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**Abstract****“The History of Effects” and “Systemtheoretical Critique of Reason”****Toru Hijikata**

Until today science has searched for truth, goodness, and justice, and has developed activities for founding them. In the same way, the scientific or intellectual activities have been engaged in founding out what is supposed to be considered as truth, goodness, and justice.

However, immediately the plurality and heterogeneity of values, as being stressed in anthropology, as well as to the powerful nature of knowledge or truth (M. Foucault), shows us that the present science should not be so naïve to keep a position to define the content of episteme and the legitimacy in an unequivocal way. In addition, present society is not as simple that the grounds might be traced back comprehensively for each individual case, or to the contrary, that the grounds for all individual cases might derive from one single ground. We, however, still make a decision. Therefore we may ask on what the decision is actually based on and on which matters it judges. The theory of social systems can emancipates the scientific or intellectual activities from the paradigm of enlightenment by the reason that is based on ontological tradition and can formulate it as a “History of Effects.”