aesthetics, its connection with the technical and scientific spirit of modern times, the specific problem of subjectivity in modernity and the possibility of

the loss of subjectivity as it was recognized, for example, in the work of Foucault already more than half a century ago. Especially the work of François Jullien seems to reiterate a sum of poststructuralist and/or post-modern assumptions, founded on his peculiar reading of early Chinese thinking, which have serious consequences for his interpretation of the concept of landscape.

[Author: Dirk Michael Hennrich, pp. 136–145]

