

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)

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

Preamble

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

ACKNOWLEDGE the extensive consultations undertaken across the African continent involving Governments, Parliaments, African Union institutions, Regional Economic Communities, Ministers, Traditional Authorities, Religious Leaders, civil society organizations, Parents, youth and other stakeholders, which have contributed to the development of this African Charter on the Protection of the Family, Sovereignty, Culture and Values;

RECOGNISE the origins of this Charter in the collective efforts of African Leaders, Parliamentarians, Legal Experts and cultural institutions committed to safeguarding the African family, preserving Africa's cultural and religious heritage, and strengthening the sovereignty of African States;

AFFIRM that the family is the natural, fundamental and indispensable unit of society, serving as the primary institution for the nurturing of children, the transmission of moral, cultural and spiritual values, the promotion of social cohesion, and the development of human capital necessary for the prosperity and advancement of African nations;

RECALL the obligations of African States under the African Charter on Human and Peoples' Rights, the African Charter on the Rights and Welfare of the Child, and other relevant regional and international instruments that recognise the family as the cornerstone of society and affirm the rights and responsibilities of parents in the upbringing, education and welfare of their children;

FURTHER AFFIRM that every child is entitled to grow and develop within a protective family environment characterised by love, care, dignity, security and moral guidance, and recognising the primary role of parents and families in shaping the character, identity and future of generations;

GUIDED by the African philosophy of *Ubuntu*, which recognises the interconnectedness of individuals, families, communities, nations which underscores the importance of solidarity, mutual responsibility, human dignity and the common good in the pursuit of national development and social harmony;

REAFFIRM our commitment and the aspiration to promote a strong African cultural identity, common heritage, shared values and self-determined development founded upon the traditions, aspirations as expressed in Agenda 2063 and the experiences of African peoples;

DEEPLY CONCERNED by growing external pressures, ideologies and policy agendas that may undermine the institution of the family, weaken parental authority, erode cultural and religious values, and diminish the sovereign right of African States to determine their own social, educational, health, legal and cultural policies in accordance with their constitutions and national priorities;

CONCERNED that certain international instruments and interpretations, policy frameworks, donor conditionalities and externally driven programmes sometimes conflict with the National Constitutions, African cultural traditions, moral principles, family structures and societal values.

ALARMED by the increasing influence of foreign actors and funding mechanisms on national and regional policy processes in ways that may sometimes compromise domestic decision-making, weaken institutional independence, or promote concepts and practices inconsistent with the constitutional, cultural and moral foundations of African societies;

CONVINCED that sustainable development, social stability, human dignity, peace and security can only be achieved where families are protected, parents are empowered, cultural and religious values are respected, and nations retain their sovereign authority to govern their affairs in accordance with the will of their peoples;

RECOGNISE the importance of preserving Africa's diverse cultural traditions, customary institutions and family structure, while ensuring that development, innovation and international cooperation remain consistent with the values, priorities and aspirations of African societies;

AFFIRM the sovereign right of every State Party to determine its own policies concerning family life, education, health, culture, digital governance, emerging technologies, natural resources and other matters of national importance, in accordance with its National Constitutions, laws and democratic institutions;

FURTHER RECOGNISE the need for greater African ownership of educational systems, knowledge production, healthcare programmes, technological innovation and development pathways to strengthen self-reliance, preserve cultural identity and promote the welfare of future generations;

DECLARE that the protection of the family, the preservation of Africa's religious and cultural heritage, the promotion of parental rights, the defense of national sovereignty, and the advancement of African unity are essential to the achievement of economic independence, social progress, moral stability and sustainable development across the African continent;

RESOLVE to strengthen cooperation and unity among African States in safeguarding the family, protecting culture and values, promoting responsible governance, defending national sovereignty, and ensuring that Africa's voice, interests and perspectives are effectively represented in regional and international affairs;

AND DETERMINED to preserve for present and future generations an Africa that remains faithful to its heritage, confident in its identity, sovereign in its decision-making, and united in its pursuit of peace, prosperity, dignity and self-determination;

MINDFUL that, notwithstanding Africa's substantial endowment of natural resources including oil, minerals, forest, arable land and wildlife, and its significant contribution to

global resource supply, the continent continues to derive a disproportionately share of the economic value generated from their extraction and exploitation.

ALARMED that substantial revenues are lost annually through the exportation of raw materials, illicit financial flows, particularly those originating from the extractive industries, thereby undermining domestic resource mobilisation, revenue generation, capital accumulation and the continent's broader economic transformation agenda;

RECOGNIZING the fundamental right of African peoples, acting independently, collectively within communities or through their States, to define their own food, nutritional and agricultural systems, to produce culturally appropriate food through ecologically sound methods, and to exercise sovereign control over the production, distribution and consumption of their food;

CONVINCED that Food Sovereignty, founded upon Seed Sovereignty and upon the protection of indigenous crops, seed and traditional knowledge from gene contamination, seed monopolies and foreign control, is the precondition for the wholesome nourishment, health and dignity of present and future generations, and that it takes precedence over mere food availability, which, without sovereign control of seed, land and inputs, may become a vehicle of food colonialism and dependence;

RESOLVED to secure for the peoples of Africa self-reliance in food and freedom from dependence on foreign seed, inputs and imports, and to safeguard their inherited right to save, exchange and propagate their own seed as the foundation of their Food Sovereignty;

RECOGNIZING that data is a strategic national resource and that the collection, storage, processing, and cross-border transfer of data generated by African citizens and institutions constitutes a domain of sovereignty no less vital than sovereignty over natural resources, health systems, or food production;

CONCERNED that foreign technology corporations, state-sponsored artificial intelligence systems, and international digital platforms increasingly extract, process, and commercialize African data including data encoding African languages, oral traditions, indigenous knowledge, communal practices, and family life without adequate consent, compensation, or benefit-sharing with African peoples or governments;

WE THEREFORE ADOPT this African Charter on the Protection of the Family, Sovereignty, Culture and Values as an expression of the collective will of African States and the aspirations of the peoples of Africa.

Chapter I: General Provisions

Article 1: Definition of Terms

For purposes of this charter:

> **"family"** is defined as the natural and fundamental unit of society based on marriage as a union between a man and a woman (or women) whose sexes are determined at birth 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" 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" an approach to policy that 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?

"Female" refers to a human being born with a female reproductive organ.

"**Food Sovereignty**" refers to the fundamental right of African peoples, acting independently, collectively within communities or through their States, to define their own food, nutritional and agricultural systems; to prioritize production, control, distribution and local provenance; to produce culturally appropriate food through ecologically sound methods; and to achieve Food Security without dependence on another State or corporation for food imports, processing capacity, local distribution or agricultural inputs;

"Gender" means the biological state of being a male or female and is **not a synonym** or a shorthand expression for gender identity, experienced gender and gender role.

"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.

"**Genetically Modified Organisms**" refers to any organism whose genetic material has been altered through modern biotechnology in a way that does not occur naturally through mating or natural recombination, and includes any food, feed, oil or other product derived from such an organism;
"Host community" refers to a community whose land, water or livelihoods are directly affected by the exploration, extraction, processing or conservation of a natural resource.
"Male" refers to a human being born with a male reproductive organ.
"Man" refers to an adult male human person.
"Natural resources" refers to all minerals, metals, gemstones, petroleum and gas, water resources, land, forests, wildlife, fisheries and genetic resources, and the environmental assets derived from them, whether on land, in inland waters or within the maritime zones of an African State.
"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" are the shared beliefs, moral principles, traditions, and social norms that shape African societies, communities, and identities by guiding individual and collective behaviour. 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. Alarmingly, 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" 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.")

"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 behaviours 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 def*inition 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” 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” 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.

“Strategic minerals” refers to minerals designated by national law, or by a decision of the African Union, as essential to the industrialization, energy access, food security, defense or economic security of an African State or of Africa as a whole.

“**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.

“Value addition” refers to processing, refining, beneficiation, manufacturing and related services undertaken within Africa that transform a natural resource into a product of higher value.

“ woman” refers to an adult female human person.

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.

5. To uphold and strengthen the African traditional family structures, safeguard the rights and responsibilities of parents and guardians in the upbringing and moral formation of their children, and ensure that family policy remains within the sovereign legislative authority of Member States.

Chapter II: Sovereignty Over Family

Article 3: Commitments to Preserve and Protect the African Family

Status of the Family

1. The family established through marriage between a man and a woman (or women) is the natural and fundamental unit of the society and necessary basis of social order and a strong force for social cohesion and integration.
2. The State shall protect and promote the family for sound physical, mental and spiritual upbringing of children and to ensure the nation's survival, development and stability.

State Responsibility to the Family

3. The State shall promote and support the development and preservation of a family-friendly attitude in all fields of social and economic life.
4. The State shall enact laws that grant parents with young children protection under the relevant Acts of Parliament and the protection of family life throughout their employment including grant of maternity and paternity leave.
5. The State shall provide social services relating to family life without undue administrative

burden.

6. The State shall use the family impact lens to review, repeal, rescind, withdraw from or annul all or any existing legal and policy instruments that undermine the family, sovereignty, African culture and values.

7. The State shall

   i. protect the right of men and women as defined in this Charter, to marry and have children;

   ii. work to remove legal and financial barriers to marriage; and

   iii. define marriage as solely between a man and a woman (or women) in all legal and policy documents applicable to the family.

8. The State shall protect children from harm, reaffirming that every child has the right to life from conception up to natural death. Determine how best to protect both the mother and her child when life threatening pregnancies arise and promote adoption in situations where the mother is unable and unwilling to care for her newborn baby.

9. The State shall ensure that parents and legal guardians have the right to direct their children's upbringing, educational curricula, morals, care, and development, including decisions about healthcare, religion, sexuality, and discipline. Parental rights shall only be limited in cases of proven serious neglect or abuse.

10. The State shall develop policies that support the critical role of mothers and fathers in African society including childbearing, caregiving and motherhood.

11. The State shall promote parenting and support parenting skills development as a noble endeavour essential to the wellbeing of family, African economies and nations.

12. The State shall develop a legal framework and policies that will guide Children and the youth with life skills that will enable them to make informed decisions about childbearing and marriage.

Parental Responsibility

13. Parents shall responsibly care for and bring up their children and ensure the conditions required for the physical, mental, psychological and moral development of their children and in so doing shall;

   (a) provide basic needs for their children and create conducive environment for their positive socialization;

   (b) mentor and nurture their children into functional and useful members of the society who uphold national values;

   (c) respect and uphold the human dignity of their children;

   (d) educate and socialize their children about the issues that affect them according to their age and maturity and to take into consideration their opinions;

   (e) take the necessary measures to assert the rights of their children; and

   (f) provide their children with guidance, advice and help to assert their rights.

14. Parents are entitled to and shall receive information necessary for the due discharge of their obligations to facilitate responsible upbringing of their children.

Rights of Children to Family Upbringing

15. The family is the natural environment for the upbringing of children, which best ensures their welfare, physical, mental, psychological and moral development.
16. Children may only be separated from their parents or other relatives for their own physical, and mental development in the instances and manner defined by an Act of Parliament.
17. The State shall adopt all measures necessary to ensure that children separated from their families are reunited with their families as soon as practicable.
18. Every child shall have the inherent right to life, survival, dignity and development.
19. Every child shall be protected from abandonment, abuse, neglect, exploitation, violence and other practices that threaten their lives and well-being.
20. Every child shall have the right to know their parents, be cared for and, be raised by them within a stable and nurturing family environment subject to the best interests of the child.
21. Every child shall have the right to food, shelter, medical care, and nutrition.
22. Right to education directed to the child's full development within the African moral values.
23. Every child shall have the right to grow up knowing and appreciating the culture, values, language and traditions of his or her family and community.
24. Every child shall have the right to remain a child(right to innocence), protected from age-inappropriate sexual content, grooming, and the imposition of adult sexual concepts before the age of maturity
25. Every child shall have the right to protection from harmful practices including; child marriage, child trafficking, child labour, discrimination and all forms of physical, emotional and sexual abuse.

Prior right of parents to education of children

26. Parents have the prior right to choose the kind of education that shall be given to their children.
27. A parent shall have the right to confirm that his or her child in school is learning only approved curricula and developing approved set of ski

Chapter III: Sovereignty Over African Religious and Cultural Values

Article 4: Commitments to Preserve and Protect 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 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 Ubuntu;

    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.

8. Recognise and respect the African family structure and lawful marriage traditions, including monogamous and polygamous marriages, as expressions of the continent's cultural, customary and legal heritage.

Chapter IV: Sovereignty Over Education

Article 5: 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 regarding sex education, and allow for home-schooling and school choice with reasonable but minimal oversight by the State.

2. To the protection of the health and innocence of children, and preserving African culture and 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 centres (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.

j. Promote and strengthen African ownership, leadership and financing of their educational systems to ensure that curricula, teaching materials and educational policies reflect the histories, cultures, values, aspirations and developmental priorities of their peoples, reduce excessive dependence on externally funded educational programmes, initiatives or materials that may unduly influence national educational content, cultural identity or value systems.

Chapter V: Sovereignty Over Health

Article 6: Commitments to Protect National Health Systems

1. 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-centred, 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. 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.

Chapter VI: Sovereignty over Food and Natural Resources

Article 7: Sovereignty over Food

State parties shall

1. Adopt agro-ecology as the governing paradigm within which all commitments under this Article are implemented;
2. Ensure African peoples' right to Food Sovereignty, as defined in Article 1, and prioritize it over imported or externally modeled food systems, to ensure access to and control of sufficient, affordable, safe, nutritious, and culturally appropriate food;
3. Preserve and protect African indigenous seeds, plants, food, and animal varieties, and prohibit the introduction into African food and agriculture of Genetically Modified Organisms, seeds bearing foreign genetic material, and Genetically Modified Organism Products;
4. Promote the consumption of local and indigenous nutritious foods and add value to nutrient-dense African-based food recipes to appeal to children and youth;
5. Protect water resources and ensure its optimization, including localized irrigation, rainwater collection, and recycling to support Food Sovereignty.
6. Promote value addition and food-processing for export to create jobs.
7. Facilitate intra-Africa trade in agricultural products as detailed in the Agreement establishing the African Continental Free Trade Area (AfCFTA);
8. Foster regional cooperation, promote trade, and implement strategies to enhance intra-Africa food exchange;
9. Build resilient food systems which are less vulnerable to external shocks and global market fluctuations;
10. Provide organic and agro-ecological inputs to support soil fertility.

11. Progressively withdraw state support from synthetic-fertilizers, pesticides and Agro-input dependency.
12. Review policies that criminalize farmer-managed seed systems and develop a regulatory framework that recognizes farmers' rights to save, use, exchange, and sell Farm-Saved Seed.
13. Allocate resources to promote agro-ecological innovations supporting healthy food and ban the use, import, registration, and distribution of highly hazardous and toxic synthetic pesticides and Genetically Modified Organisms;
14. Prioritize the production and consumption of indigenous crops, plants and animal products adapted to the African climate to address public health needs.
15. Develop educational curricula and agricultural training that includes agro-ecology, indigenous seeds and foods.
16. Gazette annual indigenous seeds and food festivals in national and regional tourism calendars;
17. Support investment in participatory research addressing the needs of indigenous peoples, smallholder and family-led farming systems;
18. Invest 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 Agriculture Development Programme (CAADP);
19. **I**nvest in enhanced agricultural disease surveillance and reporting systems to curb transboundary animal and plant disease outbreaks.
20. Support land tenure security for small-scale farmers and agro-pastoralists and address conflicts that affect food production output and distribution.
21. Improve post-harvest handling, storage and access to markets by developing efficient transport networks that support distribution of food products.
22. Prioritize the propagation of regenerative, Open-Pollinated natural seeds over Genetically Modified Organisms and Hybridization that utilizes techniques of modern biotechnology, both of which result in genetic instability, compel farmers to repurchase seeds each planting season, create dependency, and push Indigenous Crop Varieties toward extinction, as the foundation of Food Sovereignty;
23. Phase out the commercial production and sale of seed produced through Hybridization across the continent within ten years; and support participatory and selective breeding of Open-Pollinated lines that remain True-to-Type when saved and replanted;
24. Provide access to agricultural financing and tax incentives to promote indigenous food production and processing;
25. Prohibit the planting, sale and marketing of Genetically Modified Organisms, including food, feed, and oils derived from them, except where permitted solely for scientific research in confined fields, to prevent uncontrolled gene flow and gene pollution to the environment;
26. Drastically phase out the open cultivation of Genetically Modified Organisms where environmental gene contamination already exists;
27. Require mandatory labeling of existing Genetically Modified Organisms and Genetically Modified Organism Products, and discontinue immediately any product for which labeling is impossible;
28. Protect the right of farmers and consumers to object to Genetically Modified Organisms and to seek redress.
29. Prohibit the patenting of life, native seed, and genetic material, and require prior informed consent and equitable benefit-sharing for any foreign access to African seed, genetic, and biological resources;

30. Subject all foreign funded agricultural interventions to the national Parliament for scrutiny and approval.
31. Establish and fund decentralized, farmer-managed Community Seed Banks to collect, catalog, store, and lend Indigenous Crop Varieties and Open-Pollinated seed locally at the start of each planting cycle to avert seed colonization;
32. Enforce mandatory Genetic Buffer Zones for Genetically Modified Organisms to prevent gene flow, cross pollination, genetic dilution and contamination of natural crop variants.
33. Expand, modernize, and safeguard public genebanks, including cold-storage and cryogenic seed vaults, as a sovereign genetic insurance against the extinction of crops;
34. Integrate agrobiodiversity metrics into national Food Sovereignty assessments, and treat the loss of indigenous crop diversity as a direct threat to national stability;
35. Prohibit the mandatory addition of synthetic micronutrients to staple foods, save where national health and agricultural authorities in mandatory partnership with local communities confirm a documented deficiency and parliament approves the measure;

Article 8: Sovereignty Over Natural Resources

1. African States affirm the permanent, full and inalienable sovereignty of their peoples over all natural resources within their territories, including mines, minerals, gemstones, wildlife, forests, game reserves, rivers, lakes and groundwater, and over the natural resources of their maritime zones, which the State holds in trust for present and future generations.
2. We, African Governments and Heads of State, shall therefore:
    a) vest ownership of natural resources in the State, reserve strategic resources for national control, and submit major resource agreements to parliamentary approval and publication;
    b) secure State participation, a fair share of resource rents and lasting benefits for host communities, including resettled communities;
    c) add value to natural resources within Africa, progressively end the export of unprocessed ores and concentrates, and preserve in every agreement the right to restrict and tax the export of raw materials;
    d) hold geological data and samples as sovereign national assets and build African technological capacity;
    e) keep wildlife, game reserves and protected areas under African ownership and authority, for the benefit of the communities that live alongside them;
    f) protect rivers, lakes, wetlands and groundwater as strategic resources, and govern shared waters through African mechanisms;
    g) bring carbon, biodiversity and genetic resource assets under national authorization and fair benefit-sharing; and
    h) conclude no partnership, trade, investment or financing agreement that subordinates African resource policy to the supply security of others, and negotiate with external partners as a united continent.
3. States Parties shall negotiate in a participatory manner a Protocol on Sovereignty Over Natural Resources that elaborates the obligations under this Article and forms an integral part of this Charter.

Chapter VII: Sovereignty Over Economic Development

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. Developing systems that enhance strict monitoring, detection and prevention of illicit financial flows and money-laundering as detailed in Agenda 2063.

    c. Building strong, resilient, and self-sustaining economies using Africa's abundant natural resources;

    d. Encouraging industrialization and commercialization of agriculture;

    e. Encouraging value addition to African produce;

    f. Strengthening African economies to ensure financial stability;

    g. Building strong fiscal frameworks to finance budgets, national plans, and priorities; and

    h. 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 VIII: Political Sovereignty

Article 10: Commitments to Preserve and Protect Africa's Political Sovereignty

1. States Parties shall protect and preserve Africa's political sovereignty. To that end, the state parties shall regard Africa as a united political and social unit, ensure continental and national self-preservation without external interference, preserve the territorial integrity of their States, and reassert their sovereignty against external pressures.
2. States Parties shall guarantee the effective, inclusive and demonstrable participation of their peoples in formulating, adopting, implementing and evaluating policies, legislation and programmes at the national, regional, sub-national and local levels.
3. States Parties shall promote peace, address neo-colonialism, and strengthen State capacities and nation-building to sustain peace, security and sovereignty.
4. State Parties shall develop inclusive and participatory national security strategies and foster inter-African security collaboration.
5. States Parties shall pursue the political integration of African States for common prosperity, and shall foster cooperation, patriotism and Pan-Africanism among African States and peoples.
6. State parties shall uphold freedom, interconnectedness, compassion and shared humanity (Ubuntu), promote a shared conviction that Africans are not poor or inferior to other races, and integrate mindset-change programmes into national policies.
7. States Parties shall urge their legislatures to enact legislation clarifying national understandings of human rights within the African context. They shall audit the participation of foreign individuals and entities in national human rights commissions and other human rights institutions, including national entities subject to a foreign parent company, to ensure that there is no undue influence on those institutions or on their interpretation of human rights.
8. States Parties shall object, in solidarity, systematically and in writing, to any international instrument or special procedures and treaty body interpretations that:

   (a) seek to advance non-consensual, controversial or alleged human rights, including those this Charter specifies as harmful; or

   (b) contravenes well-established universal human rights contained in international treaties and African Union Charters (Persistent-Objector Principle).

9. States Parties shall negotiate international and regional agreements consistent with African values and norms and with their national laws.

Chapter IX: Sovereignty Over Digital Infrastructure, Data, and Artificial Intelligence

Article 11: Commitments to Protect African Data Sovereignty and Safeguard Cultural Heritage in the Context of Technology, AI, and African Digital Governance

State parties shall;

Data Sovereignty and Digital Infrastructure

1. Uphold and strengthen the digital space by exercising sovereign authority over the digital infrastructure, cyberspace and digital resources within our jurisdictions.
2. Enact comprehensive national data protection and data governance legislation that asserts sovereign jurisdiction over all data generated within African territories, including data generated by African citizens using foreign-owned digital platforms;
3. Establish or strengthen national and regional data localization requirements, ensuring that data generated by African citizens particularly data of cultural, familial, health, educational, or political significance is stored, processed, and governed primarily within African jurisdictions;
4. Develop and invest in African-owned digital infrastructure, including data centers, cloud computing capacity, and secure communication networks, to reduce structural dependence on foreign-controlled digital systems;
5. Require that international technology corporations and AI developers operating in African markets enter into binding data-sharing agreements with host governments, guaranteeing African access to data generated on their territories and prohibiting its use for purposes inconsistent with this Charter;
6. Review and, where necessary, renegotiate or withdraw from digital trade agreements, data-flow provisions in free trade agreements, and technology partnership frameworks that require African States to cede regulatory authority over data or digital infrastructure as a condition of participation.

Artificial Intelligence and African Cultural Heritage

7. Assert that African languages, oral traditions, proverbs, indigenous knowledge systems, customary laws, religious texts, artistic expressions, music, and other living cultural heritage constitute the collective intellectual property of African peoples, and that no foreign entity may harvest, train AI systems upon, or commercially exploit such materials without the free, prior, and informed consent of the relevant African communities and the express authorization of the relevant national government;
8. Establish national and continental registers of African cultural heritage assets in digital form, and develop legally binding frameworks consistent with the AU's Agenda 2063, Aspiration 5 governing access, use, and benefit-sharing in respect of digitized African cultural materials;
9. Require AI systems deployed in African educational institutions, healthcare facilities, government services, or public media to undergo cultural impact assessments verifying that such systems do not misrepresent, trivialize, undermine, or displace African values, family structures, religious beliefs, or indigenous knowledge, and that they do not expose African children to content inconsistent with the principles of this Charter;
10. Promote the development of African-owned and African-designed AI systems grounded in African values, languages, and epistemologies, including through investment in African AI research institutions, the establishment of continental AI ethics bodies, and the creation of pan-African standards for culturally aligned technology development.

Regulation of Foreign Digital Platforms and Online Content

11. Require digital platforms and social media companies operating in African markets to comply with national content moderation standards aligned with African religious, cultural, and family values, including the removal of content that sexualizes children,

promotes gender ideology inconsistent with African norms, or undermines parental authority over children's digital environments;

12. Prohibit digital platforms, AI-powered applications, and online programs from targeting African children with content promoting Comprehensive Sexuality Education (CSE), Sexual Orientation and Gender Identity (SOGI) ideologies, or other materials identified as harmful under this Charter, and require meaningful age-verification and parental consent mechanisms as a condition of platform operation in African jurisdictions;
13. Establish African regulatory bodies with the authority to audit, investigate, prosecute, fine, and where necessary, suspend the operations of digital platforms that persistently violate African data sovereignty, cultural heritage protections, or the child-safety standards articulated in this Charter.

African Digital Governance and Cooperation

14. Coordinate at the continental level through the African Union, and Regional Economic Communities, to enhance the African Union Data Policy Framework in order to harmonize data protection laws, AI regulation, digital infrastructure investment, cultural heritage protection standards, and prevent regulatory arbitrage by foreign technology actors across Member States;
15. Advocate actively within international digital governance forums including the UN Internet Governance Forum, the International Telecommunication Union, and multilateral trade bodies for the recognition of African data sovereignty, the protection of African cultural heritage in digital and AI contexts, and the right of African States to regulate digital platforms in accordance with their own laws and values, without conditionality or sanction;
16. Ensure that any international agreement on the governance of AI, digital trade, or cross-border data flows to which African States are party explicitly preserves the right of those States to protect African cultural heritage, regulate content on the basis of African values, enforce data localization requirements, and exercise full sovereign authority over AI systems deployed within their territories.

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

Article 12: 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 13: 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 14: 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 15: 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 16: 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 17: 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 18: 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 19: 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 20: 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 21: 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 22: 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 23: 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 24: 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 25: 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 XI: Signature, Ratification, and Amendments

Article 26

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 27: 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.