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Children's dependency on adults put them at risk Children, especially younger ones, are dependent upon their caregivers for meeting their basic needs like food and shelter. If an adult caregiver in a child's life falls ill, the child's basic needs could be impacted.

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This book addresses historical and contemporary issues regarding children who are considered to be at risk. The essays collected in the volume explore the language of risk as it is used by courts, schools, government agencies, and child advocates. Titles and authors of the essays are: "Child Saving in Modern America 1870s-1990s," by Hamilton Cravens; "Status Offenders, Criminal Offenders, and ...

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Growing Up in America is Children At Risk's weekly radio show produced by KPFT Pacifica Radio. The show airs live from 3-4 PM CST every Monday. The show features weekly discussions on the status of American children, public policy, and politics.

~~Children at Risk — Wikipedia~~

Children and families at risk Abuse can happen to anyone, but research shows that some children who have experienced abuse share similar characteristics. This means they may be more vulnerable.

~~Children and families at risk of abuse or neglect | NSPCC ...~~

MEGHAN and Harry are expected to spend Christmas in California following the UK's latest lockdown restrictions and the postponement of the Duchess' privacy trial until 2021. Writing for Elle ...

~~Meghan and Harry latest — Couple 'expected to stay in ...~~

MANAGUA/PANAMA CITY, 3 November 2020 – Hurricane Eta hit Nicaragua early Tuesday as a powerful Category 4 storm, potentially impacting 1,227,000 people, including nearly 500,000 children ...

~~Nearly half a million children in Nicaragua at risk from ...~~

HUGH OSMOND: My greatest fear is for the young people who staff our establishments - an entire generation who despite being at virtually zero risk from

Covid-19 will pay the heaviest price of all ...

The desire for our children to be free from want and danger and to be able to enjoy their youth in innocence would seem to be universal. Conventional wisdom says that parents in every socio-economic level of society share the dream of preserving their children's innocence. All want to provide a childhood and adolescence that shelters and protects children from the harshness of life and nurtures them until they are able to withstand the onslaught of reality. One need only look at troubled areas of the world, such as Northern Ireland, parts of the Middle East, or any number of other points on the globe, to see how weak is any communion forged out of these universal desires for the welfare of children. Even in the United States, the competition of ideas and values about what represents the "good" society in which to raise our children is fierce-as are differing views about the value of innocence and even life itself. These differing ideas and values affect people's actions even when they have never reflected on them, or have never cared enough to formulate those values into a coherent worldview. Crouse contends that without morals, children are at risk. Moral boundaries, not moral relativism, provide a safe haven for children by preserving their innocence and protecting them from predators and pedophiles. When authentic religious faith has been quashed, children are no longer safe. When the underlying values are wrong, when there are no common values unifying a people, even the best programs and most honorable of intentions are doomed to failure. Well-intentioned programs and policies inevitably fail miserably without an undergirding moral foundation, as is documented by an abundance of data and the social trends in America today.

Discusses the role of faith in our society and suggests what values should be taught in school

This collection of essays addresses twentieth-century historical and contemporary issues regarding children who are considered to be at risk. The essays explore the language of risk as it is used by the courts, the schools, governmental agencies, and child advocates, those who discover risks and create correctives for children who both need protection and threaten to disturb the social order. The tasks require an exploration of differing, often contradictory, concepts of the child and society that are embedded in public policy debates. Deepening the complexity of the problems, institutions to which we look for solutions are too often faced with conflicts that arise when the needs of the child are at variance with the needs of the institutions themselves. These dilemmas are central to understanding our failure to achieve adequate public policy solutions for children at risk.

The desire for our children to be free from want and danger and to be able to enjoy their youth in innocence would seem to be universal. Conventional wisdom says that parents in every socio-economic level of society share the dream of preserving their children's innocence. All want to provide a childhood and adolescence that shelters and protects children from the harshness of life and nurtures them until they are able to withstand the onslaught of reality. One need only look at troubled areas of the world, such as Northern Ireland, parts of the Middle East, or any number of other points on the globe, to see how weak is any communion forged out of these universal desires for the welfare of children. Even in the United States, the competition of ideas and values about what represents the "good" society in which to raise our children is fierce-as are differing views about the value of innocence and even life itself. These differing ideas and values affect people's actions even when they have never reflected on them, or have never cared enough to formulate those values into a coherent worldview. Crouse contends that without morals, children are at risk. Moral boundaries, not moral relativism, provide a safe haven for children by preserving their innocence and protecting them from predators and pedophiles. When authentic religious faith has been quashed, children are no longer safe. When the underlying values are wrong, when there are no common values unifying a people, even the best programs and most honorable of intentions are doomed to failure. Well-intentioned programs and policies inevitably fail miserably without an undergirding moral foundation, as is documented by an abundance of data and the social trends in America today.

This important book by one of our leading experts on disaster preparedness offers a compelling narrative about our nation's inability to properly plan for large-scale disasters and proposes changes that can still be made to assure the safety of its citizens. Five years after 9/11 and one year after Hurricane Katrina, it is painfully clear that the government's emergency response capacity is plagued by incompetence and a paralyzing bureaucracy. Irwin Redlener, who founded and directs the National Center for Disaster Preparedness, brings his years of experience with disasters and health care crises, national and international, to an incisive analysis of why our health care system, our infrastructure, and our overall approach to disaster

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readiness have left the nation vulnerable, virtually unable to respond effectively to catastrophic events. He has had frank, and sometimes shocking, conversations about the failure of systems during and after disasters with a broad spectrum of people—from hospital workers and FEMA officials to Washington policy makers and military leaders. And he also analyzes the role of nongovernmental organizations, such as the American Red Cross in the aftermath of Katrina. Redlener points out how a government with a track record of over-the-top cronyism and a stunning disregard for accountability has spent billions on “random acts of preparedness,” with very little to show for it—other than an ever-growing bureaucracy. As a doctor, Redlener is especially concerned about America’s increasingly dysfunctional and expensive health care system, incapable of handling a large-scale public health emergency, such as pandemic flu or widespread bioterrorism. And he also looks at the serious problem of a disengaged, uninformed citizenry—one of the most important obstacles to assuring optimal readiness for any major crisis. Redlener describes five natural and man-made disaster scenarios as a way to imagine what we might face, what our current systems would and would not prepare us for, and what would constitute optimal planning—for government and the public—in each situation. To see what could be learned from others, he points up some of the more effective ways countries in Europe, Asia, and the Middle East have dealt with various disasters. And he concludes with a real prescription: a nine-point proposal for how America can be better prepared as well as an addendum of what citizens themselves can do. An essential book for our time, *Americans at Risk* is a devastating and realistic account of where we stand today.

As this century draws to a close and the new one approaches, the United States is still struggling with serious and persistent social problems. These troubling dilemmas, including poverty, homelessness, discrimination, and severe inequity, afflict some subgroups of the population more than others, and it is the plight of these at-risk groups—childr

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