



Catholic NGOs Workshop on

## *How to Restore Street Children in Their Dignity?*

Workshop organized by the Association Comunità Papa Giovanni XXIII and the International Catholic Child Bureau in the framework of the Geneva Forum of NGOIC and in preparation to the Human Rights Council Day on the rights of children living and/or working on the street on February 10, 2011

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# Opening Speech

- H.E. Msgr. Silvano M. Tomasi -

In a letter to children of the Pontifical Missionary Childhood Society (3 September 2007), the Holy Father Pope Benedict thanked them for *"...your little letters and for the drawings you have desired to give me as signs of your affection and your closeness to my mission. They express those sentiments of faith and love for which Jesus loved little ones and welcomed them with open arms, pointing them out to his disciples, for instance saying, "to such belongs the kingdom of God" (Mk 10: 14).* At the same time that the dignity and importance of children was underscored, the Pope praised these small collaborators of his service in spreading the Gospel and added his realistic assessment of the current situation: *"Indeed, there are a great many children who do not yet know Jesus. And unfortunately, there are just as many who lack what they need to live: food, health care, education; many are deprived of peace and serenity. The Church pays special attention to them..."* The special love of the Christian community for children is rooted in the Gospel. Jesus said: *"Let the children come to me, do not hinder them..." (Lk 10: 14).* Confronted with their mistreatment, the voice of the Church cannot be kept silent. For example, before the tragedy in Ossetia in 2004 when the children of Belsan were killed inside their school by terrorists with an *"an insane disregard for the human person"*, Pope John Paul spoke forcefully: *"At this moment our gaze broadens to take in all innocent children in every corner of the earth who are victims of the violence of adults. Children forced to use weapons and taught to hate and kill; children induced to beg in the streets, exploited for easy earnings; children ill-treated and humiliated by arrogant, abusive grown ups; children left to themselves, deprived of the warmth of a family and prospects of a future; children who die of hunger, children killed in the many wars in various regions of the world. It is a loud cry of pain from children whose dignity is offended. It cannot, it must not leave anyone indifferent."*

Street children are a large category in the list of disenfranchised and humiliated children. The statistics are difficult to come by, but there is enough knowledge from the agencies and people engaged in reaching out to street children that indicate the magnitude of the problem with realism even accepting a certain margin of error in the numbers. The United Nations estimate their number to be around 100 million and perhaps many millions more and an estimated 40% of them are homeless and 60% work on the street to support their families. Chase from home by violence, drug and alcohol abuse, the death of a parent, family breakdown, war, natural disasters or extreme poverty, many destitute children are forced to eke out a living on the streets, scavenging, begging, hawking in the slums and polluted cities of the developing world. Stigmatization of street children and negatives attitudes in society towards them because of their social condition, their lack of access to education, health care, nutrition, are major concerns. But there is hope in the world of street children. An example comes from one of the 60 thousand plus street children of Addis Ababa that reminds me of the long lines of plastic covers along the walls of Churchill Avenue, one of the main arteries of the city, where children took refuge during the night and the rainy season. The children recognized the flag of my car and just came to obtain a meal ticket or some change happy that someone could take a bit of time for them. Here is the case of Tegan as reported on the web. Fourteen-year-old Tegan has been attending the school for the past year.

Every night he sleeps under a stairwell in the city centre, cuddling up with a group of 20 other boys to keep warm. He came to Addis when his mother died and his father remarried. He gets up early to beg, rarely eats breakfast before school and hides his class books under a pavement slab so that they won't be stolen. Unlike the other children in the school, he looks clean and washed, and his uniform is immaculate. *"That's because I wash it once a week in the river,"* he says with pride. *"I have to keep clean as I can't afford to miss school."* Getachew Zewdie says that Tegan is a highly intelligent child who will flourish, providing he keeps attending classes. *"He has huge challenges as a street child, but is a remarkable boy who seems to be able to rise above his social situation. Many of the other children here have huge problems - they regularly fall sick or turn up late. Tegan has some kind of inner strength and inspires the others."* Tegan, himself, says that his dream is *"to become someone and support myself either as a doctor or teacher"*. But this is not all he wants. *"My friends on the street pretend to be strong but sometimes I see them crying at night. Life shouldn't have to be like this. I'd like things to change for them."*

What would take for things to change? Would it be enough to have good resolutions on the rights of children? Certainly binding norms on the protection of children are a necessary requirement for any society. The obligation of the family and the State to provide for the life, health and education of children is a must and adequate national legislation should express this duty. Some fundamental principles are set forth in the United Nations Convention on the Rights of the child adopted in 1989 and in its two optional protocols and in the U.N. General Assembly resolution: The Plight of Street Children, adopted on 23 December 1994. The U.N. legal framework of relevance to street children is completed by the Committee on the Rights of the child's Decision on Children without parental care, adopted in 2004, and the U.N. General Assembly Declaration on Social and Legal Principles relating to the Protection and Welfare of Children. It is a work in process with new developments being discussed in the Human Rights Council, for example, with the new protocol to the CRC to provide a communications procedure. But norms are not translated into action without a political will or simply without a will to reach out to the millions of marginalized children scattered in the sprawling urban centers of the world. What motivates action is the outlook one takes on dealing with street children. If they are seen as a nuisance and a problem to be eliminated by every means, then the children are looked at not as persons but as an obstacle to social order. Thus, children are killed or deported out of sight. The first step, then, is a recognition of the human dignity of every child as a person in the full meaning of the word and with inalienable rights. The CRC is clear in its Preamble in saying that *"the peoples of the United Nations have, in the Charter, reaffirmed their faith in fundamental human rights and in the dignity and worth of the human person"* and that *"the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth"*. Expediency is not the answer, and the international community is challenged to reflect on the anthropology that underlies the CRC as well as the Universal Declaration of Human Rights on which that instrument stands. Principles, therefore, are well outlined, yet children are abused by the millions.

Addressing the issue of street children and other exploited children during the Christmas Midnight Mass of 2008, Pope Benedict XVI indicated the way forward: *"...only through a change in the depth of our hearts can the cause of all this evil be overcome...only if people change will the world change; and in order to change, people need the light that comes from God, the light that so unexpectedly entered into our night."* This passage from conviction to action is the area where the Church brings her contribution to resolve the problem of street children.

The stages of this contribution embrace prevention, acceptance, rescue, rehabilitation and the taking one's place in society again. First of all the task is one of a human and spiritual recovery so that the inner energy of the person may facilitate the process of a return to normal life. In fact, there is a double process of conversion or change of heart that has to take place. First, beyond formalities and technicalities, society's representatives cannot look at street children as only a law and order issue, but have to grasp the intrinsic value of the person of each child and dedicate attention, love, answers to basic needs, as a starting point for reintegration into the family and the community. Second, the street child, before material assistance, calls for solidarity with his difficulties and hurts and for a patient accompaniment in the normally slow journey of healing of deep wounds and of traumatizing experiences. It may not be always possible to change the outlook in life of some street children and lead them to self-esteem and an awareness of their dignity, but the Christian attitude is one of hope in the ever present possibility of the Resurrection.

Street children are victims of family and society dysfunctions, of violence and intolerable exploitation, not just as a result of the evil perpetrated by individuals, but, often, as a direct consequence of corrupt social structures (cf. Guidelines for the Pastoral Care of the Road, n.116). In outlining some guidelines for the pastoral care of street children<sup>1</sup>, the Holy See offers its views on this social tragedy. The aim of these directives is *"that children may live in a dignified fashion."* (n.124). The document proposes a variety of practical measures: friendly contacts, day centers, health posts, education and training facilities, vocational schools, spiritual counselling. In this multi-dimensional approach the human and spiritual dimensions are a priority since they leverage all the resources of the child and the adolescent and are indispensable to heal broken hearts and renew relationships *"with their own selves, with others, with God, and with the community to which they belong or has adopted them."* (n. 134). In a way, much emphasis is placed on the reconstruction of the individual person and on the development of services that would sustain this effort. Basic as this method is, it is not sufficient by itself. Thus the Holy See speaks of preparation of pastoral agents and of their professional and spiritual formation and their openness to collaboration. *"Street children are a reflection of the society in which they live. Pastoral agents should help society become aware of its responsibility, and foster a sense of healthy concern regarding these children."* (n.143). Rebuilding the family structure is another essential preventive measure. The battle for the protection of street children extends further, however. *"From the Church, when necessary, constructive criticism and prophetic condemnation of unjust and inhuman situations should complement the function of proposing and encouraging."* (n.141). To avoid that street children become out of sight, out of mind and out of reach even though they are in plain sight at the corners of major city streets, public conscience has to discover their humanity and they are part of us, members of our human family and quite equal in dignity. The road ahead is still long and tough.

In 1994 just before Christmas the Holy Father John Paul II sent a *Letter of the Pope to Children in the Year of the Family*. After reflecting on individual and structural changes necessary to restore street children's dignity and a renewed sense of their worth, effective action will only be made possible if it is prompted by love for them. The Letter of the Pope concludes. *"God loves you, dear children! This is what I want to tell you... on the occasion of these Christmas feast days, which in a special way are your feast days. I hope that they will be joyful and peaceful for you; I hope that during them you will have a more intense experience of the love of your parents, of your brothers and sisters, and of the other members of your family. This love must then spread to your whole community, even to the whole world, precisely through you, dear children. Love will then be able to reach those who are most in need of it, especially the suffering and the abandoned..."* and love will heal them.

<sup>1</sup> Pontifical Council for the Pastoral Care of Migrants and Itinerant People. *Guidelines for the Pastoral Care of the Road*. Vatican City, 2007. Part Three of this document deals with street children.

# The Stigmatization of Street Children: How to Break It?

- Ms. Rachel Brett -

## Categorization/labelling and Perception

- Easier to stigmatize groups than individuals;
- By labelling 'street children' creates immediate (usually negative) image in the mind, that they are 'a problem' to be dealt with.

So

1. Individualize – each child is unique, precious, a child of God;
2. Human Rights also look at and apply to individuals – and *each* individual simply by virtue of being human.

Aside: this is one of the reasons why human rights NGOs so often bring in the vignette/story about an individual in making a point about a more general problem.

Of course, it is important to assist street children – both individually and as groups – providing access to education, to food, to shelter, etc etc but a human rights approach is important because it brings a different perspective and different issues, and also engages the legal obligations of the State.

What sort of differences and why is it important?

1. When I give you food, for example, you are a recipient, an object in grammatical terms. I can choose whether to give or to withhold. If you have a right to food, you are the subject, and can also be an actor, and are entitled (may be practical problems of course) to go to the authorities to demand your right.
2. Secondly, when we consider children, there are certain specific rights but

Article 12 of the Convention on the Rights of the Child is probably the most radical provision in the Convention:

1. *States Parties shall assure to the child who is capable of forming his or her own views the right to express those views freely in all matters affecting the child, the views of the child being given due weight in accordance with the age and maturity of the child.*
2. *For this purpose, the child shall in particular be provided the opportunity to be heard in any judicial and administrative proceedings affecting the child, either directly, or through a representative or an*

The Committee is clear that this is both a general right – for children to express their views and have them taken into account in relation to, e.g. community planning and development decisions, and also an individual right for each child to be heard and have their views taken into account in relation to things directly affecting them.

I am not a specialist on street children, but in our work on child soldiers (and at times the issues overlap), often children were making decisions about their lives. They were not passive victims of circumstances. Perhaps we did not approve their choices, and often the options they had to choose between were ones no child should be faced with. This did not alter the fact that they were actors, agents, seeking to take charge of their own lives (and often seeking to exercise responsibility for the lives of others).

For children in such circumstances, it is particularly important that we recognise their agency, and respect and encourage them in seeking to find solutions to the problems they face, both individually and as a group, rather than assuming that we know best. Imposed 'solutions' are less likely to address the specific needs and rights of the children, and may well fail to take account of and address the underlying causes of the 'problematic' and hence 'stigmatizing' behaviour.

3. The legal obligation of human rights beings in access to the international and regional human rights systems with their monitoring and supervisory mechanisms. Within the UN, this in particular means:

- The human rights treaty bodies (especially, of course, the Committee on the Rights of the Child), who examine State reports and make recommendations, and some of whom have complaints procedures;
- the Special Procedures of the UN Human Rights Council – both thematic (e.g. Working Group on Arbitrary Detention) and country specific, who make recommendations, consider individual cases and make country visits;
- Universal Periodic Review which covers each member state of the UN whether or not they are party to human rights treaties.

# Enfants en situation de rue: des infracteurs de la loi?

- M. Ghislan Patrick Lessène -

## Introduction

Comment assurer la dignité des enfants en situation de rue? L'importance et la profondeur de la dignité à accorder aux enfants ont été à l'origine d'un long combat et de réflexions qui ont conduit à l'adoption en 1989 de la Convention des droits de l'enfant. Si beaucoup d'efforts ont été consentis et de progrès réalisés depuis plus de 22 ans dans le monde pour le respect des droits fondamentaux des enfants, force est de constater qu'une certaine catégorie d'enfants sont encore victimes de stigmatisation: les enfants en situation de rue dont la simple évocation est synonyme dans la conscience collective de délinquance et de pratiques déviantes.

Restaurer la dignité des enfants en situation de rue implique non seulement une approche basée sur le besoin (urgence de leur situation), mais elle implique surtout une approche fondée sur l'approche juridique ou sur le respect effectif des droits spécifiques aux enfants en situation de rue qui sont l'objet de stigmatisation ou d'une «présomption de culpabilité inavouée» (I), alors qu'en réalité, ils sont plutôt des victimes d'un déni de réaction des autorités politiques sur les causes amenant des enfants à se vivre dans la rue (II). Nous dégagerons quelques pistes de réflexion pour une nouvelle perception des enfants en situation de rue (III).

## Une perception sociétale négative des enfants en situation de rue: une présomption de culpabilité inavouée

De manière générale et partout dans le monde, notamment en Afrique, les enfants en situation de rue sont victimes d'une «présomption de culpabilité» d'un certain nombre de délits (A) qui conduit inexorablement à leur stigmatisation (B) et au recours systématique à la privation de liberté (C).

- **Les infractions reprochées aux enfants en situation de rue**

Sans être exhaustif, on peut relever plusieurs délits qui sont reprochés aux enfants en situation de rue.

### 1. Le vol

Le vol est pratiqué par la majeure partie des enfants en situation de rue allant de vols occasionnels par les plus petits à des opérations bien organisées d'armes blanches par les plus grands. Ces vols concernent généralement les téléphones portables, les porte-monnaie, les rétroviseurs ou les autoradios des voitures sans surveillance.



## 2. La consommation et le trafic de drogue et de ses dérivés

Les enfants en situation de rue, surtout dans les grandes villes ou les capitales, sont d'assez grands consommateurs de drogue (73% à Ouagadougou, Burkina Faso, par exemple). Il peut s'agir de drogues dites «dures» (héroïne, cocaïne ou crack par les enfants plus âgés) ou de «drogues douces» (amphétamines, chanvre indien ou marijuana).

Les dérivés de la drogue les plus utilisés sont les solvants volatiles (colle ou dissolution, cirage, les déchets de cocaïne ou *bazoca*, le cacao *sabanico* dont les pépins sont hallucinogènes, le *pipo* en Colombie qui est le mélange de lait, d'alcool local et d'essence).

Les enfants en situation de rue sont également les principaux revendeurs auprès des autres jeunes.

L'usage de la drogue est prisé par les jeunes en raison de ses fonctions *identitaire* (tentative d'organisation de l'image de soi) de *protection et de survie* (affronter les situations sans peur: police, prison, faim, froid, etc.), fonction *ludique et d'inhibitions* (évasion loin du monde et de ses réalités).

## 3. Les violences

Les violences peuvent être physiques (bagarres, bastonnades) ou verbales (langage grossier ou ordurier).

## 4. La prostitution ou les pratiques sexuelles dévalorisantes

La prostitution touche particulièrement les filles. On ne peut oublier la pédophilie mettant en jeu des personnes adultes et des étrangers (témoignage de Gambie). Les enfants courent vers les exploiters parce qu'ils ont besoin des modiques sommes reçues pour vivre.

## 5. La mendicité et le vagabondage

La mendicité est facile et courante, surtout pour les plus jeunes qui attirent la pitié des gens. Les plus grands utilisent certains petits pour mendier à leur compte. La facilité de cette pratique, les gains qu'elle génère et l'idée de solidarité et de pitié qu'elle suscite favorisent une telle pratique puisqu'elle joue une double fonction de survie et de solidarité. On aboutit à un «clochardisation» des enfants en situation de rue.

Les pratiques ci-dessus énumérées constituent des infractions au sens des codes pénaux des Etats. De ce fait, les enfants en situation de rue sont systématiquement confinés dans une classification sociale qui contribue à leur stigmatisation et à un rejet communautaire.

### • Une stigmatisation ou «ghettoïsation» socio-juridique des enfants en situation de rue

La stigmatisation conduit à une «ghettoïsation» des enfants en situation de rue. On assiste à une cohabitation difficile avec la population. Les rapports de la société avec ces enfants sont de rapports de force (répression) et de mépris. Ces préjugés communautaires aboutissent à une «ghettoïsation juridique» marquée par un vocabulaire particulier attribué aux enfants en situation de rue et qui renforcent la présomption de culpabilité évoquée précédemment.

Sans être exhaustif, on peut relever les expressions:

- Les Godobés<sup>1</sup>;
- Les Fakhmen<sup>2</sup>;
- Les «Foutus»<sup>3</sup>;
- Les enfants sorciers;
- Les enfants soldats;
- Les «peites voleuses» ou «Hamidovic»<sup>4</sup>.

La présomption de culpabilité et la stigmatisation communautaire qui font des enfants en situation de rue des «infracteurs» ou des «présumés délinquants» ont pour conséquence de favoriser un recours systématique à la privation de liberté lorsque ces derniers sont confrontés à la justice.

### • **Le recours systématique à la privation de liberté**

L'un des facteurs qui contribue à l'indignité des enfants en situation de rue est le recours quasi-systématique à leur privation de liberté et la méconnaissance ou l'absence de voies alternatives (3). Ces enfants sont généralement détenus soit dans des prisons pour adultes (2), soit dans les postes de police (1).

#### **1. La détention dans les postes de police**

La population a recours, en cas de problème avec un enfant en situation de rue, à l'amener au poste de police.

#### **2. L'emprisonnement avec les adultes**

Certains enfants sont souvent condamnés ou déférés à la maison d'arrêt et de correction où ils sont incarcérés avec des adultes et soumis à leurs désirs. Or l'on sait que la prison est le lieu d'école par excellence de certaines pratiques délicieuses.

Le passage d'un enfant au poste de police ou à la prison a pour conséquence d'accentuer son rejet familial et communautaire car en général personne ne veut d'un enfant ayant séjourné dans de tels lieux.

#### **3. Absence d'alternative à la privation de liberté**

L'un des facteurs accentuant la présomption de culpabilité des enfants en situation de rue est l'absence d'alternatives à la privation de liberté. Dans beaucoup d'États, africains notamment, la justice juvénile est quasi-existante en raison du manque de tribunaux pour enfants ou mineurs qui auraient pu trouver des modes alternatifs à la prison.

<sup>1</sup> Le mot «godobé» signifie «voyous» en République Centrafricaine.

<sup>2</sup> Dérivé du mot wolof «Fakh» signifiant «fugue» et de l'anglais «men». Appellation des enfants en situation de rue au Sénégal.

<sup>3</sup> Appellation désignant les enfants en situation de rue au Burkina Faso.

<sup>4</sup> Filles roms en situation de rue et œuvrant dans les métros parisiens.

## **La méconnaissance ou le déni de réaction sur les causes profondes du phénomène**

- **Au niveau politique**

1. Une paupérisation grandissante des populations en raison de la pauvreté, du chômage, de l'absence de couverture sociale et de la mondialisation.
2. L'absence de politique spécifique et appropriée au phénomène dans bon nombre d'États (absence ou insuffisance de mesures d'aide et d'accompagnement des parents, absence de soutien aux familles, absence de lutte contre la violence infantile, etc.).
3. Le manque d'infrastructures appropriées avec des actions disparates et incoordonnées ( absence ou insuffisance de foyers d'accueil, de professionnels qualifiés, de justice réparatrice, etc.).

- **Au niveau communautaire**

La faible implication des communautés tout au long du parcours des enfants:

1. La démission de la famille;
2. La démission de la société.

## **Pour une nouvelle perception des enfants en situation de rue: La restauration par le droit ou le décloisonnement des droits de l'enfants**

- **Remettre les droits de l'enfant au centre de l'action: la redéfinition d'un cadre juridique adapté**

1. Les droits de l'enfant au centre des politiques nationales
  - I. Sensibilisation aux droits (au niveau du parlement, de l'exécutif et de la société civile par la formation et l'échange de bonnes pratiques).
2. Les droits de l'enfant comme base d'actions régionales
  - I. Au niveau régional;
  - II. Au niveau sous-régional.
3. L'action au niveau universel
  - I. Plaidoyer en faveur d'une plus grande effectivité des droits de l'enfant.

- **La redéfinition d'in cadre institutionnel approprié**

1. Des institutions étatiques efficaces;
2. Le concours des structures associatives:
  - I. La conscientisation;
  - II. Le lobbying pour des réformes juridico-sociales (justice des mineurs, justices réparatrice);
  - III. Le renforcement des capacités des acteurs nationaux;
  - IV. L'éducation des populations aux questions des droits des enfants en situation de rue.

## **Conclusion**

Au-delà des infractions commises par les enfants en situation des rues, ceux-ci sont plus victimes d'un système et de préjugés communautaires qui ne leur laissent d'autre choix que la rue. Restaurer la dignité de ces enfants implique donc de remettre les droits de ces enfants au centre des actions tant au plan national, régional qu'universel. Pour cela, il faut faire preuve de créativité, d'innovation et de détermination.

# Outcomes of the Working Group on Prevention

The group on Prevention analysed the recommendations made available in the facilitation paper, prioritising them and adding other recommendations that emerged during the discussion. The final document resulted as follows:

1. Recognising that without birth registration, children working and/or living on the street cannot have a legal identity and are not fully recognised as persons under the jurisdiction of the State, urges States to ensure registration of the child immediately after birth. The procedure should be simple, expeditious, free of charge and accessible to all without discrimination. Further, States should raise awareness of the importance of birth registration at the national, regional and local level;
2. To undertake a comprehensive and analytical country study on the phenomenon of children living and/or working on the street in order to have complete and disaggregated data as well as qualitative information on the root causes and to be able to address better intervention strategies;
3. To guarantee the right to education by making primary education in public schools compulsory and free of charge (including school uniforms, shoes, books etc.);
4. Recognising that children are best cared for in a nurturing family environment in their own communities, calls on States to develop and enhance programmes to support and educate parents and other caregivers in their child-rearing role that include also spiritual formation, taking into consideration the need to develop targeted programmes for families particularly at risk and children without parental care, and the importance of a holistic psycho-social approach focused on rehabilitation and reintegration of children;
5. Calls on States to develop and implement comprehensive national poverty reduction programmes which ensure the enjoyment of the highest attainable standard of living for all individuals in both rural and urban areas, which include provision of basic services; social and child protection systems; and land tenure and housing rights;
6. To provide Human Rights training to all professionals dealing with children. Human Rights training should be included in the school curriculum at all levels;
7. Urges States to encourage the media to promote non-violent values and implement guidelines to ensure full respect for the rights of the child in all media coverage. Further, urges also States to carry out community education and sensitisation on Human Rights;
8. Member States to fulfil their obligations to the Convention on the Right of the Child (CRC);
9. To follow and implement the UN Guidelines for the Alternative Care of Children without parental care and respect, in particular, the two basic principles of necessity and appropriateness;

10. To prioritise funding of programmes that care for orphans and vulnerable children and specific interventions targeting children working and living on the street, that soundly include a prevention component.

# Outcomes of the Working Group on Protection

The group on Protection analysed the recommendations made available in the facilitation paper, prioritising them and adding other recommendations that emerged during the discussion. The final document resulted as follows:

1. We call on all States to ensure that the criminal justice system is not used as a substitute for inadequate care provisions or used for detention of children working and/or living on the street that are simply assumed to be anti-social elements, and taken into custody by police without proof of misdeed;
2. We call on all States to repeal all legislation, including emergency and national security legislation, that makes the status of vagrancy and begging as offences, and to enact and implement legislation that prohibits all forms of violence against children;
3. We call on all States to enforce immediate cessation of police violence and forced round ups of children living and/or working on the street, and bring alleged perpetrators to justice and ensure redress and reparation;
4. We invite the OHCHR to conduct a study on challenges and best practices on child rights based approaches to children working and/or living on the street, in collaboration with NGOs and children and to present it to the March 2012 session of the Human Rights Council;
5. We encourage States in reporting to treaty bodies and the Universal Periodic Review, to address the situation of children working and/or living on the street and to commit to developing and implementing effective child protection systems and appropriate measures.

# Résumé du groupe réintégration

Voici un résumé des idées qui ne figurent pas dans le texte et qui ont été mentionnées dans le groupe:

- Ajouter un paragraphe qui mentionne que dans certains pays il y a des enfants qui sont dans la rue de père en fils ou de mère en fille depuis 3 générations (Brésil?). Il faut rappeler que la protection de la famille fait partie de la prévention. L'État doit d'abord prévenir et protéger et ensuite réintégrer;
- Intégrer les recommandations du document «Appel mondial à une nouvelle mobilisation pour l'enfance»;
- Mentionner que la prison ce n'est pas la solution. Réhabilitation : ces enfants ne doivent pas seulement apprendre à lire, ils doivent avoir des cours civiques et on doit les resocialiser;
- Participation de ces enfants à se responsabiliser;
- Il ne faut peut-être pas interdire toute forme de travail chez les enfants mais interdire les pires formes de travail.

Nous avons ensuite essayé de modifier les paragraphes actuels mais nous n'avons pas eu le temps d'intégrer les idées mentionnées ci haut:

- Pour ce qui est de l'ordre des paragraphes, il faudrait commencer par parler des enfants. Nous suggérons que le 3<sup>e</sup> paragraphe actuel soit le premier. Dans ce paragraphe nous remplacerions le mot «mouvement» par le mot «choix». Ce qui donne: ...dont les stratégies de survie et la liberté de **choix** devraient être prises en compte... Ensuite à la fin de la phrase on ajoute le mot «protection», ce qui donne: stratégies de prévention, **de protection** et de réintégration;
- Le 4<sup>e</sup> paragraphe actuel deviendrait notre 2<sup>e</sup> paragraphe. On suggère d'enlever «sont capables de développer pleinement leur résilience, et» pour y mettre à la place le mot «devraient». Ensuite, on suggère d'enlever «dans la mesure où l'on développe et met en œuvre» pour y mettre le mot «par». Ce qui donne: Appelle les États à reconnaître que les enfants travaillant et/ou vivant dans la rue devraient être restaurés dans leur dignité par des mesures d'assistance, de protection et de réintégration adoptant une approche holistique;
- Le troisième paragraphe serait un nouveau paragraphe: Appelle les États à prendre des mesures d'accompagnement des familles aux fins d'une réintégration effective et durable de l'enfant et notamment par le biais de travailleurs sociaux qualifiés;
- Le premier paragraphe actuel deviendrait le 4<sup>e</sup> paragraphe et il faudrait préciser de quelles lignes directrices il est question car nous avons 3 ou 4 possibilités en tête dans le groupe donc ce n'est pas assez précis.



Nous suggérons aussi après «Cela inclus entre autres» de mettre une ponctuation «:» et de faire des tirets;

Finalement, le 2<sup>e</sup> paragraphe actuel serait le 5<sup>e</sup> et dernier paragraphe. Nous n'avons pas eu le temps de discuter de ce paragraphe sauf pour dire qu'il faudrait mentionner qu'il faut aussi des fonds pour la réintégration donc nous suggérons de formuler la phrase comme ceci : ...véritable soutien financier pour la création et le renforcement des systèmes de protection **et de réintégration** de l'enfance.

# List of Participants

Surname	Name	Organization
AUTHOSSERRE-BELLON	Françoise	
DE LAVERNETTE	Claire	OIDEL
DE STADELHOFEN	Jocelyne	
DESMOULINS	Laetitia	OIDEL
DURAND BALLIVET	Hélène	Crescendo
FALLAPI	Stefano	OIDEL
FALQUETO	Vicente	Foundation for Marist Solidarity International
FERNANDEZ	Alfred	OIDEL
FERREIRA	Jorge	New Humanity
FERRI	Marcela	OIDEL
GAULLIER	Paul	OIDEL
HAKIZIMANA	Déo	
HERRERA	Martha	ECR
HITCHEN	Moy	Edmund Rice International
IMBERT	Clément	Association Points-Coeur
JAVOUHEY	Monique	Compagnie des Filles de la Charité
JÖHL	Hedwig	Congregation of Our Lady of Charity of the Good Shepherd
JOLLEY	Jim	Foundation for Marist Solidarity International
MATTHYS-ROCHON	Elisabeth	MIAMSI
MENDOZA	Manel	Foundation for Marist Solidarity International
NAULT	Marie-Christine	OIDEL
POROLI	Mirtha	Paroisse St-Nicolas-de-Flue
RASSAM	Zina	WUCWO
TJAHJONO	Budi	CCIG

The Association Comunità Papa Giovanni XXIII (APG23) is an international Catholic organization of Pontifical Right present in twenty-five countries on five continents. Its members share directly the life with the least in society and are committed to removing the causes of injustice, poverty, and marginalization.

For further information: **Maria Mercedes Rossi**, APG23 Main Representative  
[mrossi@apg23.org](mailto:mrossi@apg23.org) - +41(0)22 919 10 42

The International Catholic Child Bureau (BICE) is a network of organizations committed to promote and protect the dignity and the rights of the child. BICE works at the service of all children without discrimination or proselytizing, respecting their nationality, culture and religion. BICE's three action pillars are: field action with children in difficulties; international advocacy; reflection and research on childhood.

For further information: **Alessandra Aula**, BICE Deputy Secretary General  
[alessandra.aula@bice.org](mailto:alessandra.aula@bice.org) - +41(0)22 731 32 48