CONCLUSION

On the horizon, the land and the sky meet but what is formed when East meets West? Perhaps the contradiction of assertiveness to prove oneself justified in their respective ways and the theories constructed and deconstructed with time. We insist on dividing ourselves geographically, further dividing people by nations and ascribing certain attributes to each. The philosophical diversity inherent to each group is too extensive and indeed unrecognizable, whereas generalizations and homogenizations are unachievable. Because of its not being able to demarcate general trends/characteristics, drawing comparisons are impossible.

The thesis has ended but the discussion has just begun. The commentary by Prof. Puran Singh on all the renowned poets from the country of the rising Sun, Japan, to the far west, America under just one heading of The Spirit of Oriental Poetry has been analyzed in these few pages of thesis.

It’s said that ethos and pathos are the two vindicators of truthfulness. The eastern thought is completely submerged into these two. The soul-centered manifestations remain at the core of every act that an eastern does. The diametrically opposed theories of occidental and oriental make them distinct. The karma theory of eastern makes him elevate the expectations so that he can attain divine. In this path of achievement the eastern goes through the sublime experience. However occident has an aesthetic sense but for him the ultimate is not the divinity but in achieving the materialistic.

Furthermore, the debate between Saidian Orientalism critique and its challengers could be the view according to which the problem lies in the fact that in history and geology develop irrational fixations. The results of socio-historical relations between nations seem to us as internal attributes of established and restricted units. These units can be viewed as ethnic groups, nations or infra-national entity like the West, the Occident, the Third World, the East and so forth or as localized intra-national sub-units like peasants, ethnic minorities, slum dwellers, the homeless and so on. Moreover, the markers of collective identities like area, culture, history or religion, are presented as autonomous entities. Identified by these markers interacting nations seem to be living
isolated lives whose defining features seem to rise from the internal attributes of their histories, cultures or homelands.\(^1\) Prof. Puran Singh has demarcated the eastern poetry from the western. Thus, the dichotomy between the eastern and western is evident.

References