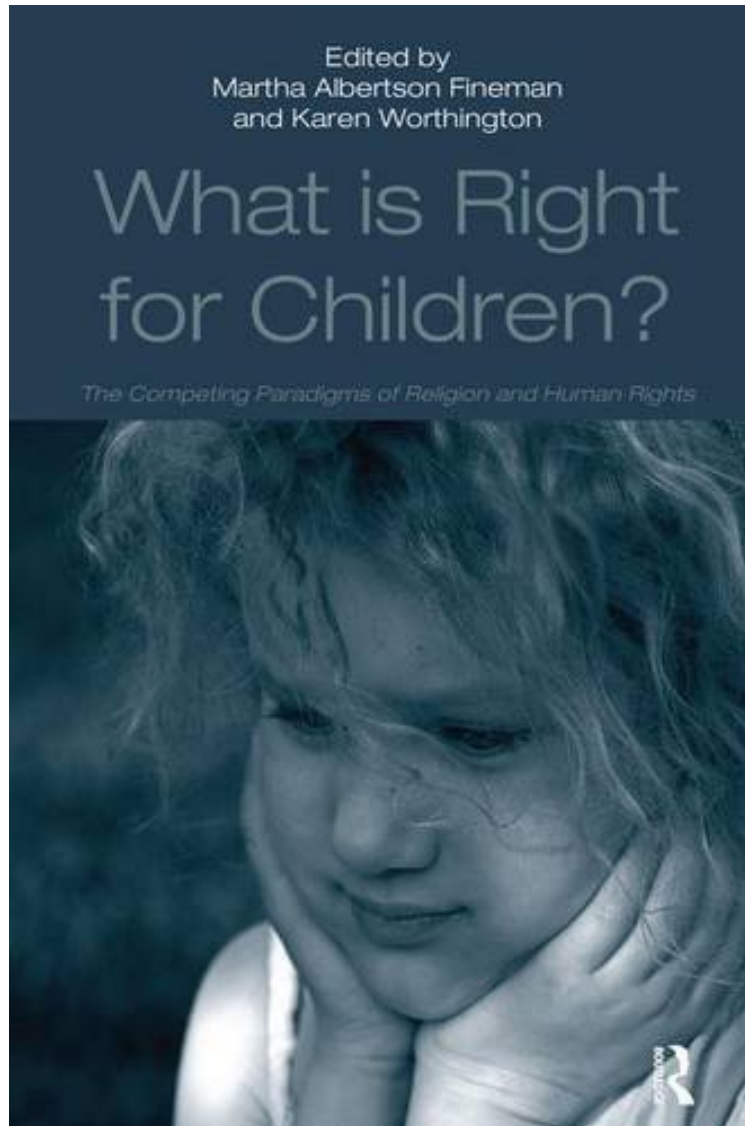


(Get free) What Is Right for Children?: The Competing Paradigms of Religion and Human Rights

What Is Right for Children?: The Competing Paradigms of Religion and Human Rights

Karen Worthington

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#6595165 in Books Martha Albertson 2009-08-28 Original language: English PDF # 1 9.21 x 1.00 x 6.141, 2.20 #File Name: 0754674193462 pages What Is Right for Children | File size: 17.Mb

Karen Worthington : What Is Right for Children?: The Competing Paradigms of Religion and Human Rights before purchasing it in order to gauge whether or not it would be worth my time, and all praised What Is Right for Children?: The Competing Paradigms of Religion and Human Rights:

0 of 0 people found the following review helpful. The views espoused in this book are pure evil By Brad The views espoused in this book are pure evil. Christian families like mine are the enemy while the heroes are socialistic and

communistic social engineers like the authors. These feminist socialist law professors specialize in feminist and homosexual legal theory and interpret everything through the lens of a godless universe where the traditional family and Christian morality must be destroyed. They see the secular state as the vehicle to advance their sick utopia. They argue that children do not belong to families, but to the state. They believe that parents have been delegated authority from the state to educate their children so long as they are taught to hold the authors' Secular Humanistic values. If the parents fail to uphold these extreme liberal values and, instead, seek to promote their "hierarchical and oppressive" Christian values, then this freedom that the state gives to parents can and must be revoked. Ultimately, these feminist law professors advocate for the eradication of all private schools, religious schools, and homeschools, in favor of universal and mandatory government school indoctrination. Why? Because they believe that the "private truths" held by absolutist Christian parents must not be transferred to the next generation. Doing so would be in conflict with the absolutist Secular Humanistic views held by these adherents of totalitarian state power. My wife (best friend) and I have been married for more than 16 years now and we are blessed with four children that we love. We educate our children at home from a Biblical Worldview. Are the authors married? No. Marriage is an oppressive institution. Do they have children? No. That would inhibit their autonomy. The fact is that these people should have nothing at all to say about the family, much less try to dictate their twisted perspective on those that differ with them. Unfortunately, our sick society places people like this in positions of power and gives them influence above and beyond what is warranted. Of course, they do this all at the tax-payer's dime. Again, this book is nothing but pure evil.

4 of 11 people found the following review helpful. *New Book Explores Competing Paradigms in Children's Rights* By Center for the Study of Law and Religion at Emory University A new book edited by the Karen L. Worthington, a senior fellow at the Center for the Study of Law and Religion (CSLR) of Emory University, and Emory's Robert W. Woodruff Professor of Law Martha Albertson Fineman questions whether the United States is treating children properly by refusing to ratify the UN Convention on the Rights of the Child (CRC). The United States is the only country other than Somalia that has not ratified the CRC. A product of the CSLR's *The Child in Law, Religion, and Society* project and the *Feminism and Legal Theory Project of Emory Law, What is Right for Children?* (Ashgate Publishing, 2009) tackles each argument for and against the CRC's ratification and offers reasons why the CRC should be ratified despite opposition to it. Divided into three sections, the volume explores children's rights as human rights, U.S. children in legal context, and children internationally within the context of human rights. In the human rights section, Emory Law Professor Barbara Bennett Woodhouse and New York Attorney Karen A. Johnson make a compelling argument for how parents should administer children's rights. They address opposition that comes mostly from religious groups who fear children's rights will infringe upon parents' rights and authority. To ease these concerns, Woodhouse and Johnson suggest that parents compare the CRC to a trust fund. Parents act as stewards over the fund although it belongs to the child. When money is added to the fund, the child becomes richer but the parent does not become poorer. Parents should "rightfully occupy a special role within the CRC scheme, as protectors, not oppressors, of children," they argue. In the legal context section, George Washington University Law Professor Naomi Cahn makes the case for better financial support from the state for poor families. She focuses on the common misconception that children are placed in foster care because of abuse or neglect. Clarifying that in reality, children most often are removed from their homes because of unstable parental income, she points to the strong correlation between poverty and child abuse and neglect -- children who live in families that make less than \$15,000 per year are 45 times more likely to be abused or neglected. Cahn asserts that respecting families should not mean jeopardizing children and their welfare. Instead, the rights of parents and children should be protected since they often overlap. And because children experience considerable trauma when removed from their families, she argues that the state should try to avoid that route when possible. "Emphasizing the child in context should result in allocating more resources for the child's successful return (or even better yet, for preventing removal altogether) and for allocating more resources to support families," she says. Finally, in the international human rights section, Smith College Professor Alice Hearst discusses the human rights violations that occur with transnational adoption. Since most international adoptions involve children of developing countries joining families of wealthier families in the West, questions arise about whether or not children have the right to develop or maintain cultural identities. She questions if these adoptions are fair to children since they have little say in the decision to come to the United States, where they have to adjust to a completely different culture. And because most of these adoptions are closed, unlike domestic adoptions, birth parents cannot influence where their children go. What's more, the communities they come from are generally indigenous and of the minority groups in their countries, which has resulted in more adoptions from these minority communities than the other general population. "The practice of transnational adoption, in its largest sense, is about belonging, and that raises quintessentially political questions," she writes. And although there are no straightforward answers to these questions, she urges that they be explored for the protection of the children involved. Overall, the book urges U.S. policymakers to rethink children's rights from a secular viewpoint so that children are provided greater and more reliable protections. "In other countries the lines drawn historically to balance authority over children between family and state have been substantially redrawn and they have moved beyond the traditional notions confining the family and afford greater protection and support for the child as an individual," writes Fineman. Fineman is the director of Emory Law's

Feminism and Legal Theory Project, and Worthington is the director of Emory Law's Barton Child Law and Policy Clinic.***The Center for the Study of Law and Religion (CSLR) at Emory University is home to world-class scholars and forums on the religious foundations of law, politics, and society. It offers first-rank expertise on how the teachings and practices of Christianity, Judaism, and Islam have shaped and can continue to transform the fundamental ideas and institutions of our public and private lives. The scholarship of CSLR faculty provides the latest perspectives, while its conferences and public forums foster reasoned and robust public debate.4 of 10 people found the following review helpful. Co-opting children for a socialist agendaBy Just the Facts, Ma'amUnder the guise of seeking what's best for children, the author and her cohorts are really expressing their unease that parents - who are out of line with their own liberal agenda - are raising the next generation instead of the "right" people - extreme liberals working in tandem with the state.Non-logic abounds. If transnational adoptions are questionable, because they take a child from his native land and culture, with the child having no say, why would it be all right for biological parents to make a decision to move their family to another country?It's long been the dream of this breed of socialist liberal to grab control of the children, thereby grabbing control of the country's future. I suspect some of the contributors to this book have a lot of even wackier ideas for our children that they hesitate to put into print, fearful of revealing the full extent of their bizarre ideas.

Combining feminist legal theory with international human rights concepts, this book examines the presence, participation and treatment of children in a variety of contexts. Specifically, through comparing legal developments in the US with legal developments in countries where the views that children are separate from their families and potentially in need of state protection are more widely accepted. The authors address the role of religion in shaping attitudes about parental rights in the US, with particular emphasis upon the fundamentalist belief in natural lines of familial authority. Such beliefs have provoked powerful resistance in the US to human rights approaches that view the child as an independent rights holder and the state as obligated to provide services and protections that are distinctly child-centred. Calling for a rebalancing of relationships within the US family, to become more consistent with emerging human rights norms, this collection contains both theoretical debates about and practical approaches to granting positive rights to children.

'Drawing together an impressive list of international contributors, *What Is Right For Children?* reshapes our thinking about the relationship between children, Human Rights and religion. Divided into three insightful sections encompassing topics such as juvenile justice, child protection, education, and parental rights, it will appeal to anyone interested in how cultural contexts shape debates about children, families, and governmental obligations. Passionate and timely, you'll want to read every chapter.' Richard Collier, University of Newcastle Upon Tyne, UK 'This unique collection enriches the dialogue around the US refusal to embrace the UN Convention on the Rights of the Child. Provocative chapters grapple with the legal and policy implications of differences between religious and human rights' principles of personhood. *What Is Right For Children?* is an essential touchstone for all who care about children's rights.' Nancy Dowd, University of Florida, USAAbout the AuthorMartha Albertson Fineman is Robert W. Woodruff Professor of Law at Emory Law School. She is an internationally recognized law and society scholar and a leading authority on family law and feminist jurisprudence. She is founder and director of the Feminism and Legal Theory Project, which was inaugurated in 1984 at the University of Wisconsin at Madison. The Project has since followed Professor Fineman to Columbia and Cornell, where she also held tenured faculty appointments, including the first Chair in the country in Feminist Jurisprudence. In addition to directing the Feminism and Legal Theory Project, Professor Fineman has published extensively on issues relating to family law, and feminist jurisprudence. She has received awards for her writing and teaching and has served on several government study commissions. She teaches family law, feminist jurisprudence, law and sexuality, and seminars on reproductive issues and select topics in feminist legal theory. Fineman is also a board member of Veteran Feminists of America and serves on the Transforming Community Project, an initiative aimed at improving racial relations and education on race scholarship at Emory. Karen Worthington is the founding director of the Barton Child Law Policy Clinic at Emory Law School, where she directs the Clinic; supervises faculty, fellows and students; and teaches child advocacy. She has spent her career specializing in children's law and policy development. In addition to directing the Clinic since 2000, Professor Worthington directed the Southern Juvenile Defender Center from 2001-2005 and serves as a senior fellow with the Center for Study of Law and Religion at Emory Law.