

Defending Human Dignity and Human Rights

A Challenge for International Cooperation

Report of the

International Conference of the

German Commission of Justice and Peace

in Lusaka, Zambia, 7.–9. February 2013

Prepared by

Working Group on Human Dignity and Human Rights

in cooperation with

Jesuit Centre for Theological Reflection, Lusaka, Zambia

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Report by:

Dr. Daniel Legutke

Bonn, January 2014

1. Introduction

The international conference has been prepared by the working group “Human Dignity and Human Rights” of the German Commission of Justice and Peace in cooperation with the Jesuit Centre for Theological Reflection in Lusaka, Zambia. The conference was part of an international human rights dialogue with partners from Africa in the respective fields of the Justice and Peace work. It was a contribution to the debate differences in the understandings or even misunderstandings of human rights between activists from Africa and Europe. At the same time it should open up perspectives for a more intense cooperation between institutions at national, regional or international level. At the meeting we spoke about the foundations and the aims of the universal human rights agenda; we raised questions about the motivation for activism for human rights and about potentials and possibilities of cooperation defending human rights defenders that could arise from closer cooperation between faith based and other institutions.

Prior to the meeting in Lusaka some participants already came together for a Workshop „Human Dignity and Human Rights – Historical Experiences and Present Day Challenges“ in May 2012. This workshop helped to identify such topics where differences and misunderstandings became more obvious and relevant for the work of human rights defenders. At the same time we looked for such fields, where cooperation might be especially promising (see also http://www.justitia-et-pax.de/Broschuere_DIN_A_5.pdf).

The present documentation includes the final declaration of the conference in place of an executive summary. In the part of the conference report the main points of the discussions are highlighted, and in the end it contains the conference program and a list of participants.

We are very thankful to the Ministry of Foreign Affairs of the Federal Republic of Germany for the support of the conference.

2. Potentials and Challenges for Cooperation: Final Declaration

Defending Human Rights Defenders

Human rights defenders play an indispensable role in empowering people on the ground, including in rural areas where an infrastructure of human rights hardly exists. Their contributions have officially been recognized in the 1998 UN declaration on human rights defenders. However, as the analysis undertaken by the UN Special Rapporteur on human rights defenders indicates, individuals or groups engaged in practical human rights work frequently live in vulnerable situations. They are exposed to harassment, demonization, intimidation and direct attacks which sometimes even includes their families. Moreover, human rights defenders operating within different institutions of the Church, like Justice and Peace Commissions, have expressed their wish to find more recognition and practical support. Although being based on Catholic social teaching as well as existing human rights norms, their commitment is generally not sufficiently regarded as belonging to the core teachings and activities of the Church.

- Which initiatives can we jointly take to better connect the work of Church based human rights defenders with the self-understanding of the Church, her teachings and her mission?
- How can we better use the infrastructure of the Church to provide assistance and, if needed, protection to human rights defenders both operating within and outside of the framework of the Church?
- How can we more consistently make use of already institutionalized networks designed to defend human rights defenders (e.g. National Human Rights Institutions and their international bureau,

Justice and Peace Commissions, networks of religious orders etc.), and how can we contribute to rendering those networks more effective?

The EU member states have committed themselves to provide protection to human rights defenders worldwide by using the infrastructure of their diplomatic missions in a coordinated way.

- Can we contribute to making the EU Guidelines on Human Rights Defenders better known, within and outside of the EU member states? Should we communicate with EU diplomats about ways of enhancing the implementation of the EU Guidelines?

Although economic and social rights have received increased international recognition as constituting an indivisible part of the human rights agenda, there is still little awareness about human rights defenders working in this specific field. Individuals or groups committed to promoting and protecting economic and social rights often are not even perceived as human rights defenders.

- How can we contribute to broadening the understanding of human rights defenders in a way that it includes activities on behalf of economic and social human rights?

Human Rights in the Context of International Migration

Human rights and citizen rights used to be seen, and partially continue to be seen, as two clearly distinct categories. In the face of increasing cross-border migration, this clear-cut distinction has increasingly been called into question. The UN committee on the elimination of racial discrimination (CERD) has addressed the danger, existing in many states, of a systematic discrimination based on the distinction between citizens and non-citizens. In order to avoid situations in which long term residents remain excluded from citizenship and concomitant full participation in the society, states should open up fair, predictable and non-discriminatory avenues of naturalization. The decision about whom to accept as a citizen, sometimes still regarded as a pillar of state sovereignty, has increasingly become a human rights issue. The Church has always been committed to provide practical support to migrants and to help them integrate into

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their new societies. Nowadays, such commitment goes beyond charity in that it also assumes a human rights dimension.

- Can we take joint initiatives to enhance awareness about the human rights dimension of including migrants and residents in our societies? How can we participate in public debates about the (not yet formally recognized) human right to acquire citizenship?
- How can we dispel the myth the Europe is shouldering a “big burden” of refugees, given the fact that some African countries accommodate hundreds of thousands of refugees and internally displaced persons?
- How can networks of African and European Church partners contribute to improving the inclusion of migrants into our societies?

3. Conference Report

Perspectives for promoting human rights protection

Human rights activists are permanently faced with the challenge to champion for applicable law on the one hand and on the other hand to keep alive the visionary character of human rights – which is oriented towards transforming existing legal and other social practices. How to achieve the recognition of political realities while at the same time adhering to human rights ideals?

This tension relate to the further development of human rights. Will this be achieved by regional human rights declarations in favour of the protection of human dignity or by declarations of the UN to be aimed at, or by deepening and implementing already existing covenants?

In this context, the **Church** in particular would have the task to cross the thresholds between theoretical human rights work, grass-roots work and practised policy. With regard to African-European migration, the teaching of the church would be required to overcome thinking in national categories by making man the focus of concern. At the same time, however, the Church will have to deal with migration in terms of a concrete political challenge and take a position on it. So, for reasons of political realities, it might be helpful to distinguish between asylum-seekers for political reasons and migrants because of economic constraints, and yet to keep in mind the fundamental moral question (the ideal of human rights).

According to a Christian interpretation, human rights include the motif of liberation. They are not a glass bead game but a fun-

damental element of the Christian message, and they have to be brought to the people at the grassroots. People at their place of living have empowered and take up their share of responsibility to foster implementation by governments. As this raises questions concerning the contextualization of human rights, experiences made in the process of the inculturation of the Gospel come to mind. Experience from this field might illustrate the great importance of finding a solution to the problem: After the civil war in Rwanda for example it was realized that the communities often were not involved in the evangelisation. It indicates the necessity to take this perspective and learning experience into account in anchoring human rights which must be oriented to the basis, to the local people.

Despite all positive contributions of the Church and church activists to promote human rights, the Church in many places, even in Geneva and New York, actually is perceived as an obstacle to, and not as a partner in the implementation of human rights. Apparently, human rights are considered to be dangerous for the Church and its structures, and human rights claims occasionally are viewed with scepticism.

The mandate of **national human rights institutes** which lacks a binding character is frequently limited to political recommendations. In Zambia, for example, the law on their institution is clearly defined and it provides that recommendations are answered within 14 days. If this period is not observed or if there are no answers at all, this does not have any legal consequences. Therefore the binding character and with it

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the political effectiveness of national human rights institutes has to be strengthened.

First of all, the particular **governments** have the task to protect human rights. But in the North and in the South often this task is only inadequately fulfilled. Human rights basically are designed to limit state power and to protect man's freedom of choice. Therefore there is a fundamental contrast to the state's decision-making authority and power – and at the same time they offer possible mutual advantages for the state's policy and the work of NGOs. To highlight this mutual benefit is another task to be accepted by the different actors, including governments.

Human rights are increasingly recognized as a basis of values for **international law** – in view of this, it is not necessary to call for more regulation but rather for more respect for existing regulations. The Church regards the insufficient recognition of international law by the powerful states as a problem of implementation in the international legal system. Already Pope John Paul II in a speech addressed to the International Court of Justice spoke in favour of a respected global authority: What is finally missing in the dealings of the states and of people with each other is the mutual respect of human dignity. According to its mission the Church therefore should strongly support an international criminal justice system like ICC.

The participants regretted that there is no well-established network of **Justice and Peace Commissions** acting worldwide, and that information about one another is insufficient. Even the Pontifical Council often finds itself not adequately informed. The networking between the commission and the Pontifical Council could be much better. The individual commissions could in-

form the Pontifical Council about their work in terms of the social doctrine. SECAM for example has published a document on *Pacem in Terris* in which it tries to translate the demands into the context of the present time and the political dialogue. The Pontifical Council itself for some time already has increased its external activities and its continent-oriented work. This work could be intensified and supported by the national JP commissions or their regional conferences.

On the significance of human rights

Human rights are not sufficiently appreciated if they are reduced to a philosophical discourse. They have to prove helpful in concrete situations. During the conference it was repeatedly stressed that in Zambia for example it has to be shown that, and how, the recourse to human rights or the implementation of human rights can contribute to reduce poverty. In addition it must be made clear how the commitment to human rights can help to improve the living conditions of those working in Zambia's extractive industry. Poverty is one of the country's central problems; the exploitation of natural resources often is at the expense of the workers and of the environment; at the same time it does not even generate an appropriate income for the well-being of the community.

Participants were of the opinion that occasionally human rights on the contrary serve the pursuit of personal profit at the expense of the community. E.g. by giving high priority to the human right to private property, this right can be formulated and defended in a way that opposes the development of the country. One example mentioned was the right to private property in terms of land ownership which is used to prevent towns

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and villages from having access to water. This use of the human rights argument gives human rights itself a bad image.

Human rights formulate demands which have to be realized in real life situations. Corresponding options for actions have to be developed and presented which prove to be helpful in concrete situations. One prerequisite, however, is that people know the rights they are entitled to. This enables people not only to become active and to defend their rights; it also gives them the hope to contribute themselves to improve their situation.

As a kind of service provider to society, the Church is able to voice the demands of human rights in a way to illustrate their relevance for the life reality of people. In doing so, the Church can refer to the social doctrine as its think tank. At the same time it can reach the local people and inform them about their rights. With such “grass-roots” actions it contributes to a growing hope.

To know human rights and to understand them as a demand for equality and solidarity can help to raise the awareness about personal and social prejudices and tendencies. The demands of human rights have the potential to reveal hierarchies and asymmetries of power which often are not yet perceived as human rights violations. Seen from this perspective, human rights do not only constitute a framework for abstract principles, but they depend on concrete experiences and aim at achieving results in practical social work as well as at social changes.

Human dignity at the centre of human rights

Even today, natural law might give an impetus to ensure human rights. So the foundation of human dignity on natural law could strengthen the element of absoluteness of human rights against tendencies of positive law which is increasingly favoured even in debates on human rights. By asking what makes man a man, and what is the relationship between the social and individual nature of man, natural law leads us to the core of what has to be protected by human rights. An answer will likely focus on human dignity and not primarily on material norms.

The UN Convention on the Rights of Persons with Disabilities recently has described what human dignity (also) means: People must be enabled to develop a *sense of dignity*. Those who are permanently excluded do not have the opportunity to experience their dignity. The experience of one's own dignity, the fight for the protection of one's own indisputable dignity has been given a legally binding form in this human rights covenant. These are no arbitrary rights, rather they still are based on human dignity. They can neither be arbitrarily restricted for the sake of other interests of the state or for reasons of cultural expediency. Being based on human dignity, human rights are protected against arbitrary disposability. In the final analysis, they are anti-utilitarian and anti-traditional.

Human rights are accompanied by the experience of violations of one's own dignity, or by the experience of denials and refusal of one's dignity, and the experience of suffering and injustice. A distinction has to be made, however, between the experience of suffering and the experience of injustice.

Suffering is something which we experience directly whereas injustice itself is the interpretation of suffering. To perceive injustice requires a contextualisation of one's own suffering.

Human rights laws were put into paragraphs and articles after or even during situations of social crisis, they are not a direct expression of the experience of suffering. Nevertheless, the relationship between experiences and the codification of human rights has to be searched for. Such questions, probably related to the historization of human rights, are of practical relevance with regard to prejudices and tendencies which influence our actions.

Individual and communitarian aspects of human rights as a cultural challenge

As there are cultural differences with regard to the demands and the reception of human rights, discussions time and again deal with the prioritization of individual versus communitarian aspects of human rights. This certainly is one of the main reasons for the differing understanding of human rights in Africa and Europe. However, these distinctions are too simplistic to give an appropriate picture of the complex realities in Africa and Europe. A distinction rather has to be made between two perspectives, with the focus in Africa being on communitarian aspects (which are regarded to be insufficiently considered in human rights) and in Europe on individualistic aspects.

The above mentioned perspective that human rights might contribute to improve the life situation especially of marginalized and disadvantaged people shows how human rights and culture interact. Although often otherwise described, human rights do not aim at replacing a particular culture by a comprehensive cultural programme. They

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rather shall reveal structural inequalities and disadvantages. They should support people who are disadvantaged whether for cultural traditions, established power structures, or due to unjust economic relations. Unique cultural or traditional characteristics in Africa and Europa of course may be preserved, also in the discourse on human rights.

Nevertheless, the relationship between particularity and universality will always have to be discussed when the implementation of human rights is demanded. The claim to human rights not least aims at social changes where their demand for equality, their emancipatory character or their inherent call for solidarity is denied or ignored. It may be true that this at a first sight concerns implementation strategies as implementation processes reveal contrasts between the claim to human rights and the local realities quite frequently especially in the dissent over cultural practices. The associated culturalization of emerging problems has an effect also on the understanding of human rights and can result in giving priority to whatever kind of local culture or tradition over human rights.

Given such real controversies, the question remains whether it might be helpful to begin with a focus on so-called core rights. The term core rights may outline those human rights conventions for which the United Nations introduced particular covenants and established corresponding monitoring bodies.

It is appropriate to take a look at the relationship of these rights to human dignity. From the Church's perspective, a major part of these core rights can probably be derived from natural law. Focussing on human dignity, however, is not only justified by the confirmation of the universal claim which

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will hardly find general acceptance if it is referred to natural law. The papal encyclical *Pacem in Terris* already emphasized that human rights have to be interpreted in their respective historical context and that they have to be translated into a present-time context. The term human dignity offers a formula which in contrast to natural law has found its way in human rights covenants and, as the preamble of the UDHR states, is universal recognized as the bases of human rights.

With regard to the above mentioned debate of communitarian versus individual concepts of society or man, the human rights approach should focus more on the attention being paid to the quality of the relationship between individuality and community, since the different human rights covenants offer both perspectives. The Covenant on Civil and Political Rights includes the right to freedom of association as well as the right to freedom of religion and belief which refer to the social dimension of man. On the other hand, in the Covenant on Economic, Social and Cultural Rights which generally is understood as the covenant with a focus on collective rights, each right is explained by the opportunities of individual development for everybody. Both covenants take the social nature of man into account without reducing the human being to it. During the conference it was repeatedly stated that in order to terminate this alleged contrast it would be particularly helpful to assess the quality of relationship of these aspects in discussions on collective and individual rights. It was repeatedly emphasized that an open discourse on the foundation, objective and implementation of human rights is necessary.

Referring to *Pacem in Terris* the Church could again raise the awareness of the con-

cept of the common good as it was developed in the Social Doctrine already fifty years ago. It is worth holding an intense debate in order to find out what impetus can emanate even today from it for a proper understanding of the common good:

“Among the essential elements of the common good one must certainly include the various characteristics distinctive of each individual people. (see Pius XII., encyclical *Summi pontificatus*) But these by no means constitute the whole of it. For the common good, since it is intimately bound up with human nature, can never exist fully and completely unless the human person is taken into account at all times. Thus, attention must be paid to the basic nature of the common good and what it is that brings it about.” (PT 33)

Subject matters with regard to the implementation of human rights

The inadequate protection of human rights defenders, who again and again are considered to be troublemakers by governments and also often by majorities in society, was one of the main subject matters of the discussions. It was asked whether our perception of the work of the defenders of human rights and human dignity often is too limited in view of the broad understanding of human rights as it was identified in its reference to human dignity. So the defenders of economic or social rights often are not in the centre of attention. This does not only apply to civil society in Africa or to local churches, but also to those European institutions as diplomatic missions, for example, which publicly acknowledge the protection of human rights defenders.

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At the same time the participants of the conference were asked which possibilities and potentials they saw to sensitize their individual institutions to the protection of human rights defenders and to contribute by networking to significantly increase the effectiveness of the different individual instruments. The main results were summarized in questions which need further elaboration. They preceded the conference report in the final declaration.

Equally important in the dialogue about European and African human rights protection are questions of migration. Especially with its national and continental Caritas organizations the Church has strong local structures it employs to protect migrants. In this context the experiences made by the Church in many years with problems and possible solutions should be taken into account in a stronger and more systematic way by international organizations or the UN institutions.

In addition to the fight against poverty and the work in extractive industry the Church in Zambia has also dealt with the question of the role of men in and for the family. Since 2009, the Church in Zambia has supported programmes on gender justice within and outside the Church. One of them is the programme "Activism against gender based violence". It is important to get to talk to women and men as perpetrators of violence. The programme also focuses on the question on what characterizes a good man and a good father. The aim of the programme is not to set up requirements but to address people directly in their living contexts and to get to talk to them about these

and related questions. So the "march of the fathers" in 2012 was a successful event.

The Zambian national human rights institute deals with the conditions and the human rights violations in Zambian prisons. Prisons are visited, observations are documented and recommendations are given to the relevant authorities. In addition, the work on human rights violations in traditional contexts has great priority. In rural traditional regions there often is not sufficient protection if accusations of witchcraft are made. People are persecuted and killed. By reports, training and cooperation with the police the national human rights institute can make a contribution to overcome the problems mentioned above. Observations of practiced violations are collected, investigations are proposed, if necessary, and considerations on how these problems can be solved are presented.

A special subject matter is dealing with homosexuality which is put under taboo in many countries and cultures. Nevertheless it is known that there are – but by no means exclusively – homosexuals among the elites of the country. It is very difficult to lead an objective and public debate on this subject matter in many African countries. At the same time some participants remarked that the existing tensions within the Church on dealing with the discrimination of homosexuals should not be the reason to avoid this topic, since persecution of homosexuals and alleged homosexual people has bad and hurtful effects on many of those concerned.

The preamble to the Universal Declaration of Human Rights starts with a reference to the "recognition of the dignity of all members of the human family". It is up to us, the

participants of the conference, to develop and to realize the necessary activities – This was the emphatic appeal made in the final statement of the conference.

4. Program

Thursday, February 7th 2013

15:00 Welcome

Archbishop Julio Murat, *Lusaka, Zambia (Apostolic Nuncio to Zambia)*

Archbishop Dr Ludwig Schick, *Bamberg, Germany (President of the Commission for International Church Affairs at German Bishops' Conference)*

Ambassador Bernd Finke, *Lusaka, Zambia (former Head of Human Rights Division at Foreign Office, now German Ambassador to Zambia)*

16:30 A) "Recognition of the inherent dignity of all members of the human family":

The axiomatic basis of human rights

Key note speeches

Prof Dr Heiner Bielefeldt, *Erlangen, Germany (Human Rights Professor at the University of Erlangen-Nurmburg UN-Special Rapporteur for Freedom of Religion and Belief)*

Florence Simbiri Jaoko, *Nairobi, Kenya*
(Lawyer, former Chairperson of the National Human Rights Commission of Kenya)

Friday, February 8th 2013

09:00 B) Sources of human rights commitment: Experiences, motivations, convictions Statements and Panel

Presenters:

Prof Dr Jean-Paul Lehnens, *Luxembourg, (General Secretary of JP Luxembourg)*

Prof Dr Marianne Heimbach-Steins, *Münster, Germany (Institute for Christian social sciences)*

Fr Joseph Komakoma, *Accra, Ghana (SECAM Secretariat)*

Fr Cleophas Lungu, *Lusaka, Zambia (General Secretary of the Zambian Catholic Bishops' Conference)*

Chair: Prof Dr Heiner Bielefeldt

15:00 Selected areas of human rights work (parallel workshops)

C) Challenges in human rights protection for migrants

Presenters

Fr Wolfgang Schonecke M.Afr., *Berlin, Germany (Network Africa Germany)*

Prof Dr Chris Maina Peter, *Dar es Salaam, Tanzania (former Member of CERD Committee)*

Fr Richard Menatsi, *Harare, Zimbabwe (General Secretary at IMBISA Centre,
The Inter-Regional Meeting of the Bishops of Southern Africa)*

Chair: Dr Siegfried Grillmeyer, *Nuremberg, Germany,
(Catholic Academy of the Archdiocese of Bamberg)*

Rapporteur: Fr Mike Deeb OP, *Pretoria, South Africa
(Catholic Commission of Justice and Peace)*

D) Human rights defenders: Working for a culture of protection

Presenters

Fr Rigoberto Minani SJ, *Nairobi, Kenya (Jesuits of Africa and Madagascar Social Apostolate)*

Getrude Chimange, *Mutare, Zimbabwe (CCJP Mutare)*

Dr Victor Scheffers, *The Hague, The Netherlands (General Secretary of Commission
for Justice and Peace)*

Boniface Cheembe, *Lusaka, Zambia (SACCORD)*

Chair: Samuel Mulafulafu, *Lusaka, Zambia (Director Caritas Zambia)*

Rapporteur: Dr Christiane Averbeck, *Harare, Zimbabwe (AGEH)*

17:00 E) Infrastructural Challenges and Lacunae

Panellists

Pixie Yangailo Kasonde, *Lusaka, Zambia (Chairperson Zambian Human Rights Commission)*

Prof Dr Heinz Gerhard Justenhoven *Hamburg, Germany (Institute for Theology and Peace)*

Rev. Paul Appiah, *Vatican (Pontifical Council of Justice and Peace)*

Chair: Aux. Bishop Thomas Maria Renz, *Rottenburg Stuttgart, Germany
(Member of the German Commission of Justice and Peace)*

Reports from the groups C) and D)

Saturday, February 9th 2013: Towards enhanced cooperation and networking

9:00 **F) The Potential for Enhanced Cooperation: The Role of State, Civil Society and the Church**

Panellists

Prof Dr Herta Däubler-Gmelin, *Tübingen, Berlin, Germany (Lawyer, former Federal Minister of Justice in Germany and Chairperson of Human Rights Commission at German Parliament)*

Fr Leonard Chiti SJ, *Lusaka, Zambia (Director of the JCTR)*

Chair: Dr Daniel Legutke, *Bonn, Germany (Human Rights Desk at German Commission for Justice and Peace)*

11:00 Closing Remarks. Feedback and Follow up: "From Lusaka to The Hague"

Chair: Dr Victor Scheffers, *The Hague, Netherland (General Secretary of Commission for Justice and Peace)*

5. Participants

- Assante Himin Appiah Paul. Rev
Vatican, Pontifical Council for Justice and Peace
- Averbeck Christiane,
Harare, Zimbabwe, AGEH-Coordinator Civil Peace Service Zimbabwe
- Banda Brian
Lusaka, Zambia, Manager Faith and Justice Program, JCTR
- Bielefeldt Heiner
UN-Special Rapporteur for Freedom of Religion and Belief
- Cheembe Boniface
Lusaka, Zambia, SACCORD Acting Executive Director
- Chimange Getrude
Mutare, Zimbabwe, CCJP Mutare
- Chiti Fr Leonard
Lusaka, Zambia, Director of the JCTR
- Chunda Sombo
Country Representative, Diakonia Zambia
- Däubler-Gmelin, Herta
Tübingen, Berlin, Germany, Lawyer, former Federal Minister of Justice in Germany
and Chairperson of Human Rights Commission at German Parliament
- Deeb Fr Mike
Pretoria, South Africa, Catholic Commission of Justice
- Dioso Brenda
Arusha, Tanzania, East African Lawyers Association
- Finke Bernd
German Ambassador to Zambia
- Grillmeyer Siegfried
Nuremberg, Germany, Director of the Catholic Academy Caritas Pirckheimer Haus
- Heimbach-Steins Marianne
Münster, Germany, Institute for Christian Social Sciences
- Justenhoven Heinz-Gerhard
Hamburg, Germany, Institute for Theology and Peace

- Jaoko Simbiri Florence
Nairobi, Kenya, Lawyer, former Chairperson of the National Human
- Kohl Fr Bernhard OP
Berlin, Germany Institute Domenic Chenu
- Komakoma Fr Joseph
Accra, Ghana, SECAM Secretariat
- Legutke Daniel
Bonn, Germany, Human Rights Desk at the German Commission of Justice and Peace
- Lehners Jean-Paul
Luxembourg, General Secretary of JP Luxembourg
- Lungu Fr Cleophas
Lusaka, Zambia, General Secretary of the Zambian Catholic Bishops' Conference
- Lushibashi Kennedy
Lusaka, Zambia, JCTR
- Menatsi Fr Richard
Harare, Zimbabwe, General Secretary at IMBISA Centre, The Inter-Regional Meeting of the Bishops of Southern Africa
- Minani Fr Rigoberto
Nairobi, Kenya, Jesuits of Africa and Madagascar Social Apostolate
- Mulafulafu Samuel
Lusaka, Zambia, Director Caritas Zambia
- Murat Msgr Julio
Lusaka, Zambia, Apostolic Nuncio to Zambia
- Pöner Ulrich
Bonn, Germany, Head of the Department for International Affairs and Migration at the Secretariat of German Bishops' Conference
- Peter Maina Chris
Dar es Salaam, Tanzania, former Member of CERD Committee
- Riehl Volker
Harare, Zimbabwe, Misereor Representative for Southern Africa
- Renz Msgr Thomas Maria
Rottenburg, Germany, Member of the German Commission of Justice and Peace, Aux. Bishop in Rottenburg-Stuttgart
- Scheffers Victor
The Hague, The Netherlands, General Secretary of Commission for Justice and Peace

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Schick Msgr Ludwig

Bamberg, Germany, Archbishop of Bamberg, Chair of the Commission for International Affairs at the German Bishop's Conference

Schonecke Fr Wolfgang MAfr.

Berlin, Germany, Coordinator of the Network Africa-Germany

Yangailo Kasonde Pixie

Lusaka, Zambia, Chairperson Zambian Human Rights Commission