

UPF Africa: A Shared Home, A Shared Heart

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A Shared Home, A Shared Heart

Caring for One Another, and Building Peace Through Daily Responsibility



The Soul of Sovereignty: Reclaiming Africa’s Future Through the Sanctity of the Home

A deep dive into the 6th Africa Spiritual Day in Maputo, where indigenous wisdom and interfaith diplomacy converge to heal the continent’s foundational unit: the family. In the high-velocity landscape of 21st-century social dynamics, a profound and quiet crisis is unfolding. While technology and ideologies advance at breakneck speeds, the domestic sanctuary—the very foundation of human stability is being eroded in favor of a transactional modernism.

The [Interreligious Association for Peace and Development \(IAPD\) Africa](#) gathered an unprecedented assembly of leaders from every major faith: Christian, Muslim, Sufi, Bahai, and indigenous traditions. Their objective was not political lobbying or economic forecasting, but a spiritual autopsy of our current era.



They recognize that the macro-problems of the world—extremism, poverty, and division are simply the micro-problems of the home writ large. The consensus reached at this event offers a sophisticated correction to modern psychological models: we cannot expect to find peace at the geopolitical stage if we cannot find it at our own dinner tables. The following takeaways distill this "Maputo Blueprint" for a contemporary audience seeking a return to substance.

1. The Family as the "First School" of the Soul

The summit's intellectual and spiritual anchor, Imboni Dr. Uzwi Lezwe Radebe, presented a provocative thesis: Africa is losing its war for stability because it persists in trying to "heal spiritual problems with physical solutions."



If the spirit is the engine of peace, the family is its manufacturing plant. Imboni Dr. Uzumezwe Hadebe and other leaders argued that the domestic structure is the primary building block of any civilization. This is a matter of structure: a child is "educated inside" the house through what they witness and experience long before they ever encounter a formal curriculum. A "bad attitude" in a citizen is rarely an isolated incident; it is a reflection of a domestic foundation that has ceased to function as a school of the heart. "Family is the first school of every human being. Before a child enters a classroom. Before they encounter the world. They are first educated at home."

In this framework, parents are not merely producers of offspring but "transporters of spirits," tasked with nurturing the internal state of the next

generation to ensure they enter the world as whole beings, rather than fragmented ones.

2. Nurturing Minds while Starving Spirits

A sophisticated critique emerged regarding the distinction between "cleverness" and "wisdom." The summit highlighted the modern tragedy of the "educated fool"—the individual who is stuffed with data and technology but remains spiritually malnourished. This starvation manifests as a specific, dangerous byproduct: arrogance. When a spirit is neglected, the ego grows to fill the void, creating leaders and citizens who believe they know everything but lack the spiritual alignment to apply that knowledge for the common good. The spiritual wounds caused by abandonment and the collapse of the home cannot be healed by physical solutions or intellectual dogmas alone. Wisdom, the speakers argued, is the result of a spirit that has been fed with the same intentionality we give the mind. "A person who is spiritually hungry is not wise. He's clever. There's a difference. You can be clever here. But you're not wise. Only spirituality can make you wise."

3. The "Family Table" as a Peace Treaty

Interfaith cooperation is often debated in abstract theological terms, but the Sufi and Christian perspectives presented in Maputo—specifically influenced by the teachings of Sheikh Ahmadou Bamba—brought the dialogue down to the physical level of the *esteira* (traditional mat). The speakers contrasted this communal grounding with the "couch and TV" culture of the West, which encourages family members to eat in isolation, their eyes fixed on screens rather than on one another. The *esteira* is a site of humility and listening. If we cannot practice the discipline of the mat at home, our interreligious dialogues will always be performative rather than transformative.



The Sufi perspective offered a practical, three-part blueprint for rebuilding this domestic peace:

- **Listen First:** Grant every member of the family a chance to speak without interruption. True connection begins only when a human being feels fundamentally heard.
- **Serve Together:** Shared action—planting a garden or feeding the hungry—bonds a family or an interfaith group faster than any number of theoretical debates.
- **Share Stories:** By sharing narratives of courage and forgiveness from different traditions, we realize that our human struggles are identical across faith lines.

4. The Global Frame and the Maternal Compass

The Maputo assembly operated within a global frame established by Dr. Hak Ja Han Moon, known as the "Mother of Peace." In a nuance of traditional leadership, the event highlighted a shift toward the "maternal compass"—a moral orientation centered on unconditional love and reconciliation. While the leadership remains inclusive, the emphasis on a "Heavenly Mother" focus serves as a corrective to the patriarchal fractures of the past. Guided by global and regional anchors like Tomiko Duggan and Rev. Mika Amanlaman, this maternal frame provides a neutral, interfaith ground where leaders can move beyond denomination to embrace the "one family under God" paradigm.

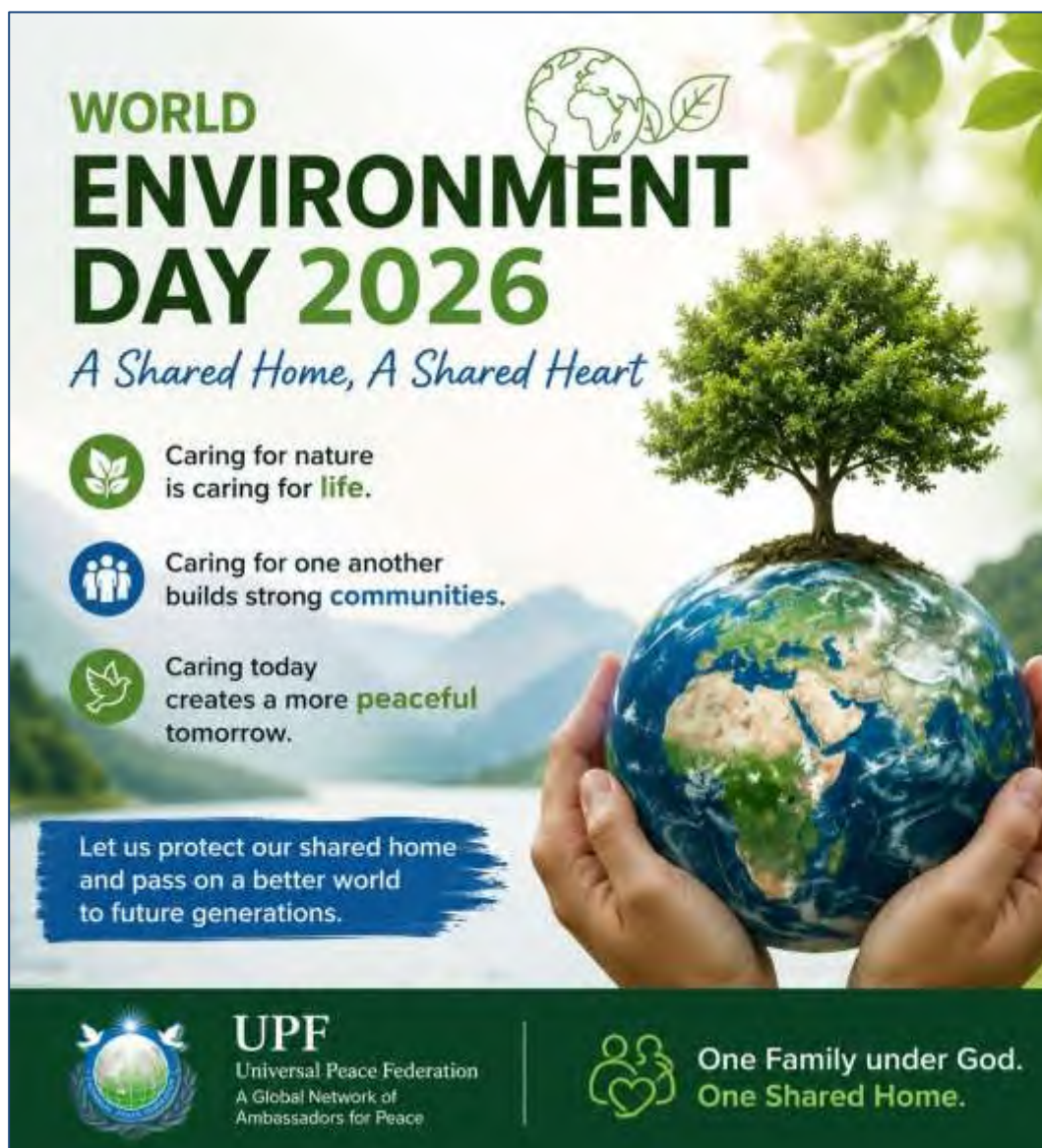


Conclusion: The Circle Returns to Maputo

The return of the Africa Spiritual Day in Mozambique signaled a desire to "start again" with a renewed focus on the spirit. The ultimate takeaway is a challenging one: the life we live is not our own, but a reflection of a divine love that must be practiced in the most difficult and intimate of theaters—the family. If we cannot create peace at our own tables, we cannot hope to find it in the world.



[World Environment Day 2026](#), hosted by **Azerbaijan**, serves as a powerful reminder that the environmental signals we see today—from rising seas to melting glaciers—are not just data points but urgent calls to human responsibility.



For the [Universal Peace Federation](#), care for nature belongs to the work of peace. Peace is the quality of relationships within the human family, within communities, between generations, and with the Earth that sustains us. Where people learn to care for the land, water, and air around them, they also learn patience, gratitude, discipline, and respect for what belongs to all.

The vision of UPF is rooted in interdependence, mutual prosperity, and universal values. The natural world makes interdependence visible every day. Air crosses borders. Rivers connect regions. Climate affects food,

health, homes, and livelihoods. A decision made in one place can touch people far away. In this sense, the environment gently corrects the illusion of independence.

By recognizing that air crosses borders and rivers connect regions, we move past the illusion of independence and toward a vision of "one family under God," where the Earth is a shared home entrusted to our care rather than a possession to be exhausted.

From this perspective, environmental responsibility is the moral education of humanity. We learn peace when we learn to care for what cannot defend itself, when we think of those not yet born, and when we choose protection not destruction, restoration not deterioration.

This philosophy of interdependence is being brought to life through local actions across UPF chapters around the globe:

In [Peru](#), academic and legal leaders are collaborating to tackle plastic contamination. At the same time, in the [United Kingdom](#), initiatives have expanded from land restoration and biodiversity to the global "Beat Plastic Pollution" movement. In [Russia](#), specifically within Voronezh, the "EcoGeneration" project transforms environmental care into joyful moral education for children through river cleanups and interactive games. Meanwhile, in [Burkina Faso](#), traditional and religious leaders are joining forces for tree planting and youth workshops, demonstrating how protecting nature can strengthen the social fabric and shared responsibility within a community.

Ultimately, the climate question is found in our most intimate daily habits—the way we use water, the waste we produce, and the respect we show for the food we eat. Whether through the work of Ambassadors for Peace or local families, environmental stewardship is a core pillar of building a lasting culture of peace. As we look toward the future, we remember that a peaceful world begins when we learn to cherish what has been entrusted to us and nurture the shared home that sustains the entire human family

👉 **Dr. Tageldin Hamad**, President, Universal Peace Federation



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