

MIKI Kiyoshi and the Philosophy of Social Sciences **Keiichi Noe, Tohoku University**

Miki Kiyoshi was a Japanese philosopher and a leading disciple of Nishida Kitaro, but he died in prison just after the end of the World War II in 1945 because of his commitment to communist party. During the war, “Social Science” roughly means Marxist social theory in military Japan. Miki’s philosophy of social sciences starts from “basic experience,” which is on the chaotic world before the well-ordered conceptualization by language. From this basic experience, the first order *logos* is systematized, which is called Anthropology, i.e. self-interpretation of human beings. The second order *logos* is Ideology, which represents Science and Philosophy in the contemporary world. However, especially in the social sciences *logos* must be complemented by *pathos*. According to Miki, in contrast with natural sciences, social sciences deal with a trinity, that is, Theory, History and Praxis.

In the later period of Miki’s philosophy, he tries to combine *logos* and *pathos* by way of imagination. The imagination derives from “Einbildungskraft,” which is an ability to mediate between sensibility and understanding as argued by Kant in his third Critique. The contrast between *logos* and *pathos* corresponds to the difference between logic and rhetoric in the use of language. After pointing out that rhetoric has been formed with activities in the court, parliament and market, Miki continues: “If language only belongs to the *logos*, there would be no rhetoric... A person appeals not only opponents’ *logos* (reason) but also their *pathos* (passions).” Here Miki returned the meaning of “*pathos*” to the primary sense of the Greek word, and used it as the meaning of passion in contrast with *logos* (reason). In addition, Miki referred to the possibility of “pathology” which implied not a medical term, but a science of *pathos*, i.e. a science of subjective consciousness based on both logic and rhetoric. For him, social sciences are nothing other than pathology of society as well as age.

Miki’s plotting of pathology was an attempt to extend Nishida’s philosophy to philosophy of social existence. His efforts were unfortunately disrupted by militarist government. In this sense, Miki’s philosophy of social sciences is still an “unfinished project,” but its rich vein is waiting for our mining.