

2ND PAN-AFRICAN CONFERENCE ON FAMILY VALUES 2025

THERE WILL BE NO COMMON SENSE TO THE INTERNATIONAL FAMILY POLICY WITHOUT OUR INTENSIFIED INVOLVEMENT

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The reason we gather here today in this extraordinary place is rooted in an enduring call—one that echoes through centuries and across all nations—calling us to defend the natural law that underpins society, family, and the dignity of every human person. Nearly 80 years ago, the Universal Declaration of Human Rights articulated in clear, moral language the fundamental importance of the family as "the natural and fundamental group unit of society," to which both society and the State owe protection. And yet, today, we find ourselves confronting an unprecedented challenge: this sacred obligation is being eroded, its defenders marginalized, and foreign ideologies are being imposed on nations that simply desire to live peacefully in accordance with their traditions, their morals, and their faith.

In my today's remarks I will address (i) the natural law principles of the law of nations that should guide our efforts but are being systematically undermined by an organized effort of global governance institutions and agents, then (ii) I will move forward to picture structural foundations of double standards approach of liberal elites to international order with a list of distinct examples of actions concerning Africa, finally, (iii) I will draft an outline of a plan for systematic resistance, regaining initiative and resilience in the global battle for family, marriage, life and freedom.

The principles

We are gathered here not by accident, but by the compelling force of natural law—the voice of eternity and reason that proclaims: "Thou shalt not kill." This divine command, reaffirmed in the Universal Declaration of Human Rights with the concise yet profound statement that "Everyone has the right to life," resonates deeper than mere words. It is a universal imperative binding us all to defend the most vulnerable among us—unborn children, those innocent lives whose rights are under assault in the name of "sexual and reproductive rights," a euphemism increasingly used to justify the systematic elimination of life before birth. Today, international pressures push forward policies that promote the mass murder of unborn children as a supposed right, cloaked under the deceptive guise of gender ideology, reproductive health, and human rights—while, simultaneously, funding flows more generously into programs designed to

depopulate, rather than to promote the flourishing of large, stable families and the vital institutions of marriage and faith that sustain society.

What draws us here, moreover, is a shared commitment to uphold the core principles of human rights—principles rooted in the natural law, which recognize that "parents have a prior right to choose the kind of education that shall be given to their children." These rights are sacred and include the fundamental duty of honoring our parents, as commanded: "Honor thy father and thy mother." We stand opposed to the growing promotion of Comprehensive Sexual Education (CSE) presented as a panacea for all social ills—from domestic violence to intolerance, from health crises to social discord—yet what it actually brings is far more insidious: the sexualization of children, the promotion of pedophilia, human trafficking, the exploitation of the innocent, and the destruction of societal morals rooted in faith and tradition.

Finally, we are here because we trust in societies that construct their laws and institutions based on reason and natural law—laws that uphold the "dignity and worth of the human person," that show reverence for life and family, that respect parental authority, and that honor the sovereignty and independence of nations. We aspire to fulfill the noble dream expressed clearly in Article 1 of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

Yet, many people respond to the present turmoil with resignation, claiming that these are the realities of today's world—inevitable, unstoppable, a march of progress. "This is just the way of the world," they say, "adapt or perish." But history, our greatest teacher, reminds us that there are no universal, immutable laws condemning us to the degeneration of family life, the destruction of cultural and moral foundations, or the culture of death and chaos. It shows us that what is needed is bold resistance—courageous, unwavering, and united—to confront and halt the destructive trends behind these globalist agendas. The core objectives of enemies of the reason and natural order are sinister but simple: domination through globalization, the systematic depopulation of nations, and the cultural colonization that seeks to erase the moral identity rooted in faith and tradition.

In recent years, we have witnessed a rising tide of courageous nations—nations that were once held in subjection, corrupted by outside influence or development aid, or shamed for their cultural, moral, or religious identities—now lifting their voices and their heads to resist.

This 2nd Pan-African conference and resulting networking of similar-minded forces opposing global governance strategies and destructive goals of the enemies of the family is an important

step on the path towards establishing a universal agenda of the common sense – a powerful opposition to the strategic grab of power implemented by the liberal elites.

Double standards are well-rooted in modern international law

To bolster our collective resistance in the days to come, after this gathering and beyond, we must understand the profound shifts in the architecture of international law—shifts that have systematically undermined the core principles of sovereignty, independence, and consensus that once protected nations. Over the past decades, a new order has emerged—one that elevates international expert groups and bureaucratic structures above the elected representatives and sovereign decisions of individual nations. New structures are often controlled by those with the deepest pockets, the most powerful interests, and the loudest voices—spearheading policies that frequently run counter to the moral and religious convictions of our nations. This shift has effectively transferred sovereignty from the people and their governments to unelected international bodies, whose agendas are often driven by ideological, political, and economic interests that do not necessarily reflect the will or the values of the sovereign nations they supposedly serve.

As Anthony Anghie reminds us in his seminal work, *Imperialism, Sovereignty and the Making of International Law* (Cambridge University Press, 2005, p. 35), the foundations of international law before the 17th century rested upon natural law—universal principles deriving from human reason applied to all peoples, regardless of race, nationality, or religion. These principles recognized the inherent dignity of every human person, and the sovereignty of nations based on moral and divine law.

In stark contrast, modern international law "distinguished between civilized states and non-civilized states and asserted further that international law applied only to the sovereign states which comprised the civilized 'family of nations'"— we all experience this elitist, liberal division that has been exploited to justify intervention, domination, and neo-colonial control over developing nations or "new democracies". The idea was to confine the scope of international law within the bounds of old-Western-defined norms, often disregarding the moral, cultural, and religious realities of peoples not shaped by the Western Enlightenment and liberal revolution.

The sources of international law, initially outlined in the regulations of the Permanent Court of International Justice in 1920 and later reaffirmed by the UN's International Court of Justice, include treaties, customs, and "the general principles of law recognized by civilized nations." The criteria for recognition as a "civilized nation" now mean adherence to Western liberal

ideals. Any cultural, moral, and religious diversity from this arbitrary standard is perceived as a deficiency, a gap to be filled by the "civilizing mission" of the global, self-proclaimed elite.

This ongoing process—what Anghie terms the "*dynamics of difference*"—first creates a divide between Western liberal democracies and the so-called "uncivilized" nations outside the Western sphere, then stratifies "aliens" into categories of development, morality, and adequacy. Every deviation from the prescribed norms leads to labels of backwardness and calls for intervention, reform, and recentering under the umbrella of universal standards—standards which, increasingly, only serve the interests of the powerful. African countries fall into one basket of "backwater" nations because of their ethnical and religious structures or loyalty to natural rights, while Central European countries fall into another "backwater" basket, because of their traditional constitutional identities, and Latin America into yet another one.

Today, a narrow elite—comprising international organizations, global financial institutions, and political bodies—claims exclusive control over the representation and propagation of these "civilized values." They promote a worldview that considers any resistance or deviation as a deficiency or failure, viewed as an obstacle that must be corrected through legal, political, and social re-engineering. This ideology manifests in the imposition of policies that undermine the sovereignty of nations, erode traditional family structures, promote reproductive and gender ideologies incompatible with local morals, and threaten the moral fabric of entire societies.

This is not a coincidence but a carefully orchestrated strategy—camouflaged as the pursuit of human rights and development—that seeks to impose a global order aligned with the interests of these dominant elites. Accordingly, nations that resist these changes are stigmatized or pressured into compliance, often through sanctions, diplomatic isolation, or economic coercion. Their legitimate sovereignty is constantly undermined by mechanisms that appear neutral but serve as instruments of ideological conquest.

Examples of structured interference and global governance pressure

An illustrative example is the extensive influence exerted by international organizations such as the **United Nations Population Fund (UNFPA) in Africa**. Its programs advocate for "reproductive and sexual rights"—a euphemism for a broad spectrum of practices centered on contraception, abortion, and sexual education—under the banner of advancing human rights and health. These initiatives often confront resistance from national governments and communities that view them as incompatible with their cultural and religious values. Yet, funding, technical guidelines, and diplomatic support relentlessly promote these agendas, effectively shaping laws, policies, and social attitudes over time.

Similarly, the **European Union’s treaties and initiatives—such as the Samoa Agreement (Post-Cotonou Agreement), the “Spotlight” program, and partnerships with NGOs and foundations like the Gates Foundation**—embed this ideological shift. While ostensibly aimed at economic development and reducing poverty, these arrangements often contain clauses promoting gender ideology, reproductive rights, and “deconstruction of traditional norms,” making aid conditional upon compliance with these standards. These policies serve to influence domestic laws, educational systems, and social practices, often at odds with local customs and religious traditions.

One of the most prominent examples is **the Samoa Agreement**, which regulates relations between the EU and countries in Africa, the Caribbean, and the Pacific.

The Agreement primarily regulates issues related to the economy or the fight against poverty... but it also includes a commitment to implement a gender perspective in legal orders, deconstruct traditional social norms, and promote the concept of so-called sexual and reproductive rights. In addition to the gender theme, the Agreement contains other troubling provisions relating to so-called "reproductive and sexual health and rights".

By incorporating ideological obligations into the agreement, which primarily focus on economic and developmental support, the EU seeks to make its support conditional upon the full implementation of its ideological agenda. This approach not only violates the rules for proper formulation of international treaties but also appears to constitute a deliberate attempt to intimidate sovereign states into adopting the EU’s radical social ideologies at the international level, with UN General Assembly voting in particular.

Furthermore, the act introduces specific mechanisms that empower the Council of Ministers of the signatory states to make binding decisions on behalf of the parties.

The Samoa Agreement is significant as it covers more than 20 percent of the world's population, including all EU countries and the 79 OACPS member states.

The pattern of foreign interference of international institutions extends to specific national reforms. In countries like Mozambique, international bodies such as Amnesty International have campaigned tirelessly for the liberalization of abortion laws, successfully prompting legislative change in 2014. In Kenya, organizations such as UNFPA and UNESCO have worked to introduce and promote sexual education programs within schools. These initiatives have included policy advice on developing national standards for comprehensive sexual education (CSE), funding for training teachers, and supporting the implementation of curricula designed to align with international standards. While pitched as tools for health and human rights, these programs often serve to accelerate the normalization of practices and ideologies that contradict

local moral and religious values. As a result, many communities express concern over the erosion of cultural identities and the undermining of traditional family structures.

This approach of influence and intervention is widespread and methodical. Funding programs such as the UNFPA's campaigns to eliminate female genital mutilation (FGM) across 18 countries, the global initiative to end child marriage, and the development of guidelines for supporting LGBT+ youth are all part of this coordinated effort. These initiatives, while ostensibly aimed at promoting health or human rights, carry underlying agendas—namely, to reshape societal norms and legal frameworks to align with a particular ideological vision rooted in secularism, gender neutrality, and universal human rights that often deny the moral and religious convictions of the local populations.

The mechanisms by which these agendas are pushed are well-defined: funding programs that condition aid on compliance with ideological standards; developing guidelines and standards that influence legislation; providing training and capacity-building for local officials and educators; lobbying governments to enact reforms; and establishing international norms that are often incorporated into national laws under the guise of development or human rights. Countries resisting these pressures are often branded as “backward” or “not yet ready” for independence, their sovereignty compromised under the weight of international consensus influenced by these dominant actors.

It is important to recognize that these initiatives are often accompanied by a broader ideological campaign—a relentless effort to impose a particular view of human sexuality, gender, and family that conflicts with religious, cultural, and moral traditions deeply rooted in the fabric of many nations. The global push for acceptance of same-sex marriage, gender fluidity, and related policies are not merely social issues—they are part of a strategic movement to redefine societal norms at a fundamental level, often through subtle yet pervasive legal and cultural pressures. The “sexual rights declaration” promoted by the IPPF and WHO is just one of the examples of attempts to redefine human being itself, which traditionally meant a union of the body, mind and will, and under the declaration is limited to sexual urge. Let me quote the Principle 4 of the declaration: *Sexuality, and pleasure deriving from it, is a central aspect of being human (...)*.

Is it truly the only model for international cooperation when it comes to support for economic development, health policy, and democracy? Plain common sense suggests that leaving the ideological agenda behind would provide more effective, single-aim-focused international instruments that would be neutral to national and religious identities, culturally rooted mechanisms that play an important role in stabilizing the social order, peace, and well-being of the peoples.

Without radical change, without rising involvement of those so-called “backwater” governments and civic movements, the liberals will keep implementing their strategy of binding development aid with an ideological price to pay. We need to threaten them on their own grounds, in the UN, in the international tribunals and committees formed as the expert bodies of the treaties. And that is our call today. That is our call to you. We need to form an organized and systematic resistance.

Need for organized and systematic resistance

In 2024, delegations from Burundi, Nigeria, and Egypt successfully opposed attempts within the UN to include language favoring “reproductive rights” that promote abortion and LGBTQ+ rights in resolutions on the family—an important victory for nations committed to traditional values.

Meanwhile, the United States announced its return to the Geneva Declaration, a pro-life international agreement supported by countries like Uganda, reaffirming their call to protect human life from conception.

At the same time, numerous African nations, such as Madagascar, Sierra Leone, and others, have rejected or placed reservations on the controversial Maputo Protocol, which enshrines reproductive rights and abortion access. These countries have explicitly cited cultural, religious, and moral reasons for their stance, resisting external pressure to liberalize laws that conflict with their values. Many have articulated concerns that these policies represent external influence threatening their sovereignty and moral integrity.

However, this national, governmental resistance is not yet matched by international involvement of pro-family and pro-life African NGOs on multiple levels of global governance institutions, where the voice of so-called civic society organizations was made nearly equal to that of sovereign states in the process of international law-making.

We need African NGOs to be present in the UN and the EU. We need them to file written statements and take part in reporting, we need them to participate in sessions on CSE, family and SRHR, where the most radical, global social engineering is planned and implemented to international soft law of standards, resolutions, and expert committees. We need African experts to present their amicus curiae briefs to international courts and tribunals, where globally agreed soft law becomes a binding obligation of the states. Those spheres of involvement were for decades dominated by liberal, globalist elites. Today, we may bring more balance to the force.

The Ordo Iuris Institute offers support in bringing African NGOs to international institutions. It is not only our guidebook that we are distributing at the conference, and that is easily

accessible on our webpage. It is also our direct support to any of your organizations that would like to be granted consultative status at ECOSOC UN or that would like to be recognized as an advocacy NGO by the EU. Our lawyers will support you. Either from our office in Warsaw, Brussels, or New York. Hopefully, if only our ongoing efforts end with success, also from our office in Arusha.

With our joint efforts, not only will the language of the Universal Declaration of Human Rights prevail over the ideological codes of gender or LGBT missionaries, but we will help to solidify good UN consensual language that should affirm the fundamental values of family, life, freedom and true national and cultural sovereignty of our states. I hope to hear more often that “every human being has the inherent right to life” (International Convention on Civil and Political Rights, Art. 6); and that “the child, by reason of his physical and mental immaturity, needs special safeguards and care, including appropriate legal protection, before as well as after birth” (CRC, Preamble, Declaration of the Rights of the Child); “children should grow up in a family environment, in atmosphere of happiness, love and understanding” (Children’s Summit, 18); “the widest possible protection and assistance should be granted to the family, which is the natural and fundamental group unit of society” (International Covenant on Economic Social and Cultural Rights, Article 10-1); “the family (...) is entitled to receive comprehensive protection and support” (Beijing 1995, 29); “parents (...) have the primary responsibility for the protection, upbringing and development of the children” (Universal Declaration of Human Rights, 18); “respect for the liberty of parents to ensure the religious and moral education of their children in conformity with their own convictions” (ICCPR, 18), and recognizing the international commitment to “protect the family from the causes and consequences of family disintegration” (Social Summit +5, 2000, Beijing 1995).

With our joint effort, this consensual language will take back its proper position in international law, reaffirming the value of family, life, and national identity.

Conclusions and call to action

What we are witnessing is a calculated, global campaign—one that seeks to reshape morality, law, and societal structures in opposition to the enduring principles rooted in natural law and divine commandments. The influence of international institutions, foreign foundations, and political actors is profound, often subtle, but undeniably aimed at undermining the moral fabric of nations. Such efforts threaten to dismantle the institutions that have sustained societies for centuries—the family, faith, and morality.

As defenders of these principles, we must remain alert, resolute, and committed to defending our sovereignty, our culture, and our faith. We must stand firm against the encroachment of ideologies that seek to impose a uniform, secular, and gender-neutral worldview at the expense of religious and moral Christian identity. Our mission is clear: preserve the natural law, uphold the dignity of every human person, protect our families, and guarantee that our nations remain free and sovereign, rooted in divine truth and moral integrity.

Let us rally together with courage and conviction. Our future, the future of our children, and the very soul of our nations depend upon it. We will continue to resist the forces that threaten to erase what is sacred—faith, family, tradition—and forge a future founded upon principles that transcend fleeting political trends, rooted permanently in the foundations of natural law, divine commandments, and timeless moral principles. We will stand unwavering in defense of life, family, and morality, knowing that these are the true pillars of any just and thriving society. The battle ahead is arduous, but it is righteous. Our voices, united in purpose, will echo for generations to come as a testament to our commitment to uphold the sacred truths that have guided humanity for centuries.

In closing, let us remember that the struggle for the soul of nations is a noble one—a fight not merely for laws or policies, but for the very essence of human dignity and moral order. History records that civilizations that heed the call of divine and natural law endure; those that forsake it risk their very existence. Therefore, we must be vigilant, courageous, and steadfast in our conviction that the natural family—constructed by divine design—must remain the cornerstone of society.

Together, through prayer, through action, through unwavering resolve, we can and will preserve these values. We owe it to our ancestors, to our children, and to God Himself. Let us march forward with confidence, knowing that truth is on our side and that our cause is righteous. May divine guidance strengthen us, and may our efforts be crowned with victory for the preservation of human life, family, and faith.

God bless our families, God bless our peoples and nations, God bless Africa!

Link to the “Advocacy in International Institutions” guide: <https://caggforum.org/reports-and-manuals/>