

## 1: Teacher's role in Child Protection – Vikaspedia

*Children in Burkina Faso are to be protected from child labour, trafficking and gender-related violence such as child marriage, forced marriage and female genital mutilation.*

In what follows this definition will be assumed. Some think it obvious that children do have rights and believe that the only interesting question is whether children possess all and only those rights which adults possess. Others are sceptical believing that given the nature both of rights and of children it is wrong to think of children as right-holders. One background worry against which such scepticism may be set is a currently oft-expressed concern at the proliferation of rights. Rights are, so it is alleged, now promiscuously ascribed in two ways. First, the list of right-holders has been extensively lengthened. Second, many more demands are expressed as rights claims. The concern is properly understood as one that the prodigality of rights attributions is damaging to the cause of rights. If you give away too many rights they may cease to have the value and significance they once had, and ought still to have. A favoured metaphor in this context is monetary: That currency is indeed precious for it is almost universally accepted that rights, insofar as they exist, are things whose possession is of very great advantage to their owners. There are, however, more particular reasons for being suspicious of the idea that children have rights. To appreciate these it is necessary to be clearer about the language of rights. With respect to rights in general we can inquire as to what it is for someone to have a right, or, put another way, we can ask what being a right-holder consists in. There are here two competing accounts, one of which is seen as fatal to the idea of children as right-holders. We can ask a different question, namely what must be true for there to be rights. We can also construct a taxonomy of the different kinds of rights. Finally we can ask what the moral significance of having a right is, or what weight rights have. Others believe the possession of rights to be a weighty consideration but not so weighty as to outbalance every other moral claim. With regard to any acknowledged right we can identify it by means of its content what is it a right to? Some believe that rights never conflict. But, if they do, we need to know which right should have priority. Not all of these questions are relevant when we want to focus on the particular issue of whether or not children have rights, and, if so, which ones. However the first question raised above is especially salient. What is it for someone to have a right? Here there are two competing theories whose respective virtues and vices have been extensively debated without either gaining evident or agreed supremacy. In one camp is the will or choice theory Hart ; Sumner ; Steiner ; in the opposing camp is the welfare or interest theory MacCormick ; Raz ; Kramer The first theory sees a right as the protected exercise of choice. In particular to have a right is to have the power to enforce or waive the duty of which the right is the correlative. What it means, on this theory, for me to have the right to education is for me to have the option of enforcing the duty of some other person or persons to provide me with an education, or to discharge them from the responsibility of doing so. The second theory sees a right as the protection of an interest of sufficient importance to impose on others certain duties whose discharge allows the right-holder to enjoy the interest in question. What it means, on this theory, to have a right to education is for me to have an interest in being educated which is so important that others are under an enforceable duty to provide me with an education. It is natural to think that each theory is more appropriate for certain kinds of rights. The will theory fits rights actively to do things to speak, to associate with others whereas the interest theory fits rights passively to enjoy or not to suffer things to receive health care, not to be tortured. However the distinction between the theories of what it is to have a right is not the distinction between different kinds of rights, even if there are important relations between the two distinctions. The will and the interest theory is each alleged to have failings. But interestingly in this present context one defect of the will theory is – so its critics argue – its exclusion of some humans from the category of right-holders. This is because whilst all humans, and perhaps many classes of non-humans such as animals, have interests that ought to be protected, not all humans have the capacity to exercise choice. Children – along with the severely mentally disabled and the comatose – cannot thus, on the will theory, be the holders of rights. Of course someone who is convinced of the correctness of the will theory might readily concede that the theory entails the denial of rights to children but see no reason to abandon the theory.

Obviously different claims are being made and the same claims are playing distinct roles in different arguments. The claims in question can be set out as follows: Rights are protected choices Only those capable of exercising choices can be right-holders Children are incapable of exercising choice Children are not right-holders Adults have duties to protect the important interests of children Rights and duties are correlative Children are right-holders To explain 6. An important claim held by many is that for each and every right there is a correlative duty. To say that I have a right to something is to say that someone else has a duty to me in respect of that thing. The correlate rights and duties are, as it were, simply the two sides of one and the same single coin. This of course does not mean that there may not be some kinds of duties which do not correlate with any rights. Now clearly 4 and 7 contradict one another: But insofar as children cannot exercise choice and are required to do so on the will theory if they are to have rights, then it follows that they cannot have rights. If they do then as things stand either the will theory is true and children do not have rights, or the interest theory is true and they do. Or, put another way, either children have rights in which case the will theory cannot be true, or they do not in which case that theory could be true. How might the various protagonists in these debates respond to these different claims? A will theorist who did not want to deny that children have rights might deny 2. He might say that although it is true that children are themselves incapable of exercising choice it does not follow that they cannot still be possessors of rights. For children might have representatives, such as most obviously their parents or guardians, who could exercise the choices on behalf of the children. The representatives would choose for the children as the children would choose if they were capable of choosing for themselves. This proxy exercise of choice would take place only during the period when the children were incapable of exercising choice and in acknowledgment of the fact that the children will eventually be capable of exercising their own choices. In short children still have rights but the choices, which are constitutive of these rights according to the will theory, are made by representatives of the children. Now such a modification must meet a number of challenges. First, how should the representatives be selected? Think of the representation of children as like a trust. The children entrust their decision-making to their representatives who are thus their trustees. Now, second, are the terms of the trust sufficiently clear and determinate? Is it, for instance, perspicuous and evident what a child would choose if capable of choosing? Note that the criterion is not what is in the best interests of the child for, consistent with the will theory, we must appeal to choices rather than interests. It is not easy to say what some adult who cannot currently chooseâ€”because she is, for instance, temporarily comatoseâ€”would choose if able. It is even harder in the case of someone, a child, who is for the period of childhood simply incapable of making any choices. Third, how is the trust to be enforced and by whom? The representative may be presumed to have a duty to choose as the child would choose if able. If rights are correlative with duties then someone other than the representative and the child must be in a position to enforce or waive this duty. Could this be the state or its representative? These are formidable challenges but assuming they can be met it is within the resources of the will theory to accord rights to children. There are, moreover, two further responses that can be made by the will theorist to the claims listed earlier that challenge the presuppositions of the interest theory. First she might accept 6 â€”that rights and duties are correlativeâ€”but deny or at least significantly modify 5 â€”that adults have duties to protect the important interests of children. She could say that the duties that are rightly specified under 5 are not the duties that correlate with rights. This is just to say, as all rights theorists will repeatedly say, that rights do not exhaust the moral domain. What we must do because others have rights against us is not everything we must morally do. There are duties beyond those rights-correlated duties. For each and every right there is a correlate duty. This how 6 should be understood. But 6 is not the claim that for each and every duty there is a correlate right. So we should, as adults, ensure that the interests of children are protected and promoted. It does not follow that they have rights against us. In just the same way we ought not cruelly and gratuitously to maltreat animals but we need not think that it follows from this that animals are right-holders. Second a will theorist might accept 5 and 6 as they stand but say that the rights which correlate with these duties are possessed not by the children but by adults who are in the best position to protect the children. Thus even if the duties adults have in respect of children do correlate with rights it does not follow that the rights in question are held by those whose interests they protect. Indeed it might be argued that it does not matter whether the rights are

possessed by those whose interests they protect. The point can be pressed home by asking whether it really matters whether the rights that correlate with adult duties to children are held by the children or by those who would act as best they could for the children Steiner , This review of the will and interest theory has not considered other reasonsâ€”independent of the implications of either theory for the question of whether or not children have rightsâ€”for favouring either theory. Of course even if it is not such a test case there may be other considerations that tell against the will theory and in favour of the interest theory. Or it may be that on balance the interest theory is preferable to the will theory whether or not the latter denies rights to children. We may now address the further questions Ought children to have rights? And, if so, what rights should they have? Note that the rights can be moral or legal. Children do have rights in law under the UN Convention most notably. These need not be accepted as moral rights. However someone could believe that the best way, on balance, to protect the interests of children is by continuing to accord them the legal rights they have under something like the Convention. Someone might also believe that children should have legal rights but not those they are currently accorded. Conversely, if children do have moral rights, these need not be enshrined in law, although there would evidently be a strong presumption that they should.

### 2: Protecting children's rights | Convention on the Rights of the Child | UNICEF

*But children also have a responsibility to respect the rights of others, especially those of their parents. The Convention specifically refers to the family as the fundamental group of society and the natural environment for the growth and well-being of its members, particularly children.*

Protecting children and promoting their rights Project description Title: Burkina Faso Lead executing agency: Ministry of Economy, Finance and Development Overall term: Over half its citizens are below the age of 18 and as such are considered children under the terms of the UN Convention on the Rights of the Child. Burkina Faso has ratified all key international agreements on child protection and child rights. Despite the positive legal framework, children are exposed to a wide range of violations of their rights. Four out of every ten children play an active role in supporting themselves or their family; this applies to over one third of girls and almost half of all boys. In 96 per cent of cases, the work they do is seen as harmful to their development and in 87 per cent of cases as dangerous. They often labour under exploitative conditions. Only one quarter of economically active children also have an opportunity to attend school. The legal age for marriage is 20 years for boys and 17 for girls. However, a provision for exemption makes it possible for parents to bestow daughters as young as 15 in marriage. In , an average of Child marriages and a lack of sex education result in unwanted teenage pregnancies. Girls who become pregnant are generally left with no choice but to drop out of school. Almost one in three girls under the age of 18 has already given birth to a child. Female genital mutilation was made illegal in Burkina Faso in Since then, occurrence of the practice has steadily declined. However, even in on average 13 per cent of girls under the age of 14 were circumcised. Objective The national system to protect children from trafficking, the worst forms of child labour and gender-related violence child marriage, forced marriage and female genital mutilation is strengthened. Approach The programme advises and supports the partner ministries, in particular the Ministry of Labour and the Ministry for Women, National Solidarity and Family. In the intervention zones in the southwest and east of the country, the programme works directly with the decentralised state structures of the partner ministries and with organisations run by civil society, the private sector and municipalities. At the political level, the programme supports the partner ministries with devising national strategies and implementing their plans of action. With a view to developing networks to protect children, the programme works with the partner ministries to prepare technical documents, standards and guidelines. In addition, PRO-Child advises the partner ministries on establishing a system to collect and evaluate data on child rights. In the intervention zones the programme provides training for staff of the partner ministries and in social services on issues of child rights, child protection and on psychosocial counselling for children who are the victims of violence and exploitation. At the decentralised level, the programme helps to set up child protection networks and define roles and responsibilities. The programme supports municipalities with integrating measures to protect children into their municipal action plans. As the main target group, children are actively involved in the process of setting up child protection activities. In cooperation with the consulting company AMBERO, the programme raises awareness of the aforementioned issues among the population. In addition, parents, children and members of the municipalities are given information on available counselling and support services.

### 3: Staff View: Protecting children, promoting their rights /

*Protecting Children, Promotion Their Rights [Whiting & Birch, N. Baldwin] on [www.enganchecubano.com](http://www.enganchecubano.com) \*FREE\* shipping on qualifying offers. Children's rights can only be promoted if policy and practice are based on an understanding of their needs.*

Imprisonment Unenforced penalty In January , a letter, co-written by chemist Sir Harry Kroto and actor Sir Ian McKellen and co-signed by 27 Nobel laureates from the fields of science and the arts, was sent to Vladimir Putin urging him to repeal the propaganda law as it "inhibits the freedom of local and foreign LGBT communities. In conclusion, he stated that "in reality, there is little the west can do to influence Russia, on gay rights or anything else. But to stand even a chance, criticism needs to be measured, accurate and, above all, consistent. Out There explored gay rights and homophobia in numerous countries in the world, including Russia. In practice, the law has given police broad license to interpret almost any mention of being LGBT "whether uttered, printed, or signified by waving a rainbow flag " as just cause to arrest LGBT people. The protest site was occupied by a large number of demonstrators, some of whom were dressed as Russian Orthodox priests and Cossacks. Isakov had performed a similar protest in the same location the previous day as a "test" run, but was later caught in an altercation with police officers who targeted his pro-gay activism, and arrested him for swearing. He would be released without charge, but pledged to return there the next day to show that he would "not be cowed by such pressure. The fine centred around a quote in the article by the teacher, who stated that his very existence was "effective proof that homosexuality is normal. The first of these charges was overturned in February , after a court ruled in consultation with a mental health professional that the group "helps teenagers exploring their sexuality to deal with difficult emotional issues and other problems that they may encounter", and that these activities did not constitute "propaganda of non-traditional sexual relationships" as defined under the law. They were overturned on appeal, only for the same court to convict Kilmova and issue a fine of 50, rubles in July , pending an appeal. It was alleged that the memorial was removed due to the law because it was in an area frequented by minors,. After winning a silver medal at the event, U. However, Tregaro was forced to re-paint them after they were deemed a political gesture that violated the rules of the IAAF. In response, she re-painted them red as a symbol of love. When we go to different countries, we try to follow their rules. We are not trying to set our rules over there. We are just trying to be respectful. In the case of the World Cup, FIFA had recently established an anti-discrimination task force, and was also facing criticism for awarding the World Cup to the country of Qatar , where homosexuality is illegal ; [89] in August , FIFA requested information from the Russian government on the law and its potential effects on the association football tournament. A number of athletes came out as lesbian, gay, or bisexual to spread awareness of the situation in Russia, including Australian snowboarder Belle Brockhoff , [95] Canadian speed skater Anastasia Bucsis , [96] gold medal figure skater Brian Boitano , [97] and Finnish swimmer Ari-Pekka Liukkonen. As part of its Dispatches series, Channel 4 had also broadcast a documentary during the week of the Opening Ceremony entitled Hunted, which documented the violence and abuse against LGBT people in Russia in the wake of the law. MP Irina Rodnina stated that relevant authorities needed to "verify the possibility of distributing this game on the territory of the Russian Federation". Blizzard cited the gay propaganda law as reasoning for the block. The game itself is not blocked in the country.

## 4: Children's Rights (Stanford Encyclopedia of Philosophy)

*It Links between social deprivation and harm to children / |r Vic Tuck -- |g 5. It Work partnerships with Black communities: Issues and principles for social work education, training and service delivery / |r Alexandra Seale and Michaela Mkandla -- |g 6.*

Visiting First Hypotheses 6. Visiting Second and Third Hypotheses 6. The Theory of World Peace: Visiting Fourth and Five Hypothesis Chapter 7 7. But still, individuals and groups around the world continuously become victim of human rights violations. In this regard, the hour to hour and daily reports of electronic and print media hearing and reading makes quite disturbing the world people at large. Instances of human rights violations are legion and they do not paint a picture of a world in which human rights are respected. Moreover, the numbers of victims and areas of human rights violations is increasing day by day in an alarming manner. Human person being the central subject of peace and development and all human beings having the responsibility for establishing peace and achieving development individually and collectively, taking into account the need for full respect for human rights and fundamental freedoms to practice tolerance and to live together in peace with one another as good neighbours, human community needs to concentrate all out efforts that aim at the constant improvement of the well-being of the entire population and all individuals on the basis of the benefits resulting therefrom. In this regards, the world peoples need to raise a single voice against any activity of unworthy conflict, terrorism and war and in favour of universal peace and development, and that voice is absolutely a single voice of millions and millions of people around the world with a single vision and mission of achieving ultimate peace and development of the world people as a whole. Therefore, to confirm continuous peace and development worldwide it is imperative to make the world terrorism and war free at the earliest. The human rights groups throughout the world are performing commendable tasks drawing attention to violation of human rights and taking steps to implement these rights, protecting one against person, repressive society and polluted environment, and above all, man-made bad laws. But what is needed is action derived from collective wisdom if we are to bequeath a happy peaceful and developed world. To attain the goal, equal protection of law, equal and reasonable opportunities for everybody to avail the course of law to improve out quality of life is a must. Through this investigation I propose to find out a concrete theory of continuous world peace and as well as for sustainable development worldwide on the basis of an investigative study of the respective issues therein based on the prevailing world situations and individual, collective, state and international response on human rights abuses, adopted remedial measures, lapses and recommendations. United Nations publications concerning human rights, human rights laws, document and publications of national and international organisations, case laws, journals, research papers relevant to the study have been analysed and documented in accordance with recognised process of documentation of social science, laws and legal jurisprudence. Because right to life, security, prosperity and peace are basic human rights and human beings are interdependent each other, it is hypothesised that: Because in present scenario division, clash, violence, discrimination, poverty, injustice, arms race, nuclear weaponry, terrorism and war are major cause of human rights abuses and threat to peace and development of the world, it is hypothesised that: During this study I found the role of National Dailies of Bangladesh, especially the leading daily English newspapers published from Dhaka, Bangladesh namely, The Independent, The New Nation and The Financial Express in which the launching news of these organisations was published with a short details of aims and objectives with much importance. The dawn of the 21st century and the Third Millennium has set in with the realities to face the newer human rights challenges to address the basic needs of people universally and internationally. A continuous process of demanding changes in human rights perspective for globalisation has also started. Human issues are concerned with life, food, dress, shelter, education, religion, culture, health, environment, employment, marriage and choice of spouse, security, freedom, democracy, good governance, equality and justice etc. So all such rights deserve remedial measures and protection of law for peace and equal development of all. In the present day world as no individual and no country exists in isolation and as all we live simultaneously in our own communities and in the world at large we all are very much connected and

interdependent and therefore human rights being universally inherent, inalienable and inviolable rights of all members of the human family which the states and their public authorities are to ensure for the people, need global treatment across the planet. The denial of human rights is not only an individual and personal tragedy. It also creates conditions of social and political unrest sowing the seeds of violence and conflict within and between societies and nations and as such as a result of work of government, non-government, national, regional and international organisations around the globe human rights transcend national boundaries and jurisdiction and thereby go beyond the jurisdiction of a particular nations public law. The UN has the responsibility as the global institution to stress the global nature of the crisis and to insist on the need of global solution based on global rules that are fair to all. It is the job of the UN to ensure that nations do not react to global crisis by turning their backs on universal values and the UN must be key player in the search for solutions that preserve the benefits of globalisation, while protecting those who have suffered or up to now have been left out. Chapter One deals with the Introduction. The Third Millennium has set in with the realities to face the newer human rights challenges to address the basic needs of food, dress, shelter, education, religion, culture, health, environment, employment, marriage and choice of spouse, security, freedom, democracy, good governance, equality and justice for peace and equal development of all throughout the world. As global institution the UN has the responsibility to stress the global nature of the crisis and to insist on the need of global solution based on global rules that are fair to all ensuring that nations do not react to global crisis by turning their backs on universal values and further that none is left out from any process required to achieve ultimate peace and development in the world. In the present day world we all are very much connected and interdependent. These rights being fundamental requirements for existence of human beings are associated with the very birth of mankind[2] and according to the United Nations publication, could be generally defined as inherent rights in human nature without which none can live as a human being. Human rights norms by legislative provisions exists at the national level as civil or constitutional rights through legislative enactment, judicial decision, or custom and at the international level as international law of human rights through treaties. Among these rights Security Rights protect people against crimes such as murder, massacre, torture, and rape; Due Process Rights protect against abuses of the legal system such as imprisonment without trial, secret trials, and excessive punishments; Liberty Rights protect freedoms in areas such as belief, expression, association, assembly, and movement; Political Rights protect the liberty to participate in politics through actions such as communicating, assembling, protesting, voting, and serving in public office; Equality Rights guarantee equal citizenship, equality before the law, and nondiscrimination; and Social Rights require provision of education to all children and protections against severe poverty and starvation. On the basis of defining features human rights can be explained as: Human rights, as political norms, first deals mainly with how people should be treated by their governments and institutions. As Thomas Pogge puts it, "to engage human rights, conduct must be in some sense official. Sixth, human rights, according to Maurice Cranston are matters of "paramount importance" and their violation is "a grave affront to justice". Human rights and fundamental freedoms have been mentioned in Article 1, 13, 55, 62, 68 and 76 and specific functions have been endowed to the General Assembly, to the state parties to the United Nations, to the Economic and Social Council as well as to the Trusteeship Council. With a view to the creation of conditions of stability and well being which are necessary for peaceful and friendly relations among nations based on respect for the principles of equal rights and self-determination of peoples, the United Nations shall promote; c Universal respect for and observance of human rights and fundamental freedoms for all without distinction as to race, sex, language or religion. All members pledge themselves to take joint and separate action in co-operation with the Organization for the achievement of the purposes set forth in Article By virtue of the above two materially important articles, apart from obligations arising otherwise, all member states undertake an obligation of international accountability by pledging themselves to take joint and separate actions in protecting and promoting among others the purposes contained in International Bill of Human Rights and no member state of the United Nations can deny this international responsibility to which it is pledge bound. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty. Everyone has the right to life, liberty and security of person. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. Everyone has the right to recognition everywhere as a person before the law. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law. No one shall be subjected to arbitrary arrest, detention or exile. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks. They are entitled to equal rights as to marriage, during marriage and at its dissolution. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers. Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay. All children, whether born in or out of wedlock, shall enjoy the same social protection. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized. Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein. The World Conference on Human Rights affirmed the crucial connection between international peace and security and the rule of law and human rights, placing them all within the larger context of democratization and development. Human rights may be called the rights associated with the very birth of mankind in that these are fundamental requirements for existence of human beings. Human rights are the basic rights of freedoms to which all humans are considered entitled such as the right to life, liberty, freedom of thought and expression, and equal treatment before the law. Human rights represent entitlements of the individual or groups vis-a-vis the government, as well as responsibilities of the individual and the government authorities. Human rights are ascribed naturally, they are not earned and cannot be denied. Human rights are advanced as legal rights and protected by the rule of law. The concept of international protection of human rights is firmly established in international human rights law. People are endowed by their Creator with natural rights to life, liberty, and the pursuit of happiness and on this view, the Creator is the supreme lawmaker and enacted basic human rights. Human rights can be seen as basic moral norms shared by all or almost all accepted human moralities being supported by strong moral and practical reasons. Human rights are, political norms dealing mainly with how people should be treated by their

governments and institutions. Human rights are numerous rather than few. Human rights are minimal standards. Their focus is protecting minimally good lives for all people. Human rights are international norms covering all countries and all people living today. International law plays a crucial role in giving human rights global reach. We can say that human rights are universal provided that we recognise such rights through domestic enactments and legislative provisions. Human rights are high-priority norms. Maurice Cranston held that human rights are matters of paramount importance and their violation a grave affront to justice. Human rights require robust justifications that apply everywhere and support their high priority. Another feature of rights is that they focus on a freedom, protection, status, or benefit for the rightholders. It is the Charter of Rights for mankind being confirmed by the recent world conference on Human Rights in the Vienna Declaration , where it has been said that the human rights are universal, indivisible, interdependent and interrelated. When enacted into law of any country the human rights become fundamental rights of the citizen of the country. All human beings are born free, equal in dignity and rights, endowed with reason and conscience. They should act towards one another in a spirit of brotherhood. Everyone is entitled to all the rights and freedoms set forth in the UDHR without any distinction. No one shall be held in slavery or servitude. No one shall be subjected to torture or inhuman treatment. Everyone has the right to recognition before the law.

## 5: Protecting Children, Promoting Their Rights - Google Books

*Protecting Children, Promoting Their Rights [N Baldwin] on www.enganchecubano.com \*FREE\* shipping on qualifying offers. Children's rights can only be promoted if policy and practice are based on an understanding of their needs.*

Youth rights "In the majority of jurisdictions, for instance, children are not allowed to vote, to marry, to buy alcohol, to have sex, or to engage in paid employment. Parental powers See also: Particular issues in the child-parent relationship include child neglect , child abuse , freedom of choice , corporal punishment and child custody. Some governments have enacted laws creating a rebuttable presumption that shared parenting is in the best interests of children. Parents are subject to criminal laws against abandonment, abuse, and neglect of children. In the absence of duty, no parental right exists. Even , that parents may not grant surrogate consent for non-therapeutic sterilization. A number of current and historical documents affect those rights, including the Declaration of the Rights of the Child , [11] drafted by Eglantyne Jebb in , endorsed by the League of Nations in and reaffirmed in A slightly expanded version was adopted by the United Nations in , followed by a much expanded version adopted by the General Assembly in It later served as the basis for the Convention on the Rights of the Child. The ICCPR is a multilateral international covenant that has been ratified or acceded to by nearly all nations on Earth. Nations which have become state-parties to the Covenant are required to honor and enforce the rights enunciated by the Covenant. The treaty came into effect on 23 March The rights codified by the ICCPR are universal, so they apply to everyone without exception and this includes children. Although children have all rights, some rights such as the right to marry and the right to vote come into effect only after the child reaches maturity. Its implementation is monitored by the Committee on the Rights of the Child. And calls on States to integrate the Convention on the Rights of the Child into their national action plans. By means of these national action plans and through international efforts, particular priority should be placed on reducing infant and maternal mortality rates, reducing malnutrition and illiteracy rates and providing access to safe drinking water and basic education. Whenever so called for, national plans of action should be devised to combat devastating emergencies resulting from natural disasters and armed conflicts and the equally grave problem of children in extreme poverty. Further, para 48 urges all states, with the support of international cooperation, to address the acute problem of children under especially difficult circumstances. Exploitation and abuse of children should be actively combated, including by addressing their root causes. Effective measures are required against female infanticide , harmful child labour , sale of children and organs, child prostitution , child pornography , and other forms of sexual abuse. It was set up to promote full implementation and compliance with the Convention on the Rights of the Child, and to ensure that child rights were given priority during the UN General Assembly Special Session on Children and its Preparatory process. The United Nations Human Rights Council was created "with the hope that it could be more objective, credible and efficient in denouncing human rights violations worldwide than the highly politicized Commission on Human Rights. United States law Further information: Children are generally afforded the basic rights embodied by the Constitution, as enshrined by the Fourteenth Amendment to the United States Constitution. The Equal Protection Clause of that amendment is to apply to children, born within a marriage or not, but excludes children not yet born. In this trial year-old Gerald Gault of Arizona was taken into custody by local police after being accused of making an obscene telephone call. He was detained and committed to the Arizona State Industrial School until he reached the age of 21 for making an obscene phone call to an adult neighbor. In an 8â€”1 decision, the Court ruled that in hearings which could result in commitment to an institution, people under the age of 18 have the right to notice and counsel, to question witnesses, and to protection against self-incrimination. Simmons that persons may not be executed for crimes committed when below the age of eighteen. It ruled that such executions are cruel and unusual punishment , so they are a violation of the Eighth Amendment to the United States Constitution. Of particular concern is the German and Austrian agency, Jugendamt German: The problem is complicated by the nearly "unlimited power" of the Jugendamt officers, with no processes to review or resolve inappropriate or harmful treatment. By German law, Jugendamt officers are protected against prosecution. Officers have also disregarded family court

decisions, such as when to return children to their parents, without repercussions. Germany has not recognized related child-welfare decisions made by the European Parliamentary Court that have sought to protect or resolve children and parental rights violations.

### 6: - Protecting Children, Promotion Their Rights by N Baldwin

*Children's rights can only be promoted if policy and practice are based on an understanding of their needs. What are the connections between harm to children and young people and their everyday experience?.*

### 7: Russian gay propaganda law - Wikipedia

*ANPPCAN elevates the rights of children by enhancing, in partnership with others, the prevention and protection of children from all forms of maltreatment.*

### 8: Laws protecting Children's Rights - CRAE

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### 9: Children's rights - Wikipedia

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