

# Rescuing “Right for Narrative” —Historical Evolution of “the Moral” and Pathos of Solitude—

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In this dissertation, I would try to reformulate the way of interpreting the theoretical structure of a Canadian philosopher, Charles Taylor. For this purpose, the main issue of this study is how Taylor takes notice of and theorizes the making processes of modern self and theorize its becoming process.

The existing terms to understand Taylor’s philosophy have put a relational form between individuals and societies on the main issue, and found the level of societies more primal than individuals against liberal political philosophies. Simply put, they rely on the following framework: modernization is simply understood in terms of individualizing process and we need to find out some constraints of collective frames against this individualizing momentum.

Yet, such the view overlooks the question; how individuals, who are socialized in certain contexts, are *experienced* in the modern world? And this dissertation places this question as the main source of thinking which prompts Taylor’s philosophical investigation.

Indeed, Taylor attempts to specify potentialities of “self-realization” formed and found out historically and socially through his thought of “totality” in the Marxist tradition and concepts of “feeling” and “creativity” which are emphasized in his arguments of literatures and arts in the modern age. Such Taylor’s arguments are the main focal point of this thesis.

In this respect, his philosophy is concerned with the “right for narrative” as the main title of this research expresses. When the 20<sup>th</sup> century underwent transition from the modernity as the phase where universal and progressive narratives widely shared to the postmodernity or late modernity where such the self-evident sociality has been lost, the contemporary social thought was widely required to reformulate the individual-society relations.

Taylor attempts to show that we have formed the inner depth of selves, which is hard to communicate, through the long formation process of the modern world. Given his philosophical view point, modernization and globalization as the expanding process of possibility for communication yield the scope which is impossible to communicate inside each selves *at the same time*. However, this deep self-experience is always and paradoxically accessible to new dialogical relationships with others. With this deepening of self-experience, we can creatively yield shared spaces with others in unstable processes always accompanied with angsts.