

## To What Extent Does Man Need “Narrative History”?

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So-called big-history such as the history of Christian salvation or the modern view of progressive history is said to have collapsed today. But why did man create such a narrative history? Did it have great significance for human beings? Karl Löwith said that the motive power that produces historical interpretations is the experience of calamities and misfortunes and that it has become possible for man to accept one's misfortunes by situating them in all history and giving them certain meanings. If so, the collapse of narrative history that plays such an important role should mean the coming of nihilism. Nietzsche, too, said that belief in the aimlessness and meaninglessness of nature took the place of belief in God. Do we need a new narrative history in order to overcome nihilism? To explore this problem, we must study the more fundamental problem first, namely “Why does man need narrative history?” or “To what extent does man need narrative history?”

To answer this question we consider what the word ‘meaning’ means when we say ‘the meaning of life’ and its relation to the concept of aim. We call this meaning, which should be distinguished from the linguistic one, ‘relevance-meaning’ and show that its essence consists of influencing the future and that this meaning occurs by rising to the mental viewpoint at which man overlook the temporal extension. We show then that the fact that human life has an end in death leads us to a kind of nihilism but we can conquer it by standing in the viewpoint of the history of society that goes over personal

