

TRIBHUVAN UNIVERSITY

Children's Perception of the Hostile Adult World in Antoine De Saint-Exupery's *The Little Prince* and Lois Lowry's *The Giver*

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This Dissertation entitled “Children’s Perception of the Hostile Adult World in Antoine De Saint-Exupery’s *The Little Prince* and Lois Lowry's *The Giver*” submitted to the Central Department of English, Tribhuvan University in partial fulfilment of the requirement for the M.Phil Degree in English by Dil Keshwari Maharjan has been approved by the under signed members of the Research committee.

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Abstract

Children perceive the world entirely differently from the adults do. However, the children do not have enough experience and knowledge to understand the diversity in the world. While interpreting and interacting with the world we adults expect the children to behave and act as adults. Adults are controlling and are forcing children to do as per their own expectations. As a result, children often find themselves trapped in the adult's world. In order to bring how the children see the adult's world, I have selected the texts *The Little Prince* and *The Giver*. My dissertation addresses the question of how children behave differently in the adult's world. Comprehensive theoretical and textual analyses of the novels have been carried out in the research. These texts have been explored to see how and why a child observes the world differently than that of the adults. Textual analysis of the concerned texts has been made in the research. This research uses children theoretical perspective from Joseph L. Zordardo's *Inventing the Child*, John Bowlby's Attachment Theory and Maurice Sendak's *Detachment child* as a primary tool for analysis and Chris Jenks's idea of *Sociology of Childhood* as supporting tool to analyze *The Little Prince* and *The Giver*. Joseph L. Zornardo notion of *Inventing the child* talks about psychodynamic effects of strict child rearing practices and its adverse effect on children. Similarly, Bowlby's monotropic theory of attachment suggests attachment is important for child's survival and maternal deprivation with child likely to have serious effects on childrens' intellectual, social and emotional development.

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Chapter I

The Hostile Adult World in *The Little Prince* and *The Giver* from a children's perspective

This study examines children's perception of the adult world in Antoine De Saint-Exupery's *The Little Prince* (1943) and Lois Lowry's *The Giver* (1993). Saint-Exupery's novel is written from a child's perspective to see the adults and the adults' world. It also tries to show the nature of adults and unknowingly compares the nature of the children and the grown-ups. *The Little Prince* is a story that tells us about the human condition, how the human beings are ignorant about others' feelings and emotions.

An airplane narrator pilot is in Sahara desert. His plane is heavily damaged in the crash and since there was no mechanic or any passenger with him he decides to carry out difficult repairs himself. He had scarcely enough drinking water to last for a week. He feels more isolated than a shipwrecked sailor on a raft in the middle of the ocean. But the next morning he was awakened by an odd little voice which asks him to draw the little boy a sheep. As the conversation between the little boy and the narrator moves ahead Exupery starts telling us how the grown-ups have been discouraging little children in their creative thinking and their creativity. As the narrator has experienced about how he was discouraged by the grown-ups in his painter's career when he was six years old, he never learnt anything, except bores from the outside and bores from the inside. The child is alienated because of adult's ways of thinking and their power of denial. This is how the narrator left his childhood career and became a pilot. He got a chance to travel all over the world and witnessed the ways of the adults. He said that he had lived a great deal with the grown-ups and observed them closely; it is understandable that his opinions about them has not been

changed (9). Still in his adulthood, the narrator takes over the voice of child. He addresses his counterparts as grownups' as if he was not one of them" (3). The story does not only reflect upon the relationship between an adult and a child but also uses symbols. The use of the symbols in the text makes it richer and helps in bringing the issue of the children in the limelight.

Saint-Exupery explores a problematic human relationship between the child and adults in *The Little Prince*. Here, the narrator is clearly showing a distance between an adult and a child. The narrator is experimenting throughout the text. At times he experiments with people talking about boa constrictors, primeval forests, or stars. At one point in the story, he shows his painting but no one is quite interested about it. Neither they are willing to correct it. The adults consider him a sensible man when he makes a conversation about politics and neckties. The narrator feels that what is important for him is very less important for adults. Saint-Exupery is trying to show the differences between a child and an adult and this research will try to find out the differences that are marked by the narrator in the story.

The story does not only reflect upon the relationship between an adult and a child but also uses various symbols in making the readers feel about the children's psychology. The writer has used symbols such as desert, stars, baobabs, water, and rose to signify something else. The writer has used the symbols to deliver his message and make the story richer. Tiffany says "Symbolism and their meanings in *The Little Prince*," unravels a short conversation between the protagonist and a snake: "When the Little Prince arrived on earth for the first time, he did not see any people and met a snake that explained to him that he landed in a desert and no one lives there. Here the little prince also feels lonely" (19). In this interaction, Saint-Exupery unfolds loneliness and reveals how the child feels in the world when he does not see any

human beings. Yunita further writes, “Another thing that makes the little prince feels lonelier is when he stands up on the top of mountain in Sahara Desert and the only thing that answer him is the echo” (18). Adults have lost their sense of imagination and exploration. They wander aimlessly. They see the things on surface. They are greedy and have been delved deep into materialism. There is more love and affection towards the materialistic things. They also want to possess the thing/s. There are multiple evidences in the story that show the difference between an adult and a child.

The child characters in *The Little Prince* and *The Giver* are aware of their circumstances. They are smarter in their own ways. They carefully analyse the society they are living in while watching the adults and are making judgement about them. Both the stories are able to portray the foolishness of adults and are presenting the wisdom of the children in an apt way. Both of the stories have a common thing in them the satire on people who are more materialistic. Marion Tamin writes, “This book is a story of men, of the foolishness of some adults and the wisdom of the children. It is a satire on people who take material and insignificant things too seriously and forget that the basic ideas of life and happiness are more important.” (244). Human beings wage war on trivial issues.

The research paper has looked into the relationship between a child and an adult. It has tried to see how the child characters learn about love and truth, their responsibilities and relationships. In both texts *The Little Prince* and *The Giver* the narrators learn about love and truth. Dante Cantrill writes, “In the book the narrator learns about love and truth, responsibility and relationships from the Little Prince” (70). The research paper has focused on relationship between the children and adults in the text change when the children come to know about the real characters and attitudes of the adults. It has also focused on the changing nature of the children and

its impact on them when they come to know about the reality of the adults they have trusted. The research paper has also highlighted on the revolting nature of the children. It has shed light on how the children will behave when they come to know that someone who has trusted them so far ditches them. James E. Higgins opines, “In the book *Saint-Exupery* is —primarily interested in expressing himself in a new medium” (514). The little prince is a fictional character, who the author conjures to express his own experience, ideas and convictions.

There is an interesting story about the discovery of the asteroid B-612 in the book. The Turkish astronomer presented his discovery —but nobody would believe what he said because —he was in Turkish costume and the narrator repeats — “Grown-ups are like that” (22). Later, the astronomer —gave his demonstration all over again, dressed with impressive style and elegance in European costume. And this time everybody accepted his report (23). The above example is an apt presentation of the foolishness of adults or the grown-ups which is clearly stated in the text. However, it is stated in a humorous manner. In a research paper jointly written by Wiesje Erna Sekeh, Donal M. Ratu, and Ferry H. Mandang, entitled *Character Education Values in The Little Prince by Antoine de Saint-Exupery* they write, “As a work of children literature, Saint-Exupéry conceived a lot of life values. Among the values conceived in the story are character education values such as religious, tolerant, care for others and responsible. The story asserts that religious character in its spiritual aspect bear central role and is the basis of other characters” (67). They further write, “As a matter of fact, the story of *The Little Prince* is a fable providing pleasant reading for children, and at the same time for adults it is a means for meaningful contemplation concerning the values of life. The story of *The Little Prince* indeed fulfils the nature of literature to be dulce (sweet) and utile (useful)” (76). The story is about a prince’s

journey to different planets. The issues expressed in this story are humorous, satirical, and are useful for the readers. It also shows how the children are being suppressed by the adults.

The Little Prince unravels the contrast between grownups and children.

Children are considered the most natural form of mankind. They are unaffected by society. They have a wide imagination. They have love for things which might not have always to be practical. The story moves ahead with an interplanetary travel of the little prince where he encounters with the grown-ups and finds them strange and narrow minded. The travel of the Little Prince is strange. It gives a wider space for the story to move ahead but the story, as a whole, gives one a deeper shade of philosophy. It is both the interpersonal journey of the narrator and the little prince.

In “*The Little Prince: The portrayal of adults vs. children*” by Dolly Garland she comments, both the narrator and the little prince go through their personal journeys while helping each other. They, an adult from the earth and an alien child, find more to relate in each other than they found in their own worlds. They reinforce each other’s belief that it’s through a child’s eyes that truth is to be found. The little prince’s journey is physical, through many worlds, but his destination is the inner truth, and he discovers it and passes it onto the narrator.

The Little Prince exposes how a child sees the grown-ups world. Children’s perspective to the world is completely different from the way an adult views it. The story is a comparison of the children with adults. It depicts the adults as a group of people who have lost their imaginative qualities. They have also lost their abilities to see the important and essential things. The adults depicted in the story are king, geographer, lamp-lighter, and similar other characters whoever the character the Little Prince meets during his journey to the planets he finds them hungry of greed and

pride. They are self-centred, have been living alone and are occupied in their own work. They are self-centred, are unimaginative, dull, and are trapped within the limitations they themselves have created.

The evidence is seen in the text where Exupery is in a conversation with the Little Prince and the Pilot explains, “What I need is a sheep. Draw me a sheep.” So, then I made a drawing. He looked at it carefully, and then he said: “No. This sheep is already very sickly. Make me another. So, I made another drawing. My friend smiled gently and indulgently. “You see yourself,” he said, “that this is not a sheep. This is a ram. It has horns,” So then I did my drawing over once more. But it was rejected too, just like the others. “This one is too old. I want a sheep that will live a long time” (17). As the children grow up they start understanding adults. Eventually they find them of wicked nature, selfish without any creativity. This is why the children are quite detached from adults. However, they try to do their best to make the adults understand them.

“By this time my patience was exhausted, because I was in a hurry to start taking my engine apart. So, I tossed off this drawing” (18). These lines show that the how the children are creative and have critical thinking skills than that of the adults. It also shows how the adults have lost their imaginative skills. According to Johnson Woodel, M Delcourt, and D Treffinger, Creative processes are expressed in different ways in each of the evolutionary stages, so children manifest creativity in a different way from adolescents or adults. Therefore, depending on the mastery and interest that the subject has in a particular skill or subject, creative production will be higher, even regardless of the age of the individual, although there are theories that creativity diminishes dramatically in old age, write Z Wei and N Weihua.

Garland advocates, "Saint-Exupéry's opinion and portrayal of adults do not improve throughout the book. Adults are dull creatures, who lack imagination. They are literal, and the only truth is the truth they see with their eyes, trapping them within their self-made limitations" (2). During his meeting with the lamp-lighter he admired the man's faithfulness. After his meeting with the geographer he comes to know that the flowers do not last forever. This learning makes him miss the rose that he had left behind.

The adults are unable to understand friendship and values. They are also unable to find the beauty of the things in nature. There is a comparison in the story between the adults and the children. The children as they are true in heart and give values to the things around are forced to give up their traits and qualities and must grow up as per the decisions of the adults. We can see the instance in the story when the pilot admits that he has "had to grow old". It makes us clear how the children are supposed to grow up leaving all their benevolent and kind nature. Garland further writes that the adults are only interested in what they want to hear, in things that do not challenge their established conventions, and the narrator learns as he grows older to pretend, though he never sees himself as a part of that grown-up group.

The text gives us the idea of how children's perspective differs from that of an adult. For instance, in the text where the Little Prince asks "The thorns — what use are they?" (49) It shows how the adults are irresponsive to the children's queries and answer randomly. It is very normal for the children to ask questions. But the adults do not try to answer them. "The little prince never let go of a question, once he had asked it. As for me, I was upset over that bolt. And I answered with the first thing that came into my head: "The thorns are of no use at all. Flowers have thorns just for spite!" (49). Children are inquisitive in nature. They try to get knowledge and ideas on the

things and issues they get introduced with. This is why they ask questions a lot. However, adults get irritated by the questions asked by children. They do not react kindly to the child when they are irritated. Similarly, Chouinard, Michelle M. explores,

Children generate questions efficiently in order to gather needed information, and then are able to use this information productively; they tap into their existing conceptual knowledge in order to do this. Thus, the ability to ask questions is a powerful tool that allows children to gather information they need in order to learn about the world and solve problems in it. (72)

Children are very curious about the things and they raise the questions related to different things and activities observe around. They ask questions to collect the information. Therefore, they can use the knowledge later in their lives. It is said that questions are powerful weapon. By asking questions they can collect the information and use that later to solve the problems, they may face in their lives.

In “The Big Lesson of The Little Prince: (Re)capture the Creativity of Childhood,” Maria Konnikova decodes:

In Saint-Exupéry’s world, the adults seem the absurd ones, going nowhere quickly and persisting stubbornly in mindless pursuits – even when they no longer have any idea of why they pursue them. And it’s from the petit gentilhomme, as the narrator terms him, and from his guileless friends, the fox and the rose, that we get any sense of wisdom, of what is and is not important, of the questions that are worth asking—and the ones that aren’t.(2)

The novel tries to show that the adults do not understand the values of friendship and are proud in nature and do not have abundant experience. That is to say, The grownups in the novel do not understand the true meaning of friendship. They are

engulfed with pride, selfishness, and lack of experience. The Prince in this novel becomes more experienced than the adults around him after his explorations. His journey exposes him to different kinds of adults on the planets he visits. For instance, he meets an alcoholic, a proud man, a geographer, a lamplighter and so could appreciate their different characters. Similarly, the character Jonas' revelation about the nature of the adults shocks him and forces him to take a journey ahead leaving the community he is living in. This novel shows a comparison between and the adults and the children. The comparison comes in light as the little prince begins his journey. As the journey begins the comparison begins where the writer tries to explain to his readers that the children have more zeal for knowledge and exploration as compared the adults.

The Little Prince shows that when it comes to adults and children, the latter usually have more zeal for knowledge and exploration. Children are not quite familiar with the things of society. This is why they are more eager and excited to learn new things and explore places. It is understandable that those adults, who the Little Prince meets do not have a vision. However, The Little Prince notices only what is presented to them at the moment. The Little Prince sees the grownups as very strange and unimaginative. They are not showing their real characters to the children. Both the novels are trying to show the double standard nature of the children. This research paper has attempted to focus on the double natured tendency of the adults. one of its findings is about the children's reaction when they come to know about the real nature of the adults.

Lois Lowry's *The Giver* (1993) presents conflict between emotional freedom of Jonas and the never changing norms and values of his elder society. This conflict in the story ensues to problem in his latter part of the training of the Receiver with the

Giver. *The Giver* narrates about the story of a boy named Jonas. The story is written from the point of view of Jonas, an 11 year old boy who is turning 12 in a few days. Written in the third person narrative it deals with the life of a boy about to be a teenager who lives in a society, controlled by various rules and regulations.

The rules and regulations in the society are formulated and implemented by the elders. There is no participation of the children and adolescents in making the regulations and implementing them. The children have to abide by the rules and regulations and if they fail in following the rules then they need to apologise in the public and at times they are severely punished. At times they get bruises in their bodies. Despite that the children can't revolt. Robert Thornberg elaborates, "Children are less accepting of adult constraint when it is used to control their actions in the personal sphere than they are when adult authority is applied to conventional or moral actions. As long as their behaviour in the personal sphere does not harm themselves, they think they, and not the adults, should make the decisions" (37-52). Children do not want to get restricted by the adults in any of their actions. They do not need personal interference from their parents and caretakers. They want to make decisions on their own without being restricted.

Jonas is a well-mannered boy, who possess good attitude. He lives with his parents. His father is a nurturer of new children and his mother works at the Department of Justice. He also has his seven-year-old sister Lily. He works as a volunteer in various jobs. He is eagerly waiting for the day when he turns 12. As the children who turn 12 are given some duties amidst a ceremony. When the children are given such duties then they can't run away from it. Though they can apply for the review of the decisions they can't run away. But Jonas is unknown about the consequences when a child applies for a release from his/her duties. It is only around

at the end of the novel that he comes to know the results when a child doesn't want to continue his/her responsibilities. When Jonas turns 12 he is selected as a Receiver. He needs to get training from the Giver. There are certain rules he needs to follow during his training. For instance, he can't tell anything about his training to his friends and also can't talk about dreams with his family members. In the similar vein, he is not permitted to take medication unless it is necessary from his training. He is given the Assignment of Receiver of Memory. It is the highly honoured assignment. The Receiver is the only keeper of the collective memory of the community. It is the receiver who has to bear all the pain and suffering.

The Giver (his guide) transmits all the memories one by one to Jonas (The Receiver). Each time Jonas visits him he is asked to lie down for transmission of the memories. He transmits the memories by placing his hands on Jonas' bare back. His training is so tightly scheduled that he starts losing time to enjoy, time to ride his bicycle around the river ways, and chat and enjoy with his friends. After being trained for almost a year he gets to know the reality of his father and also he comes to know about the former Receiver who has applied for the release from her position, he makes a plan with the Giver. As per the plan he goes to another place carrying Gabriel so as to save his life.

The novel tries to show the relationship between the Giver and Jonas. There is a good connection between these two characters in the novel. Though there is no time for Jonas to enjoy his daily life and do age-based activities such as meeting friends, playing, riding cycles, and similar other activities he visits the Giver in the scheduled time. A child will only leave his daily chores when s/he is too closely connected with the other.

Oznur Cengiz in the article “Inhuman Human Nature: Lois Lowry’s *The Giver*” marks the connection between Jonas and *The Giver* is the most humane tie in the novel without strict rules and necessities:

During the transfer of memories, Jonas is free from his responsibilities such as taking pills for suppressing sexual desires, not using connotations and figurative statements, and not lying. The place *The Giver* lives is a kind of the community’s core which is full of forbidden things – books, information before “sameness”, and access to hidden cameras’ recordings – for the community. In this respect, it can be evaluated as a sacred place Jonas discovers the real world over again. The first memory *The Giver* has transferred is snow. Although experiencing of snow and riding a sledge is quiet fascinating for Jonas, history of humanity does not completely include good memories. (21-22)

Children experience new things. They try to understand them. They have their individual differences. The novel tries to show that the adults do not understand the feeling of the children. They are forbidden to do the things. For instance, Jonas is so very happy, when he realises after his memories transformation. He is free from his responsibilities. They use variety of languages and try to fit in the mechanical life of the society. Cengiz on the same issue continues:

In her alternative dystopia, she creates a perfectly processed society in which human beings live as an object without individual differences, emotions, and ideas. With “sameness”, namely disregarding of all environmental and individual incongruities such as colors, cold, figurative meaning in language, seasons, and so on, the society leads a mechanical life style. (18)

Members of the society are obliged to do unconsciously whatever the Elders decide for them. People are expected to follow what others say. Though the story is a narrative of Jonas's life, the society he is living in, the rules and regulations that one has to follow being a member of the society. It basically focuses on how the children look at the adult's world. It also tells us in a deeper way how there is a difference between the thought processes of the children and adults. The story tells us how the children react when they do not understand the things but are expected to answer in the way how an adult wants it.

Jonas frowned. "The whole world?" he asked. "I don't understand. Do you mean not just us? Not just the community? Do you mean Elsewhere, too?" He tried, in his mind, to grasp the concept. "I'm sorry, sir. I don't understand exactly. Maybe I'm not smart enough. I don't know what you mean when you say 'the whole world' or 'generations before him.' I thought there was only us. I thought there was only now" (77-78). As the story builds up readers come to know that Jonas is sensitive in nature. He feels what others feel. When he comes to know that the elderly and children are released then he becomes very emotional. It is because he had never thought what release actually was. He was heartbroken to know the reality of his father after seeing how his father murdered a new born child. Because of his sensitive nature he showed all the emotions and feelings. According to Marian Mission in Primer on Personality that a sensitive person has tender feelings which can be easily hurt, offended, or disturbed by remarks or treatment by others. He can also be attuned to the pain and suffering of others (46). It is obvious that the children become aware about the condition of others.

Sensitivity in people makes them feel other's feelings and sufferings. They become offended by other's remarks and jokes very quickly. A sensitive person can

be hurt very easily. It doesn't need any big insults for him/her to be hurt. S/he is comparatively hurt inwardly more than others. Mission writes, "Sensitivity implies certain vulnerability. A sensitive person hurts inwardly more easily than an insensitive person. He feels for others more readily and often has the capacity for empathy, for feeling sympathy(45). Similar kind of situation is seen in *The Little Prince*. When the fox tells *The Little Prince* about the roses, in general he is not able to accept it. He feels that his rose is the especial one. From the conversation with the fox and the Little Prince we come to know that the little prince is very sensitive in nature. The Little Prince shows his sensitivity, love, and care towards rose he has in his planet. In his journey to other planets when he sees rose in one of the planets he thinks about the rose in his own planets and starts remembering it. He becomes very nostalgic about the planet and the flower. His love and care and his nostalgic feelings are some of the best examples that show us that the boy is very much sensitive towards the things and situation. It is not only the little prince but Jonas too is very sensitive.

Both the characters in *The Giver* and *The Little Prince* are very sensitive. The sensitivity is comparatively higher in the children than that of the adults. Had the adults been much sensitive in nature they would not have got the courage to kill the new born and the elderly ones. As Mission writes, "The sensitive person, on the other hand, may cringe at the slightest glance from someone or may be readily offended by a joking remark or by lack of verbal appreciation by others" (45). A sensitive person has a pure heart. He/she care without a hint of doubt on others. According to Larry May in *Sharing Responsibility* that the sensitive person can care about another's suffering even though he does not endorse the expressed wants of another. (58) All such evidences in the novel show that children look at the world in a different way

than the adult do. This research, in particular, discusses children's perspective to look at the world of an adult, how they perceive the adults and their thoughts.

The primary objective of the study is to find out the psychology of the children in understanding the adult's world while comparing *The Little Prince* and *The Giver*. Moreover, the study also aims at establishing the children's psychology in understanding the adult world while showing the drawbacks and limitations of the adults.

This study makes a significant contribution, mainly in two areas of concern. First, this study brings the children's psychology and their perspective to look at the adult's world. Second, this research makes a significant theoretical connection between the child psychology and the adult psychology while taking about both the characteristics of both the child characters.

Chapter II

Theoretical Perspective: Constituting Childhood, Inventing the Child, Abuse of Childhood, Children perspective, Attachment Theory and Black Pedagogy

This dissertation addresses the question of how children behave differently in the adult's world. Comprehensive theoretical and textual analyses of the novels have been carried out in the research. These texts have been explored to see how and why a child observes the world differently than that of the adults. Textual analysis of the concerned texts has been made in the research. This research uses children theoretical perspective from Joseph L. Zordardo's *Inventing the Child*, John Bowlby's Attachment Theory, Maurice Sendak's *Detachment child* as a primary tool for analysis and Chris Jenks's idea of *Sociology of Childhood* as supporting tool to analyze *The Little Prince* and *The Giver*. Joseph L. Zornardo notion of *Inventing the child* talks about psychodynamic effects of strict child rearing practices and its adverse effect on children. Similarly, Bowlby's monotropic theory of attachment suggests attachment is important for child's survival and maternal deprivation with child likely to have serious effects on childrens' intellectual, social and emotional development.

Childhood is a lifespan between the infancy and adolescence. It is the time when a tremendous physical, cognitive, linguistic, and socio-emotional development take place. There is a growth of perceptual, emotional, intellectual, and behavioural capabilities during the period. It is a time for children to learn, to grow confident, and to get love and encouragement from both the family and society. It is also to be understood as a social construct. The idea of childhood is not a natural one but the concept of childhood appears to change along with the changes in lifestyle and adult expectations.

Many people believe that children do not have to worry and should not have to work. The lives of children are supposed to be hassle free. Their life is supposed to be happy. Childhood is usually a mixture of happiness, wonder, angst, and resilience. It is generally a time of playing, learning, socializing, exploring, and worrying in a world without much adult interference, aside from parents. It is a time of learning about responsibilities without having to deal with adult responsibilities. Having been said so much about children various theorists have a different view about children. Maurice Sendak elaborates, "Childhood is often a terrible, confusing time, made more so by an adult-centred ideology that implicitly requires the child to ignore his felt experience of this truth" (189). The age of children is more confusing as they cannot take good decisions in their life. They are confused and are in dilemma.

It is often said that the children are pure and innocent. They do not have much experience in their life. Though they should be treated as different individuals the society takes them for granted. They are not viewed as an individual but as the one clinging with his/her parents. The children are being compared and contrasted every now and then to the adults or even with their peer age groups. Similar kinds of things happen in literature while representing child/ren characters. When we are saying or writing something about children there is often a comparison of the children with the adults. Chris Jenks in his book *Childhood* agrees:

What do we bring to mind when we contemplate the child? Whether to regard children as pure, bestial, innocent, corrupt, charged with potential, tabula rasa, or even as we view our adult selves; whether they think and reason we do, are immersed in a receding tide of inadequacy, or are possessors of a clarity of vision which we have through experience lost; whether their forms of language, games and conventions are alternatives to our own, imitations or

crude precursors of our own now outgrown, or simply transitory impenetrable trivia which are amusing to witness and recollect; whether they are constrained and we have achieved freedom, or we have assumed constraint and they are truly free — all these considerations, and more, continue to exercise our theorizing about the child in social life. (2)

Jenks stabs at the heart of sociology's obsession with the myth of childhood. In his analysis of why and how sociologists, psychologists, and educators conceive of children, he encourages a critical examination of the assumptions behind many institutions and says rather than childhood being a natural thing, it is a social construct. He marks, "Childhood, as distinct from biological immaturity, is neither a natural nor a universal feature of human groups but appears as a specific structural and cultural component of many societies" (50). Child/ren is/are the components of a society. They are shaped culturally as well.

Children are a part of society. As the things in a society are not constant and are changing, so is the case with the children. That is to say, they are changing. The change does not only occur physically but also there are social changes. Their relationships and behaviours change accordingly. These changes can come both gradually or drastically. A. Prout identified the key features of the 'new sociology of childhood'. Their childhood is understood as a social construction; childhood is a variable of social analysis, children's relationships and cultures are worthy of study in their own right, children are active social agents and studying childhood involves engagement with the process of reconstructing childhood in the society.

A child changes along with the time. There are varieties of variables that make a child different from that of the adults. Though a child grows up the essences and memories of childhood remain similar. Qvortrup reminds us, for instance, that

childhood is a constant feature of the structure of all societies so that although children grow up and out of childhood as they develop into adults, in terms of the institutional arrangements of any society, 'childhood' remains – it is a space occupied by the next generation. In this sense, childhood is a universal feature of all societies, although each will separate 'children' from 'adults' in different ways. He reminds us of three basic views of childhood:

First: Childhood is essential as something that can be perceived, experienced and documented for children here and now (rather than a view of children as future adults). Second: Childhood is an element in the social structure (rather than a period in an individual lifespan). Third: Children are important actors in their own and society's development (rather than objects of socialization and teaching). (30)

Examining critically about the children and childhood Jenks narrates about how children are seen and treated in the society. He also talks about the problems in the society about children's issues and tells us problematic issues while dealing childhood as a social construct; how those perspectives disservice both children and scholars; and where they play out most commonly. Without sentimentalizing kids, he explains exactly why and how child abuse exists, and how many families, schools, and other institutions are culpable for its existence. He talks with an essential analysis of childhood today, and reveals an argument about whether or not it's going away today and provides a critical framework through which to understand private attitudes and public policy in relation to the child, viewing childhood from a social constructionist perspective. The basic assumption that childhood is a social construct reveals that our understandings of childhood and the meanings that we place upon children vary considerably from culture to culture, but also quite radically within the

history of any one culture such as our own. He also says that along with the change in time the child will also change wherein he also criticises the contemporary adult-child relationship. He also advocates of how the children are and must be seen as active in construction and determination of their own social lives.

Parents often try to fulfil the emotional and primary needs of the children. If such needs are not fulfilled by parents or caretakers, there are chances that the children will vent out their anger in other things or persons. In the same issue Sendak expresses:

If emotional need as a primary condition is denied by the parent, the child will then transfer insatiable need to things, food, and so on. Thus, the child will then transfer insatiable needs met by things, only by the parent. If the parent of the “spoiled” has been raised according to detachment ideals, the parent will simply be mystified by the child’s insatiable desire for things. In this way, frustration, exasperation, and chronic anxiety are handed down from parent to child. (187)

Children in earlier sociological accounts were subsumed into accounts of the family, or the school in other words into the major sites of socialization. Children are therefore, most visible when they are being socialized. Socialisation, which is sociology's explanation for how children become members of society, parallels developmental psychology, in that children progress from incompetent to competent adulthood through the process of acculturation or socialization.

In both socialization theory and developmental psychology, there was no view of children as active social agents. However, children were seen (if they were seen at all) as passive recipients of socialization. In addition, both socialization theory and developmental psychology fail to see the children as existing in the present –

instead they focus on what children become. The ideas we have about childhood are created by society, rather than being determined by the biological age of a 'child'.

There seems to be near universal agreement that there are some fundamental differences between adults and children. People in most societies seem to agree that children are physically and psychologically immature compared to adults; children are dependent on adults for a range of biological and emotional needs – Children need a lengthy process of socialization which takes several years. In contrast to adults, children are not competent to run their own lives and cannot be held responsible for their actions. In contrast to the period of childhood, one of the defining characteristics of adulthood is that adults are biologically mature, are competent to run their own lives, and are fully responsible for their actions. However, despite broad agreement on the above, what people mean by childhood and the position children occupy is not fixed but differs across times, places, and cultures. There is considerable variation in what people in different societies think about the place of children in society, about what children should and shouldn't be doing at certain ages, about how children should be socialized, and about the age at which they should be regarded as adults.

For this reason, Sociologists say that childhood is socially constructed. This means that childhood is something created and defined by the society. Theorist Jean Piaget proposed one of the most influential theories of cognitive development in children. Jean Piaget's theory of cognitive development suggests that children move through four different stages of mental development. His theory focuses not only on understanding how children acquire knowledge, but also on understanding the nature of intelligence. Piaget's describes stages as Sensorimotor stage (birth to 2 years), Preoperational stage (ages 2 to 7), Concrete operational stage (ages 7 to 11) and Formal operational stage (ages 12 and up).

Piaget believed that children take an active role in the learning process, acting much like little scientists as they perform experiments, make observations, and learn about the world. As kids interact with the world around them, they continually add new knowledge, build upon existing knowledge, and adapt previously held ideas to accommodate new information.

During this earliest stage of cognitive development, infants and toddlers acquire knowledge through sensory experiences and manipulating objects. A child's entire experience at the earliest period of this stage occurs through basic reflexes, senses, and motor responses. It is during the sensorimotor stage that children go through a period of dramatic growth and learning. As kids interact with their environment, they are continually making new discoveries about how the world works.

Historian Phillipe Ariès (1962) noted that childhood as a concept has not always existed in the same way. Ariès discusses the development of the idea of childhood through reference to diaries, paintings, and other such historical documents and traces the changes in attitudes to children from those based for example on indifference, to coddling (the child as a plaything) to the development of psychological interest in childhood. The historical childhoods described by Ariès are very different from the modern, particularly western, conception of childhood to which we subscribe.

Early childhood follows the infancy stage and begins with toddlerhood when the child begins speaking or taking steps independently. While toddlerhood ends around age three when the child becomes less dependent on parental assistance for basic needs, early childhood continues approximately until the age of seven.

However, according to the National Association for the Education of Young Children,

“early childhood also includes infancy, at this stage children are learning through observing, experimenting and communicating with others. Adults supervise and support the development process of the child, which then will lead to the child's autonomy” (27). A strong emotional bond is created between a child and his/her care provider/s. Children also start preschool and kindergarten at this age. This is how their social lives begin as they start taking with their peer age groups and teachers and their caretakers.

The middle childhood begins at around age seven which ends with puberty (around age 12 or 13). This also marks the beginning of adolescence. During this period there is social and psychological development of children. Middle childhood is an important yet underappreciated phase of human development. On the surface, middle childhood may appear like a slow-motion interlude between the transformations of infancy and early childhood and those of adolescence. However, in reality, this life stage is static: The transition from early to middle childhood heralds a global shift in cognition, motivation, and social behaviour, with profound and wide-ranging implications for the development of personality, sex differences, and psychopathology.

The children are at a stage when they make new friends and gain new skills. They are at a stage when they have an active involvement in caretaking, foraging, doing domestic tasks, helping, et cetera. They also have expectations of responsible behaviour and there is also an attribution of individuality and personhood. It is also an age when they want themselves to be getting noticed.

On the part of behaviour genetics there is an increased heritability of general intelligence and language skills on the middle aged children. New genetic influences on general intelligence, language, aggression, and pro sociality are some of the

developments seen in middle aged children. Such developments will help them enhance their individuality. It will also help them become more independent. Del Giudice, Marco, writes, “However, children at this age are not just learning and playing. Cross-culturally, middle childhood is the time when children are expected to start helping with domestic tasks —such as caring for younger siblings, collecting food and water, tending animals, and helping adults prepare food” (2).

Middle childhood is a stage in which the individual is still sexually immature but s/he no longer depends on parents for survival. It is a phase of intense learning which is often accomplished through play—in which youngsters practice adult behavioural patterns and acquire social and foraging skills. Children learn from their experience, observation, and through playing. There is an increased reasoning and problem solving skills, increased self-regulation and executive functions such as inhibition, attention, and planning. They will have increased navigational skills such as working memory, ability to understand maps and all. They have also increased reasoning and problem solving skills.

K L Kramer in his article ‘The evolution of human parental care and recruitment of juvenile help’ describes:

The life stage of middle childhood has two major interlocking functions: social learning and social integration in a system of roles, norms, activities, and shared knowledge. While children are still receiving sustained investment from parents and other relatives — in the form of food, protection, knowledge, and so forth, they also start to contribute actively to the family economy. By providing resources and sharing the burden of child care, juveniles can boost their parents’ reproductive potential. The dual nature of juveniles as both receivers and providers explains many psychological features of middle

childhood and has likely played a major role in the evolution of human history. (533)

Adolescence is usually determined to be between the onset of puberty and legal adulthood. It corresponds to the teenage years (13-19). Adolescence is characterised by a strong tendency to experiment with risk behaviour. The desire for novelty and the courage for experiment are much greater in adolescence than in other stages of life. The claim that adolescent storm and stress is characteristic of all adolescents and that the source of it is purely biological and it is clearly false. However, evidence supports the existence of some degree of storm and stress—at least for adolescents in the middle-class American majority culture—with respect to conflict with parents, mood disruptions, and risk behaviour. Not all adolescents experience storm and stress in these areas, but adolescence is the period when storm and stress is more likely to occur than at other ages, “There are individual differences among adolescents in the extent to which they exhibit storm and stress and . . . there are cultural variations in the pervasiveness of adolescent storm and stress” (317).

This age deeply gets affected from childhood trauma and suffering. The adolescence brings about various physical, psychological and behavioural changes. The end of adolescence and the beginning of adulthood varies by country and by function, and even within a single nation-state or culture there may be different ages at which an individual is considered to be mature enough to be entrusted by society with certain tasks. Though there are variety of definitions about children and childhood and people’s saying and assumption on how children and childhood should be considered, but there are times and situations where the children have undergone brutalities and have suffered violence:

Most children are used and abused. Katherine Beckett argues:

Society has experienced waves of concern-even panics-about various threats to children, such as kidnapping, murder, abuse, neglect, and incest. A coalition of claims-makers, including parents, feminists, professionals, and government officials, has expanded the domain of the “parent concept”-physical, non-sexual child abuse-to include other related problems such as child neglect and mistreatment. (59)

Children cannot think rationally. Therefore, it is difficult for them to judge people. There are times when they are abused and are used. The abuse of the children can happen both by the family members and by the people who are not related with them. Gelles and Cornell write, “It is not public parks and crawling cars that are the primary course of threat to the child, but the family. The family is one of the most dangerous places for children to live in” (97).

Child abuse has been since the time immemorial. Jenks explores, “The mythology of child abuse begins with the story of Medea, a sorceress. Her grisly legend, as conveyed by Euripides and by Seneca, is instructive of the shock and outrage expressed, both publicly and privately, in response to the spectrum of damage that has been inflicted upon children, by adults from antiquity up until the present day” (86).

Medea, a sorceress, who having aided Jason in his quest to obtain the Golden Fleece, became his consort and, subsequently, mother of their two sons. Jason later abandoned her and she, in a ferocious state of negative passion, burned down their palace, murdered the King of Corinth and the princess, her rival, and then fled to Athens with her own children whom she ritualistically slaughtered en route (86).

Violations of children’s rights remain tragically common across the world. But variations across countries are large and historically we have seen several forms of

violence. Vastly increasing numbers of cases of child abuse are reported now in comparison to the earlier time. Child abuse is rooted in our earliest myths and history. M Freeman argues, “Child abuse is neither a thing of the past nor is it original — it is a constant feature of human social relations” (24).

Adults control children’s emotion and innocence violating their rights. The children are often turned into puppets in the hand of adults, whom they can have a control on. Once a child fails to achieve the target/s set by the adults the children are severely beaten and even are killed. Children have been used as a guinea pig by the adults.

Sigmund Freud in seduction theory reveals that adults seduce children for adults’ pleasure. This made sense to an adult raised in an ideology that implicitly accepted that the “other,” the child-object, was there for the dominant adult-subject. He also revealed that the adults use of all abuses is based on an imbalance of power in a relationship in which the adult believes that they have absolute cultural, spiritual, or biological right to dominate and subjugate the children. For which adult uses corporal punishment as a medium to terrorize the children. The wand is served when a child does not follow the orders and rules made by adult community. Most adults routinely believe what happened to a two or three year old would not be remembered later by them, so adults might exercise their power over the children in any manner they felt necessary.

Infants, children, and adolescents are neglected by parents, caretakers, and other senior ones. There is a restriction of a child's movement in the community where Jonas is living. Jonas secretly plans to leave his community. World Health Organisation has said emotional or psychological violence includes restricting a child’s movements, denigration, ridicule, threats, and intimidation, discrimination,

rejection, and other non-physical forms of hostile treatment. Normally children are open minded, have sensitive thoughts and constructive mind. But when children are abused and are used they start losing all these characteristics. The adults should understand that every child is different. S/he has unique characteristics, interests, abilities, and learning needs. The children should be educated in a way that they can make well balanced decisions, resolve conflicts, do not become violent, develop a healthy life, maintain good social behaviour, become responsible along with enhancing their critical and creative thinking abilities. All these will help them to pursue their life. The adults should also know about the likes and dislikes of the children. They should be aware about their areas of interest.

Craig and Prang found the following: "The intergenerational transmission theory postulates that being a victim of physical abuse, or witnessing the abuse of other family members, teaches boys to become violent. With continued exposure to violence, learning occurs through both observational learning and positive reinforcement in the form of approval for violent behaviour" (296). The risk of a child being abused and/or neglected rises if there is poverty, social isolation, unemployment, housing problems, and lack of parental basic childcare skills. Children who have young, poor and uneducated parents are at often are at a high risk of being neglected or abused.

Child Abuse Encyclopedia, defines child abuse as "Child abuse is a complex term that defies a precise, timeless definition. What one generation may regard as acceptable, even desirable child discipline may be regarded by another as unacceptable and abuse" (160). Child abuse is known as any avoidable and non-accidental act that causes physical injury to a child and is inflicted by someone who is responsible for that child's welfare (219). Child maltreatment is a blanket term used to

describe all child abuse and neglect which includes physical, emotional and sexual abuse as well as neglect and exploitation (238).

Barbara Lowenthal states several signs of physical abuse, emotional abuse and neglect in her article, Educational Implications of Child Abuse. She stated signs of physical abuse may include unexplained bruises, cuts, welts, bite marks, bumps or fractures, an injury inconsistent with the nature of it, child reports an injury reported by his or her caretaker, the youngster appears extremely fearful or startles easily.

Signs of sexual abuse are abrupt change in behaviour, seductive behaviour with other youngsters and adults, extreme behaviour in regard to touching, such as inappropriate sexual touch or reluctance to be touched by an adult, a knowledge of sex that is age inappropriate, student consistently appears isolated, depressed, and angry, and the child complains of itching, bleeding or bruises around the genital area. Childhood should be free from violence and must be protected. Every child needs an open and free environment to live life freely. When they live freely without any restrictions then only they can enjoy their rights. Or else they start hiding their feelings and feel suffocated. The children can't enjoy their rights because of the hostile situations and threatening environment. They feel insecure and for this reason, a child stays reserved. S/he does not talk with others or faces difficulty in sharing his feelings with others, often with his peer groups. Children must not be abused and exploited as it will have a lifelong impact on the children. It is understandable that the things learnt during the childhood will be carried on all along the life.

It is the right to life of a child to live his/her life. Nobody should harm him/her or take his/her life. The children have the right to live a life with dignity. Once the children can live their life with dignity they can bloom, can live their life happily, and can become successful. There will be better psychological, physical, sociological

development of the children when they grow up in a good environment with full of care and support. However, once the rights of the children are seized it will have a negative impact both on the physical and psychological development of the children. There is no freedom of choice for the children in the community.

Samuel X Radbill stated that violence against children has taken every conceivable form throughout history (i.e., physical, emotional, psychological, sexual, through neglect, and by child labor), at times taking very bizarre forms. He further stated that in ancient times even the right to life had to be bestowed by a ritual; up until that time the child, having no rights, could be disposed of as perfunctorily as an aborted fetus. Until relatively recently, infanticide was practiced with some regularity, and was compulsory in some cultures for weak, premature, or deformed babies. Infanticide continued in parts of Europe into the nineteenth century (21). One frequent way of disposing of unwanted children (especially girls) was by overlaying, an “accidental” lying upon a child in bed at night thereby suffocating it, which continued in England at least into the 1920’s.

If a child was allowed to live, however, the risk for maltreatment continued (21). The young child potentially could simply be sold for profit. Further, child labour could be especially cruel to children; for example, they might be sold into apprentices and sent to industries to work where they were constantly overworked and often brutalized. Radbill describes a machine called "Sherrington's Daughter" which was used as a means of "disciplining" industry's children by bending their heads down between their knees so that blood would flow from their nose and ears. Child labour laws only began to be initiated in the late nineteenth century, but abuse in child labour continued into the twentieth century. Even when the child stayed with his/her parents, she/he was not safe from harsh treatment. Vander Mey and Neff suggested several

contributing factors to the maltreatment of children. First, given the high mortality rate, mothers often did not become attached to their children. Second, children were viewed as miniature adults whose purpose was to widen the family's economic base (i.e., the work force). Third, they were viewed as inferiors that needed to be dealt with harshly, and physical punishment was neither unusual nor opposed. Thus, in ancient and recent times children often were neither respected nor valued. The prevalent views of children as property were predisposing toward their harsh maltreatment.

The term “child perspective” is used in many different ways and refers to different literatures that study and/or explain scientific or practical notions with the perspective of individual children in mind. Dion Sommer writes, “This is different from a “children’s perspective”. Although the two may sound similar at first, a “child perspective” is something that practitioners and scholars try to study using methods from the “outside in”, often including sociology or contextual psychology. The children’s perspective is the view or stance of the child from the “inside out”; in other words, a children’s perspective is always expressed in the children’s own words, thoughts, and images. More specifically – Child perspectives direct adult’s attention towards an understanding of children’s perceptions, experiences, and actions in the world.

Thus, children’s perspectives are created by adults who are seeking, deliberately and as realistically as possible, to reconstruct children’s perspectives, for example through scientific concepts concerning children’s understanding of their world and their actions in it. This excludes all the theories on children and childhood that do not help adults understand the world from a child’s point of view. But even though child-centred, they will always represent adults’ objectification of children. Children’s perspectives represent children’s experiences, perceptions, and

understanding in their life-world. In contrast to the child perspectives, the focus here is on the child as subject in his or her own world, the child's own phenomenology.

The concept of "Black Pedagogy" meant as a set of educational practices assailable into those that nowadays are included in the frame of physical and psychological maltreatment (e.g., corporal punishment, frightening children, etc.).

Alice Miller provided a more systematic definition of the concept combining it with a psychological explanation of its foundations in the mind of educators and of its consequences on children, and vice versa: in fact, according to the author, such child-rearing culture creates a vicious circle of subtle and explicit violence that is transmitted through generations. In the English version of her work, Miller refers to Black Pedagogy as to "poisonous pedagogy", nonetheless in the present work it has been decided to use the label "Black Pedagogy" in order to maintain a direct semantic connection with the original term, which was also used as such by Alice Miller.

Miller, the former psychoanalyst, has gained world renown for her controversial and provocative writings on child rearing. Miller contends that traditional child rearing practices—in schools, ecclesiastical settings, and the family—consist of physical and emotional cruelty that she labels "poisonous pedagogy." According to Miller, children who are subjected to such treatment have no recourse other than to repress their anger, rage, and resentment for their abusive parents. The reason they have no recourse is in great part due to the effects of moral, religious, and ideological principles that convince the child such treatment is "for your own good." This repressed anger is vented years later when the victims have a convenient target; namely, their own children (or for teachers, their students). Hence, the cycle of poisonous pedagogy is perpetuated from generation to generation (65). When the children do not express their suffering they repress it. The repressed desires

could come out in the form of violence, emotional trauma, suicidal instincts, anger et cetera.

William L. Fridley decodes, Miller repeatedly points out, while children are commanded to honour their parents, there is no corresponding commandment for the parents to honour their children. While the parents interrogate, command, and “spank” their children, it is forbidden for the children to question, challenge, or “spank” their parents. This creates a double bind on the children. Not only are children forced to suffer the treatment to which they are subjected, but they must be grateful for such treatment. Children who fail to display the requisite gratitude risk losing their parents’ love and approval (68). Because the child’s desire to know what is being done to him is typically thwarted at an early age, one of the effects is that even as he becomes an adult, the victim of poisonous pedagogy will continue to believe that the treatment he received was for his own good and for the purpose of impeding his evil inclinations. Miller refers to this as the “idealization” of one’s parents. This is a phenomenon that, once again, prevents the individual from recognizing the truth of his upbringing and precludes the understanding of one’s emotions. Johnson, Pitre, and Johnson, write, “It is necessary to strongly underline that this term is in no way referring or connected to “Black Pedagogy” meant as the education provided to black students or the implementation of black studies in schools’ curricula: the semantic adherence to the originally coined term has been considered a priority, trusting that the clear disambiguation provided is sufficient to distinguish the different conceptual areas.” In this connection Kuhn unravels:

Therefore, in the context of the present work, the label “Black Pedagogy” represents the systematic use of educational methods focused on the primary objective of breaking the child’s will and to shape the child’s character

according to the ideal values of educators and society: some of its more recognizable characteristics are discipline, the safeguard of educator's authority, strict rules, as well as control and power of the educator over the child. (37)

Black Pedagogy is the methods that focus on activities which are executed by educator, parents or caretaker by killing the children's will in order to shape the children according to the ideal values of so-called seniors. According to Muller, some examples of Black Pedagogy's methods are beating the child, using subterfuges and manipulation as parenting techniques, and humiliating or ridiculing the child. Another example of Black Pedagogy which is provided by Muller.

Joseph L. Zornado explicates, "Because the black pedagogy conceived the child as wicked, willful and in need of "breaking," the child learns from the adult early and often that human relationships — and human love — are "naturally" invasive, often violent, and frequently humiliating" (77). The child of the black pedagogy learns early and often that the only way to ameliorate his suffering is to pretend that he is not suffering and so avoid adult interventions that are frequently hostile and violent. Pretending also requires the repression of emotion, for if the child cries, whines, or otherwise protests his treatment, recriminations—this time justified by the child's "misbehavior"—are often more severe and traumatizing because the adult's authority has been, according to the adult, questioned by the child. The hierarchy of authority must never be questioned; therefore, the child who wishes to avoid violence, shame, and suffering learns early and often not to question the dominant social order. The very young child who cries, whines, or manifests other behaviours does so spontaneously in response to her emotional and physical environment. The child signals that her basic emotional needs are going unmet and that her experience at that

particular moment is frightening, sickening, alienating, humiliating, painful, and lonely.

As Miller explains, “in these works it is stressed again and again that children should start being trained as soon as possible, even as early as their fifth month of life, if the soil is to be ‘kept free of harmful weeds’ (5.) Parents try to train their children from an early age. They want to make the children like themselves.

“The black pedagogy describes the relationship between adult and small child as a battle of good versus evil. When the child disobeys the adult, the hierarchical chain of obedience is threatened, and “such disobedience amounts to a declaration of war against you,” comments Zornado. There is always a tussle between a child and his/her parents/caretakers. The parents want to keep the children under them. Children are restricted to do a lot of things. The parents think that they should always give permission to their children. These kinds of things will have an effect on the children. The black pedagogy requires the child to repress longing, for according to the adult, the behaviour that manifests itself as a result of incomplete mother-child symbiosis is merely willfulness and misbehavior.

Maurice Sendak describes “detachment parenting” derives from John Bowlby’s “attachment theory” of human development. *In The Making and Breaking of Affectional Bonds*, Bowlby explains that attachment theory is “a way of conceptualizing the propensity of human beings to make strong affectional bonds to a particular other and of explaining the many forms of emotional distress and personality disturbance, including anxiety, anger, depression, and emotional detachment, to which unwilling separation and loss give rise” (15).

Attachment theory takes the emotional and physical relationship between child and parent as primary rather than secondary. Attachment theory maintains that the child’s

emotional needs are primary, and all other drives derive from this fact. Bowlby and other attachment theories argue that “attachment behavior is conceived as a class of behavior distinct from feeding behavior and sexual behavior and of at least an equal significance in human life.” Bowlby expounds,

the key point of my thesis is that there is a strong causal relationship between an individual’s experiences with his parents and his later capacity to make affectional bonds, and that certain common variations in that capacity, manifesting themselves in marital problems and trouble with children as well as in neurotic symptoms and personality disorders, can be attributed to certain common variations in the ways that parents perform their roles. (16)

According to Bowlby, every single person has relationship between his/her experience with his/her parents. When same individual grows and becomes parents him/herself, s/he will repeat the same attributes as parents perform their roles

“Detachment parenting,” is a style of child-rearing common to the dominant culture reproduced ideologically even as the lived relation between the adult and child enacts the ideology. It encourages the child to repress his own emotional needs in favor of the adult who knows better and so believes that whatever the child experiences emotionally need not be a real concern to the adult. However, detachment parenting ignores the rich tapestry of the child’s emotional life, seeing in it instead something chaotic that cannot be understood. It simply makes no sense and therefore need not be addressed, or if the child’s emotional life is addressed it is addressed negatively, as a command to silence, swallow, or otherwise hold in feeling.

“Detachment parenting” is chronically concerned about “spoiling” the child and believes that the child who can “hold it in” is learning how to operate in the “real world.”

Attachment theory, on the other hand, argues that there is no such thing as spoiling. “Spoiling” is a misnomer of an adult condition. That is, when a child has emotional needs that have not been met—or even acknowledged—by the adult, the child will chronically need. If emotional need as a primary condition is denied by the parent, the child will then transfer her insatiable need to things, food, and so on. Thus, the child will appear to be “spoiled,” never having enough. This is true in one sense. The child will never have her emotional needs met by things, only by the parent. If the parent of the “spoiled” child has been raised according to detachment ideals, the parent will simply be mystified by the child’s insatiable desire for things. In this way, frustration, exasperation, and chronic anxiety are handed down from parent to child.

In this chapter I have explained how each child is unique by nature or by birth, and how a care giver play crucial role for the mental and physical growth on the basis of the close observation. Similarly, a care giver needs to focus more on scaffolding during child’s learning activities which is the part of pragmatism. In this way, a child will be self-motivated to learn new things at that time care giver can easily observe the progress of child’s mental and physical growth at the same time.

Chapter III

Child's World and Adult's World: *The Little Prince* and *The Giver*

The Little Prince and *The Giver* are about children. The texts talk about how the children look at the adults and the society. Being a part of the same society, they are living in certain standards in the society that how the children should be treated. There are certain reservations about childhood and the ways children are brought up. The whole child rearing techniques differ according to our society and geographical location we live in. In whatever areas we are living in, the tendency for children rearing is quite similar. The adults make certain rules and regulations for children. Despite the fact that they are unwritten, the children are supposed to learn, observe, experience, and think the way the elders want them to. However, there are situations when the children think in a different way, observe, and experience in a different way. There is a difference between in viewing and taking the things from the adult's perspective and from the children's perspective. Referring to the similar situation, Sommer opposes:

Children are remarkable people that interpret what they hear, see, feel, and smell and they experience situations in ways that not necessary will be compatible to the ways adults construe their world. On the other hand, the adult's perception of the child can be more or less realistically attuned to the child's meaning making. Perhaps forgetting how to be a child, and experiencing being a child, is one of the great losses of growing up. (ix)

These two texts are representative of the children's thought, experience, and observations and their gaining of knowledge from the society they live in. These two texts beautifully capture the essence of childhood. The two child characters in the

novels are able to trace the differences between the children's and the adults' world.

The two texts are helpful to find out how the children see the adult's world.

In *The Little Prince* that gives us insights about how the children look at the adult's world and think about themselves in the adults' world. There are also evidences about how the children are used by the elders for their own vested interest. Both the writers in their texts are trying to show us about how the adults are not being able to understand children and help them solve their problems.

According to the research entitled '*Children and adults see the world differently, research finds*' the researchers at University College London found unlike adults, children are able to keep information from their senses separate and may therefore perceive the visual world differently (2).

In the texts that the writers are showing us how there is a difference between the children and the adult's perspective. Children look at the ways of doing something than that of the adults. There is a complete difference in the thinking ability, style, and dimension of the children from that of the adults. There is a greater difference between the children and adults. Both of these texts are trying to show us how the children have not been understood by their caretakers and parents and the larger society. It also helps us question that are the children being able to cope up in the society?

The text shows us how the children are misunderstood by the adults. The writer in *The Little Prince* tries to explain us about how the adults have not been able to understand the children. For example, in the story, when he draws a picture of a boa constrictor digesting an elephant and shows it to the adults to get their response on whether the picture frightens them or not.

But they answered” “Frighten? Why should anyone be frightened by a hat?”

My Picture was not a picture of hat. It was a picture of a boa constrictor digesting an elephant. But since the grown-ups were not able to understand it, I made another drawing (2).

The writer in the novel feels that the grown-ups were not able to understand the picture made by him when he was a child. Therefore, he needed to draw more pictures to make them understand.

The writer feels that the grown-ups always need to have things explained to them and writes, “I had been disheartened by the failure of my drawing Number One and my drawing Number Two. Grown-ups never understand anything by themselves and it is tiresome for children to always explain things to them” (3).

It also gives us an insight that the children start losing interest in doing that thing when they are not given value of their creativity. Instead of admiring the works of the children and their creativity adults force them to devote themselves in geography, history, arithmetic and grammar. Most of the children therefore are forced to leave their interest and follow the path/s their parents and caretakers want them to pursue ahead. Piaget writes, “As children develop, they become more capable of relating their present experiences to a broader time frame and to the long-term consequences of their choices. They become more competent at reasoning about abstract concepts” (9). We can find this evidence in the text where the writer says, “So then I chose another profession, and I learned to pilot aeroplanes”(3) .The children are supposed to follow and practice what the adults want them to do. The children are not allowed to do what they like and as they grow up they are restricted to follow what they like to follow in their career. The perspective of the adults is only concerned about making money and reading subjects from which there is easy money. The subjects like humanities and social sciences and arts are not valued by the adults.

They give more priority to science and mathematics so that the children can make more money when they grow up. There is no value for the human emotions and feelings. The child in the Little Prince is able to understand this. The child is able to see how the critical remarks of the families and the elderly will stop them from pursuing the subjects of their interests. The children see adults as the ones who advice more and more and restrict them in doing their favourite acts. We can find the evidence in the text:

The grown up's response, this time, was to advise me to lay aside my drawings of boa constrictors, whether from the inside or the outside, and to devote myself instead to geography, history, arithmetic and grammar. That is why, at the age of six, I gave up a magnificent career as a painter. I had been disheartened by the failure of my drawing Number One and my drawing Number Two. Grown-ups never understand anything by themselves and it is tiresome for children to always explain things to them. (3)

When the children are discouraged by the grown-ups to pursue their interests they completely give it up. During the course of life when they confront with the situation where their childhood interest is to be shown again, they can't do the task in well nor do they complete it. Such evidence is seen in the text. But my drawing is not quite as charming as its model. That however, is not my fault. I had been discouraged by grown-ups in my painter's career when I was six years old, and I never learned to draw anything, except boas from the outside and boas from the inside (6).

Had the writer been encouraged during his earlier days he would have got a mastery over his skills and would have been able to do the task in a better manner when it was given to him in his adult life. But here he has not been able to do so.

Rather than drawing a sheep for the little boy the narrator says that he “didn’t know how to draw” (6).

The grown-ups do not believe in the things what others say, either it is said by a child or a scientist. Citing an example of a Turkish astronomer he illustrates:

This asteroid is so small that it cannot be seen with a naked eye. That is why it has been observed through a telescope. That observation was by a Turkish astronomer, in 1909. On making his discovery, the astronomer had presented it to the International Astronomical Congress, in a great demonstration. But because of his Turkish custom, nobody had believed what he said. Grown-ups are like that. (18-19)

When the children do not find anyone with whom they can share their ideas about they feel a kind of loneliness. Similar psychological impact is seen in the narrator here in this story too. “So I LIVED my life alone, without anyone that I could really talk to, until I had an accident with my plane in the Sahara Desert six years ago” (5).

The narrator in the story feels that the adults love figures. The adults are disinterested in feelings and emotions. Instead, they are interested in facts and figures and are also interested in what they want to hear. Garland writes, “The adults are only interested in what they want to hear, in things that do not challenge their established conventions, and the narrator learns as he grows older to pretend, though he never sees himself as a part of that grown-up group” (2).

The children’s voices should be heard properly. Their opinions should be respected. We donot find anything in the stories. Sussane Thulin and Agneta Jonsson decode:

“A child perspective means showing understanding for the conditions of children and acting in the best interests of children, while children’s

perspectives mean that children make their own contributions that are taken into account and made use of by an adult. The concept child perspective can therefore be understood as it is children's opinions interpreted by adults and, where children's perspectives are referred to, children's own voices are emphasized and sought". (18)

However, we do not find any evidences in both the novels. In an instance in the story where the narrator says that if one tells the adults that s/he has made new friends the adults will not ask you any questions about essential matters such as what kinds of games the new friends likes? If he collects butterflies or not. Rather they are interested in finding out the age, weight, number of his/her siblings, his/her wealth etcetera. Explaining further he says that if you describe about the beauty of the house such as flowers blooming, birds enjoying in the house the adults will not be able to get any idea of the house. You need to say that you have paid four thousand pounds and then the adults will immediately react that the house is a beautiful one.

The child character in *The Little Prince* finds that forgetfulness is the character of the adults. We can see it in the line "And if I forget him, I may become like the grown-ups who are no longer interested in anything but figures" (21).

Along with the changing time the children build a sense on the urgency of their needs. When a child feels that something is necessary at the moment to accomplish, he or she starts making plans. J Goldstein, A Freud and A J Solnit comment,

Unlike adults who have learned to anticipate the future and thus manage delay, children have a built-in time sense based on the urgency of their instinctual and emotional needs. As an infant's memory begins to incorporate the way in which parents satisfy wishes and needs as well as the experience of the

reappearance of parents after their disappearance, a child gradually develops the capacity to delay gratification and to anticipate the plan for the future. (40)

The children reform societies when they are understood, their liberty and entitlement is understood. The Black Pedagogy argues, "The child comes into the world in desperate need of reform, and reform comes at the hands of the adults, often through violence. The violence is always the child's fault, however, for the child's cause of it" (79). It focuses on the adult responsibility to put the innocent child in the adult framed life standard.

It shows that after twelve a child enters into the society where s/he can hardly remember even personal records. An individual has to devote his/her life into the hands of society. For Jonas, the preparation of adult life begins with his training of the Receiver by the Giver. The training paves the way of life for him. It presents the children as passive receiver of the Assignment that they should follow the adult rules since their early stage of life. Service in the life of children is decided by their parents and even by the society but not by children's own individual choice. It shows how forcefully the children are indoctrinated in that ceremony-based society.

The children feel that their upbringing is under the control of strict rule guided by parents. These things are clearly stated in both the novels. In *The Little Prince* the child was not allowed to pursue painting, arts, and crafts as a career. In *The Giver* Jonas seems to have internalised all the principles of his parenting. As the story begins with the fear of an unidentified aircraft hovering in the sky, his training of the Receiver with the Giver is also full of fear and trouble towards the end of it. "He was in a confused, noisy, foul-smelling place" (118). Jonas' father's suggestion for his son also implies that he is guided by the ideology of the black pedagogy:

"Well, it's the last of the Ceremonies, as you know. After twelve, age isn't important. Most of us even lose track of how old we are as time passes, though the information is in the hall often open records, and we could go and look it up if we wanted to. What's important is the preparation for adult life, and the training you'll receive in your Assignment" (17).

As the children grow up they are clear about their adults and the community they live in. Jonas comes to realise the various truths about the community. He realises that it is unfair to deprive people of ever being able to make choices for themselves about their own lives. He understands that the people of the community have no genuine feelings. Feelings have never been a part of their lives. He also learns that there are different ways to live. Through the memories, he sees people in the past living differently, and feels that the community must change, "Maybe we could even keep him, Lily suggested... Jonas knew; they all knew. —Lily, Mother reminded her, smiling, —you know the rules. Two children — one male, one female — to each family unit. It was written very clearly in the rules" (8).

Lowry described how Lily desires to have another siblings but her mother rejects the idea because The Community does not allow it. The community controls and decides that there are only two children allowed in a family. Even if they want to add more family members, they cannot have it because the rules forbid them to have it. They maintain the community rules as no one can go against these codes. "Each family member, including Lily, had been required to sign a pledge that they would not become attached to this little temporary guest, and that they would relinquish him without protest or appeal when he was assigned to his own family unit at next year's Ceremony" (42).

The above lines show Jonas family required to sign a pledge to not get attached to the baby Gabriel as later they will have to give him back and get him a new family unit to grow and live with. The government's strict and tight rule will not let Jonas family to adopt Gabriel. They are not allowed to grow an attachment to the baby because Gabriel will get taken away and given to another family unit in the future.

“Jonas is a strong character that is clever, regardful, questioning, criticizing and does his best both physically and cognitively to reach the thoughts and the world in his mind” (127). Jonas' character shows that he is an adolescent and is doing his work both physically and cognitively to reach the goals. The children at times also do things which are very much inappropriate for their age. We can find the child violence in *The Giver* as Jonas is doing the things which are very much difficult for his age. In an instance in the story where the narrator says, “The responsibilities that Jonas, the main character, takes on are too much for his age” (74). It shows that there is a violation of the children's rights. Likewise, there is some other evidence in the story which shows that there is a violation of the rights of the children. The children are not allowed to present any questions. It shows that their right to speak and put forth their ideas and opinions are halted by the seniors. However, the child in the story doesn't accept living life without any questions. “We see that all the characters except Jonas accept the ways of life presented to them without questions” (44).

Like an adult, the children also have their own right to freedom of expression; they can seek, receive and impart information. According to the United Nations (UN) children's rights convention children have the right to freedom of expression and can seek, receive, and impart information and ideas of all kinds. It also states that children are entitled to special protection and assistance because they are considered vulnerable. According to the CRC, all children should grow up in the spirit of peace,

dignity, tolerance, freedom, equality, and solidarity, and all nations have a responsibility to provide these rights by the law of the UN. However, there is a violation of the rights of the children in the novels as the voices of the children are unheard. They are restricted to express themselves.

The characters in the novels do not have any feelings and emotions. “The characters in the novel are like robots” (41). Adults in *The Giver* control Children’s emotions and innocence turning them into living robotic machines. The adults have the remote control in their own hands. The life of the children living in the community is not different from that of the robotic machine. The community of adults is controlling children, their emotions, sentiments, and innocence. They are not allowed to use the language they want to use. There is a kind of restriction in the use of language. The child is forced to follow the orders of an adult. As Freud explains in his seduction theory that adults seduced children for adult pleasure and adults raised an ideology that implicitly accepted that the “other”, the child object, was there for the dominant adult-subject. BK Barber writes, “When children are forced to do something by their parents or by their caretakers it will have an impact on the children. Psychological control exercised by mothers and fathers has been shown to be associated with internalizing problems, such as distress, low self-esteem, depressed mood, and anxiety, among school-age children” (52).

While probing into the life of Jonas we come to know about how he has been struggling to find the right word to describe his feeling. The adults are very strict in the use of words in his community:

“Finally, he steeled himself to read the final rule again. He had been trained since earliest childhood, since his earliest learning of language, never to lie....

“I’m starving.” Immediately he had been taken aside for a brief private lesson

in language precision. He was not starving. It was pointed out. He was hungry...To say “starving” was to speak a lie. An unintentioned lie, of course. But the reason for precision of language was to ensure that unintentional lies were never uttered...He had never, within his memory, been tempted to lie.
(89)

In *The Giver*, we can see how the rights of the children are violated. Jonas' father 'releases' one of the new born twins. The society Jonas and his father are living in does not have a rule to keep both the twins alive. This is why the new born child is murdered. The new born is murdered because he is one of the twins and is of low birth weight. The children should be protected from all forms of violence. They should be cared by their parents and caretakers. An exposure to violence can harm a child's emotional, psychological, and at times the physical development. When Jonas is exposed to violence he is emotionally driven and starts crying. He later plans to leave the place --- the family, the community and the place where he has been living since ages. The children are in a confused state when they can't do what they like but they are compelled to do that thing.

Jonas' path to recollect memories, discarding his mechanic life, is so complicated. On the one hand, he tries to discover unknown feelings and concepts in every session of training and gains a new perspective. On the other hand, he has to continue his monotonous way of life with his so-called family. The rest of the society is totally unconscious of the life behind their mechanical order with the effects of pills and harsh rules preventing their questioning. Moreover, they are not in a position to decide or choose.

The children are not in a position to decide. Someone else have to take decision for them. John E Coons illustrates:

The problem is that children are frequently too immature to decide what is best for them. They might sensibly be allowed to select from a closed set of benign choices, but the old problem remains - who defines the set? Over the years the child will by stages become mature enough to decide particular matters for himself. But who decides when a child is ready to decide which matters? Even in a society which wants to empower children, someone has to decide when each is ready for each responsibility. Hence one aspect of the who decides question is to inquire as to who decides when children are ready to decide for themselves. That could be parents, or public officials, or legislatures (or some combination of them); but it can't prudently be left to children themselves. (476)

At the beginning, Jonas is unable to understand narrow perception of members of the community: for example, his father, a baby sitter, in fact kills a baby through injection who is labelled as incongruous with the rules in baby unit on the purpose of sending him to elsewhere. Planned life for each member provides a rescued existence purged of faults and wrong decisions. Probability of wrong decisions avoids those undertaking responsibilities of life. Jonas even cannot imagine this possibility:

“We don't dare to let people make choices of their own.”

“Not safe?” The Giver suggested.

“Definitely not safe,” Jonas said with certainty. “What if they were allowed to choose their own mate? And chose wrong?”

“Or what if,” he went on, almost laughing at the absurdity, “they chose their own jobs?” (98)

Jonas starts to make plan to run away from the community when he comes to know that Gabriel is going to be ‘released’. The trust he had in his parents was broken down

when his father kills one of the twin children who was comparatively low in his birth time weight. When he comes to know about his father's reality, he is very disheartened and starts crying. He and the Giver then plan how Jonas can teach them a lesson. They make a secret plan on how Jonas could run away from the community carrying Gabriel. They feel an urgency to save the life of Gabriel as he is the one who is in the list to get 'released.'

As Jenks decodes, "Nature wants children to be children before they are men. If we deliberately pervert this order, we shall get premature fruits which are neither ripe nor well-flavoured, and which soon decay.... Childhood has ways of seeing, thinking and feeling peculiar to itself; nothing can be more foolish than to substitute our ways for them" (3).

The children see the adult's world in a different way. They don't like the torture, sentiment, emotions and diplomatic nature of the adults. The children trust their caretakers and parents a lot. But when the trust is broken down then the children move away from their caretakers and parents. The children in both the texts feel that their future is set by the adults. We can see that the children's future is guided by the elders in *The Giver*.

"Though he had been assured by the talk with his parents, he hadn't the slightest idea what assignment the Elders would be selecting for his future, or how he might feel about it when the day came" (19). This shows the gap between child curiosity and the child-rearing system of the society. In above quote "he hadn't the slightest idea what assignment the elders would be selecting for his future" reveals how the black pedagogy indoctrination has deprived the child that he has to do the assignment but is not informed of it in time. Jonas' sister Lily's selection of her future work "I hope I get assigned to be a Birthmother" (21).

“Lily's further comment on birthmother "Birthmothers get wonderful food, and they have very gentle exercise periods, and most of the time they just play games and amuse themselves while they are waiting. I think I'd like that” (22). It is also an outburst of suppressed childhood that even at their childhood they are bound to be like a social worker.

Jonas in *The Giver* endeavours much to obey the parental and the social rules as well. Since his upbringing is by the never changing rules indoctrinated parents, he also seems to have internalized that parenting. However, a child is child after all and he cannot emasculate his curiosity of multiplicity and freshness of the external world. Therefore, he defies the sameness of his society which is dogmatic and mechanized by the rules. He finds no choice there in his life and is forced to be away from the society.

When the children share their emotion, they are silenced, for example, when Jonas shares his experience in a dreamy way "I wanted her to take off her clothes.../ I wanted to bathe her. His father takes interest on it and asks-- Can you describe the strongest feeling in your dream, son?" (36) While listening to her son, Jonas' mother seems to have interest on it as she says: “the feeling you described as the wanting? It was your first stirrings. Father and I have been expecting it to happen to you. It happens to everyone. It happened to father when he was your age. And it happened to me. It will happen someday to Lily” (36).

However, black pedagogy ridden child domination reveals soon as Jonas' mother tells: “You're ready for the pills, that's all. That's the treatment for stirrings. I'll remind you for the first weeks, but then you must do it on your own. If you forget, the stirrings will come back. The dreams of stirrings will come back. Sometimes the dosage must be adjusted” (38) . Jonas' mother forcefully imposes her indoctrination

on her son. It shows that the children are patient receiver. The emotional need of the children is in the hands of their parents and the society where they grow up.

Childhood is a time when there is much confusion. Adults impose their ideas in children. The teenage is termed as a time of stress and storm. As Sendak elaborates "Childhood is often a terrible, confusing time, made more so by an adult-centred ideology that implicitly requires the child to ignore his felt experience of this truth"(189). Jonas keeps on receiving the memory by the Giver but the unbearable torturous experience compels him to refute the elder guided ceremony:

Jonas did not want to go back. He didn't want the memories, didn't want the honour, didn't want the wisdom, and didn't want the pain. He wanted his childhood again, his scraped knees and ball games. He sat in his dwelling alone, watching through the window, seeing children play, citizens bicycling home from uneventful days at work, ordinary lives free of anguish because he had been selected, as others before him had, to bear their burden. (121)

The Giver provides a number of clues which create a psychological disconnection among parents, society and the children. Being emotionally shocked by his parents and society, Jonas upstages the reader's attention from the Receiver's training to the journey to Elsewhere.

. *In The Making and Breaking of Affectional Bonds*, Bowlby untangles that attachment theory is "a way of conceptualizing the propensity of human beings to make strong affectional bonds to a particular other and of explaining the many forms of emotional distress and personality disturbance, including anxiety, anger, depression, and emotional detachment, to which unwilling separation and loss give rise"(15). Jonas runs away from the society when he knows about his father's reality as a nurturer. he tries to release Grabiell, which means killing.

He had stolen his fathers' d bicycle.He hesitated for a moment, standing beside the bikeport in the darkness, not wanting anything of his father's and uncertain,as well, whether he could comfortably ride the larger bike when he was so accustomed to own.But it was necessary because it had the child seat attached to back.And he had taken Grabriel, too. (166)

The children see the adult's world in a different way. They don't like the torture, sentiment, emotions and diplomatic nature of the adults. The children trust their caretakers and parents a lot. But when the trust is broken down then the children move away from their seniors and parents. The children in both the texts feel that their future is set by the adults. We can see that the children's future is guided by the elders in *The Giver*.

There are differences between the perspectives to look at the human world from the view of a child and from the view of an adult. Such difference is seen in both the texts with the help of the two characters. The texts however try to say that the differences should be respected and both the children and the adults should move together. The adults should not be to impose their decisions and should set a limitation for the children. We as rational adults should not recognise the child as less developed, and in need of explanation. They have their own ways, skills, and abilities to look at the world and live in.

Chapter IV

Doomed Children

This research paper focuses on the perspective of the children to look at the grown-ups and sheds light on how the children are different from adults, both in their thought process and their nature. At the same time, it attempts to present the nature of adults in comparison to the nature of the children. Likewise, this research has brought the children's psychology and their perspective in light to look at the adult's world and has made a significant theoretical connection between the children's psychology and the adults' psychology.

The children are facing a lot of problem today as they have not been understood by their parents/caretakers and adults. As a result, many of them are suffering a lot. There is a difference in the thought process of a child and an adult. Such differences were vividly seen in the text *The Little Prince* and *The Giver*. The children in both the texts are facing problems, as the children in our society too are facing the similar problems it is necessary to get a solution of the problems faced by the children: it will always be difficult for them in their growth and development when they are often misunderstood by their caretakers. Therefore, to help the children in their growing up, we adults must need to change our perspective and should realise that they need to understand the children's thought process.

Similarly, it has highlighted the children's nature, their way of looking at the adult's world while making a comparison from that of the adult's perspective. The study is significant to understand the children of our everyday society as both of the narrators of the story are child and as the problems they have faced in their lives are not much different from those of the problems faced by the children of our era. The study is helpful to make a change in the adult's perception to look at the children with

a hope that they will be able to make a significant change in their own behaviour and treat children well, would respect the children's thoughts and experiences and would not use violence on children to implant their own principles and authorities. It has also investigated on how children view the adult world and how the adult's community controls children's emotion and innocence in *The Little Prince* and *The Giver*.

Furthermore, the paper found out the psychology of the children in understanding the adult's world while comparing *The Little Prince* and *The Giver* as it was the main motive of this paper. Moreover, the study also aimed at establishing the children's psychology in understanding the adult world while showing the drawbacks and limitations of the adults. Carrying on with the themes of children perspective, childhood, and adulthood the project has highlighted on the issues of children and also on the psychology of children while making a comparison on the events and narratives of both the texts.

In turn, I have tried to show how the children and adults are different in their ways of thinking. It has also attempted to show the nature of the children and their changing perspective towards to the adults when their beliefs are shattered as well as how the children will see the double standard of the adults along with the children's ways of looking into the adult's world. It has also highlighted the changing behaviour of the children when they come to know about the real nature of the adults. This research project has been able to show the revolting nature of the children.

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