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In this work I undertake a philosophical exploration of the concept of a world view. My primary inspiration for the work has come from the fact that there are many diverse ways of organising, and thus making sense of man's experience of himself, of fellow human beings, of the world of nature around them and of what might be called the world of the spirit: and these diverse ways have never received the kind of philosophical attention in most traditions of philosophy that they should have. Philosophical traditions, in the East as well as in the West, have concentrated on building systems of 'logically fool proof' abstract conceptual structures sometimes in conscious opposition to what I call traditional world views and sometimes in conscious disregard of such world views.

I begin by a more or less descriptive account of the scope and what may be called the depth of a world view. Next I draw a contrast between a metaphysical system and a world view. The main point here is perhaps, a metaphysical system is a self-conscious, deliberate, discursive construction whereas there is a profound element
of givenness in all world views.

I discuss next the particular mode of articulation, or rather modes of articulation of world views where it is not the ratiocinative sequencing of ideas or concepts that is important, but symbolic formulations which spring as it were not from the intellectual surface of the mind but rather from the spiritual depth of a people.

Lastly, and perhaps inevitably I confront the problem of the divergence of world views, and the problems that it creates or seems to create for intelligibility and communication across divergent world views. This is the problem which seems suddenly to have gripped the Western mind in recent years and although there doesn't seem to be any accepted solution, I take the views of the European philosopher Gadamar to be the most insightful and promising in this connection. I, therefore, conclude by an exploration of some of the central Gadamarian ideas.