CONCLUSION
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The thesis, as will be easily seen is incomplete in many ways. My only consolation is that a thesis for a Ph.D. degree cannot hope for a definiteness or completeness which is usually the result of work that has much greater maturity than an ordinary research student is expected to have achieved. But in all humility I would wish, in conclusion, to mention the following points about the thesis which in my opinion, deserve some attention: (i) A philosophical exploration of an idea of a world view has not, in my knowledge been undertaken in quite the way that I have tried to do in my thesis. (ii) I believe that the distinction that I make and try to explicate in some detail between the idea of a metaphysical system and that a world view is an important distinction and that there are many more things to be learned from further exploration of this distinction than I have been able to make. (iii) While purely discursive ratiocinative articulation is certainly a legitimate mode of human articulation, it is certainly not the only mode nor the only legitimate mode of human articulation. The mode of articulation primarily involved in the construc-
tion of a world view is as legitimate and is as capable of producing authentic insight into the truth about man as any other. I hope that this point is also adequately made good in my thesis. (iv) The problem of relativism which seems to haunt the Western mind of today is to my mind somewhat a pseudo problem. While in a way it is perhaps an expression of the guilt of the Western mind for the intellectual and cultural imperialism apart of course from the political and economical imperialism that it has exercised over the rest of the world for the past two or three centuries or so, relativism which is belied both by fact and logic, cannot obviously wash off this guilt. Relativism has no room either for self criticism or for criticism or even appraisal of the other. What we need is self respect as well as respect for the other and such respect can come only from accepting the potential universality of the other as well as of one's own. Such an approach, in my reading, I find in Gadamar's work. Hence, I conclude the thesis with a look at some of Gadamar's central ideas.