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Impact of Parent's Conflict upon Child Psychology in Henry James *What Maisie Knew*: A Study of Child Right

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Letter of Recommendation

Mr. Thagendra Thapa. has completed his thesis entitled “Impact of Parent's Conflict Upon Child Psychology in Henry James *What Maisie Knew*: A Study of Child Right” under my supervision. He carried out his research from 27th, June 2008 AD to 30th, December, 2008 A.D. I hereby recommend his thesis be submitted for Viva Voce.

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Tribhuvan University**Faculty of Humanities and Social Science****Letter of Approval**

This thesis entitled “Impact of Parent's Conflict Upon Child Psychology in Henry James *What Maisie Knew*: A Study of Child Right” submitted to the Central Department of English, Tribhuvan University by Thagenda Thapa, has been approved by the undersigned members of the research committee.

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Thagenda Thapa

Abstract

This novel, *What Maisie Knew* intensely depicts the behavior and life style of the Victorian aristocratic people, who have lived more irresponsible personal life than the social one. The present dissertation entitled “Impact of parents' conflict upon child psychology in Henry James' *What Maisie Knew: A study of Child Right*” evaluates how Maisie, a six-years-old daughter of divorced parents becomes victimized of that culture, full of evil and immorality and her attempts to lead herself into maturity. The major emphasis of the research is to study Maisie's deprivation of childish celebration and freedom due to her parent's conflict, misunderstanding, suspect and insult between them. Her biological parents as well as stepparents not only behave her as an object of possession but also as a messenger to express their rage and hatred. Those behaviors really violate the Maisie's freedom and happiness that she has expected from them. But it becomes the immense power to Maisie that leads her into mature world out of the chaos and disharmony.

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I. Henry James as an Experimental Writer: An Introduction

Henry James is the most famous and influential American writers, novelists and critics of the late nineteenth and early twentieth century. He was born in April 15, 1843 in New York City, America. James grew up in a household surrounded by intellectual, one primarily being his father, as one the best-known intellectual, in mid-nineteenth century America. Other great thinkers who frequently visited his home included Washington Irving, Margaret Fuller, and William Makepeace Thackeray.

When James was twelve years old, he and his family traveled Europe. They spent three years visiting England, France, and Switzerland. After returning home, the family relocated to Cambridge, Massachusetts here they continued their close relations with prominent figures. James associated with such renowned writer as Ralph Waldo Emerson and Henry David Thoreau. His models were Dickens, Balzac and Hawthorne. James himself said that he learned more of the craft of writing from Balzac ‘than from anyone else’. To him “a novel is in its broadest sense a personal, a direct impression of life; that, to begin with, constitutes its value, which is greater or less according to the intensity of the impression” (James 28).

The civil war (1861-1865) began when he was eighteen. He studied painting briefly but his studies were interrupted by an accident that injured his spine. He studied with tutors in Geneva, London, Paris, Bologna and Bonn. At the age of nineteen he briefly attended Harvard Law School, but as more interested in literature than studying law.

From an early age James had eagerly read the classic English in translation. His first novel, *Watch and Ward* (1871), appeared first serially in Atlantic. James wrote it while he was traveling through Venice and Paris. *Watch and Ward* tell a story of a bachelor, how he adopts a twelve years old girl and plans to marry her. His first

short story *A Tragedy of Errors*, two years later, and then devoted himself to literature. In 1869-1869 and 1871-1872, he had contributed to the *Nation* and *Atlantic Monthly*.

James novels deal with the issues of difference between European and American culture and society. He was classified as an American author, though most of his novels and stories take place in England. His trip as a small boy is what captured his initial interest in the country. After several return trips, James finally made England as permanent residence at the age of thirty-two. He was named a British subject in 1915 and given the order of Merit by king George V. Europe had a deep impact on James writing. As an American living abroad, much of his work focused on European society and its influence on American. This kind of impact can be seen in such novel as *The American* (1877), *Daisy Miller* (1879), *Washington Square* (1881), and *Portrait of a Lady* (1881). He also focused his attention on the cultural difference in the two countries. He had found American to be fast paced and upright, whereas European appeared more at ease. His later novel, include *The Tragic Muse* (1890), *The Awkward Age* (1899), *The Ambassadors* (1903), and *The Golden Bowl* (1904). James wrote over one hundred short stories twenty novels and twelve drams throughout his lifetime.

He is considered to be one of the most prolific writers of all time and a huge influence on literature of English and has contributed much to the field. His works are still studied and read today, particularly at the college level. Such work as *Daisy Miller* and *The American* are considered great examples of the novels form. He is also credited with the creation of the modern psychological novel. Many of his later words dealt with this theme, for instance, *The Wings of The Dove* (1902) and *The Golden Bowl* (1904), in which he would explore internal aspects of a character. In this work

as well as his other writing, James employed the narrative technique known as Stream of Consciousness.

What Maisie Knew (1897), a text that has often been seen as an 'experimental' precursor of modernism at the level both of structural innovation and in its concern with problems of epistemology. It filters the narrative through a relatively delimited center of consciousness or point of view. James' experiment with point of view proposes a new fictional optic, which, far from being a more instrument of psychological realism, seeks to forge narrative machinery for the symbolization and negotiation of a perceived crisis of cultural authority.

Similarly, James' novels have the characteristic of understanding and sensitively drawn lady portraits: James himself as a homosexual, but sensitive to basic sexual difference and the fact that he is a male. His main themes are the innocence of the new world in conflict with corruption and wisdom of the old. His masterpiece is *Daisy Miller* (1879); here the young and innocent American Daisy finds her value in conflict with European sophistication. In *The Portrait of a Lady* (1881) again a young American woman is fooled during her travel in Europe. After fifteen years of his career, however, James turned his efforts back of fiction. His style becomes increasingly complex filled with ambiguities and psychological symbolism. His characters are more intense and also abnormal and the social situation in which they are moved more and more full of nuance and obscure significance. He is one of the first authors to use psychological devices to intensify a story's influence over the reader. By putting the reader "inside the narrator's head" he makes the reader a part of the story's psychological process", Harold Bloom says. Some authors like D. H. Lawrence, James Joyce, Willa Cather, and Virginia Woolf would use his techniques and carry them still farther.

James also wrote short stories, approximately one hundred twelve and a number of literary criticisms. Many of James' short stories are also explored and appreciated. His tale entitled *The Art of Fiction* demonstrates his great love for writing and employment of his career. Often criticized as being an adventure story, James himself explains, "It is an adventure...an immense one...for me to write this article". He even used the theme of "Carpe Diam" in several of his novels, for instance, *The Ambassadors* and *The Beat in the Jungle*. His ghost stories are also very popular, instilling curiosity and mystery into the minds of the reader.

James suffered a stroke on December 2, 1915. He expected to die and exclaimed, "So this is at last, the distinguished thing". However James died three months later in Rye on February 28, 1916. Two novels, *The Ivory Tower* and *The Sense of the Past*, were left unfinished at his death.

What Maisie Knew is a novel by Henry James, first Published as a serial in the Chap Book and revised and abridged in the New Review in 1897 and then as a book later in the same year. It is simply a story of the sensitive daughter of divorced and irresponsible parents; Maisie becomes an object of possession of her divorced parents. She is victimized because of her parent's conflictual relationship, and thereby she is deprived from her fundamental child rights. It has great contemporary relevance as an unflinching account of a wildly dysfunctional family. This Novel is also a masterly technical achievement by James, as it follows the title character from earliest childhood to precocious maturity. The novel is also a through going condemnation of parents and guardians abandoning their responsibilities towards their children. James sees English society as becoming more corrupt and decadent, and *What Maisie Knew* is one of his harshest indictments of those who can't be bothered to live reasonably responsible lives.

Maisie, six-years-old girl is the protagonist of this novel. Her parents Beale and Ida Farange are divorced due to the troublesome relation between them. Then, the court decrees that their only child, the very young Maisie, will shuttle back and forth between them, spending six month of the year with each. The parents are immoral and frivolous, and they use Maisie to intensify their hatred to each other. So she does not get the parental love as she is supposed to get at her innocent age. Beale Farange marries Miss Overmore, Maisie's pretty governess, while Ida marries the likeable but weak Sir Claude. Though she is neglected by her parents, she gets a new devoted governess Mrs. Wix ever after.

Both Ida and Beale soon busy themselves with other lovers besides their spouses. In return, those spouses Sir Claude and the new Mrs. Beale begin an affair. Maisie's parents essentially abandoned her in heartbreaking scenes; she becomes largely the responsibility of Sir Claude. Eventually Maisie must decide if she wants to remain with Sir Claude and Mrs. Beale. In the novel's long final section set in France, Maisie maturely decides that the relationship of her new parents' might well end as badly as that of her biological parents. She leaves them and goes to stay with Mrs. Wix, her most reliable adult guardian. On the one hand, due to the conflictual relationship of her parents, is deprived from the care of biological parents and on another hand, she has chosen to Mrs. Wix to live with ever after, as her freedom of choice.

Bad parenting is keeping away to children from love and care, fatherhood and motherhood or escaping from the responsibilities of children. Bad parenting is direct interference or deprivation of childish celebration and freedom. It is the responsibility of parents to rare the children, to give food, cloth, shelter, education, health care and gainful employment. Family and social environment play the very significant role to

determine the future of children, where every child can develop progressively and continuously. Domestic violence is the main problem to children right. It is so because of the conflictual relationship of parents. Various factors play the role to create the problem in family such as economy, misunderstanding, doubts and different views and interest etc.

Maisie, daughter of divorced parents is also deprived of the good parenting. Not only has that she has also treated as an object of possession, made their puppet. So she is victimized, and deprived of her freedom.

James documents the problems and issues of the Victorian society, most importantly the Victorian aristocratic family. Most of the people are engaged in their personal interest more than social. They would like to live in the colorful world with pleasure. People have not the concept of permanent marriage. Time and again they change their life partner easily and quickly that creates the problem to children. Both Ida and Beale is guided by their own different view, morality and materiality. Ida and Beale as well as Sir Claude, Miss Overmore all are the type characters and they represent the western culture, society, system and tradition, which are open and have over freedom. Most of the children are unable to get the parents love and care together in western society. Maisie is same child and victimized by that culture. Ida and Beale both suspect each other. To be good parents there should proper understanding, love and respect between two. They have not any compromise to conduct life further. Instead of love and understanding, they suspect, insult and hate each other. Those ill relationships not only create the problem in Maisie life but it affect in her innocent psyche, either morally or immorally. In spite of her parents carelessness she gets chance to know something new in her life is her positive impact.

Henry James' *What Maisie Knew* is the best work of the time, and it has received much critical responses and comments since its publication from 1981 and it has been interpreted from different perspectives, which shows its popularity and literary height. One of the most renowned critics Derek Robin, focusing on gender issue from the female perspective concludes that –James explores the female voice or expression from it. He opines:

Henry James for feminism has served to deflect critical awareness of the fundamentally patriarchal position and his more sympathetic male protagonist and their role in the reader's view at the heroine's freedom an innocent [...] my purpose than, is to reemphasize the pervasiveness of patriarchal appropriation as a stubbornly operative mode of functioning in James' texts. (3)

Chris Foss evaluates the feminine role and their representation in Henry James two great texts *The Portrait of Lady* and *What Maisie Knew*. Jamesian use of female innocence as other and reassessment of female recuperation is bitterly criticized by Foss. Similarly, he has coined a new word and areocentric opposite to geocentric which is to emphasize male rather than human inflation. Foss' study notifies in James 'both text a kind of feminist recuperation, which serves to repress masculinity vision and pervasiveness of patriarchal appropriation aid as stubbornly operative mode is noted as:

It is rather to insist upon a reminder that, while the recovery of resistance is an important step on the road of change, one must not lose sight of how equally resiliently patriarchy continues to prop itself up by means of appropriation of the feminine in spite of resistance. In both portrait and Maisie, whatever degree of freedom innocence Isable and

Maisie might gain of maintain has little or no effect upon the andocentric of the novel's male character; in fact, such freedom innocence actually serves to under rite rather than undermine the operative andocentric vision. (253)

Westover realizes that the novel reflects the moral limitations of the 19th century family law. He finds the metaphor of handling form a hinge between sexuality, violence and the gift as he writes in an article on the novel: "the shifting dynamic relations between Maisie and the other characters [...] may be charted and interpreted (5).

Focusing in the violence from psychoanalytical perspective, Deanna, *The Gift and Oedipus in What Maisie Knew and Rushmore*, compares James Maisie with a character of Anderson's film *Rushmore*, a secondary repression is enable by narrative technique that mobilize a collective act of forgetting through the enjoyment of plot. In his article, Deanna examines the relationship between gift giving and violence in text about Oedipus complex.

What James wants is the type of window upon reality which he uses in such a work as *What Maisie Knew*. The artistic interest which he found in Maisie is to make and to keep her so limited consciousness the very field of his picture while guarding with care the integrity of the objects represented at the same time.

Furthermore, in other words, regarding to violence form Oedipus complex, Deanna in some articles states:

The Oedipus complex is, as Freud insists in *Totem and Taboo*, not merely a private dream of psychic pain: it is a social and collective violence that we consume repeatedly through narrative about loss of

childhood innocence even as we take comfort in their ambivalent promises that no one really got hurt. (3)

Like wise, Victoria de Riske defines the twentieth century as a troublesome transitional times in the history of childhood but without historicizing beyond this the reader is left wondering what the transition might be other than the repeated point that the 'Romantic' child has moved into a 'Knowing' one. Rijke finds an irony in James novel *What Maisie Knew*. She concludes and states:

There is also a stark irony in the fact that James' use of the term 'Knew' is highly ambivalent: Maisie knew nothing and that as the whole point. This fictional child as manipulated and exploited and exposed to corrupting and neglectful situation in the novel, almost all of which mystified her, coded as the events were in the language of adult. Maisie is heading toward the death of her childhood, and he placed her at the ironic center 'of the work precisely as a means of expose the vulgarity and emptiness and artifice of adult lives. (9)

In *What Maisie Knew* Christiana Britzolakis views James' essentially pedagogical concern with visuality – i.e. with cultural construction of visual experience is announced by the dominant trope of the phantasmagoria or magic lantern show. The metaphor e of phantasmagoric projection operates as a sign for the problematic nature at the novel's realism. He opines further as:

For its scenic structuring and for its ambiguous relation to popular culture. it is mobilized by the semiology / aesthetics of childhood perception, and conditions the narrative deployment of the reflective center [...] James experiment with point of view proposes a new fictional optic, which, for from being a more instrument of

psychological realism, seeks to forge a narrative machinery for the symbolization and negotiation of a perceived crisis of cultural authority. (2)

Similarly, Douglas Jefferson explains about experimentation of James' techniques of presenting the story from the consciousness of the central character. He writes, "It is one of the examples of his techniques of presenting a story through the consciousness of a central character". (34)

Interpreting the novel by different scholars, Bewley and Leavis views are a landmark critical recognition of James' *What Maisie Knew*. Bewley's brief comment and Leavis defense makes us clear and popularity about Jamesean works and chief peculiarities of contemporary criticism.

Marius Bewley in his book *The Complex Fate* concerns with considerable moral seriousness and with object of moral concern misplaced. He noticed a complexity and sexuality in the relationship of Mrs. Wix and Sir Claude where Mrs. Wix 'adores' Sir Claude and relates to Mrs. Beale who use Maisie 'as a means of closing in, on that object of the erotic desire. In the book Bewley focuses the undesirable conventionalism of Mrs. Wix morality. Similarly, F.R. Leavis has written admirable pages in response to Marius Bewley's view in *What Maisie Knew*: Disagreement by Leavis. Leavis provides the sensible reply to Bewley in his refusal to see 'moral horror' in the novel. Leavis writes, "moral squalor is a strong enough description of the Mileu in which Maisie lives, and the book has the tone of comedy and *What Maisie Knew* emerges from it as a great novel" (32).

Agnes Zsofia Kovas in his paper on James' *What Maisie Knew* writes "the Jamesian imagination has been scrutinized thoroughly in 1960s and 1970s. Today the topic is no longer the focus of critical interest, as scholar's attention has shifted to

issues like gender, race, cultural history, politics and power instead. Still I would like to reconsider the possible value of imagination for reading James today in *What Maisie Knew* because to me the concept of imagination seems instrumental for reading the novel". (12)

Another critic, Westover explores the movement of Maisie from innocent to experience he states "white Maisie does not know 'everything' by the end of the novel, she certainly has learned much about the need to rely on herself rather than on the limited, limiting and selfish adults surrounding her. Throughout the novel, Maisie has puzzled over and gussed at the various meaning of her circumstances. Throughout her experiences she has been disabled by an inconclusive, obscuring wonder a wonder that has persisted "to the death of her childhood" (xi). Her wonder is no largely displaced by the knowledge she has gained through her suffering" (9).

So far as, James' *What Maisie Knew* concerns it has been studied with different tools and technique by different critic and scholar. It seems nothing has been left to interpret in to time and again but much of the current criticism fails to address the six years old girl, Maisie, who is deprived from the childish celebration and rights because of the troubled relationship between father and mother and its negative as well as positive impact in her innocent psychology. This novel clearly shows the irresponsible and neglectful behavior of parents to their child and poses her as an object to take revenge of each other, is directly interfere of child rights. Despite, different criticism and interpretation made by scholars, one aspect in novel is still kept under shadow in the previous studies which needs to be exposed.

The present study analyzes the use of existing human rights norms and mechanism in relation to children and to explore in the possible need for a new dimension. In this regard, national legislation, embodying the rights and obligations of

citizens, should include the right and obligation of children. States are under obligation to enable children to exercise their rights, including their human, civil, social, economic and political rights, on an equal basis with other citizens. Legislative action may be needed to remove conditions that may adversely affect the lives of children, including harassment and victimization. Any discriminatory provisions against children must be eliminated national legislation should provide for appropriate sanctions in case of violations of the principles of non discrimination.

This research project has been divided into four parts. The first part basically presents an introductory outline of the study. It incorporates explanation of the hypothesis in term of how the child is treated by the divorced parents. It also provides a brief introduction of the writer and his works. The second part is meant to develop theoretical modality that is to be applied in this research paper. It clearly focuses on child rights.

The third part of the research is an analysis of the text on the basis of second part. It will show some extracts from the text to prove the hypothesis of the study. This part will attempt to reveal the deprivation of child rights due to the troublesome relation of parents, from which she learns more. The forth part is the conclusion of the entire study on the basis of chapter part three, it will concluded the explanation and arguments put forward preceding in part.

II. Child Rights: Overview

The term 'child' is used in the limited sense to indicate an individual below the age of majority. The word for such an individual is minor, juvenile, or infant.

Children are human beings. Child phase is preliminary phase of human being. This phase is very sensitive and tender, any single matter or incident may affect or touch in their innocent psychology, morally, immorally. As human beings every children have their certain fundamental rights basically, the age below the age of eighteen. Article one of the United Nation Convention defines a child as any human beings as, “ [...] a child means every human beings below the age of eighteen years 'unless', under the law applicable to the child, majority is attained earlier” (UN Convention).

The United Nation 1989 Convention on the right of the child, or CRC, is the first legally binding international instrument to incorporate the full range of human rights civil, cultural, economic, political, and social right. In 1989, world leaders decided that children needed a special convention just for them because people under eighteen years old offer need of special care and protection that adults do not. The leaders also wanted to make sure that the world recognized that children have human right too.

The Convention sets out these rights in fifty four articles and two optional protocols. It spells out the basic human rights these children every where have: the right to survival; to develop to the fullest; to protection from harmful influences, abuse and exploitation; and to participate fully in family, cultural and social life. The four core principles of the Convention are non-discrimination; devotion to the best interests of the child; the right to life, survival and development; and respect for the views of the child. Every right spelled out in the Convention is inherent to the human dignity and harmonious development of every child. The convention protects

children's rights by setting standard in health care, education, and legal, civil and social services. Thus, most of the states parties to the convention are obliged to develop and undertake all actions and policies in the right of the best interest of the child.

Its implementation is monitored by the committee on the right of the child. National government that ratify it commit themselves to protecting and ensuring children's right, and agree to hold themselves accountable for this commitment before the international community. The CRC, along with international criminal accountability mechanisms such as the International criminal court, the Yugoslavia and Rwanda Tribunals, and the special court for Sierra Leone, is said to have significantly increased the profile of children's rights world wide.

The most controversial tenets of the convention are the participatory right granted to children. The Convention views youth voice in new ways. Article twelve states:

Parties shall assure to the child who is capable of forming his or her own views the right to express these view : freely in all matters affecting the child the views of the child being given due eight in accordance with the age and maturity of the child [...] the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly or through representative or an appropriate body, in a manner consistent with the procedural rules of national law. (4)

The USA and Somalia are the only countries which have failed to ratify that agreement. Most often American dismiss the CRC with the reasoning that the nation already has in place everything the treaty exposes, and that it would make no practical

difference. Much of the apposition to children rights in the United States is currently expressed towards the convention on the right of the child, with US President George.W. Bush explaining in 2001:

The Convention on the Right of the child may be a positive tool for promoting child welfare for these countries that have adopted it. But we believe the text goes too far when it asserts entitlements based on economic, social and cultural rights. [...] The human rights-based approach [...] poses significant problems as used in this text.

(Anderson, 12)

Several conservatives' religious organizations in the United States oppose parts of the Convention on the Right of the child. These organizations include the Christian Coalition, Concerned Women for America, Eagle Forum, Family Research Council Focus on the Family, the John Birch society, the National Center for Home Education, Home School Legal Defense Association and the Rutherford Institute. The United States senate has repeatedly rebuffed attempts to ratify the agreement as well.

Similarly, other religious and social organizations opponents oppose the Convention on the basis of parental rights, difference between adult right and child rights. According to one organization the CRC, “ is capable of attacking the very core of the child – parent relationship, removing parents from their central role in the growth and development of a child, and replacing them with the long arm of government supervision within the home.

People view that the children are incapable of coping with major life activities and they are denied equal access to those basic rights and fundamental freedoms like health care, employment, education and other cultural and religious activities. As a result, they can not live independently and compel to victimize due to the relationship

of their parents. Some children, who are deprived from their parent's love and care, are deprived from their fundamental rights of parenting. The right based approach to children essentially means viewing persons as subject of law. The final aim of this approach is normatively based on international human rights standards and operationally directed to enhancing the promotion and protection of the human rights of children, strengthening the protection of human rights are also away of uplifting the social and economic status of children. Hence, the children are decreased by protecting the right.

Children are young human beings. Some children are very young human beings as human being children evidently have a certain moral status. There are things that should not to do them for the simple reason that they are human. At the same time children are different from adult human beings and it seems reasonable to think that there are things children may not do that adults are permitted to do. In the majority of jurisdiction for instance, children are not allowed to vote, to marry, to buy alcohol, to have sex or to engage in paid employment. Regarding to the children morality their humanity and their youth, Stanford Encyclopedia of philosophy states:

What makes children a special case for philosophical consideration is this combination of their humanity and their youth or more exactly what is thought to be associated with their youth [...] Do children have rights ? If so, do they have all the rights that adult have and do they have rights that adult do not have? (10)

Regarding to the child, if they do not have rights how do we ensure that they are treated in the morally right way? Most jurisdiction accords children legal rights. Most countries – though not the United States of America—are also signatories of the United Nations Convention on the Rights of the Child, which as first adopted in 1989.

“The Convention accords to children a wide range of rights including, most centrally, the right to have their ‘best interest’ be a primary consideration in all actions concerning them.” (UN Convention 3.)

Furthermore, children have the inherent right when they born, “every child has the inherent right to life” (UN Convention 6.1), “the maximum extent possible the survival and development of the child” (UN Convention 6.2).

However, it is normal to distinguish between ‘positive’ rights, which are recognized in law, and 'moral' rights, which are recognized by some moral theory. Those children have ‘positive’ rights does not then settle that question of wheather they do or should have moral rights. Indeed the idea of children as rights holders has been subject to different kinds of philosophical criticism. At the some time there has been philosophical consideration of what kinds of rights children have if they do have any rights at all. The various debates shed light on both the nature and value of rights and on the moral status of children.

The Convention on the Elimination of all forms of discrimination against children and the Convention against torture and other cruel; In Human and degrading treatment or punishment are other international treaties which address child issues. Furthermore, the UNESCO Convention against discrimination in Education 1960 states that special education should provide similar standards as regular provisions. the declaration proclaims that every child must be able to exercise his or her fundamental rights to full access to education, training, culture and information’s; “Everyone has the rights to go to school” (Harris, 198).

Similarly, the Universal Declaration of Human Rights says; “No one has the rights to hurt or torture another human beings” (Harris, 198). Children are very sensitive and this period is transitional period, after that they are entered into the

maturity. Children are affected psychologically by the events of the family, society and the state. Child should keep away from the physical and mental violence on that regard, article nineteen states:

States parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, Maltreatment –or exploitation, including sexual abuse, while in the care of parents (s) legal guardian(s) or any other person who has the care of the child” (UN Convention).

Similarly, Declaration of Geneva, works for securement of the child rights. The Declaration of the rights of the child, drafted by Eglantine Jebb and adopted by the International Save the Children Union, Geneva, February 23, 1923 and endorsed by the League of Nation General Assembly declaration of the rights of the child, commonly known as the declaration of Geneva, men and women at all nation recognizing that mankind owe to the child the best that it has to give declare and accept it as their duty that beyond and above all consideration of role nationally or creed: Declaration of Geneva state as:

- The child must be given the means requisite for its normal development, both materially and spiritually.
- The child that is hungry must be fed, the child that is sick must be nursed, the child that is backward must be helped, the delinquent child must be reclaimed, and the orphan and the waif must be sheltered and succored.
- The child must be the first to receive relief in times of distress.

- The child must be put in a position to earn a livelihood, and must be protected against every form of exploitation.
- The child must be brought up in the consciousness that its talent must be devoted to the service of its fellow men.(Geneva Declaration, 15)

The original documents in the archives of the city of Geneva carries the signatures of various international delegates including Eglantine Jebb, Janusz Korozak, and Gustave Ador, a former president of the Swiss Confederation.

These rules promote programmers aimed at raising the level of awareness of children concerning their rights. The standard rules explicitly take the international Bill of Human rights which comprises the Universal Declaration of Human Rights and the two international convents an economic, social and cultural Rights and civil and political Rights as their political and moral foundation and constitute an important reference guide in identifying the relevant obligation of states parties under the existing human rights instruments. The aim at ensuring that girls and boys as members at their societies, may exercise the same rights and obligations as others, and required states to remove obstacles to rights; “the emotional suffering of loosing loved ones to” Disappearance “without knowing what has happened to them, is sometimes compounded for woman by the legal implication of not being” (Lives Blown Apart 43).

In 1993, the Vienna Declaration for Human Rights reaffirmed that “all human rights and fundamental freedom are universal” (Harris, 2007), and placed the child rights in all aspects of civil society explicitly in human rights context. A wide range of recommendation designed to enhance the future use of the United Nations human rights system in the context of disability is addressed to state parties, the treaty

monitoring bodies, the office of the high commissioner for human rights, the commission on human rights, national human rights institution and civil society. Although the rule are not compulsory, they can become international customary rules when they are applied by a great number of states with the intention of respecting a rule in international law. They imply a strong moral and political commitment on behalf of states to take action for the equalization of opportunities for children.

Children's rights are the human rights of children with particular attention to the right to association with both biological parents, human identity as well as the basic needs for food. Universal state – paid education, health care and criminal law appropriate for the age and development of the child. Applications of children's rights range from allowing children to do whatever they wish to the enforcement of children being physically, mentally and emotionally free from abuse. Some rights include the rights to care and nurturing. Child is a person, not a sub person, and the parent has absolute interest and possession of the child. The term 'child' does not necessarily mean minor but can include adult children as well as adult non-dependent children. There are no definitions of other terms used to describe young people such as "adolescents", teenagers" or "youth" in International Law.

As minor by law children do not have autonomy or the right to make decisions on their own for themselves. Instead their adult caregivers, including parents, social workers, teachers, youth workers and other, are vested with that authority depending on the circumstance the child is in. As applied to children these legal apparatuses are termed as "repressive state apparatus" a concept which was originally coined by Louis Althusser.

Hence, research has found that because of these legal structure children themselves feel powerless and with little control over their own lives, and believe that

the power of this structure, as opposed to their age or development ability, causes them to be vulnerable. Structure such as government policy has been found to make the ways adults abuse and exploit children resulting in child poverty, lack of educational opportunities, and child labor. Research has also identified children are a minority group towards whom society needs to reconsider the way it behaves. Some researchers have identified children are needing to be recognized as participants in society whose rights and responsibilities need to be recognized at all ages.

Declaration of Geneva, regarding to children's rights defined historic definitions of child's right. Consensus on defining children's rights has become clearer in the last twenty years. A 1973 publication by Hillary Clinton (then an attorney) stated that children's rights are a "slogan in need of a definition". According to some researchers, the notion of children's rights is still not well defined, with at least one proposing that there is no singularly accepted definition of theory of the rights held by children.

Children's rights law is defined as the point where the law intersects with a child's life. That includes juvenile delinquency, due process for children involved in the criminal justice system, appropriate representation, and effective rehabilitative services; care and protection for children in state care; ensuring education for all children regardless of their origin, race, gender, disabilities, or abilities, and health care and advocacy.

Children around the world are often raised outside of a home environment and without the care of either biological or adopted parents. Without a parent as a natural advocate and protector these children are particularly vulnerable. Every child who is temporarily or permanently deprived of his or her family environment is entitled to special protection and assistance provided by the state. Children are placed in

institutions such as orphanages, group homes, foster family homes, relative placements, hospitals or other institutions charged with their care. Though these alternative care settings, the government must ensure to the maximum extent possible the survival and development of the child.

Ironically, these placements are often harmful to children. Many children face grossly substandard and over crowded facilities, inadequate and at times inhumane care, physical and sexual abuse, cruel and degrading treatment and life threatening deprivation. Even in some institutions that are clean and provide adequate food, staff neglect children, adolescents are not provided the guidance and care needed to prepare for adulthood- extended family members and communities, lack of educational opportunities, medical care is not well.

Human Rights Watch investigates the situation of children deprived of their family environment and seeks to make significant changes in the way children deprived of parental care are treated throughout the world. It is the fundamental right of child to get the parenting after their birth. On this regard UN convention on the rights of the child declares as:

States parties shall use their best effort to ensure recognition of the principle that both parents have common responsibilities for the upbringing and development of the child. Parents or, as the case may be, legal guardians, have the primary responsibility for the upbringing and development of the child. (UN Convention 18)

Child labor is the direct deprivation of child rights. Many children all over the world are compelled to work forcefully. The International Labor Organization (ILO) has estimated that 218 million children between the age of five and seventeen work in developing countries. Of these, 122.3 million children work in the Asia – Pacific

region, 49.3 million works in sub-Saharan Africa, and 5.7 million work in Latin America and the Caribbean. Most working children in rural areas are found in agriculture; many children work as domestics; urban children work in trade and services. The International Convention on Civil and Political Rights (ICCPR) views child should protect and promote for their development. Further, ICCPR states; “Every child shall have [...] the right to such measures of protection as are required by his status as a minor on the part of his family, society and the state” (5).

The use of children as soldiers is an abusive practice that is an extremely hazardous form of work. Human Right Watch published over a dozen reports on the force of compulsory recruitments of children for use in armed conflict the worst forms of child labor Convention includes the among the worst from of child labor, documenting such abuses in Angola, Burma, Colombia, Congo, Liberia, Sudan and Uganda.

Child trafficking includes the recruitment transportation transfer, harboring or receipt of a child for the purpose of sexual or labor exploitation forced labor, or slavery. Trafficking in children is a human rights tragedy estimated to involve over a million children world wide.

Types of Child Rights

Children's rights are defined in numerous ways, including a wide spectrum of civil, cultural, economic, social and political rights. Regarding the children rights every state ensures its own law, rules and regulations. But must of the countries are agreeing on the UN convention on the rights of the child, which was adopted and opened for signatures, ratification and accession by General Assembly resolution 44/25 of 20 November 1989. Right tend to be of two general types: those advocating for children as autonomous persons under the law and those placing a claim on

society for protection from harms perpetrated on children because of their dependency. These have been labeled as the *Right of Empowerment* and as the *Right to Protection*.

One Canadian organization categorizes children's rights into three categories:

Provision: children have the right to an adequate standard of living, health care, education and services, and to an adequate standard up living, health care, education and services, and to play. These include a balanced diet, a warm bed to sleep in and access to schooling.

Protection: children have the right to protection from abuse, neglect, exploitation and discrimination. This includes the right to safe places for children to play; constructive child rearing behavior, and acknowledgement of the evolving capacities of children.

Participation: children have the right to participate in communities and have programs and services for themselves. This includes children's involvement in libraries and community programs. Youth voice activities and involving children as decision – makers.

In a similar way, the Child Right Information Net work, or CRIN for short, categories rights of child into two groups:

- Economic, social and cultural rights: Related to the condition necessary to meet basic human needs such as food, shelter, education, health care, and gainful employment. Included are rights to health, the right to education, adequate housing food, water, the highest attainable

standard of health, the right to work and rights at work, as well as the cultural rights of minorities and indigenous people.

- Environmental, cultural and developmental rights: which are sometimes called “third generation rights”, and including the right to live in state and healthy environments and that groups of people have the right to cultural, political, and economic development.

Amnesty International also importantly works, regarding to human rights. It openly advocates four particular children's rights, including the end to juvenile incarceration without parole an end to the recruitment of military use of children, ending the death penalty for people under twenty-one, and raising awareness of Human Rights in the classroom. Likewise Human Rights Watch an international advocacy organizations, includes child labor juvenile justice, orphans and abandoned children, refugees, street children and corporal punishment.

Most of the national and international organizations work and advocate infavour of the children and categories differently to child rights, that purpose, scholarly study generally focuses children's right by identifying individuals rights. The following rights “allow children to grow up healthy and free”.

- freedom of speech
- Freedom of thought
- Freedom from fear
- Freedom of choice and the right to make decisions.
- Ownership over one's body.

Same way, the Canadian children's Rights Council identifies several other issues affecting children's rights, including fetal rights, infanticide, child abandonment, child indent rights, paternity fraud, paternity testing, age of consent,

shaken baby syndrome, genital mutilation, bullying corporal punishment, parental alienation, children's right in family law, youth suicide, anorexia nervosa, ADHD, smoking, and childhood pregnancy. Some other issues also affecting children's rights include the sale of children, child prostitution and child pornography.

Children's Right and Adult Rights

In the majority of jurisdiction, for instance, "children are not allowed to vote, to marry, to buy alcohol, to have sex, or to engage in paid employment" (Stanford Encyclopedia of philosophy, 4). Within the youth right movement, it is believed that the key difference between Children's rights and Youth rights is that children's rights supporters generally advocate the establishment and enforcement of protection for children and youth, while youth rights generally advocates the expansion of freedom for Children and Youth and of right such as suffrage.

UN Convention defines 'a child as human being below the age of eighteen'. Adult's period began after the end of childhood. It is the period of maturity. Both child and adult are human being, if so what is the difference between child's rights and adult rights. Can both child and adult get equal chance to have rights is the important act to be clear about the children rights.

If children can have at least some rights, what rights should they have? Can important reason for asking, and for giving a satisfactory answer to, this question is concern that the child's moral status should be adequately secured and protected. Onora O'Neill, believe that this is assured by discharging our obligations as adults to children, just as there are things we ought not to do to animals without believing that animals or children have rights. But children are not animals. They are human beings. Ought they not then to have the basic right that humans have?

One thought would be that although children are entitled to the some moral consideration as adult it does not follow that children should possess the some package of rights as adults. Since children are humans they are surely entitled to the basic human rights. But there are some rights possessed by adults which children can not possess. This is view defended by Brennan and Noggle (Brennan and Noggle 23). The rights which adult posses are 'role-dependent rights'. These are rights associated with particular roles, and possession of the relevant right is dependent on an ability to play the role. Thus, doctors have rights that their patients do not and drivers have right that these who have not passed their driving test do not. So this argument is interesting not least because it does not provide, in respect at their rights, a fundamental distinction between adults and children after all some adults could conceivably possess no more than the basic right possessed by children since they might have none of the abilities required to play any of the role associated with the role dependent rights.

However it is not obvious that children do have the basic human rights that adults have. Central amongst these rights is that of self determination, that is the right to make choices in respect of one's own life. This right is basis of derivative right to marry, have sex, choose one's work, purse a course of education and so on. But this right is normally denied to children. To say that children do not have all the basic human rights that adult do is not to deny them their status as humans. After all it makes sense to insist that children, but not animals have a basic right to life. Vegetarians who think it immoral to kill animals for food do not – as they could protect animals from being killed by other animals. They do not require a predatory species not to violate the rights of its animal victims. But we do think children home a right to be protected and that adults should enforce the duty not to harm them. It also

makes sense as suggested, to say that children do not have an adult right of self determination.

Most who believe that adults have rights which children do not have made the cut between liberty and welfare right. Regarding to the child rights and adult rights, Feinberg distinguishes between rights that belong only to adults (A-right), right- that are common to both adults and children (A-C- rights), and right that children alone possess (C- rights) (Feinberg 124-153). Thus a common position is that the A- right includes, centrally, the liberty rights, and that the A-C- rights include, centrally, the welfare rights. Liberty rights are rights of choice, where as welfare rights protect important interests, such as health, bodily integrity, and privacy.

What might be included in the C- rights? Feinberg distinguishes between two sub classes of C- rights. First, rights which children possess in virtue of their condition of childishness. There are the rights children have to receive these goods they are incapable of so doing because of their dependence upon adults. These goods might include food and shelter. Second, the right to be protected against harms which befall children because of their childlike vulnerability and whose particular harmfulness is a function of a fact that they befall children. That harm might include abuse and neglect.

The Child's Right to Grow up and to be Heard

Feinberg characterizes the second sub-class of C-right as 'right in-trust' and which he thinks can be resumed under the single title of a 'right to an open future'. They are the rights whose protection ensures that, as an adult, child will be in a position to exercise their A-and A-C right to the maximal or at least to a very significant degree. Rights that should keep their future open in the right to grow up. Such rights impose limits on the right of parents, and also impose duties on the part of

the state to perfect these rights. Feinberg refers to these C-right as ; 'anticipatory autonomy right' which might suggest that they are only A- right-in-trust to but he also speaks, within a page of right- in- trust of class child as protecting those future.

Interests a child will have as adult. This implies that they are also anticipatory welfare rights (Feinberg, 126).

Child right to an 'open future' is questionable that how open a child's future should be. Some interpret demand 'open future' for an education of child as requiring individuals to acquire 'to the greatest possible extent' the capacity to choose between 'the widest possible variety ways of life' (Arneson and Shapiro, 388).

Requiring that a child be brought up to be able eventually to choose between as many options as possible may impose unreasonable burdens on parents.

Feinberg's ideas of 'rights-in-trust' is closely related with the idea of Eekelaar's 'a child's development' right (Eekelaar 161-182). These are the right of a child to develop that potential so that they enter adulthood, without disadvantages. Whereas Feinberg attributes the rights to the child's adult - self, the child holding them only in anticipatory; form, Eekelaar. Attributes the right to the adult's child –self arguable this makes no difference since the child and the adult are one and the same person. Although this is a metaphysically contentions claim Parft grant that child and adult are merely distinct temporal statues of a single individual. Child and adult are one and same person. Whether each temporal stage of the person has the same interest in the child developing into an adult is a further issue which will be considered shortly.

The right to be heard is a valuable right. What makes to valuable is both that there is a point to making one's view known and further, that making one's views known makes a difference. As a further general point it is clear that there will always

be some issue on which it is more important that child be allowed to speak and that what they say about issue carries weight is determining outcomes. Thus every child have the freedom to make choice, to speak about and to be heard.

It will be important for the child to be listened to. But it is also equally important that the child is heard in the sense that their views are given due consideration and may influence what is done. The right to be heard is only a right to have the opportunity to influence the person who will otherwise choose for the child. The power to make these choice reside with the adult guardian or representative at the child. All the child retains is the right to try to motivate that adult to choose as the child themselves would choose if they were allowed to.

Regarding the child's right to be heard, article 12.1 of the United Nations Conventions not only accords the child right freely to express those views affecting the child. But also and crucially gives the child an assurance that their views will be given 'due weight in accordance with the age of maturity of the child'?

Great emphasis is placed on what are termed a child's 'participation rights' as opposed to his / her 'protection rights'. The 'protection right', protect the child from violent, abusive, cruel or exploitative treatment. Whereas 'participation right' in contrast, give the child some entitlement to be the agent of their own lives.

The celebrated British legal Judgment in the Gillick Case (1986) provides a useful guide relate to the child's right. This Judgment has been extensively if not exhaustively discussed, and it has also been highly influential in matter relating to the consent of children to medical treatment.

In deciding in favor of the health authority one of the Law Lords, Lord Scarman made statement crucial to his finding and one that has subsequently been much cited. It is worth reproducing:

The underlying principle of the law [...] is that parental right yields to the child's right to make his own decisions when he reaches a sufficient understanding and intelligent to be capable of making up his own mind on the matter requiring decision. I would hold that as a matter of law the parental right to determine whether or not their minor child below the age of 16 will have medical treatment terminates if any when the child achieves a sufficient understanding and intelligence to enable him to understand fully what is proposed.

(Gillick, 186–189)

Either child's right is inherent or secured, is debatable issues regarding to child rights. There are two competing theories whose respective virtue and vices have been extensively debated without either gaining evident or agreed supremacy. In one camp is the will or choice theory (Hart, Sumner, Stener); in opposing camp is the welfare of interest theory (MacCormick, Raz, Kramer).

The will theory sees a right as the protected exercise of choice. In particular to have a right is to have the power to enforce or waive the duty which the right is the correlative the welfare/ interest they see a right as the protection of an interest of sufficient importance to impose on other certain duties, whose discharge allows the right holder to enjoy the interest in question. It is natural to think that each theory is more appropriate for certain kinds of rights. The will theory fits right actively to do things (to speak, to associate with other) whereas the interest theory fits rights passively to enjoy or not to suffer things (to receive health care, not to be tortured).

Literature is mirror of society. It reflects the issues of society. Literature, we can't define in limited sense because it has been including various aspects of society, and is broad term. Children are the social human beings as adults. The literature,

which brought the issues and subject matters related and suitable to children, is called children literature.

Children's literature was not great. In general, few people could afford to own many books. The book that is recognized as the first children's Picture Book in the English language is John Amos COMENIUS's *Orbis Sensualium Pictures*. Charles Hoole translated it from the original Czech in 1659. Engravings depicted many everyday objects that were numbered and described below the drawing in Latin and in English.

Hornbook was used for early lessons as an inexpensive substitute to children. Horn books were not actual book but small wooden paddles, about three inches by five inches, on which a lesson sheet containing the alphabet, combinations of letters, and the Lords prayer was pasted and covered with transparent horn. Peddlers, or chapmen, also sold small inexpensive booklets that were appealing to children and related the adventures of such characters as Robin Hord, Jack the silent killer and Dick Whittington. Such fantasies were intended for children focused on death and eternal damnation. Puritan ideas made rather gloomy reading for children. The *New England Primer*, published about 1690 in Boston by Benjamin Harris, was a very popular book intended for puritan children. It contained stories about Christian Martyrs, the alphabet, and rules for behavior.

The concept of childhood currently serves as a repository and synonym for our hopes for the future; children collectively provide a fittingly Lockean *tabula rasa* for the future of our country and selves. In his landmark text *Centuries of Childhood* (Knopf), Philippe Aries states that “our world is obsessed by the physical, moral and sexual problems of childhood” (online posting). In a more recent sociological examination, Jenny Kitzinger suggests that we now practice “a fetishistic glorification

of the innate innocence of childhood” (10). John Gardner triumphantly pulls out the protection of children as his ultimate reason for the necessity of moral fiction. Despite the frequent contribution of real children having to survive without protection, childhood remains a state our culture wishes to protect, and we tie our societal worth to our success in protecting it.

Children are a convenient class to protect. Inarguably, in order to survive, small children require provisions and protection that adults do not, and even larger ones benefit from intercession and guidance from those who have passed beyond childhood. On one hand, children are different from adults, so we can contemplate restrictions and permissions specific to them without considering its hypocrisy or unfairness. On the other, the state of being a child is a Universal experience. Children literature, most primarily focused on child struggle, innocence and experience.

The genre of scary picture books, fairy tales and stories, articles, adventurous story, and ghost stories are the various forms of children literature. Such literatures are published intended for children's pleasure. Picture books featuring dark and dire monster can indeed please small children. Such books can certainly seem frightening. They contain alarming images, disquieting texts, and threatening concepts. Scary books may occasionally frighten some young readers; frighten them in unenjoyable ways and beyond their tolerance. Many adults can recall a picture or an entire book that caused them real distress as children.

Undoubtedly, children literature's purpose is for children's pleasure and creates their enthusiasms for literature. Children literatures are linked with children's psyche. Some books give moral lessons to them, some adventurous books encourage them to do something new, and ghost stories create fear and horror in their inner psyche.

Children literature is simple. There is a determined effort to make reading possible and easy for all children; we do not see reading as pointless. Yet we don't seem entirely agreed upon the point or the possible repercussion thereof – if children read to learn, they may learn the wrong things; if children read to experience emotion, they may experience the wrong ones. Young Children's books generate their own version of the anxiety of influence: adults simultaneously desire that these books will influence children positively and dread that children will be affected negatively, although the specifics of positive and negative influence will rarely be agreed upon often, ironically, it is the very professionals who argue most vehemently for the positive impact of good literature who also dismiss the possibility of negative effects.

Early children's criticism aimed to learn how children read literature specifically, so that they could recommend “good books” for children. These early critics were often teachers, librarians and other educationalists. The critics often disagreed about what books they think children would like, and why, and about which books will be “good” for children and why though many critics are still child centric, the discipline has expanded to include other modes of analysis. Lissa Paul, Peter Hunt, Perry Nodelman, John Stephens, and Roderick McGillis are some critics of children literature.

III. Textual Analysis: Impact of Parents' Conflict upon Child Psychology

When Mr. and Mrs. Beale Farange are divorced, they receive joint custody of their young daughter Maisie. At first, both jealously guard their privileges, using Maisie as a weapon to wreak revenge on each other. They show artificial love to Maisie, both behave her as an object of possession and as a messenger. Then, as they each become involved with new lovers, both Ida and Beale forget their parental responsibilities and duties, enjoyed in the colorful world, so Maisie is increasingly forgotten, left to fend for herself with little more guidance and affection it is what is to be had from her ridiculous governess, Mrs. Wix.

As it happens, Ida Farange's new husband, Sir Claude, has some scruples and is genuinely fond of Maisie. It is he who takes over her care—indeed, her entertainment for the most part, while her selfish and needless parents all but abandon her. Sir Claude and Ida eventually go their separate ways, however, and he takes up with Beale's new wife, Miss Overmore. This puts the highly scrupulous Mrs. Wix in a compromising position, which she applies to the hapless Maisie, who would, it seems, be quite content to go on living with Sir Claude and his new mistress.

At this point, the extent of Maisie's extraordinarily canny grasp of her situation and of the intricate amorous games being played all around her becomes clear. She quite brazenly bargains with various adults to secure her own care, preferably with Sir Claude. He takes her to France with Mrs. Wix, only to be pursued there by Ida, or Mrs. Beale, as she is most frequently called. In a climactic confrontation of novel, Sir Claude dispatches Maisie and Mrs. Wix back to England, promising never to abandon Maisie, although he seems to have returned to Ida, who, presumably, has no desire to have her gay life interrupted by the duties of caring for a young child.

Novel revolves around the Farange family and their life style. Maisie, who is six-year-old, is trapped in ambassadorial service. *What Maisie knew* (1897) begins when a divorce court assigns the child to alternating terms with parents who use her as "a messenger of insult". Once she has puzzled out.., that everything was bad because she had been employed to make it so" by her parents, she begins to repudiate their ambassadorial "employment," to have her own feelings and to employ them for her own purposes.

Beale Farange, Ida Farange, Miss Overmore, new wife of Beale Farange and Sir Claude, Ida's second partner, are the types of character who are naturally affixed. They are leading by their own purpose, with irresponsible and duty-less, to bind up with one another. They detach with one for the sake of attaching with other to fulfill their personal interest.

When Beale and Ida divorce each other, then the court decrees that their only child Maisie, will shuttle and forth between them, spending six month of the years with each. Both Ida and Beale are immoral and frivolous, who don't think about the future of their child but use Maisie to express their insult and hatred of each other. Accusing each other,ruining the life of Maisie, both show their uncared and irresponsible parenthood, what Maisie should get from her parents. Those conflictual and ill relationships play the important role to violate the ultimate fundamental rights of the Maisie in the Farange family.

Henry James, one of the most prominent and renown American writers, novelists and critics, not only depicts the picture of Victorian society, life style and manner of the Victorian aristocratic family and culture and tradition of people but also shows the difference of morality and materiality. The Victorian morality is slightly hinted at by James in a satirical manner. Mrs. Wix is very much insightful to Maisie

than the materiality showyness of other four characters. Basically, Victorian people's life was full of hustle and bustle. People were anxious about their private interest.

This novel is also a thoroughgoing condemnation of parents and guardians abandoning their responsibilities, love and care, fatherhood and motherhood to their children. After the birth of child, it is his/her ultimate right to rare in the well parenting, love and care. But James sees the problem in Victorian society. He sees English society as becoming more corrupt and decadent, and *What Maisie Knew* is one of the harshest indictments of those people who can't be serious and bothered to live reasonably responsible lives.

Beale is a handsome and romantic man; Ida is beautiful and always wants to be adored by one man; Miss. Overmore (Mrs. Beale) is pretty and cultivated woman and Sir Claude is gentle and courtly man. In comparison, another important character of the novel is Mrs. Wix, who is Maisie's good governess, teaches the moral lesson of life in the absence of her parents, is homely and colorless. Maisie expects to be loved by all five and would be happy if they loved each other. Since, Beale and Ida hates each other, it is pleasant that Beale and Maisie's first governess Miss Overmore are in love. In such situation Maisie would like to think of the two as father and mother. When she is rejected by one of four she turns hopefully to another. Always she is drawn toward the romantically beautiful and exciting world but always caste away into the darkness. Henry James shows his female protagonist's deprivation from the love and care, what she should have got in the novel.

Maisie is confronting with interpreting the world in which she is fated to live. She begins at once to build on imagined world which will be pleasant and wonderful in which she will be loved as a child of her age expect to live. But she gets a rigorous social education and acquires the selfish manners of her elders. What she acquires is

moral education not by her biological parents but by the kind governess Mrs. Wix. It was the responsibility of her biological parents to raise and to make educated for her gold future but she is deprived from that right because of her parents' conflict. But it is her fortunate, what she should have got from her parents, is getting from Mrs. Wix. Her moral education helps Maisie to enter into the maturity or innocence to experience. "It was to be the fate of this patient girl, to see much more than she at first to understand, but also even at first to understand much more than any little girl" (15).

However, patient had perhaps ever understood before. Instead of her parent ill treatment, she struggles to develop herself and to be more conscious than the early period. She gets chance to learn something from her parent's conflict, it is so because she gets the moral lesson under the guidance of Mrs. Wix. On the one hand she is unable to get the good parenting of her biological parents which is her innate right but on the other hand she gets good guidance of Mrs. Wix that leads her life more positively and what she knows is more than in her early time. It is true that to be a good person, family environment play very significant role, where child may develop their life entirely but sometimes children may grown inspite of that if they take it as chance to know something new. She is taken into the confidence of passion on which she fixed just the stare she might have had for image banding across the wall in the slide of a magic lantern. The disturbing relation of her real parents and stepparents teaches both good and bad things of life. Maisie is characterizes as a clever six-year-old girl suppressed by her parent's divorce and their subsequent decisions. Therefore, at last she wishes to live with her governess, who teaches her moral sense, Mrs. Wix as her freedom of choice despite of her parent's affection for her.

As the novel opens, Maisie is presented totally as a dull and innocence. She has to listen what her parents and stepparents talk about her and themselves. In fact,

Maisie has been made as an object and all the parents and stepparents wish to possess as their own as if she has no sense and consciousness of what they are talking about her. Maisie is presented as a victim of her environment with two parents that despise one another. She is hardly more than an observer eagerly following her side-box the spectacle of the stage. She was divided in two ends the portions tossed impartially to the disputants. They would take her in rotation, for six month at a time; she would spend half the year with each. This was odd justice in the eyes of those who still blinked in the fierce light projected from the tribunal- a light in which neither parent figured in the least as happy example of youth and innocence.

Children are human beings. As human being they have their fundamental rights as other human have. Most of the national and international organizations work and advocate in favor of child and categories their rights differently. Child phase is early period of human being. It is very sensitive and tender. So, there should be well care, love and guidance for their better life. Children have the right to an adequate standard of living, health care, education and services and to play. They have needed protection, protection from abuse, neglect, exploitation, and discrimination. Not only that children have the freedom of speech, freedom of thought, freedom from fear, freedom of choice and the right to make decisions. Every nation implements their own law, rule and regulation regarding to children to secure the ultimate child rights. UN Convention as the right of child is international law, which equally works and advocates guaranteeing that right. But many research and data shows, many children all over the world are still deprived from such child right. This is serious problem in the field of children.

When Ida and Beale separated each other due to their misunderstanding both started to claim to Maisie as their own as the object is possessed. And their conflict

and quarrel take the expanded form, hate and accused each other. But they don't think about the life of Maisie. They never think what their conflict and quarrel may affect in the innocence of Maisie. As court decision, Maisie lives in rotation with each, six months with one and another six months with the other. They make Maisie as a seed of quarrel and accusing each other abusing her. Both impose their power to possess her. As her turn comes to stay with Beale after her stay with her mother Ida, Beale has sent Miss Overmore, her governess to take Maisie. Miss Overmore promises to Beale and Maisie's life will be happier with him but Ida suspects her.

“This would make every time, for Maisie, after her inevitable six months with Beale, much more of a change”.

“More of a change?” Ida cried. “Won't it be enough of a change for her to come from that low brute to the person in the world who detests him most?”

“No, because you detest him so much that you will always talk to her about him. You'll keep him before her by perpetually abusing him.”

Mrs. Farange stared. “Pray, then, am I to do nothing to counteract his villainous abuse of me?” (12)

Children are human beings and have human rights. Maisie, in this novel is not considered as such by her parents. All show their flattery affection because they have their personal interest to take revenge each other. Even, she is not given the place of a human being comparing her with an animal, “poor little monkey!” (12) Ida at last exclaimed; and the words are an epitaph for the tomb of Maisie's childhood. She is abandoned to her fate. What is clear to any spectator is that the only link binding her to either parent was this lamentable fact of her being a ready vessel for bitterness, a deep little porcelain cup in which biting acids could be mixed.

It shows, they had wanted her not for any good they could do her, but for the harm they could, with her unconscious aid, do each other. They are surrounded with subjects they must take as a rush and perpetually getting into the attitude of triumphant attack. They have certainly no idle hours and Maisie goes to bed each night as tired as from a long day's play. She should serve their anger and seal their revenge, for husband and wife had been alike crippled by the heavy hand of justice. Maisie was made as a medium to express their personal rage. The mother had longed to prevent the father from abuse, as she said, "so much as looking" at the child; the father's plea was that the mother's lightest touch was "simply contamination" (13).

Her first turn is with her father, who spared her only in not letting her have the wild letter addressed to her by her mother; he confined himself to holding them up at her and shaking them. Her features had somehow become prominent; the gentleman who comes to see her father and the smoke of whose cigarettes went into her face so perpetually nipped them. Some of these gentlemen made her strike matches and light their cigarettes; other, holding her on knees violently jolted, pinched the calves of her legs till she shrieked her shriek was much admired-and reproached them with being toothpicks. The word struck in her mind and contributed to her feeling from this time that she was deficient in something that would meet the general desire.

Maisie is impelled perpetually to look at the legs of other children and ask her nurse if they are toothpicks. Moddle is terribly truthful; she always said: "Oh my dear, you'll not find such another pair as your own" (17). It seems to have to do with something else that Moddle often said: "you feel the strain-that's where it is; and you'll feel it still worse, you know." (17) She is compelled to remember always the words in Moddle impressed upon her that he did so give himself: "your papa wishes you never to forget, you know, that he has been dreadfully put-about" (18). Maisie

perpetually neglected and deprived of her wishes. Child right talk, every child must be protected against every form of exploitation. But Maisie is unable to get her basic right. She is compelled to do what she is not wished.

It is turn of her mother to keep Maisie after the father turn is over. She comes back with mother in carriage, is at the door; a gentleman is there, who is always there, laughed out-very loud; her father who had her in his arms, said to Moddle: “my dear woman, I'll settle you presently!”(18)

Maisie is not at the moment so fully conscious of them as if wonder of Moddle's sudden disrespect and crimson face; but she is able to produce them in the course as fine minutes when, in the carriage, her mother, all kisses, ribbons, eyes, arms strange sound and sweet smells, said to her by asking what he has said to her, “And did your beastly papa, my precious angel, send any message to your own loving Mamma?” (18) Than it is that she found the words spoken by her beastly papa to be, after all, in her little bewildered ears, from which, at her mother's appeal, she said to her mother what father talks about her mother. “He said I was to tell you, from him,” she faithfully reported, “that you're a nasty horrid pig!” (18) Mrs. Farange has described her as almost to pretty and some one has asked what that mattered so long as Beale wasn't there. “Beale or no Beale,” (20) she neglects her husband, Maisie has heard her mother reply, “I take her because she's a lady and yet awfully poor. Rather nice people, but there are seven sisters at home. What do people mean?”(20) In fact Maisie is not poor and weak herself but her parents made her so.

Maisie is behaved and exploited as a messenger of disgust, through, they supply malicious message to one another. They express their hate and rage, and Maisie exchanges that. But all the time Maisie becomes silent. She realizes that it is great chance to learn something from her parents' conflict. That lesson help Maisie to

herself. Her vow of silence gives her an immense amount of power. Everything that has happened when she is really little is dormant but the positive certitude, bequeathed from afar by Moddle, that the natural way for a child to have her parents is separate and successive, like her mutton and her pudding or her bath and her nap.

The day when her mother would be at the door in the carriage in which Maisie now rode on no occasions but these. There is no question at present of Miss Overmore's going back with her, it is universally recognized that her quarrel with Mrs. Farange is much too acute. The child feels in from the first; there is no hugging nor is exclaiming as that lady drove her away—there only a frightening silence, which culminated, according to its stern nature, in a still more frightening old woman, a figure awaiting her on the very doorstep. She imposes her power or shows her adulthood over the innocence poor child. She orders, “You are to be under this lady's care,” (25). After the Maisie turn to live with her, “Take her, Mrs. Wix,” (25). She adds, addressing the figure impatiently and giving the child a push from which Maisie gathered that she wishes to set Mrs. Wix an example of energy. Right of child didn't allow to any parents to impose their authority and power, forcibly over the children. Children need the warm love and proper care for their better life. What Maisie's parents behaved her shows the actual condition of Maisie throughout the novel.

Ida wants power over Maisie only to be rid of her. As Ida plainly reports to both Claude and Maisie in Kensington Gardens: “I've given her up to her father to keep—not to get rid of by sending about the town either with you or with any one else” (144). Here, Ida paradoxically exercises her power over Maisie by surrendering possession of the child to her husband. Ida delivers her message concerning Maisie's return to Beale as a vindictive taunt, responding to Claude's own earlier claim to possess the Maisie:

Felt Sir Claude immediately clutch her [...]” she's mine.”

“Yours?” it was confounding to Maisie to hear her speak quite as if she had never heard to sir Claude before.

“Mine. You've given her up. You've not another word to say about her. I have her from her father,” said Sir Claude, statement that startled his companion, who could measure its lively on her mother. (147-48)

This petulant bickering and bartering over Maisie—this literal and figurative laying claim and imposing authority to her demonstrate her actual status and position as a mere possession. In this scene, James shows how a family law that favors parental rights over the best interest of the child is destructive to the child. Claude, a figure who genuinely cares for Maisie, has no legitimately legal power to act as her guardian. Instead, the law supports Maisie's parents even as they consistently push her away and finally surrender their responsibility and legal claim to her altogether.

While such observations focus on the manipulative use of embraces by women in the novel, it is clear that Maisie's natural father, Beale, also coddles Maisie in his own effort to get what he wants. Beale's motives are clearly demonstrated in the scene in which he relinquishes his responsibility for Maisie, when he cynically offers to care for his daughter on the condition that she leaves Sir Claude, Mrs. Beale, and Mrs. Wix. He hypocritically hopes to force Maisie to reject his proposal. When accusing Maisie of being disingenuous. Beale comes straight over and, in the most inconsequent way in the world, clasps her in his arm's a moment forcibly and rubs his beard against her cheek. Then she understood as well as if he has spoken it that what he wants, hang it, was that she should let him off with all the honors with all the appearance of virtue and sacrifice on his side. It is exactly as if he has broken out her, “I say, you little booby, help me to be irreproachable, to be noble, and yet to have

none of the beastly bone of it. There's only inappropriate enough for one of us; so you must take it all" (187).

This is what he communicates in a series of tremendous pats on the back; that portion of her person has never been so trumped since Moddle thumps her when she chokes.

Similarly, Mrs. Beale's flightily, chastening embraces culminate in her final grasping gesture: "Mrs. Beale made, with a great fierce jump, a wild snatch at her stepdaughter. She caught her by the arm and, completing an instinctive movement, whirled her around in a further leap to the door" (258).

Here, Mrs. Beale blindly embraces her desperate, willful passion rather than real little girl, because Maisie would furnish Mrs. Beale and Sir Claude with a pretext for living together, Mrs. Beale abandons her customary exaggerated tenderness and clings to Maisie with a vicious fervor. Her tenacious passion reduces Maisie by reifying her: at this point in the narrative, Maisie is less a human being than a cipher or emblem of Mrs. Beale's adulterous desire. Thus Mrs. Beale asserts control over Maisie by means of a violently instantaneous of her illicit desire for Claude. Her manipulative embrace reveals much more her individual selfishness.

In contrast to the many other embraces that so quickly became jostling group and shoves is Sir Claude's gentlemanly touch. Yet while his touch is decidedly different from the violent, theatrical hugs of Ida and Mrs. Beale's remonstrating embraces, it is similar to them in that it communicates power. In this care, it is a power to possess that is based on a claim to an amiable and vaguely defined paternal authority. When Sir Claude lays his hand over Maisie's he is making a claim upon her, usually a subtle appeal to Maisie's sense of loyalty or a simple claim of affection, but a claim nevertheless. Sir Claude is a not legal parent in the eyes of law. He only

adopts Maisie as his own and persuades her. He responds to Mrs. Wix about the Maisie. “Do you mean leave this house and take up my abode with you?”(81)

Moreover, Sir Claude's nurturing warmth towards Maisie is markedly evident even from the moment of their very first interview. This warmth is conveyed by Claude's familiar gesture of affection for Maisie; his laying of his hand upon her own. Sir Claude's laying of his hand upon Maisie likewise becomes a confiding gesture when, in the course of a conversation which is by turns playful and grave, each reveals to the other a shared fear of Mrs. Beale:

“I'm awfully afraid of Mrs. Beale,” Maisie objected. He raised his smooth brows. “That charming woman?”

“Well” she answered, “you can't understand it because you're not in the same state.”

She had been going on with a luminous “But” when, across the table, the laid his hand on her arm.

“I can understand it. I am in the same state.” (115)

Mrs. Beale, who is Maisie mother at first. After the divorce Maisie doesn't like her behaviour. Sir Claude, who is going to marry her soon always persuade Maisie to lie with them “Oh but she likes you so!” (90) “Well, what prevents is employ that you've the gentlest spirit on earth” (99). He further said “my dear lady, you exaggerate tremendously my poor little needs” (82). “Ah my good friend, I do look out!” (82) “I beg your pardon” (83).

Maisie observes interpersonal relationship of her biological parents and stepparents, when she knows her parent escape away; she needs other to take care herself. She desires to remain in a happy family as a child. Her imaginations of getting the love and care of own parents show her pathetic condition in her psyche.

Maisie wants to live with Claude and Mrs. Wix altogether but Mrs. Beale, whom Sir Claude has begun to love, creates obstacle:

I am going to divorce your father. This was so different from anything Maisie had expected that it took some time to reach at her mind. She was aware meanwhile that she probably looked rather wan. "To marry Sir Claude Mrs. Beale rewarded her with a kiss "It is sweet to hear you put it so". (226).

Maisie's implicit plea is communicating in this novel through the narrator's ironic description of Maisie's parents. Both parents persist in treating her as though she is simply an object to be possessed in a continuity game of revenge against one another. Ida and Beale are natural parents. They possess Maisie, Claude's possession of Maisie is mutual, enabling, and affectionate. The law that favors the natural parent fails to recognize and feel moral importance and responsibility of the child's (Maisie) need of care, instead insult and hate, a need which is addressed better, though not sufficiently by the stepparent than by the actual parents that is her innate right.

They had wanted her not for any good they could do her, but for the harm they could, with her unconscious aid do each other. In addition, the theme of possession and dispossession became linked later in the novel when her parents make of Maisie "the little feathered shuttlecock they could fiercely fly between them" (14).

It is Maisie's ultimate right to get the love and care of her biological parents, which she is unable to get. Instead, they escape from their responsibility. They never think and advise her for anything good. They always let her under the care of other, "won't there be anyone to give me the lesson?" (103). It is really a shocking remark about what she is really expecting.

Maisie's release from her parent is managed in scenes that free her from them both physically and emotionally. Ida is relieved that Sir Claude has abducted Maisie from her custody because it saves her the inconvenience, of continuing to have the child in her life. But Maisie distills most of the sting from Ida's desire to abandon her when she has a scene with the captain, Ida's latest lover, in which she discovers the measure of sincerely positive feeling that she has for her mother beyond dread, or mystified awe, or pain. The captain reports about Ida: "she tremendous fun –she can do all sorts of things better than give ever seen anyone... she has the nerve for a tiger-shoot...Look here. She's true!"(116). If she virtues the captain celebrates are scarcely maternal and barely accurate, that hardly matters since

What is appeared to... to come to was that on the subject of her ladyship it was the first real kindness she had heard, so that at the touch of it something strange and deep and pitying surged up within her..., she cried, with a pang, straight at him, cried as she had never cried at any one in all her life.

"Oh do you love her?"

[...]"Of course I love her, damn it, you know!"

[...]"So do I than. I do, I do, I do!" (118)

Maisie Knows now, is more than early her life. Maisie has a brief opportunity to feel authentically loving toward her father too in a scene in which Beale abandons her by trying to make her say she does not want him. The scene with Ida's captain and the one with Beale, are corresponding moments at the heart of the novel in which Maisie is released from her parents in the most profound sense even from the impression of hurt.

Children have the right to protection from abuse, neglect, exploitation, suppression, oppression and discrimination. Protection right of children includes the right to safe places for children to play, constructive child rearing behavior and acknowledgement of evolving capacities of children. Children, as human being need serious care and love to bloom them. People also have the responsibility to respect the right of children and not exercise one's in a way which is likely to stop them from being able to exercise their human rights. Child rights didn't allow any kind of abuse and exploitation. Maisie, as an object, as doll, moved hand to hand, not only deprived from her child celebration and right but also sexually victimized.

Maisie's scene with her father begins when he abducts her and taken her, oedipally, to his mistress rooms. Alone with him there,

Maisie had her sense... of her having grown for him [...]. There was a passage during which, on a yellow silk sofa under on of the palms, he had her on his knee, stroking her hair, playfully holding her arm while he showed his shining fangs and let her, with a vague affectionate helpless pointless “Dear old girl, dear little daughter,” inhale the fragrance of his cherished beard [...] it needed nothing more than this to make up into her in fact for omission. The tear came into her eyes again as they had done when in the park that day the captain told her so “splendidly” that her mother good (137).

For Beale, her actual father, when he holds her on his knee, strokes her hair, murmurs in her ear, and offers her the scent of “his cherished beard,” Maisie is no longer a more children. For her step father sir Claude, the growing Maisie is similarly both a woman and a child, a potential sweetheart and a daughter; he shares the confusion of Beale's “Dear old girl! Dear little daughter.”(137). He even repeats

Beale's symbolically sexual abduction with another of his own when he sweeps Maisie off to Bonlogne and nearly elopes with her on the train.

Beale pressed her to agree what he has said to her, the more happy she is at any rate the less she'll want you about. "That's why I press you," (145), he agreeably pursued, "to consider this handsome offer-I mean seriously, you know- of your sole surviving parent."(144), during their talking how he is treating to Maisie when she does not obey. Their eyes, at this meet again in a long and extraordinary communion, whom terminates in his ejaculating: "Ah! You little scoundrel!" (143) She takes it from him in the manner it seems to her he would like best and with a success that encourages him to go on: "you are a deep little devil!" (143) Her father looks at her hand. "Don't be a little ass!"(139) And her mother scolded her as, "you hoped, you little horror?"(169). "You are a horrible little hypocrite ..." (54).

With her actual parents out of the picture, the last third of the novel shows Maisie reassembling in Boulogne with her stepparents, Sir Claude and Mrs. Beale, and her current governess Mrs. Wix. Her governess favors a living arrangement that excludes Mrs. Beale; she wishes to save Maisie from what she regards as the corrupting effect of daily exposure to adultery. Sir Claude, however, proposes a household composes of Maisie, Mrs. Beale, and himself, minus the didactic Mrs. Wix presses to choose between the possibility that the stepparents care about her for herself, and the alternate or perhaps overlapping possibility that they care for her largely because her presence gives their relationship an appearance of respectability.

An earlier exchange between Maisie and Beale about the stepparents has made clear that in the Maisie world, the impulses of caring and the architecture of use are hard to tell apart but difficult to continue for any length of time. It is clear that how

her stepparents and biological parents insult and hate each other that provide chance to Maisie to know about them

“They're probably the worst people in the world and the very greatest criminals, “Beale pleasantly urged.” I am not the man, my dear, not let you know it.”

“Well it doesn't prevent them from bring me. They love me tremendously.” Maisie turned crimson to hear herself [...]”you are a jolly good pretext [...], for their game.”

The child reflected. “well than that's all the more reason [...], for their being kind to me.”

[...]”Don't you understand, Beale pursued,” that when they've made you as horrid as they can-as horrid as themselves-they'll just simply chuck you?

[...] cease to require you.”

[...] “cease to require me because they won't care?”(143-144)

Maisie, how they try to misuse her for their personal interest and satisfaction and her effort to know about the adult who are surrounding her, clears that how she is affected from their behavior and knew something new about the life is her positive impact of that deprivation.

Mrs. Wix and Miss Overmore, both at first is Maisie governess. But later, Miss Overmore become her stepmother, who always tries to acquire her time and again, she considered; she colored a little and, than embraced her ingenious friend in this way: “you're too sweet! I am a real governess” (213). Whereas Mrs. Wix is her real governess and moral teacher. Mrs. Wix's ‘morality’ and Miss Overmore's ‘materialism’ attempts to fix and define Maisie for their own purpose “because

possessing her as sign of innocence and purity, would validate the possessor” (124). She was struggled to formulate her own desire and perception, she recognizes the “need to free herself from being appropriated as submerged in the desire of the other people” (128). She discovers the adult's world full secrets and conspiracy.

What Maisie expects from her parents, only hate, and their wish of possessing her. She does not like the behavior of parents. Ida response to her as, “you are a dreadful dismal deplorable little things” (170). After Ida has disappeared, Maisie thinks of her father who wishes that “she were dead, the announcement still lingered in the air” (170). Mr. Farange has told her of his plan to going off to America with a countess. Parents plan to leave her really hurt to children. In such situation she has no alternate way except to live with her stepparent than the others. After doing so much for good manner to leave her wholly at liberty to arrange for herself. She began to be nervous again, but at the same moment “she saw Sir Claude who look out for her” (179). Claude extends his love towards her “well Miss Farange do me the honor to accept my arm?”(170). Slowly and gradually Maisie evaluates more closeness of Sir Claude and Mrs. Wix, who understand more intensely than other.

The Captain, inclining his military person, is as another of the mother’s level and as a perceived father surrogating. The Captain asserts the strength his position over Maisie and in a sense their by dominates her. The Captain capitalizes on Maisie’s willing acceptance of the various claims of authority make upon her due to her need for affection. The captain “smiled down at her, hesitating, looking pleasanter and pleasanter” (146) When the captain extends “a big military hand” (147) to her is yet another instance of an adult assertion of power over Maisie and exploitation to the powerless. He is also well wisher of her mother. His adulation of Ida charms and soothes Maisie so much, so that she quits surrenders herself to him

Maisie, more intensely wishes to live with Mrs. Wix than Sir Claude, because she doesn't like Mrs. Beale, who is Sir Claude's wife. All the time Sir Claude shows his affection toward Maisie. Sir Claude time and again lays "his hand across the table on own and holds her as if under the prompting of a thought" (232). This familiar motion is meant of course to emphasize Claude's point, but it also emphasizes Claude's fearful and pleading vulnerability. He wants to be assured that Mrs. Wix will agree to live with Mrs. Beale as well as with Maisie and himself. He appeals up to Mrs. Wix as: "would you let her make you live with Mrs. Beale?"(249), because he feels certain that she will not agree, Claude's appeal to Maisie is both poignant and somewhat pathetic. The fact that he makes this appeal to Maisie, however, once again indicates the equality of their relationship. In doing, he dramatizes his handing over of power to Maisie once more. Sir Claude continued to offer his ineffectual intention of pleasantry. But Maisie replies as:

"yes, I've chosen," she said to him. "I'll let her go if you—if you—"

she faltered; he quickly look her up. "If I, If I—?"

"If you'll give up Mrs. Beale."

"Oh!" he exclaimed!

"If I give up Mrs. Beale—?"

"I'll go straight out with you again and not come back till she has gone"(255-57).

The elderly, maternal governess Mrs. Wix attributes Maisie's separation from Sir Claude to her own efforts to work in the girl the triumph of what she calls "the moral sense," the last of the alien fictions in which the novel's various parent figures try to make Maisie dwell with them. She thinks of Mrs. Beale as a "bad" woman, clings to didacticism for assistance in making sense of Maisie's way to bring the story

to a close, and sees all of the novel's events in simplified terms of good and evil. They are surrounded Maisie to their mind, can be saved from evil only by moral instruction. Maisie is tossed from one alliance to another. In the long section of the Maisie and Mrs. Wix talking, Mrs. Wix teaches the moral lesson as well as about the misuse of her, by her parents, than after what she knows, "I never, never hoped I wasn't going again to see Mrs. Beale! I didn't, I didn't, I didn't!"(205). Furthermore, she expresses her wish what she wants to Mrs. Wix as, "you know what I want, you know what I want!"(205). Maisie spoke with the shudder of rising tears. Mrs. Wix answered, "yes, I do; you want me to be as bad as yourself! Well, I want. There! Mrs. Beale's as bad as your father!"(205).

Mrs. Wix's special virtue is that she is the one parental character whose emotion for Maisie is stable. Her kindness to the safety of her absolutely dependable affection because, it is the safety of death in its resolution of all uncertainties. For Maisie, "she was peculiarly and soothingly safe; safer than anyone in the world, than papa, than mamma" (178). There was a point at which she seizes the child and hugs her as close as in the old days of parting and returns, and she expresses her love as:

"I don't know what I've said to you, my own: I don't know what I'm saying or what the turn you've given my life has rendered me, heaven forgive me, capable of saying. Have I lost all delicacy, all decency, all measure of how far and how bad? It seems to me mostly that I have, though I'm the last of whom you would ever have thought it. I've just done it for you, precious—not to love you, which would have been worst of all: so that I've had to pay with my own innocence,[...] for clinging to you and keeping you. Don't let me pay for nothing into such horrors

and such shame. I never knew anything about them and I never wanted to know! Now I know too much, too much. (214)

Mrs. Wix's devotion to Maisie, play important role for Maisie arrives at a prospective on moral knowledge that endorses its importance. These terms "Most" "Everything" and "All" have the effect of making Maisie mature, convey a feeling for the largeness of moral knowledge. Mrs. Wix presses Maisie at the end about her knowledge of moral sense, like a teacher testing a slow learner on fixed, easily specifiable facts.

Sir Claude and Mrs. Beale stood there like visitors at an "exam." She had indeed an instant a whiff of the faint flowers that Mrs. Wix pretended to have plucked, [...]. Than it left her, and, as if she were sinking with a slip from a foothold, her arms made a short jerk. What this jerk represented was the spasm within her of something still deeper than a moral sense [...]. She felt the rising of the tears she had kept down at the station. They had nothing—no, distinctly nothing--- to do with her moral sense. The only thing was the old flat shameful chool room plea. I don't know—I don't know. (261)

Children have the right of freedom of speech, freedom of thought, freedom from fear, freedom of choice and the right to make own decisions. Maisie is, time and again tries to possess by her parents and stepparents. But at the last part of the novel, she resists and refuges them all finally, still Mrs. Beale and Sir Claude attempt to persuade her as: "I'm your mother now, Maisie. And he's your father," Mrs. Beale convincing, "Do you hate me, dearest?"(266). "Yes, my dear, I haven't given you up"(267), Sir Claude, said to Maisie.

On the threshold, Maisie paused; she put out her hand to her stepfather. He took it and hold it a moment and Maisie refuges to live with them she “Good-bye”(268), and she has chosen to Mrs. Wix, who is her real parents. She decides to live with Mrs. Wix ever after as her freedom of choice. It is her fundamental right, what she wishes and make decision about.

Children literature is basically related to children. It brought the subject matter of children and for pleasure to them. Picture book, adventurous book, fairy tale and stories are the various form of children literature. *What Maisie Knew* is appropriate to children and count as children literature, in which Maisie, who is daughter of divorced parents and deprived from the parental love and care, is protagonist of the novel. In which she struggles to exist. This novel is introduction of Maisie to the evil and immorality of the world around her. In spite of her parent's love and care, which all the children are wishing. She is able to be mature; she learned more about her parents and stepparents, even the people who are around her, what she has said, “Oh I knew!”(214). It subtly conveys the painful passing of Maisie's childhood or journey from the childhood to maturity. She certainly has learned much about the need to rely on herself than on the limited, worse, and selfish adults surrounding her.

Thus, Maisie always imagines living with the parents with full of love and care but, since her parents are divorces and marries again, she gets a chance to live with both and learn more about them. They always behave her as an object of possession and use and throw her if their interest is over. On the one hand she doesn't get the parental love and care, is deprived from her child right but on the other she choose Mrs. Wix as her governess forever, as her freedom of choice. Generally, parents conflict, impact to the innocence to child psychology negatively but Maisie

takes that conflict as a opportunity to learn something and she is able to shift her life independently.

IV. Conclusion

This research project discovers the deprivation of childish celebration and freedom of Maisie due to her parents' misunderstanding, suspicion, and hate of each other. James' *What Maisie Knew* is an introduction of Maisie to the evil and immorality of the world around them. Maisie, six-years-old daughter of divorced parents, is the protagonist of the novel; she has been far from the love and care of her biological parents as well as the adapted parents. Both parents behave her as an object of possession, which is always possessed as a puppet and object hand-to-hand. Even more she has misused by them as messenger and masterpiece to express their hatred, insult and rage of each and Maisie becomes their ambassador. The research scrutinizes how the Maisie becomes victimized by the Victorian society, which has not social and familial responsibilities and how Maisie rescues herself from that evil and immorality.

The relation of Maisie with other characters is not well except Mrs. Wix. Her biological parents Beale Farange and Ida Farange divorce each other because of their misunderstanding and their different personal interest. That relation deprived Maisie of her ultimate right and childish celebration that is love and care of her parents. It is fundamental right of Maisie. They have not any responsibilities about her, so they soon engage with other people Miss Overmore and Sir Claude. They all show their false affection to her for their personal interest. All the time she is ill treated and victimized by them. But Mrs. Wix, to whom she has chosen her as her real governess at the last part of the novel, teaches her morality and life lesson. Mrs. Wix's moral support help Maisie to know about the evil and immorality of the society and people that surrounded her.

National, International law, rules and regulations and assumptions intensely work and advocate the children as human beings. Children need much more care and protection for the better future. But Maisie, is deprived of that freedom. That deprivation may impact in children psychology much negatively than positively. In the beginning of the novel, Maisie is depicted as a victim of her environment with two parents. They misuse her; possess her as a loyal daughter of Ida and Beale Farange and a responsible and obedient pupil of Sir Claude, Mrs. Beale and Mrs. Wix too, as if she has not any conscious. She becomes silent all the time. But the vows of silence come out as immense power or encourage shifting her life into maturity at the end. The troubled relationship of parents and other's misbehavior provide chance her to know about the evil and immorality of the society.

Thus, this research subtly evaluates the Maisie as real heroine. She is protagonist of all children. Her struggles with evil and immorality of the adult's society really give moral education as well as the encouragement to all children.

Maisie lacks formal education, but learns life lesson out of that society. Her hard and bitter experiences of life, lead her to self-actualization. Her genuine choice to live with Mrs. Wix ever after as her real parent is her freedom of choice and symbol of maturity.

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