



DRAFT AFRICAN CHARTER

ON FAMILY, SOVEREIGNTY AND VALUES

OUTCOME OF DELIBERATIONS AT THE INTER-PARLIAMENTARY
CONFERENCES ON FAMILY SOVEREIGNTY AND VALUES AT
ENTEBBE, UGANDA (2023, 2024, 2025)

The African Charter on the Protection of the Family, Sovereignty, and Religious and Cultural Values

Preamble

We, the Governments and Heads of State of the African Union:

AKNOWLEDGE the extensive consultations with African Union stakeholders that have taken place across the continent and the various relevant bodies that have inspired and contributed to the creation of this historic “African Charter on the Protection of the Family, Sovereignty, and Religious and Cultural Values”;

RECOGNIZE the origins of this Charter launched in Entebbe, Uganda May 2025 by Members of Parliaments representing 28 African countries at the Third Inter-Parliamentary conference on Sovereignty and Family Values in partnership with the African Bar Association and Foundation for African Cultural Heritage;

WELCOME the consideration and adoption of this Charter by the Organization of African First Ladies for Development, African Ministers of Family, Ministers of Education, Ministers of Health, Ministers of Foreign Affairs, as well as the contributions by parents, youth, civil society organizations, and religious, tribal and community leaders;

SHARE a determination to preserve, protect, and strengthen the African family, which forms the foundation of African society to shape individuals, uphold our cherished African religious and cultural values and transmit them to future generations, create the human capital that drives development, and defend the sovereignty of our African States;

RECALL Africa’s Common Position to the 10th Anniversary of the International Year of the Family (2004) that affirms the family as the “cornerstone of society” and underscores the African family’s critical role in intergenerational care, social solidarity, and the transmission of cultural heritage to the rising generation;

APPRECIATE that African States have mutual, binding obligations at the regional level emanating from the African Charter on Human and Peoples’ Rights (Article 18.1) and the African Charter on the Rights and Welfare of the Child (Preamble & Article 18), both of which recognize the African Family as the custodian of our morals and traditional values;

UNDERSTAND that African States also share international obligations arising from the Universal Declaration of Human Rights (UDHR Article 16.3), the International Covenant on Economic, Social and

Cultural Rights (ICESCR Articles 10.1 and 23.1), and the Convention on the Rights of Persons with Disabilities (Disabilities Preamble (x)), each recognizing “the family as the natural and fundamental group unit of society” which is “entitled to protection by society and state”;

AFFIRM that every African child is entitled to Parental care and protection in accordance with the African Charter on the Rights and Welfare of the Child (Articles 18-20) and the UN Convention on the Rights of the Child (UNCRC Articles 5, 7, 9, 18, 27), which states that “a child should grow up in a family environment in an atmosphere of happiness, love and understanding” (see also ICESCR Article 13.3, ICCPR Article 18.4, UDHR Article 26.3);

FURTHER AFFIRM the principle of *Ubuntu* which recognizes that the dignity and destiny of each African person is bound to the well-being of their family, community, and nation, and the duty of governments to uphold the family as the primary context for human development, moral formation, and national prosperity;

REAFFIRM our commitment under Agenda 2063 – “The Africa We Want”, in particular *Aspiration 5* on strong cultural identity, common heritage, and shared values;

DEEPLY CONCERNED that African family values and cultural norms are under threat from foreign ideologies, conditionalities, and policy agendas imposed through international aid, trade, and legal instruments that erode African sovereignty and social cohesion;

ALARMED by the infiltration of ambiguous and ideologically loaded, evolving concepts such as “sexual and reproductive health” (SRH) and “sexual and reproductive health and rights” (SRHR) that are being distorted and mainstreamed into African and international frameworks to promote abortion on demand, radical gender ideology, sexuality education, and controversial medical practices inconsistent with African constitutions, moral principles, and legal systems;

AWARE that the SRH/SRHR agenda poses an existential threat to the African family, and that sustainable development and human dignity can only be achieved through policies that strengthen rather than weaken them;

CONDEMM the spread of so-called “comprehensive sexuality education” (CSE) programs—often presented as “comprehensive sexual and reproductive health information and education”—that sexualize African children, undermine their innocence, alienate them from their cultural and religious roots and identities in ways that violate parental rights guaranteed in international human-rights instruments including the CRC, ICCPR, ICESCR, and UDHR;

CONCERNED that a number of international and regional human rights treaties and other agreements have provisions that have been redefined or misinterpreted by UN mechanisms and foreign donor entities in ways that undermine the family and the prior rights of parents to guide their children’s upbringing and education. Examples include the Samoa Agreement, Eastern Southern African Commitment on CSE and

SRH services for children (2013), “The Eastern and Southern Africa Ministerial Commitment: Fulfilling our promise to education, health and well-being for adolescents and young people (2021-2030),” the Southern African Development Community (SADC) Sexual and Reproductive Health and Rights (SRHR) Strategy (2019-2030), the Maputo Plan of Action 2010-2030, and the African Commission on Human and Peoples Rights General Comment #1 on the Maputo Protocol to encompass “sexual orientation” and “sexuality non-discrimination,” all of which imbed the SRH/SRHR agenda into their provisions contrary to African values and public morality.

ALARMED by the undue influence on our African Union organs, Regional Economic Communities (RECs), and national laws exerted by outside funding entities, resulting in the adoption of various international, regional and subregional and national, resolutions, agreements, and policy documents with vague, deceptive controversial provisions that (i) conflict with fundamental African religious and cultural values, (ii) exploit our national resources, (iii) manipulate our legal and political systems, (iv) work to reduce our populations, (v) mainstream the practice of abortion in our communities, (vi) sexualize our children, (vii) undermine the rights of African parents, and (viii) import harmful sexual and gender ideologies into our societies, which in the aggregate constitute a stealth sexual-social and cultural re-colonization of African States;

CONVINCED that defending the family, parental rights, and Africa’s spiritual and cultural identity is central to achieving the aspirations of the African people;

UNDERSTAND that Africa’s lasting peace, prosperity, and security can only be assured when African States are able to exercise full sovereignty over essential societal elements including the institution of the African Family, national health and education systems, religious and cultural values, natural resources (including food production and distribution), and legal systems;

DECLARE that sovereignty over these essential societal elements is vital to the economic independence, moral stability, and prosperity of African nations and protection of our families, and that unity and cooperation against cultural imperialism and neo-colonialism from foreign actors that too often do not have Africa’s best interests in mind is indispensable to fulfilling the objectives of the present Charter;

BASED ON THESE TRUTHS, critical concerns, and emerging threats, this African Charter is justified and urgently needed to clarify our understanding of the legal and moral obligations of African States on the matters addressed herein;

WE THEREFORE RESOLVE to adopt and enact this African Charter on the Protection of Family, Sovereignty, and Religious and Cultural Values, which embodies the collective will of our governments and the aspirations of our peoples.

Chapter

General Provisions

I:

Article 1: Definition of Terms

The Family

For this Charter’s purpose, “the family” is defined as the natural and fundamental group unit of society based on marriage between a man and a woman and including their biological and adopted children, underscoring its role in intergenerational care, social solidarity, and cultural transmission. Beyond written law, African societies most often define the family to also encompass the extended kinship system (e.g., grandparents, uncles/aunts, cousins, and clan structures, and throughout Africa, child rearing and care of the elderly is shared by the community). Other families recognized in the African context and which may need support from the State include single-parent, grandparent-led, and child-led families.

Family-Centered Approach

A “family-centered approach” is a framework for designing, implementing, and evaluating the effect of all laws, regulations, policies, and programs on the family unit to place the welfare of the family at the center of decision-making and service delivery. This approach recognizes the family as the primary source of care, identity, and support for individuals and seeks to strengthen—not replace—the family’s role in nurturing and protecting its members.

Family Impact Lens

A “family impact lens” uses the family-centered approach to systematically examine how laws, regulations, policies, and programs affect the family unit as the fundamental building block of society. Applying a family impact lens means assessing both the direct and indirect consequences of proposed or existing measures on family stability, family relationships, and the capacity of families to fulfill their essential social, economic, and cultural roles. Thus, the family impact lens requires policymakers and program designers to ask questions akin to the following: Does this proposed policy, law, or program strengthen or weaken the family unit? Does it respect the autonomy and rights of parents or legal guardians? Does it promote intergenerational solidarity and the well-being of children, youth, and the elderly within families? Does it support families in fulfilling their caregiving, educational, and cultural roles? Will the proposed policy, law, or program violate tenets of the major faiths of the nation at issue, or will families be negatively affected by it socially, economically or spiritually?

Gender Ideology

“Gender ideology” refers to a set of beliefs and theories that separate the concept of gender from biological sex, asserting that a person’s gender identity is subjective and self-determined, and can exist on a spectrum and that a person can be male, female, neither, or somewhere in between. Gender ideology blurs distinctions between male and female, positioning gender as a social construct that can be fluid and changed rather than a fixed biological reality. Gender ideology forms the basis of an activist movement to redefine sex, gender and gender roles in ways that undermine African cultural and religious values and the African family itself. Moreover, gender ideology is most often advanced through international and regional policy instruments as well as through sex education or general youth initiatives both in and out of schools without parental or local consent. Gender ideology activists promote laws, regulations, policies, programs, educational curricula, medical services, and social frameworks that normalize multiple gender identities and expressions beyond the male/female distinction traditionally recognized by most African cultures, religions, and legal systems. In the context of children, adherence to gender ideology can lead to gender confusion and harmful medical interventions that can render children infertile for life. Such interventions include the administration of dangerous puberty blockers, toxic cross-sex hormones, breast removal, and genital-mutilating surgeries.

Neocolonialism

Similar in nature to sexual-social and cultural imperialism, “neocolonialism” is a much broader term that refers to the continued control or influence exerted by foreign powers over the political, economic, education, social, and/or cultural affairs of independent nations, often through indirect means such as economic dependence, unequal trade relations, development aid conditionalities, cultural domination, or external interference in domestic policies, which undermine true sovereignty and self-determination.

Religious and Cultural Values

“Religious and cultural values” are the shared beliefs, moral principles, traditions, and social norms that shape African societies, communities, and identities by guiding individual and collective behavior. They are transmitted across generations through the family, education, religious institutions and leaders, and customary practices, and they provide the moral foundation for laws, social order, and community life. African religious and cultural values encompass the recognition of and respect for the prior rights of parents to guide the education and moral and physical development of their children, respect for the family as the natural and fundamental group unit of society, the concept of “ubuntu,” respect for elders and intergenerational solidarity, communal responsibility in child-rearing, care for the vulnerable, and respect for traditions, languages, and customs that preserve collective identity. Religious values include moral teachings rooted in different faiths (i.e., Christianity, Islam, and African traditional religions), sacred recognition of marriage, children, the unborn, parenthood, family unity, and duties of compassion, justice, and accountability to God or a higher moral order. Together, religious and cultural values form the ethical compass of many African societies and reinforce the protection of life and the

family as the natural and fundamental unit of society, promote community cohesion, and act as safeguards against various types of societal harms.

Sexuality

The following official UN definition for “sexuality” shall not be binding on African States but is an example of an evolving term that this Charter rejects. Alarming, the UN definition for “Sexuality” appears in the Glossary of Annex B of the Eastern Southern Africa Commitment on CSE and SRH for children. It should be noted that the UN added this definition to the annex only *after* ESA governments agreed to sign the commitment:

“Sexuality is a central aspect of being human which encompasses sex, gender identities and roles, sexual orientation, eroticism, pleasure, intimacy and reproduction. This is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviours, roles and relationships throughout an individual’s whole life” (UNFPA, n.d.).

Sexuality Education

The following definition of “sexuality education” shall not be binding on African States but is another example of an evolving definition that this Charter rejects. This definition is taken from the Glossary of Annex B of the Eastern Southern Africa Commitment on CSE and SRH for children, and reflects the common UN definition: *“Sexuality Education is a curriculum-based process of teaching and learning about the cognitive, emotional, physical, and social aspects of sexuality [see definition for Sexuality above]... Sexuality Education is called by different names in different countries, for example: Guidance and Counselling Life Skills Education; Family Life and HIV Education; Life Skills-based HIV and Health Education; Comprehensive Sexuality Education; Educacao Sexual Compreensiva; Education Sexuelle Complete.”*

Sexual and Reproductive Health (SRH)

The following definition for SRH shall not be binding on African States but rather illustrates why this Charter rejects SRH based on its evolving definition. As defined by the United Nations, “Sexual and Reproductive Health” (SRH) is a compound term that unites two distinct but interrelated concepts—i.e., sexual health (SH) and reproductive health (RH).

- **Reproductive health** (defined in *ICPD Programme of Action, 1994, para. 7.2*) concerns physical, mental, and social well-being *in all matters* relating to the reproductive system, including the ability and *freedom to decide* if, when, and how often to reproduce.

- **Sexual health** (defined by *WHO, 2006*) refers to well-being in relation to, emphasizing positive and respectful relationships and freedom from coercion, discrimination, and violence.

These definitions were not considered controversial at the time they were adopted. However, the UN has since redefined “reproductive health” to encompass abortion and “sexual health” to encompass rights related to sexual orientation and gender identity, and both terms have been redefined to include highly controversial “comprehensive sexuality education” (CSE) (see WHO publication “Sexual health, human rights and the law.”)

Sexual and Reproductive Health and Rights (SRHR) Agenda

“The sexual and reproductive health and rights agenda” (SRHR agenda) refers to a global policy and advocacy framework promoted primarily by UN agencies and Western donor countries. The aim of the SRHR agenda is to impose obligations on African States to create rights, change laws, and provide health services and education related to sexuality, sexual orientation, gender identity, abortion, and CSE. The main tool of the SRHR agenda is “comprehensive sexuality education” with sexualizing sex education curricula designed to liberalize attitudes and world views regarding sex, gender and sexual behaviors and expression among children and adolescents. The SRHR agenda is not merely a set of health programs or commodities but a comprehensive policy framework that shapes global debates on family, morality, and human rights, in ways that often violate national sovereignty.

Sexual Rights

The following UN definition for “sexual rights,” incorporated into the Eastern-Southern African commitment on CSE and SRH for children (hereafter ESA), shall not be binding on African States as this Charter rejects the evolving concept of “sexual rights.”

“Sexual Rights are human rights which relate specifically to sexuality” [see UN definition for “sexuality” above to understand how “sexual rights” encompass rights to express gender identities, sexual orientation, eroticism, pleasure, intimacy and reproduction] and which are articulated by national laws, international human rights documents and other international agreements. Sexual rights seek to ensure that all people can express their sexuality (see definition above) free_of coercion, discrimination and violence” (UNFPA, n.d.).

Sexual-Social Cultural Imperialism

“Sexual-social cultural imperialism” refers to the practice of imposing external ideologies, norms, and policies related to sexuality, gender, and family life onto other nations or societies, often through international pressure, donor conditionalities, or transnational advocacy. It occurs when

powerful States, institutions, and/or organizations export their own controversial sexual-social agendas into other cultures, disregarding local traditions, religious beliefs, and community values as well as established international human rights such as parental rights regarding the moral upbringing of children.

Sovereignty

“Sovereignty” refers to the supreme and independent authority of a State to govern itself without external control. It encompasses the full right and power of a nation to make decisions over its territory, people, resources, policies, and institutions according to its own laws, values, and priorities. The only valid exception to sovereignty is when a State seriously violates well-established and understood international human rights to which a nation has agreed. Key dimensions of national sovereignty include political sovereignty, education sovereignty, health sovereignty, food and natural resources sovereignty, economic sovereignty, and cultural sovereignty.

Ubuntu

“**Ubuntu**” is a foundational philosophy and worldview in African culture that emphasizes shared humanity, interconnectedness, and mutual responsibility of each member of society to each other. Ubuntu views people as interdependent members of a larger human family and holds that one’s identity and well-being are deeply tied to the community’s well-being and the well-being of the family. Ubuntu originates from the Nguni Bantu languages and is sometimes translated as “I am because we are” or “a person is a person through other people,” namely through their family and their community and nation.

Article 2: Charter Purposes and Objectives

1. To protect and preserve the institution of the African family (based on marriage between a man and a woman) as the natural and fundamental group unit of society in national laws, policies, and programs.
2. To ensure national and regional security by ensuring and maintaining Africa’s sovereignty over the African family, its religious and cultural values, as well as Africa’s national health systems, economies, education programs, political and governance systems, natural resources (including food production and distribution), and national and regional legal systems including their judiciaries, legislatures, commissions, and other administrative bodies as well as the laws, regulations, and policies that they develop and implement.
3. To emancipate Africa from sexual-social cultural imperialism, and the manipulation and control that some foreign governments and entities exert over African Union institutions and Africa’s

resources as well as the negative influences they exert on Africa's children and religious and cultural values.

4. To review, reverse, and/or nullify all existing policies or agreements that run counter to the objectives of this Charter or that are otherwise harmful to the African child or the African family, or that undermine African religious and cultural values or parental rights.

Article 3: Charter Principles

1. Implementation of this Charter shall be conducted using a family impact lens and in adherence to the principles of equality of men and women before the law; nondiscrimination based on sex, race, skin color, religious affiliation or practices; impartiality and fairness; and due process.

Chapter Sovereignty Over the Family

II:

Article 4: Commitments to Preserve and Protect the African Family

We, African Governments and Heads of State, shall take the following actions to preserve and protect the African family:

1. Review all existing legal and policy instruments to which our States are a party using a family impact lens to determine if any have terms that have been redefined by UN or other foreign or African entities, commissions, or committees in ways that undermine the family, sovereignty or African religious and cultural values.
2. Identify and nullify, rescind or withdraw from any legal and policy instruments that undermine the family, sovereignty or African religious and cultural values.
3. If unable to nullify, rescind or withdraw from one or more instruments that qualify under the second commitment above, then define all SRH/SRHR-related terms in such instruments to clearly exclude rights to abortion, autonomous sexual rights for children (of minor age), gender ideology (including alleged rights related to sexual orientation and gender identity or SOGI), the legalization of prostitution, the LGBT agenda, sexuality education beyond general sex education, and any other terms in such instruments deemed to be inconsistent with African family values, religious and cultural values, national laws, parental rights and other principles in this Charter.

4. Use a family lens and apply a family-centered approach to all new national, regional, and international laws, regulations, policies, and programs that will affect African territories and citizens.
5. Protect the right of men and women to marry and have children; work to remove legal and financial barriers that may serve as barriers to marriage; and define marriage as solely between a man and a woman in all legal and policy documents applicable to the family.
6. Reaffirm that “gender” in the African context is defined as solely male and female, and reject all existing or future international, regional, and national agreements or policies that advance gender ideology or mandates regarding gender equality that encompass transgender issues or that go beyond promoting fair treatment of women on an equal basis as men.
7. Protect children from harm, including abortion, “before as well as after birth” in accordance with the UN Convention on the Rights of the Child, reaffirming that every person has “the right to life.” (UNCRC Preamble and Articles 6.1 and 6.2). Determine how best to protect both the mother and her child when life-threatening pregnancy emergencies arise and promote adoption in situations where the mother is unable or unwilling to care for her newborn baby long-term.
8. Ensure that parents and legal guardians have the right to direct their children's upbringing, education, morals, care, and development (including decisions about healthcare, religion, sexuality, and discipline) in accordance with international human rights instruments as agreed to by African States in their original context. (See UDHR Article 26.3; UNCRC Articles 7, 14.1-2, 18.1, 29.1(c); ICESCR Article 13.3; and ICCPR, Article 18.4.) Parental rights should only be limited in cases of proven serious neglect or abuse.
9. Enshrine respect for the critical role of mothers and fathers in African society--including elevating the role of mothers in childbearing and motherhood as a role in African society, both of which are entitled to respect and “special care and assistance” in accordance with Article 25.2 of the Universal Declaration of Human Rights.
10. Promote parenting as a noble endeavour essential to the wellbeing of African economies and nations, and support parenting skills development and other effective parental preparation programs.
11. Promote healthy family formation and encourage all single persons to follow the “success sequence” (as applied to the African context) which, in part, is to encourage the delay of sexual relations and childbearing until marriage and family formation only through legal marriage of a man and a woman.

Chapter Sovereignty Over African Religious and Cultural Values

III:

Article 5: Commitments to Preserve and Protect Religious and Cultural Values

We, African Governments and Heads of State shall strive to protect and preserve African culture, and African religious and cultural values, by taking the following steps:

1. Work to enact national legislation to safeguard African culture and cultural values.
2. Create awareness of the richness of African culture, including promoting pride in African attire, African languages and African cultural traditions.
3. Enshrine and inculcate traditional African ideals and values in the rising generation through national education systems. These values shall include but are not limited to:
 - a. Respect and honor for parents, elders, and persons in authority;
 - b. Self-control and courtesy;
 - c. Communal well-being and Unbuntu;
 - d. Kindness, hospitality, caring for the sick and needy, as well as welcoming and accommodating strangers;
 - e. Virtues of forgiveness, harmony, and peaceful co-existence;
 - f. Hard work, diligence, and industry;
 - g. Truth and honesty;
 - h. Unity and cooperation;
 - i. Humility and brotherhood;

- j. Morality and discipline;
 - k. Personal responsibility;
 - l. Sexual restraint and respect for women and girls; and
 - m. Respect for the family, family ties, and family autonomy.
4. Provide budgetary resources for the protection of the cultural and natural heritage of African nations for the present and future generations by mobilizing, educating, organizing, and encouraging the African people to embrace, celebrate, and reap the blessings of African cultural values.
 5. We, African Governments and Heads of States, shall further:
 - a. Adopt and use African languages as our official languages in official communication and as a medium of instruction and training in institutions of learning;
 - b. Recognize African indigenous communities living in their States and preserve the language, customs, rites and healthy practices of such persons or groups; and
 - c. Ensure respect for religious liberty in all areas of public and private life.
 6. We, African Governments and Heads of States, shall require the UN system and all other foreign entities to respect the African family, parental rights and our religious and cultural values in all written agreements, resolutions and treaties.
 7. African judiciaries and human rights commissions shall, in rendering decisions in matters relating to African culture, family, children, and values:
 - a. Ensure that the decisions recognize, protect and preserve religious and cultural values, including indigenous African cultural practices;
 - b. Ensure they respect the rights of the African family, especially the rights of parents and protect the health and innocence of minor children before they reach the age of adulthood;
 - c. Desist from adopting or applying gender ideology and any other foreign sexual or gender concepts of human rights that are not compatible with either African values and customs or Africa's understanding of true human rights based on longstanding binding treaty obligations as originally negotiated.

- d. Promote positive parenting and respect for the rights, duties, and responsibilities of parents to guide the moral and educational development of their children without inappropriate or undue interference.
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Chapter IV:

Sovereignty Over Education

Article 6: Commitments to Protect Children and Strengthen National Education Systems

1. We, African Governments and Heads of State, shall address foreign infiltration and undue influence in our education systems by taking the following steps to ensure African sovereignty over national education systems:
 - a. Enact legislation to promote national sovereignty over education systems by increasing budgetary allocations to the education sector;
 - b. As a matter of national security, work to reduce and eventually eliminate reliance on donor aid to finance education;
 - c. Prioritize the teaching of science, technology, engineering, and mathematics in public schools to develop core critical thinking skills;
 - d. Include courses that target youth skills development that are in demand in the current labour market, especially in the areas of technology;
 - e. Reform education to promote teaching of indigenous languages, traditions, and African knowledge in education;
 - f. Protect parental rights to direct the education their children receive, in accordance with international treaty obligations and the UDHR, especially with regard to sex education, and allow for home-schooling and school choice with reasonable but minimal oversight by the State.

2. As to the protection of the health and innocence of children, and preserving African religious and cultural values, African Governments and Heads of State shall:
 - a. Mainstream African cultural values and respect for the family in educational systems;
 - b. Design education curricula that teach African nationalism and history, embedding in them African cultures, traditions, and beliefs;
 - c. Exclude foreign ideologies inconsistent with African values and positive, nationally shared cultural traditions;
 - d. Remove colonial influences and their educational materials, aids, or teaching methods that undermine African languages, religious and cultural values, and traditional knowledge and practices;
 - e. Take the following actions regarding all existing sex/sexual/sexuality education programs, whether implemented in the school system with its regular curricula or out of school in extracurricular activities, or in donor-directed youth centers (i.e., adolescent and youth-friendly health or SRH clinics, safe spaces, after-school clubs, peer-to-peer sexual health programs, etc.):
 - i. Carefully review such programs to identify all harmful comprehensive sexuality education materials in all their various forms regardless of how they are labeled to disguise them, for example CSE digital programs and apps, online CSE websites, CSE programs in the community (including any peer-to-peer sexual health or reproductive health programs in or out of school);
 - ii. Remove any and all programs and controversial materials which sexualize children by normalizing sexual behaviors for minors, teach children to be comfortable talking about sexual practices with each other, or encourage or condone sexual experimentation among them (whether heterosexual or homosexual), promote abortion as a neutral or positive choice or a right, teach or promote any elements of gender ideology, or that refer children or youth to websites or phone applications that do any or all of the above;
 - iii. Replace existing CSE programs and materials with national sex education frameworks aligned with African family values and religious and cultural values. Specifically, nationally formulated programs should not only exclude all controversial CSE elements, but be family-centered, abstinence-focused, sexual-risk-avoidance education that encourages children and youth to delay sexual relations until marriage and that are implemented with the involvement and consent

of parents when addressing teen pregnancy, STDs, or other sexual or sexuality-related issues;

- iv. Restrict donor countries or outside individuals and organizations funded by foreign entities from creating or teaching any kind of sex education in African schools, unless commissioned by the government with the involvement and consent of parents

f. Adopt new sex education programs only after:

- i. They meet the guidelines in subsection 2.e(iii) of this chapter.
- ii. Each program is reviewed by the parents or legal guardians of their affected children and consented to in writing by them before its implementation in schools or out-of-school activities;
- iii. The program allows parents or guardians to opt their children out where they deem its content to be unacceptable; and
- iv. Any actual or potential conflict of interest (such as participation in the program by foreign entities with their own interests) is determined to be acceptable.

g. Avoid all regional and international treaties, agreements, resolutions, etc. that undermine national sovereignty over education or promote CSE or that commit governments to provide any kind of specific education without the full knowledge and prior consent of parents.

h. Protect educational institutions from normalizing and advancing foreign ideologies or worldviews or concepts that marginalize African parents, culture of society or countries, including in higher public institutions and universities.

i. Ensure that all education is taught using a family impact lens.

Chapter Sovereignty Over Health

V:

Article 7: Commitments to Protect National Health Systems

1. We, African Governments and Heads of State, shall protect and preserve sovereignty over our national health systems by:
 - a. Banning gain-of-function research;
 - b. Preserving African health and traditional healing knowledge, service, and delivery;
 - c. Ensuring African States and peoples determine their health policies, including vaccination policies, without coercion from international health bodies and ensure national parliaments are given the mandate to approve all international or regional agreements that include health related commitments;
 - d. Ensuring African peoples make informed, autonomous health decisions regarding drugs, vaccines and medical procedures, including the right to accept or reject vaccinations and medical procedures;
 - e. Requiring written approval from parents for all vaccines or sexual and reproductive health-related services or education for children;
 - f. Collecting local health statistics and increasing disease surveillance;
 - g. Dedicating resources to research, development, and commercialization of indigenous treatment options to reduce reliance on foreign medical supplies;
 - h. Objecting to international instruments, regional or subregional agreements that promote CSE as part of health education;
 - i. Developing family-centered, African-sensitive responses to all reproductive or sexual health challenges;
 - j. Creating African indigenous health institutions to coordinate responses to public health emergencies;
 - k. Protecting parental rights in health decisions, for example by requiring parental consent for the medical treatment of their children;
 - l. Opposing health programs promoted in international fora that:
 - i. Lack African-wide consultation, including by national parliaments;

- ii. Ignore African countries' interests;
- iii. Limit local medicine and medical equipment production or access to essential treatments; or
- iv. Funnel abortion kits and chemicals through African Regional Economic Committees or otherwise.
- m. Advocating for increased transparency and African representation in international health agencies;
- n. Examining treaty provisions for deceptive language undermining African health sovereignty;
- o. Ensuring African children are taught the authentic human life cycle, including fetal development;
- p. Ensuring international organizations and experts acting as advisors respect African values, the African family, and national sovereignty;
- q. Ensuring healthcare interventions respect medical ethics and personal freedom and prevent government and corporate overreach;
- r. Addressing vaccine safety, efficacy, and fertility impacts especially on children and young girls requiring all vaccines (including the HPV vaccine) to pass rigorous scientific and medical scrutiny, especially when simple, alternative treatments such as antibiotics are available;
- s. Promoting women's reproductive health that does not encourage, normalize, or promote abortion or the restriction of childbearing for married couples;
- t. Building health systems and mobilizing resources to support health programs that address the needs of women and children and advance universal health coverage that does not encompass elective abortion or CSE;
- u. Advancing supportive public health policies for women, girls, and families, including capacity-building and resource mobilization;

- v. Protecting medical ethics and encouraging medical practitioners and patients to share information and treatment plans without coercion;
 - w. Ensuring that any reproductive or fertility services for the purpose of helping conceive children are restricted to married male/female couples only;
 - x. Initiating proceedings to seek compensation for African nationals suffering injuries from vaccines or other medical devices, trials, or studies and establishing a transparent reporting system for injuries or illness suffered from such that is available online and easily accessible to the public; and
 - y. Guaranteeing the patient's right to choose blood donors for safe blood where transfusion is required.
2. With regard to the SRH/SRHR agendas, as African Governments and Heads of State we shall also:
- a. Reaffirm that no international right to abortion exists, thus there is no international legal obligation to finance or facilitate abortion. Rather, African States retain sovereignty over their health policies (including on abortion matters) per UN Member State consensus;
 - b. Avoid instruments or withdraw from provisions or agreements undermining national health sovereignty;
 - c. Avoid international instruments that violate medical ethics or undermine sovereignty and family values in their execution;
 - d. Protect rights of African health practitioners to object to controversial medical practices or to procedures that violate their conscience;
 - e. Reject any references to SRH and SRHR or related concepts in any international, regional, sub-regional, or national agreements or policies; and
 - f. Refrain from entering into any agreements that fail to respect the rights of parents to make all decisions related to their children's health and education, especially regarding their sexual and reproductive health.

Article 8: Commitments to Protect All Food and Natural Resources

We, African Governments and Heads of State, shall protect and preserve sovereignty over our food systems by:

1. Enacting legislation and policies to safeguard water resources and preserve and protect African indigenous seeds, plants, food, and animal varieties and prohibiting the use of unvetted genetically modified seeds in agriculture;
2. Promoting the consumption of local and indigenous nutritious foods and adding value to nutrient-dense African-based food recipes to appeal to youth;
3. Ensuring African peoples have access to sufficient, affordable, safe, and nutritious food to meet dietary needs and preferences for an active and healthy life;
4. Ensuring water resource optimization, including localized irrigation, rainwater collection, and recycling to support food security;
5. Improving food-processing capacity to create jobs for youth;
6. Facilitating intra-Africa trade in agricultural products per the African Continental Free Trade Area (AfCFTA);
7. Fostering regional cooperation, promoting trade, and implementing strategies to enhance intra-Africa exchange of food;
8. Building resilient food systems less vulnerable to external shocks and global market fluctuations;
9. Providing agricultural inputs and fertilizers to support food sufficiency;
10. Encouraging agricultural zoning;
11. Reviewing policies that criminalize farmer-managed seed systems and allocating resources for their development;
12. Allocating resources to promote agro-ecological innovations supporting healthy food and banning the use of toxic synthetic pesticides;
13. Regulating international food corporations in Africa's food systems;

14. Prioritizing local food crops and plants adapted to the African climate and addressing public health needs including agro-ecology, indigenous seed and food in education curricula and agricultural training;
15. Gazetting annual indigenous seeds and food festivals in national and regional tourism calendars;
16. Supporting investment in participatory research addressing the needs of smallholder and family-led farming systems;
17. Investing in research, innovations and commercialization of agro-ecological inputs and Farmer-Managed Seed Systems by allocating at least 10% of national agriculture spending as per the Comprehensive Africa Agricultural Development Program;
18. Developing national agro-ecology strategies;
19. Supporting land tenure security for small-scale farmers and agro-pastoralists;
20. Ending conflicts and addressing causes that affect food production, output, and distribution;
21. Improving access to markets by developing efficient transport networks to support moving food products from farms to markets and consumers;
22. Improving post-harvest handling and storage;
23. Promoting the sustainable improvement of seeds through selective breeding, hybridization, and participatory breeding;
24. Supporting commercialization of agriculture through mechanization and irrigation;
25. Ensuring cheap and stable power to support food production and value addition;
26. Providing tax incentives to promote food production;
27. Eliminating discrimination against indigenous food varieties in favor of foreign varieties; and
28. Protecting rights of consumers and farmers to object to genetically modified seeds.

We, African Governments and Heads of State, shall further respect, protect and preserve sovereignty over the natural resources within our territories by:

29. Enacting legislation that prevents foreign individuals and entities from owning or exploiting key natural resources, especially those essential for national security;
30. Recognizing natural resources exist for the benefit of their peoples and consulting with affected populations on the prudent and safe exploitation and utilization of natural resources for current and future generations;
31. Strengthening natural resource management and governance, promoting transparency, engaging communities, and leveraging regional cooperation to ensure sustainable and equitable resource management;
32. Building resilient natural resource institutions to manage natural resources;
33. Adopting technologies for efficient exploitation of natural resources;
34. Addressing causes of conflicts over natural resources and ensuring local communities are involved in decision making related to natural resource management and exploitation;
35. Adding value to natural resources and banning the exportation of unprocessed natural resources;
36. Strengthening domestic capacity to exploit natural resources to build resilient and self-reliant economies;
37. Adopting policies, programs and technologies to address the environmental impacts of resource extraction, promoting sustainable practices, and mitigating impacts of natural resource exploitation.

As African Governments and Heads of State, we shall also:

38. Advocate for fair trade practices so that African countries receive a fair share of benefits from their natural resources;
39. Ensure treaties and regional agreements on natural resources are beneficial to their respective economies; and
40. Participate in international negotiations and forums that involve natural resources.

Chapter Sovereignty Over Economic Development

VII:

Article 9: Commitments to Strengthen National Economic Development

1. We, African Governments and Heads of State, shall respect, protect, and promote Africa's economic sovereignty by:
 - a. Ending poverty, fighting corruption, reducing the debt burden for African States and commodity export dependency, and removing tariff and non-tariff barriers to intra-African trade to address instability and slow economic growth;
 - b. Building strong, resilient, and self-sustaining economies using Africa's abundant natural resources;
 - c. Encouraging industrialization and commercialization of agriculture;
 - d. Encouraging value addition to African produce;
 - e. Strengthening African economies to ensure financial stability;
 - f. Building strong fiscal frameworks to finance budgets, national plans, and priorities; and
 - g. Promoting policies for financial independence.
2. As African Governments and Heads of State, we shall work to decrease foreign aid dependency by:
 - a. Advocating to reform international financial systems to reduce aid that violates this Charter;
 - b. Prioritizing the receipt of foreign aid to facilitate production over consumption; and
 - c. Ensuring development assistance that is received aligns with national values without undermining economic sovereignty.
3. As African Governments and Heads of State, we shall avoid treaties and trade agreements that erode economic sovereignty or lack clear and substantial economic benefit to African States and

peoples.

4. As African Governments and Heads of State, we shall promote economic integration among African States by removing trade barriers to establish a strong continental economy for the prosperity of the African people.

Chapter Political Sovereignty

VIII:

Article 10: Commitments to Strengthen National Political Institutions and Legal Systems

1. As African Governments and Heads of State, we shall protect and preserve Africa's political sovereignty by:
 - a. Viewing Africa as a united economic, political, and social unit to ensure continental and national self-preservation without external interference;
 - b. Preserving the territorial integrity of their States;
 - c. Ending proxy wars and guarding against external forces that engage in proxy wars;
 - d. Reasserting sovereignty against pressure from development partners;
 - e. Fostering integration and cooperation among African States and their peoples;
 - f. Strengthening the spirit of patriotism and Pan-Africanism among African nations;
 - g. Ensuring peace, freedom, interconnectedness, compassion, and shared humanity (UBUNTU);
 - h. Promoting a shared conviction that African peoples are not poor or inferior to other races;

- i. Strengthening State capacities and nation-building to sustain peace, security, and sovereignty;
 - j. Addressing neo-colonialism; and
 - k. Integrating mindset-change programs into national policies.
2. We, African Governments and Heads of State, shall develop inclusive and participatory national security strategies to address security threats and foster inter-African security collaboration.
3. As African Governments and Heads of State, we shall urge our legislatures to enact legislation clarifying national understandings of human rights within the African context and take the following steps to protect such understandings:
 - a. Audit the participation of foreign individuals and entities (whether foreign or national but subject to a foreign parent company) in their national human rights commissions or other institutions (hereinafter also known as “Human Rights Institutions”) to ensure there is no undue influence on such institutions and in their interpretation of human rights.
 - b. Review the decisions and recommendations on human rights issued by African Human Rights Institutions, whether related to international and regional agreements or otherwise, to:
 - i. Ensure that definitions for human rights are limited to the scope and original meanings and understandings of States when they became party to human rights treaties; and
 - ii. Reject all ultra vires interpretations of human rights, especially within the SRH/SRHR context to ensure that none of the African Human Rights Institutions are used to advance the SRH/SRHR agenda or other controversial and nonconsensual understandings of human rights in the African countries under their jurisdiction.
4. With regard to the UN’s Universal Periodic Reviews, African States will reject any and all recommendations that undermine African national sovereignty, advance the SRH/SRHR agenda, limit parental rights, or otherwise compromise the health and innocence of Africa’s children through the promotion of SOGI, gender ideology, or CSE.
5. To advance regional solidarity, African Governments and Heads of State shall:

- a. Pursue political integration and federation of African States for common prosperity;
 - b. Unite to support States facing their own national sovereignty threats;
 - c. Oppose at international fora any legal instruments threatening Africa's political sovereignty;
 - d. Oppose the imposition of sanctions on African States or individuals for exercising lawful authority to formulate laws or policies that protect African political sovereignty; and
 - e. Amend laws to require public consultation before the signing or ratification of any new international or regional treaties.
6. African Governments and Heads of State commit to push back, in solidarity, against UN treaty body committees and African commissions, as well as so called independent experts and special rapporteurs, which issue general comments, recommendations, observations, country reports, or other edicts that try to advance non-consensual and controversial or alleged human rights such as those specified as harmful in this Charter or that contravene well-established and clearly specified universal human rights contained in international treaties and other African Union Charters. This pushback or opposition in solidarity should be made systematically in writing and in conformity with the "persistent objector" principle in international law to prevent the imposition of customary international law on African States due to chronic non-objections.
 7. African Governments and Heads of State shall negotiate international and regional agreements that are consistent with African values and norms as well as their national laws and provide their diplomats and legislatures sufficient time to fully evaluate the text of such agreements to determine if they are consistent with the provisions of this Charter.
 8. African Governments and Heads of State shall refrain from signing, acceding to, or ratifying international treaties and regional agreements that:
 - a. Limit independent national policies on family, education, and health;
 - b. Include any provision promoting the SRH/SRHR agenda (including abortion, LGBT rights, gender ideology, and sexual rights (especially for children via CSE or otherwise), as they conflict with African values;
 - c. Condition aid on acceptance of SRH or SRHR, thereby eroding Africa's sovereignty;

- d. Are incompatible with international human rights instruments, especially the African Charter on Human and Peoples' Rights and the original understanding and intent of the ICESCR;
 - e. Mandate CSE or SRH education for children;
 - f. Violate parental rights or weaken the African family; and
 - g. Require compliance with foreign values that undermine national sovereignty, socio-cultural, economic, and religious and cultural values.
9. As African Governments and Heads of State, we shall review existing treaties and regional agreements to which they are parties with objectionable SRH/SRHR provisions with the view to withdraw from them unless they are amended to be beneficial to the African family and align with African religious and cultural values.
10. As African Governments and Heads of State, we agree to work together in solidarity in international fora to:
- a. Promote and protect the family, African religious and cultural values, and other principles in this Charter; and
 - b. Eliminate undue pressure in policy and treaty negotiations by:
 - i. Refusing to agree to manipulative deadlines and pressure tactics employed by some facilitators at UN negotiations, such as the "delphi technique" that is used to wear out, manipulate, coerce, bully, or pressure diplomats from Africa and other non-Western regions of the world into accepting harmful policies. This problem includes negotiations that last until late at night or continue over weekends, which disadvantage diplomats with parental responsibilities;
 - ii. Calling for reform of existing UN negotiating procedures that are a major disadvantage to developing country delegations. For example,
 - 1) Requiring that documents be made available in advance in the five UN official languages for all UN negotiation sessions;
 - 2) Working to ensure that all UN Member States are given a minimum of 48 hours to consider any UN agreement once an official new draft or a final proposed text is made available before they are pressured to vote on, adopt,

or otherwise consent to a policy document, resolution, agreement or political declaration with national implications;

- 3) Insisting that once a significant number of countries strongly object to a proposed provision, that the said provision be permanently removed from the document without further pressure; and
- 4) Enacting any other such measures that will make international negotiations more fair and eliminate the use of unfair negotiation tactics, which in the past have led to harmful policies with negative impact on the African family, the African child, or African religious and cultural values being adopted at the United Nations and elsewhere as a result of undue pressures.

c. Supporting the principles of this Charter in all international negotiations.

Chapter IX: Establishment of the Committee on Family, Sovereignty, and Values

Article 11: The Committee

An African Committee of Experts on Family, Sovereignty, and Values, hereinafter “the Committee,” shall be established within the African Union to promote respect for and protection of the family, sovereignty, and values.

Article 12: Composition

1. The Committee shall consist of 11 members of high moral standing, integrity, and competence in defending the African family, sovereignty, and values.
2. Members of the Committee shall serve in their personal capacity.
3. No more than one member can be from the same State.

Article 13: Election

1. Upon this Charter's entry into force, members of the Committee shall be elected by secret ballot by the Assembly of Heads of State and Government from a list of persons nominated by States Parties.
2. For subsequent elections:
 - a. The Chairperson of the African Union Commission shall invite States Parties to nominate candidates at least six months before the elections.
 - b. The Chairperson of the African Union shall compile a list of persons nominated and send it to the Heads of State and Government at least two months before the elections.

Article 14: Candidates

Each State Party may nominate no more than two candidates. Candidates must be nationals of States Parties. When two candidates are nominated by a State, one must not be its national.

Article 15: Term of Office

1. Members of the Committee shall be elected for a five-year term, which is non-renewable. Four of the members elected at the first election shall end after three years and six others after four years.
2. After the first election, the serving Chairperson of the Assembly of Heads of State and Government Summit of the AU shall determine the members whose terms end early.
3. The Chairperson of the African Union Commission shall convene the first meeting of the Committee at the headquarters of the African Union within six months of the election, and thereafter, the Committee shall be convened by its Chairperson at least once a year.

Article 16: Bureau

1. The Committee shall establish its own Rules of Procedure.
2. The Committee shall elect its officers for a two-year term.
3. Seven Committee members shall constitute a quorum.
4. In case of a tie, the Chairperson shall have a casting vote.
5. The working languages of the Committee shall be the official languages of the African Union.

Article 17: Vacancy

If a member of the Committee vacates their office for any reason other than the normal expiration of a term, the State that nominated that member shall appoint another from among its nationals to serve for the remainder of the term with approval of the Assembly.

Article 18: Secretariat

The Chairperson of the African Union Commission shall appoint a Secretary for the Committee from three nationals of the African Union proposed by the Interparliamentary Network on Family, Sovereignty, and Values.

Article 19: Privileges and Immunities

Members of the Committee shall have privileges and immunities provided under the General Convention on the Privileges and Immunities of the African Union.

Article 20: Mandate of the Committee

The functions of the Committee shall be:

1. To promote and protect the African family, sovereignty, and values by:
 - a. Collecting and documenting information and commissioning an interdisciplinary assessment of challenges to the family, sovereignty, and values;
 - b. Organizing meetings and consultations with parliamentary and inter-parliamentary bodies on the family, sovereignty, and values, and based on those consultations, providing recommendations to Governments;
 - c. Formulating a framework for promoting and protecting the African family, sovereignty, and values;
 - d. Cooperating with other African international, and regional institutions promoting and protecting the family, sovereignty, and values.

2. To monitor and ensure Charter implementation.
3. To interpret Charter provisions upon request from States Parties, AU institutions, or recognized entities.
4. To undertake tasks assigned by the Assembly of Heads of State and Government, or other AU organs.

Article 21: Reporting Procedure of the Committee

1. Every State Party shall submit reports to the Committee on measures taken to implement this Charter to promote the Family, sovereignty, and values:
 - a. Within two years of the Charter entering into force for the State; and
 - b. Thereafter, every three years.
2. Every report shall:
 - a. Detail a State's efforts to implement this Charter;
 - b. Indicate factors and difficulties affecting compliance with Charter obligations;
 - c. Be examined by the legislature of the State before submission to the Committee; and
 - d. Be prepared through demonstrable participatory processes.
3. States need not repeat basic information in subsequent reports.

Article 22: Communications

1. The Committee may receive communications from recognized individuals or groups on Charter matters.
2. Every communication shall include the author's details and be treated with confidentiality.
3. The Committee shall report annually on the steps taken to resolve communications received that have raised Charter-related issues.

Article 23: Investigations by the Committee

1. The Committee may investigate any matter covered by this Charter.
2. The Committee may request information from States Parties on Charter implementation.

Article 24: Sources of Inspiration

The Charter draws inspiration from the international instruments and declarations mentioned in the Entebbe Declaration 2023; the Communiqués of the Inter-Parliamentary Conferences on Family, Sovereignty, and Values; and the Geneva Consensus Declaration.

Chapter

X:

Signature, Ratification, and Amendments

Article 25

1. The Charter shall be open to signature by all Member States of the African Union.
2. The Charter shall be subject to ratification or adherence by Member States of the African Union. The instruments of ratification or adherence shall be deposited with the Chairperson of the African Union Commission.
3. The Charter shall come into force 30 days after receipt by the Chairperson of the African Union Commission of the instruments of ratification or adherence of 15 Member States.

Article 26: Amendment and Revision of the Charter

1. The Charter may be amended or revised if any State Party makes a written request to the Chairperson of the African Union Commission, provided that the proposed amendment is not submitted to the Assembly of Heads of State and Government for consideration until all States Parties have been notified and the Committee has provided an opinion on the proposed amendment.
2. An amendment shall be approved by a two-thirds majority of States Parties present and voting.