

# Waseda Workshop on the History of Western and Eastern Philosophies

**Date:** 19 August 2025

**Time:** 14:00 – 17:30

**Venue:** Room 582, 5<sup>th</sup> floor, Building 36, Toyama Campus, Waseda University

## Programme:

14:00 – 15:00 Onyu Mikami (Tokyo Metropolitan University)

Mapping, representation, and thought: Dedekind's *Abbildungslehre* and its resonance in Wittgenstein's *Tractatus*

15:00 – 15:15 Break

15:15 – 16:15 Moritz Pretzsch (Universität Kassel)

'Propaganda for a style of thinking' – An investigation of Wittgenstein's concept of style of thinking

16:15 – 16:30 Break

16:30 – 17:30 Ellie Palmer (Edinburgh University)

The role of physical artefacts and digital remains in the spatio-temporal extendedness of persons

## Abstracts:

Onyu Mikami (Tokyo Metropolitan University)

### **"Mapping, Representation, and Thought: Dedekind's *Abbildungslehre* and Its Resonance in Wittgenstein's *Tractatus*"**

In the 1870s and 1880s, culminating in "Was sind und was sollen die Zahlen?", Richard Dedekind developed a foundational view of mathematics in which the concept of Abbildung (mapping, representation) played a central role. This concept, understood as a structure-preserving function that maps between systems (collections of elements), was not merely a technical tool for Dedekind—it was a basic capacity of thought, "without which thinking is not at all possible." He thus regarded mapping as the foundation of all number theory.

Ferreirós (2017) explores this period in Dedekind's intellectual development, highlighting how mapping operates at the core of Dedekind's foundational ideas in algebra, analysis, and arithmetic. Ferreirós also suggests a philosophical kinship between Dedekind's conception of mapping and Wittgenstein's picture theory in the "*Tractatus Logico-Philosophicus*".

This presentation introduces Ferreirós's analysis and proposes that Wittgenstein's remarks on Frege in the *Tractatus* may reflect his critical stance toward Frege's lack of a Dedekindian conception of representation. I will suggest that Wittgenstein implicitly aligns himself with a representational viewpoint closer to Dedekind's than to Frege's, thereby offering a novel interpretive perspective on both figures.

## [References]

Dedekind, Richard. 'Was sind und was sollen die Zahlen?' Cambridge Library Collection - Mathematics. Cambridge University Press, 2012.

Ferreirós, José. 'Dedekind's Map-theoretic Period'. *Philosophia Mathematica*, 25, no. 3 2017: pp.318–40.

Wittgenstein, Ludwig, Charles Kay Ogden. '*Tractatus Logico-Philosophicus*'. Courier Corporation, 1998.

Moritz Pretzsch (Universität Kassel)

### **'Propaganda for a style of thinking' – An investigation of Wittgenstein's concept of style of thinking**

Perhaps nowhere else do Wittgenstein's reflections on the role of philosophy itself attain such depth, power and shocking potential as in his reflections on the style of thinking. For then it becomes clear that in philosophy, ultimately, one is always only promoting a particular position. Or, as Wittgenstein himself says: Philosophy is always 'propaganda for one style of thinking as opposed to another' (Wittgenstein 1994: 46). Wittgenstein states soberly that philosophy is ultimately about 'convincing others to change their way of thinking' (Wittgenstein 1994: 47). Instead of arguments and rational debate, the focus is sometimes on 'conversion' (Wittgenstein 1970: 30), 'catchphrases' and 'slogans' (Wittgenstein 1970: 610), although the former are not completely dispensed with. My contribution is divided into three parts. First, I would like to take a closer look at Wittgenstein's style of thinking, drawing on his important remarks on propaganda and changing styles of thinking in philosophy. In the second part, I focus on Wittgenstein's reflections on conviction and persuasion in *On Certainty*. In the third and final part, I will briefly summarise what we can learn from Wittgenstein's thinking on style of thinking as a whole, and to what extent he represents highly topical and extremely relevant approaches.

Ellie Palmer (Edinburgh University)

### **The role of physical artefacts and digital remains in the spatio-temporal extendedness of persons**

For philosopher Watsuji Tetsurō, the history of philosophy has thus far failed in its attempts to understand human existence due to its mistakenly-placed emphasis on the temporality of being. Instead, Watsuji considers human beings to be fundamentally spatial. The essence of human existence is *aidagara* or betweenness – an inherent interconnectivity with the world and other people in it – which is made possible by the spatial extendedness of human beings. This spatial extendedness is expressed in physical objects, such as transportation and communication technologies like roads, telephones, letters, and in the modern day, social media and digital footprints. These objects, which are manifestations of human activity and relations, say something significant about human existence and are able to preserve culture and expressions of individuals. Despite attempts to decentralise temporality, we must acknowledge that space and time too are inherently connected. This raises several questions related to temporality, for example, the potential for spatial extendedness to lead to temporal extendedness of both persons themselves and relationships between the living and the dead when these objects of spatial extendedness remain within the world when a person dies. In this talk, I will attempt to address these questions by analysing the nature of our relationship to these objects. Further, I will bring light to the role objects play in facilitating our relationships with other people, using examples throughout history and across cultures, particularly in relation to the continuing bonds between living and dead. Finally, I will compare this to the role of digital remains and new technologies for communicating and continuing relations with the dead, as well as considering the impact of globalisation, modern technology, and social media on spatial extendedness, before touching on some of the practical and ethical considerations.

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