

ABSTRACTS

Introduction

This special column is a collaboration between *Review of Culture* and the Macao Scientific and Cultural Centre and contains five papers focusing on Traditional Chinese Medicine and a topic of high significance: healthy living. (Ana Cristina Alves, Carmen Amado Mendes, pp. 6–7)

Chinese Health Culture in the Studies of Macao's Contemporary Sinology

This paper focuses on the intersection of knowledge systems in the 21st-century China, with emphasis on the case of the Macao Special Administrative Region. It discusses the philosophy of health in which emotional intelligence plays a key role. The relationship between Sinology and Traditional Chinese Medicine in Macao's history and contemporary times will be analysed by studying the works by Luís Gonzaga Gomes, Leonel Barros, Cecília Jorge and Beltrão Coelho. The article is concluded with the presentation of the contribution of this territory to the construction of a philosophy of health applied to education in partnership with the Chinese silk road of health. (Ana Cristina Alves, pp. 8–19)

Connivance or Observation? Rethinking the Philosophy of**Landscape and Its Therapeutic Dimension with François Jullien and Chinese Thought**

The aim of this study is to show how, within the context of Chinese thought, François Jullien rethinks the meaning of the philosophy of Landscape, opening fruitful perspectives to reveal the therapeutic sense of a more conniving and less discrete experience of it, that is, less dependent on the European–Western paradigm of subject–object visual separation. As we will see, this is about the broad sense of the healing dimension of a more closely connected relationship with nature and the cosmos by means of the most immediate landscape, which is coherent with the etymology, in several linguistic families, of the words that express health, which refer to a holistic experience of integrity, wholeness or totality. Immersion in the landscape and in the vital breath-energy (*Qi*) which circulates in it, has thus a therapeutic effect similar to that of the dynamic and breathing exercises so cultivated and valued in traditional Chinese culture, such as *Tai Chi Chuan* and *Chi Kung*. (Paulo Borges, pp. 20–31)

WHO ICD-11 Implications for TCM Diagnosis Experience of the Traditional Chinese Medicine School of Lisbon

Traditional medicine is an

integral part of health services in many countries around the world and has an increasing importance in the close and long-term response to many health conditions. The WHO, by including a chapter on TCM in the 11th revision of the International Classification of Diseases, not only draws attention to its impacts on the health of the population, but also seeks a better integration of its diagnosis, research and regulations in national health systems. Syndrome differentiation is a critical component in TCM diagnosis and treatment. It also has impacts on clinical practice, research and the appropriate use of the ICD-11's codes. This article aims to present: 1. The ICD-11 and its purpose; 2. Syndrome's concept and characteristics in TCM, its mutation and transformation dynamics; 3. The clinical practice of TCM and the methodology of syndrome differentiation; 4. The 25-year experience of the Traditional Chinese Medicine School of Lisbon in TCM diagnosis with syndrome differentiation and the implications of the ICD-11. In the conclusion of their analysis, the authors point out the need for a standardised system with unified criteria for the nomenclature of the general status syndromes and the *zang fu* (臟腑) syndromes with the indication of their symptoms and signs, so as to improve the practice of diagnosis,

the research and use of the ICD-11 by TCM practitioners.

(José Faro, Ana Varela, pp. 32–47)

Scientific Insights into Ginseng

The global ginseng market, including *Panax ginseng* (Asian ginseng), *Panax quinquefolium* L. (American ginseng) and *Panax notoginseng* (Sanqi ginseng), was estimated to be worth over 2000 million US Dollars. Although these three ginseng species have very close phylogenetic relationships, interestingly, their biological functions and therapeutic uses are quite different. Unlike Asian ginseng and American ginseng, the root of *P. notoginseng*, named *Sanqi* or *Tienchi* in Chinese, can only be cultivated in a highly specific mountainous area constituting about 8300 hectares in Wenshan Prefecture, Yunnan Province, China, and thus is less well known worldwide. Nevertheless, Sanqi ginseng is very popular in China and is commonly used in foods and pharmaceutical products for management of trauma and ischaemic cardiovascular health problems. A recent biomedical research on Sanqi ginseng provides a strong scientific rationale supporting the historical uses of Sanqi ginseng in the prevention and treatment of cardiovascular diseases. Moreover, the discovery of a family of major bioactive ingredients,

named ginsenosides, present in these ginseng species which have diverse biological activities, provides insight into why these ginsengs exhibit very different therapeutic effects. However, long-term domestic cultivation has rendered Sanqi ginseng highly vulnerable to diseases and pathogen infections. The issue of ensuring a sustainable supply of Sanqi ginseng and preserving this unique medicinal plant urgently requires our attention.

(Simon Ming Yuen Lee, Ai-Hua Lin, pp. 48–59)

The Scimat Program: A China–Portugal Project

The key to success can be seen as adaptability because, nowadays, individuals will face challenges that require skills to adapt to new situations through innovation and change. Therefore, a deeper understanding of different cultural perspectives through training and education in several fields of knowledge can be achieved through Science Matters (Scimat) courses. Science Matters courses are a cooperation project between Portugal and China. The Scimat Project started in 2007 with a series of International Science Matters (Scimat) Conferences. This is a new multidiscipline approach and a new paradigm, providing a unified perspective for the connection between disciplines in arts and

humanities, social and medical sciences.

(Maria Burguete, pp. 60–67)

The Macanese in *The Bewitching Braid* and *The Monkey King*

At the crossroads of the East and the West, the Macanese are an ‘emergent’ mixed-race minority in Macao. They epitomise an in-between group in the liminal space between two dominant peoples — the Portuguese and the Chinese, and constitute another level of identity in colonial representation. In *The Bewitching Braid*, Henrique de Senna Fernandes presents a deep chasm between the Macanese and the Chinese by employing familiar colonialist tropes and Orientalist clichés. Adozindo is a Don Juan, swanning around and symbolising the leisure class. Against unpromising odds, he condescendingly marries A-Leng, an illiterate water seller. Constructed as a sensuous siren with slavish submissiveness, she personifies the fantasy of Oriental femininity. In Timothy Mo’s *The Monkey King*, the dichotomy between the putative superiority of the Macanese and the supposed inferiority of the Chinese is ridiculed and reversed. Abiding by a matrilineal marriage, the straitened Wallace Nolasco is married to May Ling into the wealthy house of Poon in Hong Kong. In spite of surviving

racial discrimination and humiliating tribulations in the domestic battle, he is figuratively devoured by the Chinese through the metaphor of cultural anthropophagy. In the end, he is virtually entrapped in the loss of Macanese identity and Portuguese nationality. (Christina Miu Bing Cheng, pp. 68–89)

Leanqua and Anqua — The Founding of the Canton System (1685–1720)

Leanqua and Anqua were prominent merchants in China who were unknowingly two of the founding fathers of what later became known as the Canton System ‘yikou tongshang’ (一口通商).

The Qing government opened China to foreign trade in 1684, but it took several decades of experimenting with different policies before a common set of regulations emerged. The two partners operated in the period from 1685 to 1720, so they experienced at first hand all of the difficulties during these early years of the development. They were involved in both the Chinese junk trade to Southeast Asia and the foreign trade at Canton. They had very extensive connections with suppliers in China’s interior and they regularly dealt with prominent merchants throughout Southeast Asia, including Java, Malaysia, and Siam. They also developed close

relations with officers of the Dutch, English, and French East India companies.

The commerce in Canton evolved from being a rather corrupt, uncertain, and irregular trade in the late seventeenth century, to a stable, trustworthy, and consistently administered commerce in the 1720s. There were always problems with corruption among government officials and employees, but those connivances were minimised to the point that they did not hinder the growth of the trade. Leanqua and Anqua’s story provides detailed examples and insights into how this transformation came about.

(Paul A. Van Dyke, pp. 90–125)

