

Report on the 25th World Congress of Philosophy

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Сообщение о XXV Всемирном философском конгрессе

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On August 1–8, 2024, the World Congress of Philosophy was grandly held at the University of Rome. The congress was held in the historical center of philosophy. 5723 participants from 109 countries gathered for heated discussions. The opening ceremony was held in the Baths of Caracalla (Terme di Caracalla), a historical site that can accommodate several thousand people. It was beautifully decorated with light art. After the messages from the Mayor of Rome, the Rector of the University of Rome and the President of the World Congress of Philosophy, Puccini's opera masterpiece "Tosca" was performed. The audience was intoxicated by the beauty of the acting, melodies and lyric.

The venue, the University of Rome, is conveniently located within walking distance of Rome's central train station (Termina). As the site is vast, it was somewhat difficult to find a place for the presentations. The theme of the congress was "Philosophy across Boundaries" and various meetings were held every day, including plenary symposiums, thematic sections (papers were reviewed by judges from the three countries) and round tables (composed of representatives from the three countries).

Within the section "Philosophy of Mathematics", in a paper entitled "A Remark About Russell's Definition of Pure Mathematics", Dr. Milan Tasić (Serbia), a member of the Biocosmology Association, highlighted the notion of implicability as a central metatheoretical notion in the philosophy of mathematics.

He described a logical calculus based on different definitions of conjunction, disjunction, and implication (the so-called "v-calculus"), in which the laws of negation of negation, of non-contradiction, and of excluded middle, but not of idempotency, of associativity and distributivity.

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Such a system satisfies the basic metamathematical properties of non-contradiction and completeness of formal systems and can be extended to the corresponding v -predicate calculus and v -arithmetic.

It is in favor of the intuitionistic understanding of this science, according to which mathematicians can present hypotheses as “purely mental constructions in the spirit” and draw conclusions from them, whereby the clarity of such a following would be the only content of this science, and not their truth or untruthfulness in some intuitive area - but which can be discovered once in some of the possible universes.

Pure mathematics emphasizes axioms and logic but there are also limitations of pure mathematics. That is, the indeterminate phenomena of the world and the universe cannot be defined. For example, the ether since Aristotle has caused a great controversy in physics. It has yet to be settled. The prevailing theory is that it is the dark, inexistent energy that binds galaxies to galaxies. Intuition overcomes this limitation. He advocated intuitionism which overcomes uncertainty through intuition. It is interesting to note that there is as much mathematics as there are mathematicians. It is the same with philosophy.

Prof. Xiaoting Liu, the president of the Association, also presented a unique and creative theory of civilization. The theme was “Future and the Civilizational Turn”, which described the transition of civilization as “Civilizational Turn (文明志向)”, “Futurity (未来性)”, and “Futurization (未来化)”. He developed a theory of civilization by coining the terms “Civilizational Turn”, “Futurity”, and “Futurization”. This is an extremely original theory of civilization. Whether it is Prof. Milan or Prof. Liu, I feel the originality of the presenters at this congress.

Plenary symposium themes included “Living in a Sustainable World”, “Vulnerability and Knowledge”, “Citizenship, Care, and Self-determination”, and “Emptiness and Experience”. In particular, “Emptiness and Experience” was held on the morning of August 8, the last day of the congress, and the room was packed. The speaker, Prof. Thomas Kasulis (USA), an international authority on oriental studies and Shintoism, cleverly discussed the oriental tradition of Emptiness and Ku (空) using Japanese paintings. The title of his presentation was “Empty Questions: Engaging Inexistence as a Basis for Cross-cultural Understanding”, and this was the first time that Japanese philosophy was discussed on the last day of the World Congress of Philosophy. Mu (無), Inexistence, Ku is internationally recognized. Other symposiums included Artificial Intelligence, History of Women in Philosophy, Intercultural Exchange, Truth and Knowledge, Beauty and many others. The “Research Project on Dignity Studies” sponsored by the Philosophical Association of Japan is a new study. This year, more round tables were organized by Japanese leaders. These are manifestations of wisdom from all over the world.

At the closing ceremony, it was announced that Japan would be the next host country, and Prof. Noburu Notomi of the University of Tokyo introduced Japan and the University of Tokyo, the venue of the congress, by showing images of attractive Japanese landscapes. The response was extremely positive and filled with the expectations of the world for Japan. 124 years later, the time has finally come for Japan to shine in the spotlight. I have been advocating for Japan to host the congress every year since the congress at Istanbul in 2003, at the general meetings of various academic societies, such as the Philosophical Association of Japan. I would like to express my gratitude to the efforts of various professors for their past efforts.

However, the holding of the World Congress of Philosophy is not merely the holding of an international congress of a single discipline. Philosophy is the foundation of various disciplines, so when philosophy is activated, other disciplines, cultures and societies are activated. I hope that by holding the World Congress of Philosophy in Japan, Japan and the world will be revitalized and that Japan will contribute to world academy and peace. One of the research groups to which I belong immediately started a movement to bring out a round table at the next congress.

I presented “Creative Origin of Nikola Tesla and Artificial Intelligence” at the Artificial Intelligence Roundtable and “Philosophy of Peace by Fusaaki Uzawa from Japan” at the Comparative Philosophy session of the thematic sections. The former shed light on the existence of Nikola Tesla, who surpassed Edison in the number of brilliant inventions, and showed that behind his many brilliant inventions there were many hardships (darkness, inexistence), and that he invented through these hardships. Such hardships and efforts cannot be done by AI and therein lies the limitation of AI. The latter presentation is a reflexion of the failure of the Tokyo Trials in World War II and that power is justice.

Tesla is a world-renowned electric car company. However, Nikola Tesla is not well known in Japan. Due in part to Edison’s obstruction, he was overshadowed by the king of inventors and was not introduced in Japan.

It was Prof. Milan Tasić that taught me the name of Nikola Tesla, that made me sit up and take notice. Tesla was a giant who would win a Nobel Prize, several, maybe ten, for his inventions. Soon I asked my French professor, Dr. Christian Cheneau. “The genius scholar in France is Pascal. In Serbia, is it Nikola Tesla?” Then he answered, “Yes, I learned Tesla in physics of my high school in France. That is right.”

And everyone will be surprised and impressed by Tesla when they read the following statement of Tesla’s prophecy. Nikola Tesla’s Smart Phone Prediction, Collier magazine interview, 1926:

When wireless is perfectly implemented the whole earth will be transformed into a huge brain, which in fact it is, all things are particles real and rhythmic. We will be able to communicate with each other instantly, regardless of distance. Not only this, but through television and telephony we shall see and hear each other as perfectly as if we were face to face, notwithstanding the intervening distances of thousands of miles; and the instruments through which we will be able to do it will be incredibly simple in the present telephone. A man will be able to carry one in his vest pocket (Nikola Tesla, 1926).

The name of the airport in Serbia is Nikola Tesla Airport, and he is a national hero of Serbia. I started my research last November in a hurry. Fortunately, thanks to the information provided by Prof. Milan, the research progressed rapidly and the paper was completed and published. Prof. Milan was successful in giving me his advice right up to the time of the presentation.

This presentation is not merely my success but the result of the progress made so far by the Biocosmological Association. In other words, I have been preaching the energy of inexistence, the energy of the flow of life. Through this research, this energy has also been endorsed by Nikola Tesla. In young age, he would learn the notion of ether since Aristotle. Furthermore, Nikola Tesla accepts the cosmic life theory of Jagadis Chandra Bose (1858–1937), who is called the father of Indian science. Bose also taught that inorganic matter reacts to life in a similar way to organic matter (in metals, metal fatigue), and Bergson heard Bose's lectures and appreciated them. And, crucially, Vladimir Vernadsky (1863–1945) preached quantum theory independently of Niels Bohr (1885–1962). He is “the founder of Russian organic cosmology”, which I presented the paper, “Organic Cosmology of Vernadsky and Asian Philosophies” at the conference (zoom) at Moscow State University last October. I owe all the materials and information on Vernadsky and the opportunity to speak at the Moscow State University – to Prof. Konstantin S. Khroutski who is the chief editor of the “Biocosmology – neo-Aristotelism”.

Vernadsky explains the flow and movement of molecules and atoms in life and cosmic evolution from the standpoint of geology and physics. It is like looking at Niels Bohr's quantum theory. From the age of the quantum theory, however, Vernadsky's quantum theory is independent of Bohr's. What does this mean? Bohr scientifically supported the ancient Chinese Lao Tzu's flow of life, inexistence, greatness by quantum theory. Bohr recognized Eastern philosophy, which means that Vernadsky did as well. In short, my cosmology of life (Biocosmology) is supported by the world's historical giants such as Aristotle, Bergson, Bohr, Einstein, Nikola Tesla, Bose and Vernadsky. The same is also true of the elegant cosmology by mosaic theory of Prof. Georges Chapouthier of France, a member of our Association. His theory can be called “Organic gestalt cosmology”. Prof. Chapouthier has been a strong supporter of my research. It is a victory for Biocosmology and at the same time a victory for the Biocosmological Association in the world.

After finishing this presentation at the World Congress of Philosophy, I had a conversation with an Italian physicist, Prof. Rocco Gaudenzi (Max Planck Institute). He carefully read my abstract, listened intently to my arguments and agreed with me. One of my presentation abstracts was “On the Synthesis of the theory of Relativity and Quantum Theory,” which must have accelerated his understanding of me. He had also studied Japanese physicians, Nobel Prize-winners, Hideki Yukawa, Shinichiro Tomonaga and Yoichiro Nambu.

I consider him one of the top physicists in the world because of his breadth and depth of insight. When I mentioned Bose in India and Vernadsky in Russia, he said, “Their names are new to me.” For him, it is an unknown territory. To put it simply, we are at the top of the world, at the cutting edge. I declare victory in the world of Biocosmology and the Biocosmological Association.

I would like to express my sincere gratitude to all the professors who cooperated and supported me.