CONCLUSION

The semiotic study of the conceptual structures in Anita Desai's texts shows how she articulates the dialectical relations of the being and the other in specific existential situations. Most of the earlier studies of this author have concentrated on the sociological aspect of the Indian family that is supposed to be responsible for all the problems of the average household in our country. While such studies are important and shed light on the age old customs which weigh in any relationship between a man and a woman, a husband and a wife, they remain so localized that they give the impression that such things happen only in India. Once these interrelationships are changed, every thing will be all right. This is the usual feminist position which is certainly important from the point of view of social change but it remains stuck in the socio-political problematics. If we consider that there are existential issues which are universal and the author transcends the social to arrive at a certain universality of the
dialectics of the being and the other, we must go beyond the local and the traditional. It is only at this level of universality and existential dialectics that an author, Anita Desai or any other for that matter, can be considered to have articulated the inner urges of individual identity and independence. If Anita Desai's texts are not to be read as tourist guides which shed light on the customs of our country, there has to be some problematics which are faced by any two individuals any where. There are absolute inner urges of the beings, Indians or others, which must be understood and articulated. It is only at this level of universality that Anita Desai can be considered a literary author who understands human nature, both masculine and feminine, Indian or Western. In our study we have attempted to go beyond the social. We have concentrated on the psychic conceptual structures and have dealt with the three basic themes which run through all the texts.

We began with a syntagmatic analysis of *Cry, the Peacock* as the texts unfolded before us in its linear progression. This is obviously the first reading in the order the text is constituted by the author herself. We know, however, that in the overall constitution of the text there is a constant going back and forth between the syntagmatic and the paradigmatic. The second step in our analysis thus followed this very intricate construction at the semiological level. This is very important from our point of view, for generally the critics make all kinds of generalisation without paying any attention to how the author has articulated the extreme intricacies of human relationships. Our critics are fond of making all kinds of statements about